



*He bears the scars of storm
Who stands alone*

THE
Saints Herald

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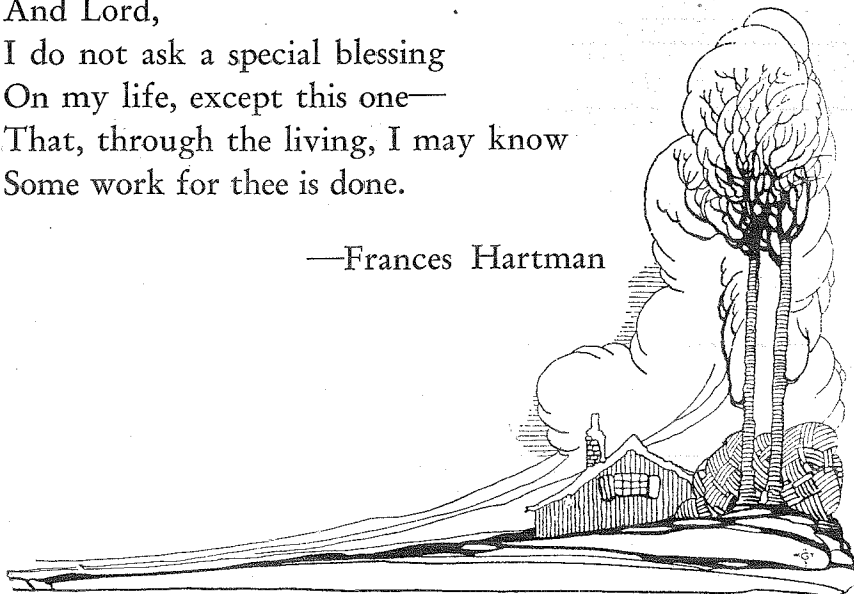
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For This New Year

Dear Lord,
 I do not ask to see into the mist
 And mystery of this new year—
 To see the joys or sorrows that
 Await me there—
 I only ask that through each
 Golden day I know thy hand
 Is leading me;
 And through each silver night
 I feel thy presence near.

And Lord,
 I do not ask a special blessing
 On my life, except this one—
 That, through the living, I may know
 Some work for thee is done.

—Frances Hartman



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AUDITORIUM NEWS

Rich Hill, Missouri.—Apostle Arthur A. Oakman reports a very successful series of meetings conducted by Arthur Rock at Rich Hill, in which three persons were baptized, and about twelve more have shown sustained interest. Brother Rock is doing excellent work, and has a promising future in this work.

Baptisms.—For the month of November, baptisms total 203. This makes 3,190 for the eleven months of 1947. The year's record has already exceeded those of thirteen of the last twenty years. This is the best total since 1939. By another comparison, it is the third best total in the last fifteen years.

Apostle W. Wallace Smith reports: "I have now had an opportunity to contact virtually all the branches in the districts which Brother Hield and I cover. There seems to me to be a revival of the spirit of fellowship and good will among the members of the branches. I think this is due to the opportunity that we have had to have one of our full-time missionaries contact these people and give them a new hope that the general church does feel an interest in them. . . . At Chico (California) Russell F. Ralston recently held a series in which four decisions were gained, three baptized, one family united in the church. . . . Before the end of the conference period, we hope to have every branch have a series of meetings, with cottage meetings and priesthood classes, etc.

Apostle E. J. Gleazer reports: "There has been a definite increase in baptisms in several districts in the Michigan and Northern Indiana districts during the year. We have also been stressing the program of strengthening the branches. I attended seven conferences in my field during the months of October and November, and with one exception the attendance and interest were the best I have seen on any schedule; I marveled at the unity and good fellowship revealed in all these gatherings."

Religious Education.—St. Joseph, Missouri, will hold a Zion's League Yuletide Conference under the direction of District President Emery Jennings, having for its theme, "Plan for Marriage." F. M. McDowell will speak on "What Our Church Believes About Marriage."

Changes in dates should be noticed in the announcement of the schedule for Dr. McDowell's addresses in Central Missouri Stake: the date of January 6 for Warrensburg has been changed to January 7; the date of January 16 for Buckner has been changed to January 15.

In October the Central Missouri Stake made a special effort to promote the organization of classes for leadership training. The Department of Religious Education is now receiving, and has been receiving during the recent past, information about a number of these classes, through the Stake Director of Religious Education and Examiner, Clifford J. Long. Some of his reports are beginning to show completed work by some of the groups thus studying. The largest classes organized have been at Atherton, Missouri, with thirty-five members in the largest class.

Spotlight on the News

FRIENDSHIP TRAINS AND THE GOOD SAMARITAN

IN THE MIDST of radio and press reports of confusion and violence in many parts of the world, there were some happy notes as the year 1947 drew to its close. Friendship trains, one growing to several, rolled across the United States, west coast to east coast, collecting foods for the starving nations of Europe. The Marshall Plan has an international political as well as a benevolent aspect. But this friendship train business was not government made and handed down. The enterprise originated in the minds of citizens and immediately secured generous and nation-wide support.

It is not too much to believe that the roots of such a unique offering go back to the teachings of the Man of Nazareth. The parables of Jesus, terse, alive with meaning to peoples of every race, have influenced millions of people. Not the least thought upon has been the parable about "a certain Samaritan"—we give him the title of "The Good Samaritan." While others passed by indifferently, this man came to the aid of the wounded man by the wayside, bound up his hurts, took him to an inn, nursed him with his own hands, and provided food and shelter until the unfortunate one could again stand on his own feet.

THERE IS NEED yet for individual deeds of mercy, but this is an age of organization. There are many organizations doing the work of Good Samaritans: churches, the Red Cross, the Salvation Army, hospitals, nurses, physicians, surgeons, road patrols, ambulance drivers—all these and others using modern equipment and methods.

The Good Samaritan did not have much with which to work: oil and wine for medicine, no sulfa or penicillin, no plasma, no anesthetics—a donkey for an ambulance, a primi-

tive inn in lieu of a hospital. But what he had, he used. He blazed the way. Christ used him to blaze the way. It is the Christian nations who have heeded the parable and developed all these organizations of ministry—neither pagans nor heathen nor atheists pioneered in this modern task of human service.

Today the Good Samaritan does not ride a donkey; he rides an ambulance, a freight car, a steamship, an airplane. Drew Pierson went to France to observe and report on the arrival in Europe of the cargoes of food stuffs. It is interesting to those who live in Jackson County, Missouri, home of the President of the United States and the center place of the gathering of our people, to note that he commented on the fact that Jackson County contributed fourteen carloads of food to the friendship train that came our way, and that, according to his report, each bag of flour carried this message:

From Jackson County, Missouri, in the heart of America, this bag of flour comes to you with greetings and best wishes, whatever your race or nationality. May this flour be received in the same spirit in which it is sent—the brotherhood of all mankind. As that great Teacher of world brotherhood, Jesus of Nazareth, commanded, "Whatsoever ye would that men should do to you, do ye unto them."

AMERICAN BORN NEGRO REPRESENTS UNITED NATIONS IN PALESTINE

ANOTHER NEWS ITEM provocative of thought came at the end of 1947. It announced the selection of a Detroit born American Negro to head the United Nations secretariat staff in Palestine. His job is to supervise the carrying out of the policies of the five-nation committee representing the United Nations in the on-the-spot problem of dividing Palestine between Jew and Arab—a Solomonlike decision to cut asunder the child—or was it the wisdom of a

Solomon? What armed forces, if any, will the commission have to back up the decision?

Many Arabs claim descent from Abraham through Ishmael and the "bond woman"—with a liberal admixture of Egyptian blood (Genesis 21). Paul quoted the edict, "the son of the bond woman shall not be heir with the son of the freewoman" (Galatians 4: 30). The Jews are children of Abraham through the "freewoman," Sarah. But now Ishmael and Judah both claim Palestine as their ancestral home and are locked in bloody conflict.

MANY MEN of many races and diverse colors and languages have lived in Palestine, or sojourned there for a time: prophets and priests, apostles of Jesus or Mohammed, a queen from Ethiopia, kings from Imperial Rome and modern Germany, conquerors, slaves, adventurers, devout pilgrims, curious tourists, a carpenter from Nazareth who turned preacher and, without stenographer, press, telephone, or radio made the whole world hear his sermons.

This strange land has had the good or bad fortune to figure in the news for ages past, since the twelve tribes of Israel led by priests carrying the ark of the covenant of the Lord passed over Jordan dryshod. Where there has been one to report the news and another to listen, the Holy Land has been in the news, even when news traveled by camel caravan or on Bedouin horses and was spoken from man to man. Just local news, perhaps, as when rumor first went out concerning this strange people of twelve tribes, believing in one God, who had crossed the Jordan and claimed the land by divinely attested covenant with heaven. Now the news travels by radio—and the world listens.

(Continued on page 14.)

blue pencil notes

Travelog

The last items in my travels, found in the November 22 *Herald* rather left me suspended at Washington, D. C.

According to plans and to meet the requirements of my assignments, I left Washington National Airport (Alexandria, Virginia) on Friday evening, October 31, for the West. If schedules had been maintained, I would have arrived at Portland in time to address the priesthood at the Portland conference at 11 o'clock on Saturday, November 1. Due to operation difficulties, I did not reach Portland until afternoon—more than eight hours late and minus much-needed sleep. However, I was quickly domiciled at the home of Brother and Sister W. Wallace Smith, and after a brief relaxation went to the Odd Fellows Hall, Eightieth and Gilsan, where the Saints had gathered to partake of a fine dinner prepared (as usual) by the good women of the church.

Here I met Brother J. L. Verhei, district president, Brother Davey of the Quorum of Twelve, Bishop Monte Lasater, and several hundred of the members of the district (formerly Portland, now called the Oregon District).

Sunday, November 2, was an extremely busy day, with general prayer and church school services, preaching at 11 by myself; a basket lunch at noon; business meeting at 2 p. m.; ordination service at 6 (when seventeen were ordained); and preaching at 8 by Brother Davey. Brother Verhei was unanimously sustained as president of the district. On Monday, Brother and Sister Verhei took us on a journey up the Columbia River to Bonneville Dam.

When I had first known I would have a few days between the Portland conference and assignments in California, I asked Brother Davey to make plans for a visit to Vancouver and Seattle which he did. So, after accompanying Brother and Sister Wallace Smith to Myrtle Point, Oregon, where we stayed at the Jasper Giberson home (both of us preached to the Saints there on Thursday), we returned to Portland on November 7 and I left by train for Vancouver on the next day. Arriving late that night, I was met by Elder Samuel Clark, district president, and his son, and was soon at the Clark home, where I was hospitably cared for during my stay (incidentally, it rained continuously, which I did not mind—I like the rain).

Sunday brought a notable experience. First, I spoke at 11 a. m. at New Westminster, where Brother George E. Miller is pastor. In the afternoon, I ad-

dressed the priesthood at Vancouver and occupied the evening hour there. Brother Calvin C. Taylor is pastor. It was a pleasant experience, meeting a few old friends at each place and making many new ones.

Here, the district authorities gave me a treat; on Monday forenoon I left Vancouver and the friendly Saints via the steamer, "Princess Cathleen." I spent an hour in the interesting city of Victoria, and docked at Seattle at 9:30 p. m. where I was met by Pastor Paul Wellington who took me to his home, Sister Wellington in charge.

The next day, in company of Brother R. E. Davey, Brother Wellington, and Bishop Lasater, I looked over the city, and in the evening, I was greeted by an overflow congregation at the Seattle church.

Leaving Seattle Tuesday noon, I arrived in Portland in the evening, and was met at the train by Brother Wallace. That night I spoke at the First Church, of which Elder E. A. Larson is pastor.

Beginning with this meeting, Brother W. Wallace Smith was in association with me during the remainder of my stay on the Pacific coast—an experience to be remembered.

ISRAEL A. SMITH.

Signs of the Times

Bishop Hans Lilje, Evangelical, in Germany, dealing with the "Modern Man" in a recent article, holds there is a crisis in his affairs. He says, "We live as it were in a spiritual fog. The army marches but it does not know the road. It is—to borrow an example from a great thinker of our time—like a troop marching over a bridge. The fog has enveloped the bridge, and the men cannot see the other side; nevertheless they march on. That typifies the modern attitude of mind. The army marches in any case, lest the uncertainty grow and perhaps even give way to shuddering fear. But it does not outmarch the question behind which sheer panic lies in wait and which therefore must not be asked: Whither are we going?"

Modern man is "soul sick":
"Slowly the dark, formless shadow of nihilism is spreading over the landscape of modern man. But the paralysis

of life reaches to deeper levels. Gone is the readiness to live. All Nietzsche's dithyrambs about the joy of living sound in our ears like a cry of ardent longing for something that had already disappeared from Nietzsche's own world. Gone is the readiness to live, the resiliency to life, the awareness of the breadth and richness of the world and the consciousness that it is beautiful and full of adventure."

And he asks, "Can a renewal of life be found at the fountain of faith?" Passivity and resignation born of the terrors of war, have become "all pervading by reason of fatalism and nihilistic thinking."

Christians are pretty late in teaching "all things" whatsoever Jesus commanded. (Matthew 28: 28).

ISRAEL A. SMITH.

Subscription Price of The Courier, British Mission Paper

To our many friends in America:

Greetings: We appreciate very much the kindly assistance which our friends in America have given *The Courier* throughout the years. However, present costs of production will not permit its continuance at the former price of \$1.00 to our friends there. Subscription may be entered or renewed at the price of \$1.25.

We will appreciate adding many new names to our list, and if those in arrears will also remit, it will be appreciated. With the assistance of the new mission force in Europe, the continued co-operation of the people of the British Mission, and the blessing of our Heavenly Father, we promise you a worth-while production for the coming year.

Thanking you in advance for your support, In Gospel Bonds,

M. A. MCCONLEY

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Doing Something About It

By Bishop J. A. Koehler

DURING THE DEPRESSION that followed in the wake of the first World War, I heard a mass of men prattling about the bad state of economic affairs. The foremost agitator was saying: "And if the government doesn't do something about it, we will."

When things became less feverish, I said to the bellwether, "Do you mind if I ask a question?" He said, "No, shoot." "My question," I said, "is this: *What* will you do about it?" His retort was, "Oh, we'll do something about it."

"That may be true," I said. "But what I wish to know specifically is, What is that something? How does it bear upon the nation's economic problem? What can you accomplish through the doing of your something? Where will we be when you get through doing your something?" And as is usually true of those who say, "Oh, we'll do *something* about it," to that question he did not know the answer.

HISTORIC SOMETHING

In the days of Samuel the prophet, some things were going none too well in Israel. So the people said, "We'll do something about it." And they did. Because their judges were mercenary and recreant, they demanded a king. Israel faced a problem of personality. She did *something* about it. Instead of exchanging bad men for good, she exchanged good government for bad. She really did do *something*—a bad something, even a wrong something.

Ever since the history of civilization began to be written, people have been doing "something" about government—which is the business of peoples. A mere mention of that fact is adequate for present purposes. Even in neglecting that business, even in saying, "We won't," even in resigning that business to kings and others, people did "something" about it.

Especially since about the beginning of the seventeenth century, people have been saying, "We'll do something about it." Almost all the peoples of Europe said that. And they did. They really did do *something* about it.

WITHIN YOUR LIFETIME there has been another surge of doing *something* about it. Russia did something. France did something. Italy and Germany and Spain and India and Ireland and China and Japan and England and the South American peoples—almost every people has done *something* about it. Even this nation, this United States of America—particularly during the last two decades—has been doing *something* about it.

That historic something is the theme of one of Daniel's prophecies; chapter two. "Gold" somethings. "Iron and miry clay" somethings. Almost every imaginable kind of something has been done about it.

Some specific historic somethings have done some temporary good. Some have done some permanent good. They have convinced man that he has capacity to do something about it; and they have made him resolute in his purpose to do something.

But some of the good accomplished through the doing of the historic something—the *social-world* something, that is—is less permanent than we once thought. Democracy has lost ground. Other turns of events within the last few decades have raised questions about the historic something.

"My people," [as God called them, Exodus 3: 7] more than any other, have occasion to ask, "Specifically, what are the historic somethings people have done? What good may be accomplished through such some-

thing-doing? What lessons do they have to teach 'my people'? Are they the somethings that must be done to achieve the Kingdom? to bring forth and establish the cause of Zion?"

Doctrine and Covenants 85: 21, says, by implication, that it is imperative that "my people" should contemplate that something-doing and ask many questions about it. Otherwise, even "my people" may do only *something* about it.

WE ARE NOT CONCERNED here with the physical-world something-doing of "Science, Invention, and Company," except to remind "my people" that it is impossible to make it a substitute for *ethical-world* something-doing. For while, in the very nature of things, physical-world somethings and moral-world somethings are complementary, neither can be made to take the place of the other.

Physical-world *evil* something-doing may bear its fruit immediately. But the historic social-world something did not do that. So, because sentence was not executed speedily, the heart of man—both the collective and the individual man—has been fully set within him to keep on doing evil social-world somethings. It still is, and the outcome is "the calamity." Sentence against evil social-world somethings is being executed with deadly certainty.

"THE" SOMETHING OF "MY PEOPLE"

Since the call of Abram, "My people" have said, "We will do the thing." "We will lay the axe to the root of every evil historic something." "We will promote 'righteousness' and implement 'truth.'" "We will order the government with

judgment and establish it with justice" (Isaiah 9: 6, 7). "We will not do a mere 'something' about it; we will do *the* thing."

But, as the genius of true religion said, no people can do *the* thing—no people can establish "the Kingdom upon the promised land"—except it is born of "the spirit." Nor can it enter that Kingdom except as it knows "the truth." And those who call themselves "my people" are the best witnesses to that truth. Manifestly, it is because "my people" were not "born of the spirit" that they did not do *the* thing. They only did "something" (Doctrine and Covenants 102: 1).

Ancient Israel had more to learn than the "new commandment." They had to learn to *consider*. For zealous something-doing that is "not according to knowledge" may be very disastrous. But "my people doth not consider," said the Prophet Isaiah. So, for lack of caution and of knowledge of the truth, as well as want of the spirit, "my people" were destroyed.

So, as "God hath spoken by the mouth of all the holy prophets since the world began," modern Israel—another "my people"—said, "We will do something about it." "We will bring forth and establish *the cause of Zion*."

AND "MY PEOPLE" DID SOMETHING ABOUT IT

In the nineteenth century, Latter Day Saints did something about it at Kirtland, something at Far West, something at Nauvoo, something at Independence.

In the twentieth century, "my people" did something at Lamoni, something at Stewartsville, something at Holden, something at Atherton, something at Independence, too. We even did something about it in the Ozarks—merely *something*.

In 1909, the Church said that "the conditions surrounding the work . . . require that the bishop be authorized to take such measures as

will bring to pass the organization of those who are desirous and willing" to use "the things of this world in the manner designed of God." And we had another surge of doing "something" about it—merely *something*.

We did something in the form of a coal mine; something in the form of a storehouse; something in the form of a planing mill—we did quite a variety of somethings.

In some instances—as when we organized our "Order of Enoch" in Independence and our Consumer's Co-operative at Atherton—we did our somethings with a free hand; we were not restrained, interdicted, nor hindered by a will that was not our own. In some instances of doing

Before you kneel to pray to God and ask Him for some special favor . . .

something, there was no contravention; there was not even lukewarmness.

In other instances, we seem not to have been free from hindrances. At Far West, the seed planted seems to have been smothered by other plants which had been seeded throughout many generations—plants which had rooted themselves deeply. In another instance the plant is said to have been "nipped in the bud." We are not able to judge of those somethings as we are of the somethings in the doing of which we had a free hand.

A SOMETHING-DOING LULL

You may not be able to name all the factors, but for some cause or combination of causes, we came to be less zealous to "do something about it"—that is, the kinds of somethings just mentioned. We said, "We'll do another something, a missionary something"—a something that had to do with quantity, not quality, a something which we had done before. We thought more of

church-building and less of what we had supposed was Zion-redeeming. So we did do *something* about it. Even during the lull, we did something.

SOMETHING-DOING MOTIVES

Motives that operate in "the world" operate also in "the church": fear motives, hope motives, love motives.

The times are ominous. Men of the Church in particular have a feel that "All these [wars] are [only] the beginning of sorrows"—Matthew 24: 8. So, having learned one lesson, we, the Church, set up reserves; we "make hay while the sun shines"; we provide against "a rainy day." That is a something we should do.

But no "people" has ever been able to save itself through doing only that something. There are other somethings, much more momentous, that must be done by "peoples" to escape the "judgments" which are upon the land: "the calamity which should come [which is coming] upon the inhabitants of the earth" (Doctrine and Covenants 1: 3). "Uncle Sam," with his hoard of gold, his natural resources, and his economic power, should know that by now. And so should "my people." My people, better than any other, should know that *the* thing to do is "to bring forth and establish the *cause of Zion*" (Doctrine and Covenants 6: 3; 10: 2; 11: 3; 12: 3, and ever so many more).

We ought to fear "God." We ought to fear the consequences to *the soul* of not keeping his commandments. For, if we only "pay tithes of mint" and make "prose-lytes," if we "neglect the weightier matters of the law," nothing can come of it in the end but *woe*. "Woe unto them," said Jesus, who do only such somethings.

Hope of *reward* is a motive to something-doing in the Church as surely as in the world. "Loaves and fishes," especially in times of scarcity and insecurity, are inducements to "do something about it."

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No one is to be blamed for hoping to participate in the prosperity of Zion, for that is one of the promised blessings, the natural consequences, of Zion-redeeming (Doctrine and Covenants 94: 5). What we Latter Day Saints may be blamed for is doing only *something* about it—*something* that may be done until “Gabriel blows his horn” with no valid grounds of hope of ever getting *the* thing done.

The third motive is love: love of *righteousness* and hatred of iniquity. (In this relation, Isaiah 1: 11-13 is highly significant). First righteousness, said Jesus; second, goodness (Matthew 6: 31-34).

“Would that my tongue could utter the thoughts that arise in me” when I observe how unaware men of the Church, who say, “We’ll do something about it,” seem to be of this truth.

My dear fellow Latter Day Saints, crop rotation as such is not “righteousness,” it is only goodness. Soil conservation as such is not “righteousness,” it is only goodness. Many, many things we say “we’ll do about it” are not “righteousness”; some of them are not even goodness.

And what is more, all that “goodness,” if it does not arise from an impulsion to “Kingdom-building” righteousness, in the end comes to nought, as is demonstrated by the fortunes and the state of affairs of the nation that has more of that goodness than a dozen other nations all put together. Goodness may be made the effectual means to the ends of “my people” only through righteousness.

My fellow church men, that physical-world goodness alone is only *something*; it is not *the* thing that is of first importance to us. “The Cause!” The “righteousness” of human relations! *That is the thing that ought first to engross us.* It is our calling, it is our election, it is our duty under God to seek first the righteousness of his “Kingdom.” If we will do that, we shall prosper and the rest. If we will not, we shall not. The goodness of “my

people,” as of any people, may be made efficacious, it may be made to promote the welfare of the *soul*, only through *righteousness*.

THE TRUE CHURCH

We have argued almost vehemently, about the true Church “in succession.” But we have said little about that which is decisive, because we’ve had little to say. The decisive question is this: “If ye continue in my word then are ye my disciples indeed”; then are ye “my church.” The people that will “bring forth and establish the cause of Zion” will settle that question decisively. And it will not be settled until Zion is redeemed, for the true church in this age is the Zion-redeeming church.

Look around to see whether He has already given you power to get it for yourself.

IF THE CHURCH WON'T

In 1832 (Doctrine and Covenants 77: 1), the prophet said, “The time has come.” *Now* is the time to do something about it. And we did do something—merely *something*.

In 1948, the *people* are saying, “the time has come. Something must be done about it.” And the momentous question is: What is that something? What does it have to do with Zion-redeeming? Is it something that in the end will amount to nothing?

More times than you have fingers to count, I have heard Latter Day Saints say, “And if the Church won’t, *we will.* We’ll do something about it.” And they did do something—merely *something*.

They *gathered.* But not to Zion. They bought suburban land; they plotted it; they re-sold it to Latter Day Saints. But they allotted no inheritances. They bought farm land and they either resold it to a Latter Day Saint or—if they did not farm

it themselves—they leased it. But they did nothing to *redeem* the land—that is to say, to bring it back into right relations to peoples and persons. They established this business and that. But not one *stewardship* did they *appoint.* (See Doctrine and Covenants 101.) They did something about it—merely *something*.

ZEAL ACCORDING TO KNOWLEDGE

In 1930, we said, “*This* year we go forward to Zion. *This* year we *do* something about it.”

I said to the pastor of the Stone Church: “John, one of these days people will use their heads as well as their hearts. Young men in particular are going to ask: ‘John, where do we go from here?’ What will your answer be, John?” He said, “Gus, I don’t know. I don’t know where to go from here.” In 1930, we had “a zeal toward God, but not according to [Zion-redeeming] knowledge.”

I “champ at the bit” as others do. I would like to do something about it. I believe it is good to be unsatisfied with things as they are. (I do not say it is good to be malcontented, rebellious against authority and the like.) For we do not go places and do things when we are satisfied. You do not hear people who are satisfied with the present state of church affairs say: “And if the Church won’t, *we will.* We’ll do something about it.” Do you?

I would crush the spirit of no one. I would not dampen his ardor. For “the zeal of the Lord of Hosts” is not to be “laughed out of court.” But for that zeal there would be no hope of Zion’s redemption. A people must be *hot* to do that “marvelous work and a wonder.”

I do not question motives, intentions. All I do is question the knowledge and the wisdom of some who say, “We’ll do something about it.” For I am sure that they will hurt themselves if they do their *some-things*. I only ask, “Do you know what you are about? Have you

counted the cost?" and other pertinent questions.

Sometimes I say, "I won't." But when I do, I say it with as much regard for the will of God, as when I say, "I will." And that is true, I believe, of the members of the official family generally.

We are *humans*, not *gods*. We make mistakes of judgment, especially in times of emotional rampancy. Let us have a care, therefore; let us use our heads; let us try to make sure that when we say, "We'll do something," our zeal is according to knowledge.

GOOD SOMETHINGS. BAD SOMETHINGS

I was hungry, I said, "I will do something about it." I did. I put some cold milk in a kettle; I added a handful of salt; I poured in some oysters, and I put the whole mess on a stove to cook. I really did something, a bad something, about it.

A mother had a child that was ill. That mother said, "I'll do something about it." She did. She gave it a big dose of camphorated oil. It died. That mother really did something about it; a very, very bad something.

You and I, if we try our hands at many things, are continually doing bad things. Now and then, of course, we also do some good things.

RIGHT SOMETHINGS. WRONG SOMETHINGS

A mother has a child. It has a right to all the care that is requisite to nurture it to manhood. Should that mother say: "A war is on. We need ammunition. I will help to make it"? Should that mother say, "I will do anything whatsoever"? If it is at the risk of the well-being of her child, she elects to do a wrong something. The right "something" that anyone may do is to attend to his "knitting." Mothering is the knitting of a mother. When she says, "I will do that," she says the right something.

The church is a kind of mother. It has conceived—it has conceived the idea of bringing forth and establishing the cause of Zion. Zion is that mother's child. Does not the rule of right and wrong that applies to mothers universally apply also to the mother church? Is it right, or is it wrong, for the mother church to involve herself in so many affairs, *somethings*, that she has neither time nor strength to nurture her child to manhood? *We* are the Church. Let us think about that.

FORBIDDEN SOMETHINGS

Wrong somethings are forbidden. So also are bad somethings. (See Doctrine and Covenants 102: 1-3 in particular.) Let us remember that

God cannot be commanded. But He can be asked.

--Alfred P. Haake.

not to set our hands to redeem Zion "in mine own way" is both wrong and bad; it is forbidden.

I blame no one for being impatient of procrastination. Procrastination is forbidden. But so also is incaution. I shudder when I hear men of the church say, "Oh, we'll make mistakes all right." For we have already made too many mistakes for lack of caution. Such mistakes are not pardonable. The best men we have make mistakes, but it is forbidden that they should make mistakes through want of caution. (See Doctrine and Covenants 85: 21 in connection with 94: 5 and 102: 1-3, for they forbid us to do incautious somethings.) We, the church, have an only child to nurture; and if we make ourselves the cause of its death through carelessness, the game, so far as we are concerned, may be "up."

When we, the church, elect to do something, we should remember the lesson taught in the Book of Jonah. We are sent to "Nineveh." If we

elect to do *something* instead, if we elect to ship to Tarshish, we invite disaster. We may get ourselves into "a whale of a fix" as the early church did.

We have not done the best that might have been done when we made our "oyster stew." Let us not utterly ruin things by adding more handfuls of "salt."

MY "PEOPLE" MUST DO

Who is the "we" that is elected to "Do something about it"? Who has power? Who has right? Whose business is it to ordain that so and so is the manner in which the affairs of my people—the Zion-redeeming affairs, the community-building affairs—shall be conducted? Who has jurisdiction in the business of the people in "the land of Zion"? Who is the "we" that is competent "to bring forth and establish the cause of Zion"?

Let us glance at the somethings that must be done to bring forth and establish that cause.

(1) The moneys of the people that are to be used for that purpose must be "gathered up."

(2) The land upon which "the city" is to be built must be purchased by "the people" through their agents.

(3) Before the gathering, preparation must be made; there must be economic planning—necessary preliminary planning—for "the people."

(4) Then the gathering. We do not gather ourselves to *Zion*. Moving to Independence—moving to anywhere—is not *gathering* to *Zion*. (See Doctrine and Covenants 36: 12; 48: 2; 57: 1-6; 98: 9, 10, and ever so much more.)

(5) Inheritances must be "allotted" and stewardships "appointed." By whom?

(6) As soon as the business gets under way, storehouse functions must be performed. Who is competent to perform them?

(7) And, in the end, when the gathering of the persons who are to form the "people" has been done, "My Kingdom" must be "organized" upon the promised land; the government must be instituted, formally. Who is the "we" that is competent to perform this body of functions? Is it you? Is it I?

Zion is an enterprise of "a people," and "peoples" do things through their duly constituted authorities. It is "the bishop" and "other officers," agents of "the people," that must do the somethings that will bring forth and establish the cause of Zion—so far, that is, as it is an affair of *this* people, the people of the church as of *today*.

No matter who the Zion-redeeming people or church may prove to be, Latter Day Saints, or not, only agents of "the people" are competent to perform functions of "the people"—offices through which to bring to pass its organization as a city or as a community. Only "my people" have a right to ordain the social constitution.

Persons have things to do. Peoples have things to do. For one as for the other, not to do the proper thing is bad. It may be wrong.

If it is true that "the time has come" (Doctrine and Covenants 77: 1 and 128: 1), then something ought to be done. Not the bad thing, but the good. Not the wrong thing, but the right. Not the something that amounts to nothing. So, let us have a care when we say, "We'll do something about it."

The Whole Heart

I cannot give but half a heart—
I've tried,
But somehow, something's missing
Here inside.

I cannot give an hour a week
For him,
For then the other busy hours
Seem grim.

It's only when the whole heart's tuned
To hear
That life and love and each new day
Seem dear.

—Louise Wrigley

Footprints

In the Snow

A "Between You and Me" feature in the Lamoni Chronicle by the Editor,

KATHRYN C. METZ

Ah, snow is SUCH a tattletale. It spins a yarn about each action that transpires through the night, even to the tiny toe prints left by the chickadee.

In the open patch beyond the apple trees you can read the story of a rabbit that frisked through the night, stopping now and then to rest or to just gaze about before continuing his jaunt toward the northwest. His small cushioned feet left tracks that said he scurried . . . slowed down to a hop . . . and vaulted over a submerged log.

Under the elm trees is a long trail left by a squirrel. Occasionally his furry body brushed the soft surface of the snow as he hesitated long enough to burrow under the whiteness for food. And under the berry bush, a small covey of quail huddled through the night. How do we know? Why the wispy marks left by their wings as they stirred in uneasy slumber say so!

A little clump of snow on the smooth, white surface under the grape arbor announces that a bird rested on the twisted black vine for a second, dislodging a puff of snow.

Down in the hollow the wild black-berry branches stand like slender dancers, poised and waiting for the music, their white ermine costumes drawn close about them.

And who knows, maybe the wily fox wrote an adventure story on the ridge over at the far end of the field.

But we are not the only one abroad to read the story of the first snowfall. A cardinal, his blazing topknot shining like a fragile ornament on a Christmas tree, admires the scene from his high perch and sings his approval of winter wonderland.

As we stood there admiring the works of winter a bluebird alighted from nowhere on the only remaining stalk of corn, not twenty feet away. He peered so inquiringly at us that we imagine he wanted to know where the winter feed board was going to be put . . . and when. Not so with the tough

little sparrows. They saw no point in waiting around for an invitation, but hopped down to the doorstep where they looked for crumbs.

Mother's voice inside the warm cozy house brought our reverie to a close . . . "IF you are going to stay out there in the cold," she said, "put something on your head."

On the way home we met others who were enjoying the first snow, too. Three Hawaiian girls were walking up the railroad track to their dormitory . . . singing and holding their faces skyward as if to meet the snowflakes the sooner . . . Three youngsters were playing "fox and the geese" in the school yard, and we counted four hopefuls with their sleds.

Proclaim the Gospel

Jesus said, "This gospel shall be preached in all the world for a witness," and it is inspiring to see a movement in the fulfilling of this word. As missionaries are being sent abroad, there is cause to "lift up our heads and rejoice" in this new evidence that the Lord's work is going forward.

In 1833, when Sidney Rigdon was sent on a journey to proclaim "the gospel of salvation," the Lord said to those remaining at home, "By your prayer of faith with one consent, I will uphold him." In our time there is a great body of Saints who may write for a similar purpose. Will the young people join in the prayer of faith, as well as work for their great goal of money that is needed for the support of missions?

"The prayer of a righteous man availeth much." Only with righteousness can "Zion the beautiful" be made the background for the work of the church in all the world. With God's love and power to uphold our missionaries, if they are supported by a united prayer of faith, he can open doors for the preaching of the word, and can move upon hearts to be open to receive his truth. Those who go to present this truth are offering their lives in his service, and they will go in the name of Jesus, the Christ, the Son of the living God. In the communion service, we witness unto the Father that we are willing to take upon us the name of the "Son and always remember him and keep his commandments." In its full effect, this would make us a righteous people, able to offer the effectual prayer of faith in support of his servants. May we have his help to be faithful to our covenant.

CALLIE B. STEBBINS.

Lamoni, Iowa

The Unfolding Truth of the Sealed Word

BY BESSIE TAYLOR

GOD IN HIS LOVE created the universe and has given to man the highest position of all creatures. From the beginning, He ordained means for our eternal salvation, and down through the ages there has been a progressive movement toward the final redemption of man.

At this stage in the world's history, we find ourselves in the possession of a varied amount of scripture and a secular history which give us much knowledge concerning the progress of man and the eternal truths of nature. We are in an immature stage of development in which we have knowledge and command of the fundamental principles, but the art of application has not yet been mastered. Only as we grow into spiritual maturity will it be possible for us to put into full usage the principles of the gospel we love and cherish.

To the early Hebrews was given the Law of Moses, which today we recognize as only a temporary curriculum. Later, Christ through his personal ministry, enlarged upon the laws and commandments and amplified the interpretation of the statutes.

Today, with the knowledge of the Bible, plus the added knowledge of the Book of Mormon and Doctrine and Covenants, we have a greater vision and comprehension of Divinity than the former peoples of history. But, in the face of our present knowledge, we must admit that we still are lacking a full knowledge and understanding of all things.

We find ourselves in a world torn by sin and warfare, a world full of doubt and fear and hate; a world in which many churches are contending and competing with each other. Even in our own circle of believers of this great Latter Day movement, there are divided factions contending for true succession. When we look

about us and see the great tragedy of this division, we wonder how long will we continue to be at variance.

THERE IS ONE SOLUTION to this problem, and only one. The great question of "true succession" and "legitimate authority" has reached such a state with us that there is only one thing which will unite us and make us one. That force will also have a tendency to reach out its appeal to others and bring them into the great sheepfold.

At given times, God in his great judgment, has manifested himself to individuals and commanded them to write; down through the ages, he has again and again manifested himself as he willed. At his direction, the Book of Mormon was written and abridged, sealed up, and brought forth for a purpose. But he has not yet finished his work, for in 2 Nephi 11:143, he says, "Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will shew unto the children of men, that I am able to do mine own work." And again in Ether 1:98-101, "Behold I have written upon these plates the very things which the brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the brother of Jared; wherefore, the Lord hath commanded me to write them; and I have written them, and he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord; even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which

the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are."

IT IS A COMMON knowledge among all Latter Day Saints of every faction that Joseph Smith translated only the plates which were unsealed, and that there was a sealed portion which he was commanded not to touch. Is it not obvious that God foresaw the need of bringing forth the additional translations at a later period when we could well profit by the manifestation?

The revealment of the record will establish God's recognition of his faithful, righteous people, and the contents of the revealment will usher in the endowment which we have been promised. Can we not think that this sealed portion attached to the original records was the pure words of Jared's brother's experiences, the account of which was abridged by Moroni as given to us in our present Book of Mormon record? The original records were preserved to come forth at a time when peoples not just individuals were capable of comprehending them.

Can we not in our imagination see the attention that would be placed upon this next revealment by the world with all its rapid powers of communication and transportation? In the face of this coming revelation, can the apostatized Latter Day Saints sit back and vie on the old question of "succession" and "rights"? Will not the honest in heart recognize God's power in continuing his work down through his chosen line?

The coming forth of the sealed record is the answer that will bring

a new day into our church experience and will reveal to us all things. It will be a day when our church can stand forth and tell the world. It will be a day when, as stated in Ether 1: 102, "He that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I shew no greater things, saith Jesus Christ for I am he who speaketh." And verse 105, "But he that believes these things which I have spoken, him will I visit with the manifestations of my spirit; and he shall know and bear record."

IN DUE COURSE OF TIME, after the above sacred record has been published, there will continue to be installments of manifestations which will keep the church body growing and developing unto perfection.

The day will arrive when everyone will have a chance to either deny or accept; perhaps the issue will become as great as it did before the time of His first coming here in America, when the very night all who believed in Christ were to have been put to death had not the great sign of his birth appeared. His second coming will be to a people who have proved themselves worthy of his presence.

World affairs are rapidly shaping themselves for a new era. Cannot we, as Latter Day Saints, expect the big boon of this new era to be the revelation of this precious record preserved down through the ages for our benefit and well-being?

Minutes of Gold

Two or three minutes—two or three hours,
 What do they mean in this life of ours?
 Not very much if but counted as time,
 But minutes of gold and hours sublime
 If only we'll use them once in a while
 To make someone happy—make someone smile.

A minute may dry a little lad's tears,
 An hour sweep aside the trouble of years.
 Minutes of my time may bring to an end
 Hopelessness somewhere, and bring me a friend.

—Author Unknown.

Briefs

Farnworth Branch, Lancashire, England.—Bishop G. L. DeLapp and President F. Henry Edwards visited Farnworth on August 14. On this same date, Elder and Mrs. Fred O. Davies attended services in Farnworth for the last time before their departure for America. A district conference was held on October 25 and 26, beginning at 3 o'clock Saturday afternoon with a priesthood meeting directed by Apostle Myron McConley. The business session convened at 6 o'clock. A social was held in the evening, at which time Mrs. McConley, Mrs. Glen Johnson and daughter, Glenda, were introduced. Apostle McConley was in charge of the 10 o'clock prayer service

on Sunday, and Seventy Glen Johnson gave the morning sermon. In the afternoon, Brother McConley conducted a class for men, Mrs. McConley, a class for women, and Brother Johnson, a class for young people. The final sermon of the conference was given by Apostle McConley.

Torrington, Wyoming.—An all-day meeting was held on Sunday, November 16, with Edd Anderson of Albin, Wyoming, giving the morning sermon. At the 2 o'clock business session, M. M. Bilyue was re-elected pastor, with L. O. Mitchell and Orva Croft as counselors. Some members drove as far as sixty miles to be present at this meeting.

If you want a full sugar bowl, you must put something into it.

OUR VERY OWN

Reorganized Church of Jesus Christ of Latter Day Saints Calendar

This attractive calendar printed in two colors (brown and green) follows the church-wide theme for every month. On each page is a photograph of church significance illustrating this theme. Special dates in Latter Day Saint history are listed by the month and are emphasized on the calendar in green. Our calendar was especially prepared to be used with the Pastor's Handbook for 1948 issued by the First Presidency.

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HERALD PUBLISHING HOUSE
 Independence, Missouri

What Latter Day Saints Believe

THE PSALMIST of old propounded the question to which men are still trying to find the answer when he wrote, "What is man that thou art mindful of him? And the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." One of the poets has written: "The proper study of mankind is man." But any man who tries to understand even himself is presented with a puzzling problem which sometimes baffles his best efforts at reasoning or explanation.

Like Paul, he finds "For the good that I would I do not; but the evil which I would not, that I do." He often finds that the thing he is resolved not to do is the very thing which he does do. Even the most highly trained psychiatrist is sometimes puzzled by the actions of the men he studies. Man's physical nature is at the same time the marvel and despair of the medical men who study him from the scientific standpoint. Well may we say with Shakespeare's character, Hamlet, "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

In our brief study of man, I believe it well to start with the study of Jesus Christ. He was like God; he was God; but he was also man and like all men. Paul says in the fourth chapter of Hebrews that he was in all points tempted as are we, and again in the fifth chapter, that he was compassed with infirmity. If we can discover something of the nature of Christ, we shall have an

infinite revelation of the nature of God; but at the same time, we shall have a revelation of what man may be and should be at his best.

If you will turn to the twenty-sixth verse of the first chapter of Genesis, you will find God saying, "Let us make man in our image, after our likeness." Is this merely an editorial *we*, or is there someone else to whom God is speaking? The answer is not difficult to find if you will turn to the first chapter of the Gospel according to John and read the third verse, noting that the antecedent of the pronoun "him" is the *word* which we understand to be Christ. "All things were made by him, and without him was not anything made that was made." The tenth verse of the same chapter repeats the same idea: "He was in the world and the world was made by him, and the world knew him not." We could cite several other passages from Paul's writings to the Corinthians, the Colossians, the Hebrews, and the Ephesians, to make the same point: namely that Christ was the agent through whom God created this world. Apparently then Christ was existent as a distinct, conscious, and active personality long before he found tabernacle in human flesh. Jesus himself gave voice to this idea when he said, "Before Abraham was I am." (John 8: 58.)

This Christ, who was in the beginning with God and who had existed before the foundation of the world, was sent to the world in likeness of sinful flesh (Romans 8: 3). He became like his brethren in all things, as Paul says in the second chapter of Hebrews, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took

not on him the nature of angels but he took on him the seed of Abraham." His earthly life or existence was the result of a union of the spirit which was in the beginning with God, and the body which had been prepared for him here on earth. (See Hebrews 10: 5.) This complete thought is well expressed in the Book of Mormon in these words, "The Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay."—Mosiah 1: 97. This body which Christ took upon himself was the instrument or the medium through which his spirit, which was his real nature, found expression. But the great difference between Christ and other men, was that in him the flesh became perfectly and completely subject to the spirit, suffering temptation in all things as other men did, and yet not yielding to the enticement of that temptation. The will of the Son (flesh) being swallowed up in the will of the Father.

Christ, the man, also suffered death. His death consisted in a separation of spirit and earthly body. Jesus plainly indicated that this separation was voluntary on his part. He says in the tenth chapter of John, verses 17 and 18: "Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." In John 16: 28, he makes an even plainer statement: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." In the seventeenth chapter of John he prays that he may be glorified with the glory which he had with God before the world was, and again prays that all his disciples "may be with me where I am,"

About the Nature of Man

BY EVAN A. FRY

indicating that their spirits likewise should depart from the body at some future time, and in a conscious and active state, should be associated with him and his Father in heaven. As Jesus hung upon the cross, his last words were: "Father into thy hands I commend my spirit."

He left his body, the earthly part of him, hanging on the cross, and commended his spirit, the eternal part of him, into the hands of his Heavenly Father. The third chapter of I Peter indicates that while he was absent from the body but quickened by the spirit, he went and preached to the spirits in prison which had been disobedient during the days of Noah (verses 18 to 20). It seems plain, then, that the death of Christ on the cross consisted in a separation of spirit and the body. The body was mortal; the spirit was eternal; and since flesh and blood cannot inherit the kingdom of God (I Corinthians 15: 50) it was necessary that the mortal be laid by and later changed by the resurrection in order that it might enter once again into the kingdom of God.

Latter Day Saints believe that in these experiences of Jesus Christ we may find a parallel to the experience which comes to every man. A careful reading of the first two chapters of Genesis will indicate that the spirit of man was created first. Genesis 1: 27 says, "So God created man in his own image, in the image of God created he him; male and female created he them." But the second chapter of Genesis, verse 5, says, "There was not a man to till the ground." Where was the man who had been created male and female in chapter one? The Inspired Version of the Bible, as corrected by Joseph Smith, makes this question plain in this language: "For I, the Lord God, created all things of which I have spoken *spiritually*, before they were *naturally* upon the face of the earth." Modern revela-

tion in our Book of Doctrine and Covenants asserts the same idea. Section 90, paragraph 5, says plainly, "Man was also in the beginning with God." This same section says further, that every spirit of man was innocent in the beginning. It was the spiritual creation which was in the likeness of God. Therefore man is like God, and partakes at least partially of God's nature. Spiritually, he is akin to God, and belongs in God's presence. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

It was through the body that sin and death came into the world. At the time of creation, God placed the immortal spirit in a body formed of ture, composed of body and spirit, the dust of the earth, and this combination produced man, a dual creature, composed of body and spirit, who then became a living soul. Section 90, paragraph 5, from which we have already quoted, says further: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive the fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." This is what happened to our forefather, Adam. His body partook of sin and, that temple being defiled, thereby became subject to God's destruction or death. Because our bodies are all inherited from our forefather, Adam, we are likewise subject to a physical death which destroys the defiled or impure body in which we find residence.

Death, then, is a separation. It may be of two kinds, physical or spiritual. When God warned Adam and Eve against eating of the tree of knowledge of good and evil, he warned, "In the day that thou eatest

thereof, thou shalt surely die." But after the eating thereof, Adam and Eve both lived for many, many years in the physical body. The death which had been promised to them as a result of their sin, came as a separation from God. They were driven out of the Garden of Eden and could no longer enjoy the presence of their Maker. There was still another kind of death which they must needs suffer, however, and this death likewise was a separation—a separation of spirit and body. If Adam and Eve had been allowed to continue in the Garden of Eden, they might there have eaten of the fruit of the tree of life, against which there was no prohibition. If they had eaten while in a state of separation from God, and thereby become immortal, they would have been forever separated from the God in whose spiritual likeness they had been created and who desired the presence of all his creation with him. The sentence of physical death was therefore an act of love. Because the body had yielded to sin and become corrupt, it had to die. The natural or physical man was an enemy of God. Flesh and blood cannot inherit the kingdom of God.

In order that man might again come into the presence of God it was necessary for him to lay aside the flesh and blood of his physical body. Physical death, then, is likewise a separation—a separation of body and spirit. The dust again returns to the earth as it was, and the spirit returns to God, who gave it. (Ecclesiastes 12: 7.) After the day of judgment there will come another death, mentioned frequently in the Bible as the "second death," which will be eternal separation from God. The wicked who have refused all overtures of Christ and his ministry on earth and in the spirit world will be cast into the lake of fire. They shall become as if there had been

no redemption made, for "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

We can begin to see now the purpose for which Christ came into the world. By his sinless life in the body, and by his perfect control over that body, he made it impossible for that body to be held by death. The devil could have no power over him, and death could not hold him. He came forth in a glorious resurrection; he conquered death, and thereby made possible the resurrection of the bodies of all men and the restoration of those men to the presence of God for judgment. If Christ had not come into the world, there could have been no redemption; and if Christ had not risen from the dead, there could have been no resurrection; but there is a resurrection, therefore, the grave has no victory and the sting of death is swallowed up in Christ. (Mosiah 8: 79-81.)

The Doctrine and Covenants has another thought in this connection which is appropriate at this point. We quote from section 85, paragraph 4: "Through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things . . ." Or, in the words of the Book of Mormon: "His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned." The atonement of Christ consists in his resurrection, by which it is possible for all men, even though they have partaken of the carnal nature of Adam, to stand in a resurrected body before God, once more united with him, to be judged then according to the works done in the flesh. If found worthy in this judgment, they may remain with him through eternity; if worthy of a less-

er glory, they may have eternal life, but not in the presence of God. If utterly wicked and rebellious still, they may be cast into the lake of fire, and blotted out of existence in the second death. But, through the atonement and resurrection of Christ, all men are to have opportunity to be at one with God and to stand in his presence in a resurrected body.

Man, then, is of a dual nature. He is composed of spirit and body; and the body and the spirit form the *soul* of man. The body is mortal, perishable; the spirit is eternal and akin to God, made in God's image and likeness. It is the spirit which gives intelligence, direction, consciousness, and continuity to the body. That spirit can exist apart from the body. It existed in the beginning; it survives the change of death, carrying with it all the experiences and developments acquired in the body. Reunited with the body, it brings the memory and the fruit of all those actions and experiences had in the body to the day of judgment, when every man is judged according to his works. The memory of each man's deeds will force him to say in that day of judgment that God's judgments are just.

We need not fear, then, the separation of spirit and body. It is only a separation, not an extinction. Through the atonement, spirit and body shall again be united, and become a living soul, as Adam did when spirit was joined to body on the morn of creation. But it shall be a new creation. Never again shall spirit and body be separated after that resurrection, unless our wickedness and rebellion have delivered us into the power of the devil, to be cast with him into the lake of fire in the second death—an eternal separation from God. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens . . . Wherefore we labor, that whether present or absent, we may be accepted of him."

Spotlight on the News

(Continued from page 3.)

In the First World War, near its close, Turkey moved out of the Holy Land as Allenby marched in on foot with his army. Britain accepted a mandate from the League of Nations to govern the land in trust. Britain is weary of the task and proposes to move out; and, after another world war, Palestine is again front-page news. Her problem, pronounced by H. G. Wells as insoluble, has been pondered by the United Nations. A decision was reached—about the only one in which Russia and America have agreed. Palestine is to be divided between Jew and Arab—or shall we say Judah and Ishmael.

In a way, it seems appropriate as well as surprising that in this situation, in which so many races have an interest, a cultured, educated Negro should be trusted by the United Nations with such a task. Here is a man born of an underprivileged people not so long out of slavery, handicapped by color prejudices, who is in a class with Booker T. Washington and George Washington Carver. By sheer native ability and courage and hard work he has made his way through various positions of trust, requiring great administrative ability, to this position as representative of the United Nations in the midst of a time and a situation that claims the attention of the world.

ELBERT A. SMITH.

We wish all *Herald* readers could read and study an article in *The Christian Century* of November 19, 1947, on "Palestine and the Jew" by Morris S. Lazaron. The complexities of the present-world situation, with many views and factions among the Jews themselves, and armed conflict with the Arabs (who outnumber the Jews two to one) cannot be gathered fully from the daily press. Mr. Lazaron is a Jew, but apparently has considered the questions without bias.

ISRAEL A. SMITH.

An egotist—the man who tells you those things about himself which you intended to tell him about yourself.

LETTERS

God Blesses Those Who Serve Him

God is the giver of all good, and prayer invites his presence to be with us. Last summer, Elder Frank Fry spoke in prophecy, telling us that we were all subject to the power of God, and that, if we could only understand the wonderful things he had in store for us, we would not hesitate to do his work.

The past three years have been difficult ones for us, as we lost our only son on September 25, 1944; he was killed in the jungles of New Guinea. When I hear others thanking God for having brought their loved ones back to them, I feel sad and let down. I should not feel this way, but sometimes it is hard to go on. Perhaps the trouble with many of us is that we become so absorbed with our own problems that we forget to do God's work and thereby lose the spiritual blessings he has in store for us.

I am grateful for the gospel, and I am determined to study so that I shall be able to tell it to others. I pray God's strength will be with me and all others who are in need of it.

LUCY C. KEOWN.

2517 East Grand
Des Moines, Iowa

Discovers Truth of the Word of Wisdom

Nearly three months ago, I became suddenly very ill. Consulting a doctor, I learned that I had developed a serious toxic condition. His first instruction was, "Don't drink any more coffee."

I didn't recover speedily. Instead, after nearly a month's medication, I went to the Sacred Heart Hospital to receive the costly streptomycin drug every three hours, day and night, for a week. I am still not entirely well.

I learned the hard way that it is wise to heed when God speaks and says it is a "word of wisdom" for our physical well-being.

While I was convalescing in the home of a friend, her daughter returned from a distant city where she had gone through a clinic to determine what was causing her stomach distress. The eminent physician told her, "Quit coffee. It creates a nervous stomach, and is generally upsetting to the digestive system."

That made two comments against coffee, and I have read of others.

Yet, I know of many good people

who are heavy coffee drinkers and apparently suffer no ill effects. I fear it is *only* "apparently." Since God's "word of wisdom" is not a command, I cannot condemn as sinners those who partake of the fragrant beverage. There no doubt will be times, in certain circumstances, when I will drink a cup of coffee. But I shall remember that to drink it steadily and heavily is not "wisdom."

Flo Whittemore

An Ounce of Prevention

The deterioration of a soul is much like the deterioration of a house. The purchaser of a new home may be very particular, demanding that everything about the place is just as it should be. But after he has lived there a while, the house becomes a familiar sight that he does not notice how the paint is beginning to wear off. Maybe a rail of the porch comes loose and eventually one of the children decides to make a ball bat of it . . . nobody bothers to notice it. The grass on the lawn disappears so gradually that those who walk across it each day aren't aware of change. And then out-of-town relatives come for a visit. They haven't seen the place since it was bought, and all the changes are immediately visible. "What's happened?" they want to know.

A man's soul is like that, too. So gradual is the disintegration that he doesn't realize he's changing at all. Only those who see him occasionally can tell how much he's slipping. Sometimes, they don't see him soon enough, and his spiritual "house" is beyond repair.

Take inventory today. If you wait until tomorrow, it may be too late to rebuild.

O. A. Manning

970 Springhill Avenue
Mobile, Alabama

(I will appreciate letters from any who care to write.)

A Letter From Holland

(A report to the Presiding Bishopric)

At long last we have arrived in Holland, and say are we ever thrilled! For two long months we had been living out of our suitcases and in the homes of friends, and on November 19, as we walked into the home on Annastraat 2, a strange urge came over me to pause and offer a word of thanks to God for making such a place possible in this land of shortages and need. You, too, Brother DeLapp, certainly deserve our thanks, as well as that of the whole church. I am

sure that any member of our church would be proud of this place. It is perfectly suited to our needs as a church in Holland.

Our trunks arrived in good shape, and so we have been busying ourselves with unpacking them during the past few days. (Brother Livingston asked me to inform him regarding the condition of our and Brother Theys' trunks upon arrival, so that he would know when to pay the Judson-Sheldon people. You can tell him, if you please, that they all arrived nicely.) We enjoy equipping the house, and buying furniture for it. We've been very fortunate in finding some good, secondhand furniture very reasonably priced. But, a guilder does not go very far here, and we will be needing many more. Brother Theys is writing you regarding this.

We are very happy here in Holland. The Saints here, too, are very kind and have certainly given us a warm welcome.

We send our best wishes to you, and we earnestly hope that we can do our part in carrying forward the work of the kingdom. May God bless you.

Fraternally yours,

Albert A. Scherer.

The Importance of Love

At a reunion prayer service, we were asked what we felt was the most important factor in spiritual development. Many answers were given. One woman arose and told how the Saviour had appeared to her in a dream and asked, "Do you love me?" She had said, "Yes, Lord, I love you." Then I realized that love was the answer.

The desire to love and be loved is born within us. Many have gone astray because they did not receive love when they needed it most. Often children become jealous because a younger child in the family gets all the attention; consequently, they misbehave in order to be noticed. Many homes are broken because either the husband or wife failed to show sufficient love.

Love leaves no room for selfishness. Love is kindness, patience, consideration. Love finds an excuse for others' mistakes. Love forgives. Love never tries to remember grievances.

Love brought the Saviour to earth to suffer shame, heartache, pain, and sorrow. It heals the sick, raises the dead, and changes hearts from bad to good. It can cure all the evils of mankind. There is nothing greater than love. Mrs. Emma Mortensen

Worship Suggestions for February

Theme for the Month:

QUALITIES FOR JESUS

February 1, 1948

QUALITIES OF LOYALTY

Prelude: Instrumental Solo, "Draw Thou My Soul, O Christ," Saints Hymnal, No. 316.

Call to Worship:

The bread that giveth strength I want to give,
The water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.

Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts, I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.
—Author Unknown.

Suggested Hymns: (From Saints' Hymnal)

"Thou Must Be True Thyself," No. 300.
"O, Jesus, I Have Promised," No. 298.
"Rise Up, O Men of God," No. 209.
"O Jesus, Prince of Life and Truth," No. 303.
"O Reapers of Life's Harvest," No. 387.

Opening Prayer: A prayer of reconsecration may be suitable for this theme.

Suggested Scriptures:

From the Inspired Version: Romans 12: 1-3, inclusive; Matthew 15: 25-30; Romans 8: 35-39; James 1: 21-27; verse 25 is especially good.

Suggested Stories:

"The Toiling of Felix" and "The St. John's Fund," from *Worship Programs and Stories for Young People*, by Alice A. Bays.

"The Cross of Christ" and "The Lucky Girl," from *Seventy-five Stories for the Worship House*, by Margaret White Eggleston.

"The Talking Picture" and "What If They Had Quit?" from *Christ and the Fine Arts*, by Cynthia Pearl Maus.

(Though these stories are written especially for the young people, they may be adapted easily for use with any age group.)

The Bible story of Ruth can be used by a skillful person to carry out the theme of loyalty.

February 8, 1948

QUALITIES OF HONESTY

Prelude: "I Would Be True," No. 294.

Call to Worship:

Psalm 119: 33-40, or the Gettysburg Address might be used.

Quartet: "Oh, for a Closer Walk with God," No. 313.

Suggested Hymns:

"Take Time to be Holy," No. 322.
"Walk in the Light," No. 320.

By EMILY EASTER DUNSDON

February 15, 1948

QUALITIES OF INTEGRITY

Prelude: "Gracious Spirit, Dwell With Me," No. 192.

Call to Worship:

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.
—Edwin Markham.

Suggested Hymns:

"These Things Shall Be," No. 187.
"Look for the Beautiful," No. 209.
"Rise Up, O Men of God," No. 210.
"I Would Be True," No. 294.
"O Jesus, Prince of Life and Truth," No. 303.
"Forward, Be Our Watchword," No. 357.

Suggested Scriptures:

"Wherefore lift up the hands which hang down, and strengthen the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Hebrews 12: 12-15.
1 Peter 3: 8-13; Matthew 6: 19-24.

Stories: From *Seventy-five Stories for the Worship Hour*, by Margaret Eggleston:

"The Lucky Girl," "Should He Steal?" "Why He Was Chosen," "Those Obstacles." From *Worship Programs and Stories for Young People*, by Alice A. Bays, "The Great Stone Face."

Poetry:

INVICTUS

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.
Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.
It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul.
—William Ernest Henley.

A HIGH WAY AND A LOW

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.
—John Oxenham.

"Draw Thou My Soul, O Christ," No. 316.
"O Jesus, Prince of Life and Truth," No. 303.

"Thou Must Be True Thyself," No. 300.
"Yield Not to Temptation," No. 269.
"Father, Lead Me, Day by Day," No. 262.

(Perhaps you can change some of the words in the above songs to fit the theme more closely, for instance, "purity" and "truthfulness" to "honesty.")

Suggested Scriptures:

"Thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; O . . . keep that which is committed to thy trust, avoiding profane and vain babblings."—1 Timothy 6: 11, 14, 17, 20.

"In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of contrary part may be ashamed, having no evil thing to say of you. For the grace of God which bringeth salvation to all men, hath appeared; Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 2: 7, 8, 11, 12.

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4: 6-8, 10.

"Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings. See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another."—Doctrine and Covenants 85: 37, 38.

Suggested Stories:

Since this is near Abraham Lincoln's birthday, a very impressive lesson in honesty may be drawn from well-known stories of his life. They may be found in most school history or biography books.

"The St. John's Fund" or "The Bishop and the Candlesticks," from *Worship Programs and Stories for Young People*, by Alice A. Bays.

Poem:

MYSELF

I have to live with myself, and so
I want to be fit for myself to know;
Always to look myself straight in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty-show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free.
—Author Unknown.

GOD GIVE US MEN!

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without
winking!
Tall men, sun-crowned, who live above the
fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn
creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice
sleeps.

—Josiah Gilbert Holland.

February 22, 1948

QUALITIES OF SINCERITY

Prelude: "Just as I Am, Thine Own to Be,"
No. 296.

Call to Worship:

MAKING LIFE WORTH-WHILE
May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make life worth-while
And heaven a surer heritage.

—George Eliot.

Suggested Hymns:

From Saints' Hymnal:
"Take My Life, and Let It Be Consecrated,"
No. 307.
"I Would Be True," No. 294.
"Let Us, Brothers, Let Us Gladly," No. 287.
"I'm Pressing on the Upward Way," No.
241.
"Am I Like Driftwood on Some Shore,"
No. 224.
"A Charge to Keep I Have," No. 201.
From *Youth Hymnal*:
"An Evening Prayer," No. 186.
"Open My Eyes That I May See," No. 200.
"Once to Every Man and Nation," No. 86.
"Have Thine Own Way, Lord," No. 56.

Suggested Scriptures:

The life of Alma, son of Alma, and the four
sons of Mosiah. Mosiah 11: 159-181, 200-206.
Also chapter twelve of the Book of Alma;
Psalm 15; Psalm 39: 1; Matthew 13: 3-7, 18-
21; Matthew 16: 25-29.

Theme Thoughts:

The life of George Washington, whose
birthday we celebrate today, presents many
good qualities that may be used for worship
thoughts. His life and ministry is a pattern
no one should be ashamed to follow. His sin-
cerity in performing tasks he knew were neces-
sary may have saved and preserved this Land
of Promise.

Stories:

From *Worship Programs and Stories for
Young People*, by Alice A. Bays: "Glorifying
the Commonplace," "A Modern Matriarch,"
"The Pearl of Great Price."

From *Christ and the Fine Arts*, by Cynthia
Pearl Maus: "The Talking Picture," "The
Hall of Heroes," "What If They Had Quit?"

Poetry:

A PIECE OF CLAY

I took a piece of plastic clay
And idly fashioned it one day,
And, as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were past—
The bit of clay was hard at last;
The form I gave it, it still bore,
But I could change that form no more.
I took a piece of living clay
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.
I came again when years were gone—
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore.
—Author Unknown.

A PRAYER FOR CHRISTIAN UNITY

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumbling block we lay
Along the paths by which men seek thee!
Sweep
From our small minds the strife that holds
thee cheap!
Break thou the bread of life with us, we pray!
What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil! Dear Lord, our faith
increase
To know that, since our hands may reach thy
hand,
Our lives are made all-powerful, through
thine,
To heal a wounded world and bring it peace!
—Molly Anderson Haley.

February 29, 1948

QUALITIES OF FRIENDSHIP

Prelude: "Moonlight Sonata" (Beethoven) or
"Song Without Words" (Mendelssohn)
as a violin solo.

Call to Worship:

This is my commandment, That ye love one
another as I have loved you. Greater love hath
no man than this, that a man lay down his life
for his friends. Ye are my friends, if ye do
whatsoever I command you. Henceforth I
call you not servants; for the servant knoweth
not what his lord doeth; but I have called you
friends, for all things that I have heard of my
Father I have made known unto you.

Suggested Hymns:

From Saints' Hymnal:
"O Jesus, Master, When Today," No. 340.
"The Bread That Giveth Strength," No. 225.
"Is Thy Cruise of Comfort Failing?" No.
345.
"Just As I Am," No. 296.
"I Would Be true," No. 294.
From *Youth Hymnal*:
"Somebody Cares," No. 154.
"I Need Jesus," No. 152.

Opening Prayer: (May include the poem)

OTHERS

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayers will be for OTHERS.
Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for OTHERS.
Let self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again

Unless to live for OTHERS.

And when my work on earth is done,
And my new work in heaven begun
May I forget the crown I've won
While thinking still of OTHERS.
Others, Lord, yes, others,
Let this my motto be;
Help me to live for others
That I may live like thee.

—Charles D. Meigs.

Suggested Scripture:

Luke 10: 31-38 (The Good Samaritan); Mat-
thew 22: 36-38; Proverbs 16: 7; Matthew 25:
36-41.

Picture Interpretations:

Durer's "Praying Hands" from *Worship
Programs and Stories for Young People*, by
Alice A. Bays.

"The Hope of the World," by Harold Cop-
ping from *Christ and the Fine Arts*, by Cyn-
thia Pearl Maus.

Stories:

"The Tyranny of Riches," from *Christ and
the Fine Arts*, by Cynthia Pearl Maus.

"Margaret of New Orleans," by St. Augus-
tine, from *Worship Programs in the Fine Arts*,
by Alice A. Bays. Perhaps your local library
has a biography of this friend of the orphans
—Margaret Haughery.

Poetry:

A SMILE

A smile costs nothing but gives much—
It takes but a moment, but the memory of it
usually lasts forever.
None are so rich that can get along without it—
And none so poor but that can be made rich
by it.
It enriches those who receive
Without making poor those who give—
It creates sunshine in the home,
Fosters good will in business
And is the best antidote for trouble—
And yet it cannot be begged, borrowed or
stolen, for it is of no value
Unless it is freely given away.
Some people are too busy to give you a smile—
Give them one of yours—
For the good Lord knows that no one needs
a smile so badly
As he or she who has no more smiles left
to give.

—Author Unknown.

A GOOD CREED

If any little word of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word,
And take our bit of singing
And drop it in some lonely vale
To set the echoes ringing.
If any little love of ours
Can make one life the sweeter;
If any little care of ours
Can make one step the fletcher;
If any little help may ease
The burden of another;
God give us love and care and strength
To help along each other.
If any little thought of ours
Can make one life the stronger;
If any cheery smile of ours
Can make its brightness longer;
Then let us speak that thought today,
With tender eyes aglowing,
So God may grant some weary one
Shall reap from our glad sowing.

—Author Unknown.

At Home

The snow is high.
It came upon a rushing wind
To lay a down-soft blanket over all.
The great, white, driven flakes pile
deeper now
In mounds and drifts and clumps;
The trees make ragged patterns
In silhouette
Against the backdrop of the darken-
ing sky.
The clotheslines are long, icy gar-
lands
Dusted with frost-stars.
How lovely is the world,
And clean.

The children will come in from
school,
Brimming with merriment, and will
fill their hands
And pockets
With sugar cookies still warm from
the oven
And then go out to romp
In all this whiteness.

And in my kitchen cupboards there
are rows
Of Summer's bounty, stored against
a day
Like this.
Sparkling jellies and the whole-
someness
Of tender chicken, vegetables, and
such;
While on my stove
Sit four fat loaves of bread, fresh-
baked.
My copper teakettle sings as if it
knew
That I can sit in wonder at the sight
Of winter's beauty,
Thankful that I need not go out
Tonight.

LOUISE.

A forest ranger, telling stories,
was asked whether he ever got lost.
"Of course," he replied. "It's only
the dubs who never get five miles
from camp, who don't get lost some-
times."

Onward—Steadfastly

By Pauline Arnson, *Chairman General Council of Women*

A STIMULATING PERIOD for Latter Day Saints is inventory time. It may bring some regret for past failures, for opportunities missed, but it also offers a chance to take stock and apply the measuring stick. The twelve months of 1947 are gone, no time left to record good intentions or to do good deeds. There is, however, a second chance for us, and this is good news. We can give thanks for manifold blessings received.

The past year has been a good one for the women of the church. Their work has been recognized because it has been done in a humble, prayerful, and efficient way. The counsel that has been given them by the general officers of the church in Independence, by the apostles in the field, by the district presidents, and the local priesthood has been of great value in directing their efforts.

There is no doubt in my mind that these devoted women want to make the new year one of growth. They want to be active, not just for the sake of being busy, but for the purpose of becoming finer persons and developing their skills for the church.

An axiom to recall is that the best is demanded of us if we are to accomplish anything worth-while. This is the time to work with the vigor that is ours today. Let us look about us for examples of lives well-lived and choose that way for ourselves.

Women have worth-while responsibilities in their homes and church work to challenge them. The routine of caring for the home, the necessity of setting aside time for study, the duties of office work become monotonous unless one has the long view of the work in mind. A home cannot be kept clean and attractive for a family unless the mother is willing to put forth the energy to keep it so. A simple thing is to give thanks for the clean linen cloth that is put upon the table for the evening meal as well as to express appreciation to the Master for the strength that he has given you to launder it.

Women can't grow in the knowledge and doctrine of the church unless they are willing to set aside some time for reading and doing those acts of kindness which produce growth in the soul. Visiting a friend who is ill or who needs a little cheer does as much good for the visitor as to the one who is the recipient of the visit.

There will be no well-conducted monthly meeting in your women's group, no evening service in the church to acquaint the membership with your objectives for the year, no social for fellowship, no bazaar to help build the church, no institute to unify the work, unless you are willing to spend time—at a sacrifice, no doubt—for committee meetings and for planning.

Start the new year with good intentions, and keep them. Each day offers a new opportunity, each month can be a new beginning—but let us take two steps forward and none backward. Some of us run well for a season, but then we give in to the nature which we have nurtured and are discouraged. Usually there are friends who will encourage us, and we start again. This is fortunate, but how much more these friends could do if they could use their time in introducing the gospel to nonmembers.

I have often thought that the Lord must love those children dearly who have qualities of dependability, steadfastness—who are enthusiastic and stable. Let us try to develop these in the coming year and pray for vision and wisdom as we work.

A Reading Program

By Louise Fordham

A HIGHLY SUCCESSFUL PROJECT, which is in its second year of operation by the Lawrence, Kansas, women's department, is a planned program for reading and owning some of the better new books.

Early in the fall, each member is given an opportunity to participate by purchasing one of a suggested list of titles or any other book she may choose to own. During the following nine months of women's department meetings, each participating member reads a different book each month. Books are exchanged at the monthly meetings. After all books have been read, each is returned to the owner for a permanent place in her library.

The original list from which the books are chosen is prepared in September by an appointed book committee. This committee, in its selective search for the better books, reads book reviews in the *New York Times* and *The Saturday Review of Literature*, talks to public school and university librarians, browses through book shops, consults bookstore owners, and corresponds with the Herald Publishing House. From all these sources, it sifts and chooses until it can present a wide variety of good books.

If more than nine people wish to participate, the book committee works out a circulating system, after having each member list the purchased book in her preferred order of reading. Following these preferred lists as much as possible, the committee prepares a master circulation sheet which shows the location of each book during each month of the reading season. Such a system does not allow a person to read all of the books rotating in the group, but it does insure that she will be able to read the nine she most wanted to read. A copy of the master circulation sheet is retained by each person, so that she knows what her reading schedule is, as well as that of everyone else.

The seventeen books on our rotating list this season offer a wide variety of subjects. Four of the books are fiction, five are on self-improvement, five are religious books, one is a biography, one covers a general subject, and the last is a book of short stories.

The women appreciate this project because it permits them to read good books which they would probably not have access to otherwise. At the same time, it encourages the building of home libraries which can be worthwhile to the entire family.

The following is a copy of the circulation sheet used by the Lawrence group.

MASTER CIRCULATION SHEET

	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May
<i>Years of the Locust</i>	15	8	3	4	17	1		11
<i>Mrs. Mike</i>	17	14	11	5	4	6	1	10
<i>Gentlemen's Agreement</i>	2	5	7	12	11	13	17	8
<i>In a Dark Garden</i>	13	4	15	17	2	12	11	6
<i>Time to Be Young</i>	3	12	17	1	7	15	6	4
<i>On Being Fit to Live With</i>	16	7	2	15		5	9	13
<i>Bringing up the Children</i>	9	16	10	13	12	11	4	1
<i>Marriages Are Not Made in Heaven</i>	14	13	16	9	10	7	3	
	12	15	6		1	4	5	
<i>Personality Unlimited</i>	1		12	8		10		5
<i>Your Carriage, Madam</i>	5	11		6	8		2	7
<i>Sermon on the Mount</i>	4	9	5	10	13	16	15	2
<i>Christ and the Fine Arts</i>	10	17	13	2	15		16	12
<i>The Way</i>	11	10	9	16	5	3	12	15
<i>A Church Member's Manual</i>	8	2			9	17	10	3
<i>Great Women of the Bible</i>			1	4	3	6	8	7
<i>The Lincoln Reader</i>	6	3	1	7	16	9	8	17
<i>Mr. Blanding Builds His Dream House</i>	7	6	8	11	3	2	12	16

KEY TO NUMBERS

- 1—Alma Andes
- 2—Gladys Andes
- 3—Alice Barlow
- 4—Wilma Beers
- 5—Mary Campbell
- 6—Jean Dicker
- 7—Marilyn Edwards
- 8—Louise Fordham
- 9—Margaret Hoecker
- 10—Rosabelle Howard
- 11—Blanche Norris
- 12—Inez Norris
- 13—Ruth Norris
- 14—Ruth Sheehy
- 15—Gladys Six
- 16—Bessie Taylor
- 17—Doretta Taylor

Each woman is assigned a number and given a master sheet so that she will know when she can read her choice.

How to Read

Macaulay read a book so swiftly that he seemed to turn the pages almost without pausing, taking in at one glance all that was in them, and yet carrying away all that was worth remembering. You can cultivate this gift by practice. Force yourself to read more rapidly than feels comfortable. Make a note of how long it takes you to read a page, then try to cut down your time on the next. For practice, read light literature—love stories, mystery stories, anything that carries you so fast that there is no chance to dillydally. Although you will be bothered at first by not grasping the matter you are reading as well as is your wont, disregard this, and it will right itself with practice.

To aid this practice of fast reading, two psychologists, Dr. Goodwin Watson and Dr. Theodore Newcomb, have formulated five simple rules: eliminate whispering, pointing, and movements of the lips and hands; relax your muscles; try to see phrases, sentences, even paragraphs at a glance; do not let your mind wander—if you find yourself thinking of something else, write down a note about it to be taken up later; try to anticipate the author and see whether he is developing the idea as you would expect; then it will seldom be necessary to read every word.—James Bryce.

a home column feature

HIS GIFT TO US

By Betty Lou Clark

OUR GOAL? Zion. This is an old statement with many theories, most of them agreeing if the peg finds its designated hole. In the creation of a Zion condition, we have at least reached the first rung of the ladder. We have the laws; we also have the organization. The authority is within our church, and within our priesthood are capable men. We have the chosen place, and a sufficient number of people. What do we lack? "Zion conditions are no further away nor any closer than the spiritual condition of my people justifies." (Doctrine and Covenants 140: 5.)

The Lord has sort of thrown it into the lap of each of us individually. He has given us all we need and is now leaving it up to us whether or not we succeed. And why shouldn't we?

We have been trying to figure out methods of living with each other successfully for quite some time. At first, it wasn't so very difficult because we didn't wander very far, and the number of people we came in contact with was relatively few compared to the vastness of our world today. As the centuries passed, this problem of living together has grown, and today the very thought of continuing to live together in hatred raises its head as a monstrous devil. It is apparent that the qualities for a peaceful and happy life are absent in our world as a whole. But there is no reason why this condition should exist. If people had fol-

lowed some of the basic teachings of past ages, we would not be living in such a chaotic world. Some of the basic qualities for peaceful living have existed for years in many of the religions of the world, Christian and otherwise.

THE TWO GREAT commandments contained in Mark 12: 35, 36 concerning the love of the Lord and our neighbor would, in themselves,

Here Is the Writer . . .



Betty Lou Clark takes care of sales adjustments for the Herald Publishing House, where she has worked since December of 1946. Born and reared in Columbus, Ohio, she moved to Independence just before entering Graceland College in the fall of 1945. Activities? She says, "One of the most enjoyable activities I have found since coming to Independence is playing the violin in the Independence Little Symphony, although, for my own amusement, I prefer the piano. Also, I enjoy reading and writing poetry." She is active in Zion's League work and is a member of the Stone Church congregation.

work miracles. Adding to these such qualities as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, the additional commandments given in our three books, the organization of our church according to Christ's teachings, and the authority bestowed on our priesthood, leaves us no excuse for failure.

In one of our smaller branches, there is a member affectionately referred to as "Uncle George" by the entire congregation. He's not a fluent speaker nor a polished gentleman, but "Uncle George" quietly goes about noticing other people's needs and just as quietly seeing that they are filled.

In another group, there is a crippled lady—just a new member. The women of this branch had gathered one afternoon to scrub the floors of the church, and the new member had obligingly joined them—much to their surprise. Most of the ladies were quite concerned about what she could do, or whether they should allow her to help at all, due to her physical condition. Noticing that they were busy talking, she quietly slipped upstairs and started scrubbing. Finally the women reached a conclusion and, turning around, they found that she was gone. Puzzled, they went upstairs; there they saw her busy with pail and brush, a good portion of the task accomplished.

Upon meeting a noted piano teacher, Marie, a promising young musician asked him, "Isn't Miss Bryce one of your students? I think she plays beautifully. How did she ever learn to play as she does?"

Smiling down at her, he answered, "Yes, Miss Bryce has been one of my students for the past eight years and during the last four years has had daily instruction. She has devoted from five to six hours each day to practice. That is the reason she plays so beautifully."

With renewed determination, Marie decided to persist until she accomplished her dream; she, too, would some day be a concert artist.

In the city of Independence there is a family in which love and kindness abound. The family organization is based on Christ's teachings. Here, the children have the highest respect for their parents. Through faith in their teachings, these children have gone into the world with the background of their parents' experiences, and are, consequently, much further advanced in wisdom and knowledge than their associates.

New Horizons

GOD HAS GIVEN US a great gift—the plan for Zion and eternal life. He has given us laws for our physical and spiritual life. In addition, he has given us the choice of accepting or rejecting them. We would not quickly reject material possessions of great value offered by a friend; why then, should we reject this infinitely more valuable gift offered by our greatest friend?

For many years, men have been offering us plans for the perfect state of government. When any new form gains a powerful following, it is challenged or challenges the other existing forms and is usually followed by a “free for all” in which there truly exists no winner—the results being hatred and destruction. After centuries of such battles, we should be ready to place our faith in God. He offers us “peace on earth, good will towards men.” Shall we accept him?

“It Is My Recreation—”

After his lecture in a strange town, a well-known university president was left alone with only an aged janitor for company till train time. “If you don’t mind a modest home,” the janitor suggested, “I’d be proud to have you wait at my place. You might like to see . . . my pictures.” There was an eagerness in the old voice. Not knowing how to refuse, the president accepted. But—“*Pictures!*” he thought. He visualized a plush-covered album, utter boredom.

The janitor surprised him. The man, who earned his living with bent back, broom and coal shovel, laid out before the school man not family portraits but photographs of trees. Rather wonderful photographs. Composed for beauty, developed with rare skill. A willow tree in a storm; an ancient oak bathed in the magic of sunset; a lone maple at a lane entrance; silver birches in a twinkling fairy dance.

“You do all this—yourself?” exclaimed the astonished guest.

“Yes, it is my recreation.”—R. E. O’Bolger in *The Rotarian*.

The Trouble-Shooter

The Timid Soul

QUESTION:

I am timid and I find it very difficult to become adjusted to new environments and situations. In college, I feel unwanted and lonely in groups of young people. How can I be well-adjusted like the others about me?

ANSWER:

By Sadi Moon

When we are shy and backward, we are self-conscious. God did not mean for us to be self-conscious, but rather, to forget ourselves and love him and those about us. The self-conscious, shy person is being as selfish as is the person who is brash, bold, and unkind. The energy he spends in feeling the “eyes of the critical world turned in upon him” should be spent in thinking about others.

Another way to look upon shyness is this: God gave us stewardship over our lives, to spend serving others, not in allowing ourselves to entertain feelings of self-pity. It’s almost an affront to God to stand in criticism of ourselves. We’re not to despise ourselves any more than we are to despise anyone else.

These two ideas helped me as much as anything to gather impetus in overcoming shyness. With this realization that I disobeyed a law of God in thinking about myself, I looked then upon the other side of the question. What’s the affirmative thing I can do?

Saying it is easy; doing it the first few times is hard.

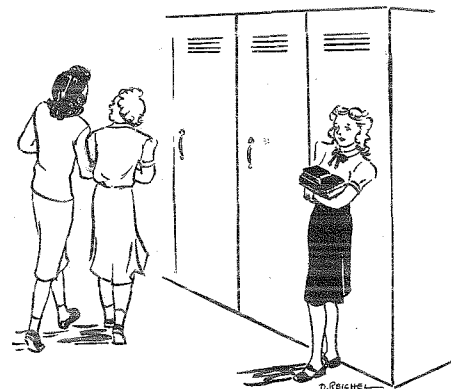
Get interested in the other person. Not just one person, but everybody. Think about them, study them. Sit a moment in an active group; choose someone who looks ill at ease, determine what he needs and then go do it for him. I remember the summer after I finished my sophomore year, I went to Nauvoo camp. I had gone the year before, and I felt as if

I had been a complete failure. I had wandered around the camp buried under a burden of shyness and loneliness. This year, I resolved it would be different. The first thing I did after plunking down my bags and bedding, was to help someone who was struggling with a mattress. “Here, let me help you; it’s easier with two doing it,” I said. Then we started talking. I asked lots of questions and kept smiling. It set the whole mood of the camp for me, and it was a happy one.

At every opportunity, give, act, smile, forget yourself, and ask questions. A college classroom is a wonderful place. It’s the ideal setting for, “Where are you from? What is your major?” and from then on it’s easy.

If you’re going to give, you’ll feel happier if you have some things you feel you can do well. This is of secondary importance in reality except as an aid to your own morale. You don’t have to sing, play the oboe, or be a wonderful seamstress, but anybody can smile and be a good sport. Poise isn’t going to drop down upon you from the skies.

And don’t hesitate to ask God. He wants to help. He loves you even more than you love yourself. He wants you to fulfill your stewardship. And he *will* help you.



Portland, Oregon.—Mr. and Mrs. J. F. Smith of Portland, Oregon, celebrated their sixtieth wedding anniversary by holding open house at the home of their daughter, Mrs. F. B. Schwinchtenberg. Another daughter, Mrs. J. G. Simoni of Troutdale, Oregon, was joint hostess. Two great-granddaughters, Miss Betty Bohall and Mrs. Donald Shook, were in charge of the refreshments. Seventy-one friends and relatives were present for the occasion.

Mr. and Mrs. Smith were married in Holton, Kansas, on November 17, 1887. They moved to the west coast in 1902, where their son and three daughters were born. They have been members of the Reorganized Church for forty-four years. Mr. Smith holds the office of deacon, and Mrs. Smith is an active worker in the women's department.

Lamoni, Iowa.—A lumber co-operative has been organized to operate in this city. Its purpose is to make building materials available to members at economical prices. A number of prominent citizens are heading the project, and it is believed that it will enjoy a success similar to that experienced with the creamery co-operative.

Eros, Louisiana.—A harvest festival was sponsored by the Zion's League under the direction of Mrs. Lillian Powell on November 28; a total of \$70.69 was cleared on the project. A box supper was held on December 4 which netted \$205.

Rich Hill, Missouri.—Elder Arthur J. Rock of Joplin completed a two-weeks' series of illustrated lectures on December 14. The theme of this series was "An Unchangeable God in a Changeable Civilization." Nonmember attendance ran high, and a baptismal service was held on the closing Sunday afternoon. Each Tuesday evening following his sermon, Elder Rock met with the young people for League; all Rich Hill young people were invited to attend these meetings. On the night of December 12, the entire congregation met for fellowship and refreshments at the close of the service. The Rich Hill Saints attribute the success of the meetings to fasting and prayer, which they observed on the Wednesday evening preceding the series.

BULLETIN BOARD

Southern Michigan Women's Institute

Arrangements are being made for an institute to be held on April 6 for the women in Southern Michigan District. Pauline Arnsen, chairman of the General Council of Women, will conduct two classes. In the evening, a banquet will be held for both men and women commemorating the organization of the church. The women of all other districts in Michigan are invited to attend.

NELLIE MOTTASHED,
District Leader.

Books Wanted

R. W. Burley, 477 Magnolia Way, Dinuba, California, wants a *Marvelous Work and a Wonder*, by Daniel McGregor. Write, stating price and condition of book, before sending.

Ralph W. Moore, 16250 Mansfield, Detroit 27, Michigan, wants to buy a copy of *The Instructor* and a set of *Church Histories*. Please write to him, stating price and condition of books, before sending them.

WEDDINGS

Hardie-Johnson

Ila Mae Johnson, daughter of Mr. and Mrs. W. B. Johnson, and Richard Walter Hardie, son of Mrs. W. G. Hardie, were married at the Reorganized Church in Boone, Iowa, on September 28. Elder Guy Johnson, uncle of the bride, performed the ceremony. Mr. and Mrs. Hardie are making their home in Boone.

West-Williams

Marjorie Lucille Williams, daughter of Mr. and Mrs. Clifton Williams of Escatawpa, Mississippi, and Denzil Jay West, son of Mr. and Mrs. E. J. West of Independence, Missouri, were married on December 5 at the Enoch Hill Reorganized Church in Independence. The bridegroom's father read the double-ring ceremony. Mr. and Mrs. West spent their honeymoon in Iowa, which included a brief stay at Graceland where they met. They are making their home in Independence.

Wilcox-Jones

Hazel Jones and Orrin R. Wilcox were married on November 26 at the Reorganized Church in Fairview, Montana, Elder W. R. Hillman officiating. Following a trip to the Black Hills in South Dakota, the couple returned to their home in Fairview. Mr. Wilcox teaches school at Dore, North Dakota.

DEATHS

YARRINGTON.—Kenneth, was born November 6, 1907, at Bentley, Michigan, and died October 17, 1947, at Saginaw, Michigan, after having been struck by an automobile. He lived in Bentley a number of years, later moving to Flint, where he was graduated from the Flint Central High School. He returned to Bentley and on February 27, 1932, was married to Elsie Aileen Burtch. Three children were born to this union; Benjamin, Judy, and Carol. Following this marriage, he moved to Midland where he worked for the Ashman Grocery for four years, then began working at the Dow Chemical Company, where he became a valued employee. At the time of his death, he was a foreman in the instrument department.

Kenneth was a very devoted church member, spending most of his time in service. He was ordained a priest in 1933 and an elder in 1938. He was young people's leader for many years and was always a faithful member in the choir. He devoted much time and effort during the erection of the Midland Church and was the first pastor in the new church. When a full-time man was appointed to this branch, Elder Yarrington was chosen to be the associate pastor and served in that capacity until his death. Funeral services were held in the Midland Church, Elder Byron H. Doty and John W. Banks officiating. Burial was in the Midland cemetery.

DOBSON.—Emma Louisa, was born February 16, 1856 in Lancaster County, Pennsylvania, the eldest daughter of John and Re-

becca McKim. When she was yet young, the family moved to Deloit, Iowa, and later to Lamoni, Iowa. She was married to Eli Taylor Dobson on March 31, 1878, who preceded her in death in 1903. Sister Dobson moved to Independence, Missouri, from St. Joseph, Missouri, twenty-five years ago and was a faithful member of the Reorganized Church for seventy-five years. She was active in the work of the Campus Shop, being a talented needlewoman, and giving freely of her time.

Her passing is mourned by a son, Blair L. Dobson of Pasadena, California, and a daughter, Mrs. Dana Scott of the home. Another son, Austin M. Dobson, preceded her in death. She also leaves a sister, Mrs. Alice C. McCormick, seven grandchildren, and five great-grandchildren. Services were conducted by Glaude Smith, assisted by Donald Lents, at the Roland Speaks Funeral Chapel. Interment was in Rose Hill Cemetery, Lamoni, Iowa.

NAVE.—Edger William, died November 25, 1947, at the Elkhart General Hospital in Elkhart, Indiana. He was a native of Lexington, Missouri. On October 2, 1936, he married Nora Crabtree; they moved to Elkhart six years ago where he was employed as a fireman for the Weis Manufacturing Company. A member of the Reorganized Church, he attended Mishawaka Branch. Surviving are his wife; three sisters: Mrs. Grace Bell, Mrs. Joseph Thompson, and Maude Nave; and a brother, Elmer Nave, all of Lexington. Services were held at the Westbrook Funeral Home on November 26, Elder Forest E. Myers officiating, after which the body was taken to Lexington for further services and burial.

CURTIS.—Pfc. Kenneth, was born August 12, 1924, in Independence, Missouri, the son of Mr. and Mrs. Leonard Curtis. He was baptized into the Reorganized Church on June 11, 1933, and was graduated from William Chrisman High School in 1943. He was a member of the ROTC and was active in Scout work. He entered the service of his country on July 20, 1943, and was assigned to the Third Army in Germany, where he lost his life on November 9, 1944.

Besides his parents, he leaves a brother, Leonard Curtis, Jr., of Grandview, Washington; two sisters: Mrs. Juanita McDermott of Richland, Washington, and Rosemary Curtis of the home. Also surviving are his grandparents, Mr. and Mrs. Thomas Nord of Independence, Missouri. Funeral services were conducted at the Walnut Park Church in Independence on November 29, 1947, Elders Glaude Smith and C. G. Closson officiating. Interment was in Mound Grove Cemetery.

STENQUIST.—Emma Mae, was born July 12, 1897, at Coleman, Michigan, and died in Grand Junction, Colorado, on November 26, 1947. She was baptized a member of the Reorganized Church on October 20, 1907, at Coleman. On April 9, 1939, she was married to Fred Stenquist.

Surviving are her husband; her mother; two sons (by a former marriage), Don and Gerald Roberts; a brother, Leo Tessman of Coleman, Michigan; and four sisters: Mrs. Lillian Kline of Three Rivers, Michigan; Mrs. Alice Drake of Nottawa, Michigan; Mrs. Blanch Fisher of Saginaw, Michigan; and Mrs. Edith Nobbs of Coleman. She also leaves three grandchildren. Services were held at the Martin Funeral Home in Grand Junction, Pastor C. B. Wallis and Teacher R. H. Oliver officiating.

WALKER.—Jessie Viola, daughter of John and Elizabeth Sheets, was born near Osceola, Iowa, on August 15, 1875, and died August 31, 1947. She moved to Kansas at the age of eleven. On October 12, 1893, she was married to Ira N. Walker; six children were born to this marriage. Mrs. Walker was a member of the Reorganized Church for forty-eight years.

She leaves her husband, Ira, of Wichita; three daughters: Naomi Underwood and Goldie Lawson of St. Louis, Missouri, and Ethel Ward of Wichita; and two sons: Earl R. of Springfield, Missouri, and Ray I. of Warren, Ohio. One daughter, Leah, died in infancy. Elder D. J. Williams was in charge of the funeral service. Burial was in the Wichita Park Cemetery.

RUSSELL.—Lillias L., daughter of Henry Harrison and Emmaline Jackson Stockton, was born on April 8, 1882, at Dawson, Alabama, and died on November 30, 1947. Her father was a Methodist minister, but, after hearing the Latter Day Saint gospel, she was baptized at a reunion in Manchester, Texas, in 1913. During most of her life, she was isolated from the Reorganized Church, but she helped in other groups. She taught classes in both the Baptist and Christian Churches. For a number of years she was unable to talk, due to the paralyzing effect of a stroke, but she was always cheerful and greeted everyone

with a smile. She gratefully received the Communion when taken to her on the first Sunday of the month by a member of the priesthood. Those who knew her loved her and will cherish her in memory.

She leaves a son, Boyd L. Davis of Independence, Missouri; a daughter, Mrs. Nellie Fay Brazier of Oklahoma City, Oklahoma; a sister, Mrs. Hattie Thompson of Independence; and five grandchildren. Services were held at the George Carson Funeral Home in Independence, Elders Glaude Smith and William Cowan officiating. Interment was in Mound Grove Cemetery.

STRASZACKER.—Pauline Willi, was born February 15, 1864, at Santa Clara, Utah, and passed away at the home of her son on November 30, 1947. As a child, she moved with her parents to Los Angeles, California. On May 5, 1893, she was married to Christian G. Straszacker; one child was born to this union. She was baptized into the Reorganized Church on May 21, 1881; throughout her life, she was a loyal member. Mr. Straszacker preceded her in death in January, 1942.

She is survived by her son, Gerhardt; two grandchildren; and two great-grandchildren. The funeral was conducted at the Eckermann Parlours in Burbank, John W. Rushton officiating. Interment was in Forest Lawn Cemetery.

BURROUGHS.—Lester, son of Hayes and Nancy Burroughs, was born on June 14, 1855, and died at his home in Zenith on July 4, 1947. In 1881, he was married to Mattie Stoddard; seven children were born to this union. Mrs. Burroughs preceded him in death in 1898. Two years later he was married to Matilda McGowan, who passed away in 1913. Elizabeth Cisne became his wife the following year. He was baptized into the Reorganized Church in 1886 and for over sixty years was a member of the Brush Creek congregation.

He is survived by his wife; four sons: Walter of Xenia, Carl of Zenith, Charles of Fairfield, and Fay of San Francisco; a daughter, Mrs. Mabel Clements of Detroit; two stepsons: J. B. Cisne of Guthrie and C. W. Cisne of Mt. Vernon; twenty-six grandchildren, thirty-seven great-grandchildren, and three great-great-grandchildren. Two daughters, Mrs. Maud Lee and Mrs. Etta Clements, preceded their father in death. Funeral services were conducted at the Brush Creek Church, Pastor Lewis DeSels officiating. Interment was in the Harrell Cemetery.

POTTER.—Anna M., daughter of Ellen and Alexander Richardson, was born October 26, 1867, in Omaha, Nebraska, and died November 5, 1947, at Omaha. She was baptized into the Reorganized Church when a young woman, remaining a faithful member throughout her life. On January 13, 1892, she was married to Otis R. Potter; five children were born to this union. Mr. Potter preceded her in death in 1911.

She is survived by two sons: Ray A. and Otis R.; three daughters: Mrs. Frances Tomaso and Gladys M., all of Omaha, and Mrs. Constance Borders of Dallas, Texas; a sister, Mrs. Elizabeth Agenstein of St. Joseph, Missouri; nine grandchildren; and six great-grandchildren. Services were conducted by Elder John Blackmore at the Haynes-Roeder Funeral Home. Interment was in Hillcrest Cemetery.

CURTIS.—Bell June, was born July 3, 1860, in Indiana, and died on November 26, 1947, at Wichita, where she had made her home since 1937. She was married to Benjamin M. Curtis at Gaylord, Kansas, on July 5, 1878; it was here, also, that she was baptized into the Reorganized Church in 1903. Four years later, she and her husband moved to Whitehorse, Oklahoma, and from there to Waldron, Arkansas, in 1914. In 1920, they made their home in Ames, Kansas, where Mr. Curtis died six years later.

Surviving are six sons, five daughters, one stepson, twenty-nine grandchildren, fifty-two great-grandchildren; and eighteen great-great-grandchildren. Services were conducted at the Culbertson Mortuary, Elder D. J. Williams officiating.

SMITH.—Harriett Copeland, was born September 16, 1868, in Logan County, Illinois, and died November 15, 1947, at the home of her daughter in Sheridan, Wyoming. She was baptized into the Reorganized Church in 1883 and was an active member throughout her life. On February 1, 1887, she was married to George Allen; four children were born to this union, one of which preceded her in death. On December 22, 1908, she was married to Asa Hight, who died in 1923. On May 17, 1924, she and William G. Smith were united in marriage. Mr. Smith died on April 3, 1940.

Surviving are two daughters: Mrs. Gertrude Byrd of Sheridan, and Mrs. Mary C. Jones of

Nashville, Arkansas; one son, William Allen of Detroit, Michigan; five grandchildren; fourteen great-grandchildren; and two great-great-grandchildren. Priest Paul Sargent was in charge of the funeral service. Interment was in the Sheridan Municipal Cemetery.

VAN DUSEN.—Bertha Ella Kent, was born January 17, 1877, in Iowa and died December 11, 1947, in St. Joseph, Missouri. She was married to John Q. Kent in 1892, who preceded her in death on April 13, 1939. Mrs. Kent was baptized into the Reorganized Church on March 19, 1898, and was a devoted member the remainder of her life. On March 3, 1946, she was married to Edward Van Dusen, who survives her. She also leaves two daughters: Mrs. William Reiley and Mrs. Ned Romano of St. Joseph; eight sons: Cleo and Norman Kent of St. Joseph; Fermon Kent of Bolckow, Missouri; Lawrence Kent of Hickman Mills, Missouri; Alva, Levett, and Oval Kent of Los Angeles, California; and Arnold Kent of Boulder, Colorado; two sisters: Mrs. Bert Hoyt of Ravenwood, Missouri, and Mrs. Noah Wells of Maryville, Missouri; a brother, Orval Halfhill of Grain Valley, Missouri; seventeen grandchildren; and three great-grandchildren. Funeral services were held in St. Joseph, Elders R. Melvin Russell and A. B. Heinrichs officiating. Interment was in the Guilford, Missouri, cemetery.

GRAY.—Robert William, son of the late William Henry and Mary Ann Gray, was born October 16, 1879, near Mitchell, Ontario, and died December 1, 1947, in the General Hospital at Stratford, Ontario, where he had been a patient since September 10 when he suffered a stroke. He was baptized a member of the Reorganized Church early in life.

He leaves one brother, Alma, of Mitchell, with whom he made his home; and two sisters: Mrs. Annie Hodgson of London, Ontario, and Mrs. Frank Barker of Bentley, Alberta. Services were conducted at the Lockhart Funeral Chapel, Elder Almer W. Sheehy of London officiating. Interment was in Woodland Cemetery.

GRUBB.—Maggie Beeshly, was born March 4, 1867, in Maryland and died December 8, 1947, in Independence, Missouri. As a young woman, she homesteaded in western North Dakota. Later, she bought property in western Idaho, and on August 23, 1922, she was married to A. C. Patheal, who passed away in 1938. Following her marriage to Mr. Patheal, she united with the Reorganized Church and remained a faithful member throughout her life. Early in 1939, she moved to Independence and on June 12 of that year was married to William Grubb. Patriarch R. V. Hopkins and Elder Amos T. Higdon were in charge of the funeral. Interment was in Mound Grove Cemetery.

McROBERTS.—Mary Louise, daughter of Dr. George H. and Elizabeth Jackson, was born June 6, 1868, at Cold Run, California, and died in San Francisco, California, on December 6, 1947. She was married to William G. McRoberts on December 21, 1892; shortly afterwards, they moved to Woodlands, California, where their daughter, Louise, was born. In 1911, Mrs. McRoberts was baptized into the Reorganized Church and remained a faithful member throughout her life. During her last five years, which brought ill health, she was cared for by her daughter. She was visiting at the home of her grandson, Dr. John Harter at the time of her death.

Besides her daughter and grandson, she leaves a great-granddaughter; a sister, Mrs. Alice Litchfield of San Francisco; and a brother, Dr. Julian A. Jackson of Los Angeles, California. Mr. McRoberts died on January 7, 1947. Elders Myron Schall and John W. Rushton officiated at the funeral, which was held in Woodlands, California.

TRUMAN.—Samuel Eldon, son of Joseph and Elizabeth Truman, was born September 30, 1888, at Flagler, Iowa, and died August 13, 1947. On June 7, 1914, he was married to Martha Williams at La Junta, Colorado. He had been a resident of Wichita since 1924 and an employee of the Santa Fe Railroad for twenty-two years. He was a faithful attendant at church services and always made his home available for missionaries. On Sundays, he and his wife held open house for the young people of the community. During his six months of illness, he continued to be cheerful and make friends.

Surviving are his wife; two daughters: Mrs. Charles Shannon of Manhattan, Kansas, and Mrs. Raymond Barr, Jr., of Des Moines, Iowa; four sisters: Mrs. Margaret Skinner, Mrs. W. T. Altman, Mrs. Amelia Ellis, and Mrs. Emma Orman; two brothers: William and Joseph H. Truman; and two grandchildren. Funeral services were conducted at the Broadway Mortuary in Wichita, Pastor D. J. Williams officiating.

* Australian Journey

In Australia they say that President John F. Garver is taking enthusiastically to Australian ways and habits of speech. He has learned to eat holding his fork upside down in his left hand; and on occasion says, "My word!" or "Too right!" When up against a difficult problem, he says, "That will take a bit of doing." He squirmed a bit when he landed and had to fill out a form describing himself as an "alien," but is demonstrating that "we are no longer foreigners and strangers, but fellow citizens with the Saints." In turn, the Australians have received him and Bishop Johnson with the utmost kindness and hospitality.

* The Littlest Worker

Appeals for money come by the dozen, and sometimes the noblest cause will bungle its public relations. When this last appeal appeared in the mail box, I felt a little sour.

"A uniformed worker will call for your donation in a couple of days," said the announcement. "Phooey," I snorted, "I'm not giving!"

Next evening somebody's child—young, small, and thin, but very serious—came to the door, representing the Cause. Apparently, they were as hard up for workers as I was for cash.

"Did you decide to help us?" she asked, as grown up as she could.

It is hard to say "No" to the very young. They are so earnest, and they still believe there is kindness and goodness in the world. We have great need of that faith today.

Nothing reverses more easily than a mean decision. Down I went, scratching the bottom of my resources once more.

"Whatever I may think of the Cause," I murmured, "I'm giving this for the Littlest Worker!"

* Youth

I was making a call on a retired minister, a man noted for his learning and the youthful vigor of his mind. He has kindly included me among his friends.

Let it be admitted (for it is certainly known) that I am plowing deep into my middle years. The bifocals are getting stronger, the biceps weaker, and the bicuspid has long since been sacrificed to various dentists.

When I stood up to go, my friend surprised and delighted me by saying, "It's such a pleasure to have you young people call on us!"

What a diplomat!

* From Bad to Verse

Sonny was laboring on a poem that had to be ready for his English Lit class the next day. He was chewing the end of his pencil, and there was a look of anxiety and frustration on his young face.

"Mom," he said plaintively, "this poem won't come out right."

Mom looked at the paper: "The Wise Men brought frankincense and myrrh, But the little lambs only brought their fur."

Mom smiled. "But, darling, lambs don't have fur. They have wool!"

Sonny made his best appeal. "You fix it, won't you, Mom?"

An hour later, Sonny was playing football with the gang on the back lot.

It was Mom who was chewing the pencil, with a look of anxiety and frustration on her face, still rather young.

Announcing a new series of filmstrips on

Christian Courtship

Boy Meets Girl

Why are pickups dangerous? Where can you meet boys and girls of high ideals? Are there places other than the church? Why does an introduction add dignity to a friendship? How do you introduce your date to your parents? How long should a boy know a girl before asking her for a date?

Boy Dates Girl

How important is dating in the lives of young people? What is the purpose of dating? Should a girl date a boy whom she does not want her family to meet? What does going to church together do for a couple's friendship? What are the disadvantages of necking and petting? How can a young person develop clean, wholesome, Christian attitudes about sex?

Boy Marries Girl

Is marriage a career? What are the reasons for our high divorce rate? What are the "best ages to marry"? How can you tell when you are in love? How long should the engagement be? During this period, should the couple check on the cost of living, decide on the matter of religion, and talk over the matter of children? How important is religion in marriage? What does it mean to dedicate a marriage to God?

The Christian Family

What are the characteristics of a Christian home and Christian family life? What are the advantages of running a home democratically? How about the family council plan? Should a parent shield his child from responsibilities? Should children be paid for doing chores around the house? Is a family being Christian if they do not pay tithes? Does a Christian family enjoy life more than a non-Christian family?

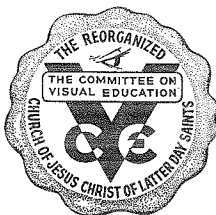
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Saints Herald

VOLUME 95

JANUARY 10, 1948

NUMBER 2

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MARTHA

There must be Marthas plodding through each working hour
 With eyes of harassed glint and faces dour,
 To rock the cradle, bake the bread,
 Lay soothing hands on fevered head
 And mother half the world,
 Nor turn away to rest
 When tiny hands are curled
 Against maternal breast.
 They brush and keep the hearth,
 Do all the homely things
 That keep them chained to earth
 And stifle heart that sings.
 There must be Marthas bearing burdens
 All through life.
 Who weds a Martha, weds a goodly wife.

MARY

There must be Marys making joyous each grey day,
 To teach the world what laughter means and play.
 Bringing song to life on smiling lips,
 Wearing well a heart that gaily trips
 Through life, nor stumbles
 Over heartache. A heart
 That's lifted high, yet humbles
 Itself at each day's start
 And at its close. Someone
 To bring to common things each morn
 A radiance like the sun
 And lighten burdens here for all men born.
 There must be Marys giving laughter
 To the end.
 Who weds a Mary, weds a goodly friend.

—JO SKELTON

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AUDITORIUM NEWS

Gulf States Institute at Pensacola, Florida.—
 There was an attendance of eighty per cent of the priesthood at the recent institute here, according to the report of Apostle Maurice L. Draper. President F. H. Edwards attended and found a spirit of interest and enthusiasm that promises an outstanding future for the church work in this region. Brother Draper says that the baptismal rate is up in every district in the Southern Mission. Two new groups were organized during the last six months: Pascagoula, Mississippi, with Elder J. L. Barlow as leader, and Flomaton, Alabama, with D. F. Hobbs, Sr., a priest, in charge. Pascagoula had 176 at the organization meeting. Regular attendance at each place will be about fifty. Both groups have strong prospects for the future.

Evangelist Ray Whiting will be in Texas during the months of January to March.

Southern Indiana and the Kentucky-Tennessee Districts have had fifty-seven baptisms since the last General Conference. Missionary A. J. Breckenridge hopes that Southern Indiana will reach a hundred.

Almer W. Sheehy, pastor at London, Ontario, reports that they have baptized thirty-six, have broken the tithing record the second year in succession, and have ordained six younger men and one older man to the priesthood.

Mrs. John C. Stiegel, Director of Religious Education and Examiner for the Rock Island District, recently enrolled a class for credit study and explained: "My husband and I drive the fifty miles to Savanna each Sunday evening to conduct this class, and we find it very enjoyable. The Hanover folk drive ten miles to attend the class." They are studying, "Doctrine and Policies of Our Own Church," and it is hoped that such devotion on the part of both teacher and students will bring lasting joys to them, with their added light being reflected in many areas to many others.

A class at Rock Island, Ill., according to the teacher, Mrs. Ethel Jordan, has worked diligently and faithfully, dispensing with refreshments, dues, and social activities, confining their efforts entirely to study. A Presbyterian friend who has been attending the class is to be baptized soon. She has been superintendent of the Sunday school, teacher of an adult class, and president of the Ladies' Aid, all of the Presbyterian church, but has seen the beauties of the gospel and is happy over what she has found.

John Rogers, the Director of Religious Education and Examiner for the Eastern Michigan District, has just enrolled a class of thirty-two members and comments thus: "Of the thirty-two enrolled, two are nonmembers. Our attendance is much greater than the enrolled number. . . . The local pastors and church school directors are very co-operative, and their attitude and help does much to make this work successful."

Ready to Build Zion?

Abiding Principles

In the current perilous situation of the world, there is a great interest among people of the church in the Gathering, and many have moved and are moving to the area near our church headquarters. A considerable problem is created for church leaders by many of these people who insist that something should be done immediately to establish the social and economic institutions and services of Zion.

It is in times of danger and distress that the demand for action is most insistent. During the depression from 1930 to 1936, there was a similar demand. In the boom times of the late 1920's, there wasn't much interest because people seemed to be doing rather well under secular world conditions.

In both the recent war and in the current so-called conditions of peace, the military danger to the world has kept the interest in Zion alive.

It makes the observer apprehensive to see that for so many people the interest in Zion depends not upon their religious and philosophical principles, but upon their fear of world conditions. Fear is a poor motive at any time, because whatever the coward does is done with one eye over his shoulder and with but half of his mind upon his work; and you know that as soon as his fear is removed, he will cease whatever he is doing and return to his previous preoccupation with his private concerns. Only those who are motivated by abiding principles can be trusted to build Zion.

Conditions Necessary

Those who propose immediate action often quote the words from Doctrine and Covenants 98: 10, "There is even now already in store a sufficient, yea, even abundance to redeem Zion." But as a part and a condition of that statement there is a significant qualification, "were the

churches, who call themselves after my name, willing to hearken to my voice." One wonders if this language does not refer to the many Christian denominations of the world, as well as to us.

There is the key factor. People were not ready and obedient in the first decade of the church. They had the material, but they lacked the spiritual quality.

And now, when people inquire about the redemption of Zion, we should ask them, "Are you ready? Are you personally ready? Can you do anything at all? Are you obedient to the admonition of God?"

Lip Service

Important truths are often revealed in little things.

I have been in many prayer meetings where people bathed themselves in tears as they prayed for God to show them something to do to help in the building of Zion. I have heard hundreds testify of their readiness to dedicate all that they have to the work of God's kingdom. I have witnessed these things, and I know them to be true.

And yet in recent weeks I have heard our pastor pleading with his congregation for young women to take up a study of girl's work and to become leaders in Oriole and Girl Scout programs so that the many fine little girls who are growing up may have the leadership that they need for their development. If we are ever to have Zion, these little girls must begin their training now, to become its teachers, its workers, its leaders, and its mothers. Unless we train them, there can be no Zion. And yet our pastor's pleas have gone as if they were unheard. Where are those who so earnestly testify of their dedication and devotion? Unless we can meet the needs of these little girls, we cannot and will not do the work of Zion. For this is now the work of Zion.

A local officer said that he needed help to wrap packages to send away to needy members. Certainly, here is one of the great tasks that needs to be done. Charitable work may not be at the very center of our economic and social program. But unless we can and will meet our responsibilities here, we are not ready for the responsibilities of Zion, regardless of what we may say. Did hundreds flock in to answer the appeal of that officer for help? Were there lines of persons who have been assaulting heaven with their cries for something to do, responding to this call for workers? There were not. A round dozen, a number of them elderly and frail from their years, came in, and had to labor overlong to get the work done.

A member of the priesthood who has been trying to get something done and who faces discouragement in his task, mentioned something about "lip service." And doesn't it make a person wonder at times when he tries to get some real help with some real work? An old hymn says, "We'll sing and we'll shout with the armies of heaven," like the Children of Israel marching after Joshua around the walls of Jericho; but too many of modern Israel begin and end their zeal with the singing and the shouting.

Possibilities

It takes a long time to work out the plans for the building of Zion. But it is a possible task. It can be done. It takes an even longer time to prepare a people who are willing and determined to do the work. This also is a possible task. This, too, can be done.

The plan is impotent without the people. The people are helpless without the plan. They must grow and develop together.

We must have both faith and
(Continued on page 14.)

Editorial

Across the Desk

Alfred and Margot Gerhard Schoepke, of Berlin, Germany, November 13, 1947:

It was with great joy that we again received one of those wonderful packages from you dear people. We desire to express our sincere thanks to all of you who help us so much. Especially do we desire to thank the church officials who have put this work into operation. We are going through a terrible testing time, but we will stay firm and trust to the church. You and all the members who have made this possible, I again express my deepest thanks. May our God in heaven richly bless you all, and may his work soon be triumphant.

With best regards to you and all the members in America.

ISRAEL A. SMITH.

Grateful for American Help

Extract from a letter written by Gero Harold Goedeke, of Hannover, Germany, to the Leader of Women at Fort Collins, Colorado.

I found your address on the parcel which recently came to my mother. We are so glad to receive a parcel from the members at Fort Collins.

We have our meetings in a half bombed-out schoolroom. It is not easy for members here in Hannover. We have our meeting on Sunday at ten o'clock. Most of the members live outside the town. There are only a few families who have not lost their homes by air raids. We in Hannover have had eighty per cent of our homes destroyed. We have lost everything—home and clothes. Now that you have helped us, we are grateful.

On Sunday we have no trains or busses, and many must come on foot. In winter we cannot make a fire in this meeting room, and it is very cold. It is a hard life here at present.

I was a soldier all during the war and was wounded three times. Many times I lay in hospitals. In 1945, I left an American camp for prisoners of war here in Germany. A year later my brother returned from imprisonment in France. But many of our young brothers have not been heard from in a long time. Most of them are in Russia.

Our best thanks to all the brothers and sisters in Fort Collins.

Needs Church Books

One of our young church leaders is in need of three copies of a book entitled *The Life and Ministry of Jesus* by F. Henry Edwards. She is willing to buy or borrow these copies and will be glad to pay for purchase copies or return borrowed copies when the course is finished. The need is urgent and immediate. Will those who have copies of the book and who are willing to sell or lend them please write immediately to:

Mrs. Bernice C. Staffeld,
521 S. Cedar Lake Road,
Minneapolis 5, Minnesota.

Wants to Hear From Members

Brother John Harvey, Box 1167, Big Spring, Texas, has recently moved to that area and would like to hear from an officer of the nearest branch or group of church people. He would also like to hear from any members of the church in that area to establish friendly contacts. It is his desire to transfer his membership to the nearest branch.

A Report From Salina, Kansas

The small group of Saints in Salina was greatly encouraged recently when Elder J. D. Shower spent several days preaching and administering to them. During a prayer service, we were spoken to by the Spirit. We were told that we should be faithful in promoting the work of the church in Salina, and that others would be added to the group. We were greatly helped by this; we have no priesthood leadership here but trust our needs will be provided for in the future. Brother Showers has done much good in the Northwestern Kansas District.

I was unable to find our church or the pastor's name in two of our larger cities. We of Salina keep our meeting place (the Y. M. C. A. building) listed each week and have been happily surprised to have out-of-town visitors with us several times. We shall appreciate having our small group remembered in prayer that it may grow and help in the building of the kingdom.

MRS. EDNA F. HENRY.

928 South Santa Fe
Salina, Kansas

Ministers All

*Who seeks for heaven alone to save
his soul
May keep the path, but will not reach
the goal;
While he who walks in love may
wander far,
But God will bring him where the
blessed are. —Van Dyke.*

THE CHURCH is not only a divine organization for the perpetuation of abstract truth, but it is also a divinely ordained institution for the expression of truth in worship and in behavior. If this world is to grow better, the Christian people must work harder and more enthusiastically to establish by demonstration the superiority of good over evil. Too often we are lulled into spiritual sleep, believing that what is today exists for the best. We forget that God works through persons, not through machines and impersonal organizations. The Restored Church can be revealed to the people of the world only through the lives of the Saints. The "Word" must become flesh through us.

The broader ministry of every Saint involves living the kind of life and doing the kind of deeds which will be helpful to other folk. The common ministry of every Saint is to utilize his talents, powers, and opportunities for the good of brother, church, and community. It is evident that in the larger sense the goodness of the church can be measured only by the goodness of its members. The history of the church is replete with losses because the Saints have thought that the idealisms of the church were self-realizing. Worthy idealisms are easy to formulate, but the realization of the ideal is much harder to achieve.

The corporate ministry of the church to the world is not performed by the priesthood exclusively; it is the combined ministry of all members. We are all ministers. The message of this church is conveyed to the world in a large measure by and through our lives. We are also ministers to each other in the ministry of neighborliness and sympathetic friendships. Wherever there is a need, wherever there is suffering, wherever there is hunger and thirst for friendship, there lies the field for the ministry of every Saint, be he pastor, priest, or layman.

—John Blackmore in *Ray-O-Lite*

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The Case for GOD

By Edgar Henry Montross

I HAVE NEVER been agnostic; but, for many years during childhood and manhood, I often pondered the question, "Is there really a God, and if so, is it possible in this age to apprehend him through some unquestionable evidence?" To those who may be similarly perplexed, this article is especially addressed.

In those days, I used to speculate about angels and miracles, but could entertain no hope of ever finding assurance from such sources. The internal evidence of the Bible and the fulfillment of prophecy were, also, the subjects of much reflection; but, while I possessed a strong faith, such evidence seemed to lack the element of certainty that my reason demanded. There seemed too much room for coincidence, misapplication, interpolations, and other disturbing factors.

The evidence of God in nature appeared to offer, perhaps, the least likely field for confirmation of all. I was familiar with David's assertion (Psalm 19: 1) that "The heavens declare the glory of God, and the firmament sheweth his handiwork." And, I had read the statements of eminent scientists to the effect that order in the universe gives evidence of a creative mind. The answer was there, all right; but I was unable, in those days, to bring it into the focus of clear realization. The movements and orbits of suns and planets could not be seen like a baseball in flight and, so appeared too abstruse and mysterious to be examined like the wheels of a clock behind which the inquisitive child eventually discovers the mainspring. I was like a tiny ant beside the giant presses of a modern newspaper plant, bewildered by the whirling wheels and unable to comprehend their relation to the engineer in the distant power plant.

I wondered, also, about the statements of writers and poets, such as Emerson, who said, "Nature is so thin a screen, God breaks through at

every point." But, still, I could not place my finger on the key to the secret.

At one time, while examining some snowflakes, I was profoundly moved by their marvelous design and uniform structure and felt at that time that I was close to some significant principle, but it still eluded me.

Then came a day when I was in the garden: close to nature, and close to God; evidently, very much closer than I suspected, and in a flash of vivid realization, *there was the answer*—but, of all places!—*in a spider web!* Would you like to see it, too, as I did? Well, let's take a little trip into the realm of plain and simple reasoning.

SUPPOSE THAT you, like Robinson Crusoe, were stranded on an uncharted island that at first appeared never to have been touched before by the feet of man; but that you eventually came upon, not a footprint, but what appeared to be the remains of a small campfire that had been extinguished soon after it was started. Instantly you know, beyond any reasonable doubt, that a man has been there before you. The evidence is as clear as a graven stone.

There are a dozen sticks of similar proportions lying in a circular pattern like the spokes of a wheel with the hub burned out, leaving the charred ends all pointing toward a central point. And, how would you *know* those sticks had been placed by man? Why, because of that geometrical pattern, the wheel-spoke arrangement. It cries out to you emphatically that a *mind* has been at work, and that it was the mind of a *man*.

The chances for those sticks to have fallen into that pattern through some force of nature, such as wind

or earthquake, are so remote that the very thought is ridiculous; and you know that, while the fire could have been ignited by lightning and extinguished by rain, no one could credit any animal, even of the ape family, with a mind capable of arranging that pattern. You *know* that, of all the animals that walk the face of the earth, only man has the intelligence to visualize and plan and arrange those sticks for such an obvious reason in such a definite *design*. Remember that word "design"—it is *important*.

Did you ever weave a basket, mold a vase, or plant a garden? Did you ever build a suspension bridge? a boat? a bicycle? a picket fence? a trellis? a window box? Could you construct anything, even a stack with the baby's building blocks, without first seeing the "design" within your own mind?

Let us get this one thing settled, once and for all: without a mental picture there can be no construction, no fabrication, no creation, or work of any kind by man; and this, undoubtedly, holds true throughout the animal kingdom. Consequently, when a mental picture materializes into a rail fence, or a brush heap, or a cache of nuts in a hollow tree, or a small heap of stones, or a wasp nest, or such a simple thing as a dug hole, or even a stick stuck in the ground, the "design" readily reveals that it is a product of mind.

Also, we can generally tell quite easily the kind of mind that created the design, whether animal or man; and, in most instances, like a detective, determine the kind of animal or man. Sometimes, we can even identify the individual. Thus, when we examine a honeycomb, we can tell from the peculiarities of its design

whether it was fashioned by man, or bee. When we find a dam across a small stream, we can quickly determine whether it is the work of man, or beaver; and even a hole in the ground will have its distinguishing characteristics of design.

ENTER THE SPIDER. Apparently she has dreamed up a very resourceful and admirable creation in that little pin-point brain of hers; for, as she moves busily about, there begins to take shape a "design" that only a keen mind could have conceived. First, the foundation strands across the top, sides, and bottom; then the radial joists that fan out from the center like bicycle spokes; and on this framework she fixes the convolutions of the whorl that completes the structure and, what a structure! Truly, here is a product of mind. Indeed, here is something denoting great sagacity and scientific wisdom: something, forsooth, to challenge the exalted mind of man, himself: a "design" that for sheer genius, might well be credited to the engineers who blueprinted the great Golden Gate Bridge.

As I stood in the garden on that eventful day, contemplating that clever flytrap and wondering how the plan for such a magnificent piece of architecture could emerge from such a microscopic brain, to say nothing of the know-how needed in its construction, there flashed through my mind with startling vividness, like a flaming meteor through the midnight sky, a revealing truth—a truth of far-reaching significance—the "design" of that web did not originate in the mind of that spider.

For thousands of years, incalculable millions of spiders of a given species have been building their flytraps, presumably, in an almost identical pattern. They all came from the same blueprint. When "my spider" stepped from the egg, she was on her own. Her mother did not stay around to instruct her in the fine art of web-spinning. It was not necessary. She inherited the talent.

Through the mysterious process that we call instinct, she was able to duplicate the achievements of her mother, who, in turn, had gained the plan from grandmother; and, so on back from daughter to mother, through ten thousand generations, we can reasonably trace that "design" right back to the Adam and Eve of all spiders.

Now, answer this: Has the brain of the spider deteriorated through those far-strung generations? In other words, did Adam and Eve Spider possess an intelligence superior to their puny-minded twentieth-century great-grandchild: an intelligence approaching that of man? Is it not an unavoidable conclusion that the very first daughter

The search for God will fail unless you begin by loving him.

of a spider was *dependent* upon her parents for the mental blueprint of that web, just like her present-day counterpart? And, does it not unquestionably follow that the first mother spider, herself, was just an ordinary spider like the one in your garden, with just an ordinary spider mind and not a paragon of intelligence capable of planning that intricate structure that embodies the same scientific wisdom needed in the construction of the Brooklyn Bridge? Consequently, was she not just as *dependent* as her offspring upon *another* mind for that "design"?

And, another thing—even if the spider, presumably should be the product of evolution, we must conclude that she evolved out of some more primitive type, or lower order that could only have possessed a rudiment of mind, incapable of even her own limited reasoning.

Well, there you have it. If the first spider, or any possible progenitor in a changing order, did not possess a mind capable of inventing that web, as it surely seems we must ad-

mit; then, pray tell me, *where is the mind that conceived it* and televised that "design" to the mind of the spider?

THIS BRINGS US back to the question of identity of the creator through the peculiarities of design in his creation. Accordingly, we glance at any abandoned spider web and instantly name the artisan who fabricated it; but, what is more, we see certain distinguishing characteristics that unmistakably disclose the identity of the Architect who drew up the plans as well—if we are willing to look for them.

And this brings us to another interesting angle of speculation; for, I am obsessed, also, with an idea that the really important purpose behind that flytrap is not the obvious one.

I have never been able to figure out the "why" of a mosquito, unless it be that she was intended solely as a curse; but I am willing to admit that the lifetime job of a spider, apparently, is to rid the world of flies, although there does seem to be an awful lot of flies when compared with the spider population. But, what is vastly more important, I read, also, in that web a purpose that transcends such a menial task as fly-trapping, as the music of the maestro excels the work of the violin-maker, or as "Mona Lisa" surpasses the weave pattern in the canvas on which she is enthroned.

To be specific, I read in that web a purpose that makes the business of fly-catching appear only as a crafty trick aimed at diverting the attention of the unwary observer from the most important feature of a sly magician's act—a magician with a superlatively cunning mind: so cunning as to be able to contrive a device that would hold in plain view a revelation of His silent and invisible self, and, at the same time, furnish concealment, like the puzzle picture with the hidden face, so effective that millions of probing minds might pass it by with unseeing eyes, while a favored few, for reasons of His own, might be readily

apprised at any propitious time through that mysterious medium known as "inspiration," by whispering in their consciousness with a voice that says, "Are you looking for me? Here I am, right behind this spider web."

We have a striking example, as you have probably read, of just such a cunning scheme in a monumental work of man, the Great Pyramid of Ghizeh, which learned men have studied with profound amazement and declared to contain overwhelming evidence of intelligent design and purpose that cannot be reasonably credited to the mere mind of man, and when we turn to the Book of Isaiah, in the 19th chapter we read, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and a witness unto the Lord of hosts."

Wherever we turn in the animal kingdom, we see these "signs and witnesses," which become glaringly conspicuous if we look intently. Consider, for example, the firefly with the built-in flashlight and the cricket with his one-tune fiddle and the moth with her magical radio set—all very handy aids in carrying on their flirtations, but not strictly essential, since many bugs and grasshoppers and butterflies seem to manage their amours quite successfully without such gadgets.

And speaking of butterflies and moths—what about their metamorphosis? They have one, you know, as any good dictionary or encyclopedia will tell you. Well, I ask you: is all that complicated and remarkable procedure from larva to fairy queen necessary when incalculable billions of similar creatures are constantly being produced through the short-cut method used even by their more refined cousins of the bird family, who do quite well with the simple routine of egg to hen to egg to hen, again and again? Does it not seem plausible that the mind capable of inventing such a peculiar and spectacular, but unnecessary, process

may have intended it to serve the additional and primary purpose of testifying to His matchless genius and power?

BUT, GETTING back again to the important business of food supply—truly, a vital "purpose," but note the ramifications—take that honeybee, for example, that has unwittingly trapped herself on the inner side of the windowpane. See how she frantically persists in her mad efforts to dash out what little brain she does possess by trying to force herself through an impenetrable wall that she is determined cannot exist; yet, she is smart enough to perceive far in advance the dearth of the long winter months and make

You are God's instrument for doing good to his other children. Do you work at it?

elaborate preparations to meet it with surprising sagacity and ingenuity, but without any apparent advance notice; for I have yet to see a bee that could read an almanac, or understand a radio announcer.

Or, observe her first cousin, the mud dauber wasp, who is constantly up to the same silly tricks. Ponder her unique stuccoed Quonset nursery, which she did not learn to build in a trade school, and note the foresight she displays in storing up with her eggs a supply of fresh meat on the hoof, which she craftily preserves in a coma by means of a hypodermic injection, which she did not learn to administer by attending a medical college, so that Junior will have his pabulum ready at hand when he crawls out of the shell.

Throughout the animal world, in overwhelming abundance, we see these peculiar traits and characteristics that furnish insistent evidence of an invisible mastermind using these myriads of vastly inferior minds as mediums for expression of a sovereign intelligence.

Think of the busy beaver, amazingly equipped to cut down trees to build a dam to form a lake to protect a village of mud huts with submerged entrances—a predetermined purpose if there ever was one—surprisingly similar to a man-made citadel surrounded by a moat. Consider, also, the birds that mysteriously migrate and skillfully build nests to receive eggs that they have not seen. Look at the ant colony (as wondrous as the bees') with its amazing political system, having rules and regulations and slave laborers and dairy herds of aphides.

Then, there is that deep-sea monstrosity, whose picture you see in the illustrated magazines, with the lantern dangling in front of her grotesque face to attract the curiosity of the smaller fish and bring her dinner up within reach of those horrible teeth; and the doodlebug with her simple cone-shaped sandtrap; and the trap-door spider; and, what is more astonishing, the extraordinary ability of the chameleon to change its colors at will; and the protective colorings and designs of the many insects and birds and animals, too numerous to relate; and the almost-incredible radar equipment of the bat, that permits it to fly untouched through a blackened room filled with a maze of dangling wires. We could go on and on, through a seemingly endless variety of remarkable abilities and functions, but what's the use? If these signs and proofs are not enough to dispel your doubts and give you an abiding conviction, then you must be skeptical indeed.

MAYBE YOU ARE saying, "After all, those creatures do have minds of their own, and how do I know what conditions and influences they may have passed through since the dawn of time to develop their instincts and functions?" If you feel that you need something still more plausible, let's take a little excursion into the field of flowers and trees and growing things.

As we step into the flower garden,

note the symmetry and spacing of those leaves on that fern, how they are set with almost mathematical precision along the stem in a balanced orderly arrangement. Look at this other plant with the leaves staggered along the stem, but, also, with accurate spacing, all having a uniform shape and size according to a definite scheme, which persistently points to a concealed mind that has such complete control that even the growth is miraculously stopped at a given size.

See the color patterns in those pansies and the fanciful designs and colors in those gladioli and iris blossoms, and the extraordinary and exquisite modeling of that columbine, the intricate shape of the snapdragons, and the variety of colors in those zinnias. Everywhere we look, in a hundred ways and a thousand varieties, we see order, arrangement, harmony, beauty, pattern, and "design." It fairly jumps at you and sets up a clamor in your ears, "Design, DESIGN, D-E-S-I-G-N!"

Since the principle of "design" is the stimulus behind our investigation, let us consider it a little more carefully just at this point. Admittedly, there can be design without benefit of mental parentage or contriving. There can be accidental design, such as the patterns of ripples seen in clouds and water and on sand dunes caused by wind; and corrugations in dirt roads caused by wheels; or, icicle formations and the similarly-molded stalactites and stalagmites formed by the chance dripping of mineral-laden water for centuries in the same spot. In such designs there is result, but no purpose. According to definition, "designs" denotes, not only figure and form and pattern; but, also, aim, plan, intent, and purpose. So, when a design clearly shows intent and purpose, such as a row of three, or more trees, intelligence asserts itself as a factor with which we must reckon, and there is no escape. We can, therefore, formulate a rule that "where there is design, with purpose, a mind has

been at work."

Now, can you tell me there is no purpose in those flowers, to say nothing of the berrybushes and fruit trees and vegetables in your garden and the waving grain? What about the nectar and pollen that supply the bee with food, and the colors of the blossoms that beckon her to the feast? And, what is more convincing, what about the interdependence of the bee and the fruit trees, or other plants that rely upon her clumsy scampering among the petals for their pollination? Here is multiple design, and still more, if we concede that flowers were intended, also, to delight the aesthetic appreciation of man. Surely, "Every leaf and petal and blade of grass bear the finger-

Remember, God is your father. He may have to spank you as well as love you.

prints of God." Did I read that somewhere, or did it just force itself into my consciousness?

Last summer, while walking through a field overgrown with weeds, I was startled by some needle-like stabs on my ankle and discovered that my clothing was pretty well decorated with some flat, square-shaped seeds having three small sharp spines on one edge, which enabled them to cling tenaciously to anything that brushed against them. This, of course, reminds us of the cockleburs and the dandelion and milkweed seeds, and the many others that are equipped with a variety of curious devices obviously designed to assure their distribution.

Remember our rule: "Where there is design, *with purpose*, a mind has been at work." Well, the fact that these seeds were equipped to travel shows "purpose" in their design as obvious as an elephant's trunk. Now, note well, all these products of mind and intelligence, and not a brain in sight. Before, we had the brain of the spider to confuse the issue by

injecting itself into the picture as a possible explanation of the planning and designing, but a plant has no brain. At least, I have never seen one, or heard of anyone who has.

But, if you are not yet convinced, there is still hope. Let us take a look at a prize exhibit. Here is *Dionæa* from the marshlands of North Carolina, commonly known as Venus's-flytrap: a plant with an unusual appetite for a meat diet that has managed to think up for herself (as some would have us believe) the design of a unique flytrap and then proceeded to build the strange contraption, like a steel-jawed trap, right into the structure of her own leaves, so that they snap shut and imprison any unlucky insect that happens to touch them. As you probably know, there are other types of carnivorous plants, such as the pitcher plants, but *Dionæa* will suffice for our purpose.

So, what shall we do with her? How could a dumb plant, without even the semblance of a brain, in response to a predetermined purpose, provide itself with a hair-trigger trap that simply had to be planned and designed by an intelligence of a high order: one, at least, brilliant enough to fashion a fish-hook and bait it and dangle it in the water to catch a Friday dinner?

It just doesn't make sense. It is enough to make one feel like the tourist, who, after being led blindfolded to the rim of Grand Canyon and unmasked, stood for a long moment in silent, open-mouthed amazement and then exclaimed, "It's a crazy lie. There is no such place."

Then, too, isn't it odd that we find ourselves confronted with another vexing flytrap that raises the same provocative questions pertaining to origin, but with a still more perplexing factor? One might easily assume this to be a masterly piece of profound and subtle sarcasm, cleverly arranged by a superbly brilliant mind, which seems to say, "Since you refuse to admit the Mind behind the flytrap of the little animal with the puny and inadequate brain, what are

you going to do about the Mind behind this other ingenious flytrap of a mere plant *with no brain at all?*"

Of course, you can see how very simple it is when we remember our rule: "Where there is design with purpose, a mind has been at work." All we need do is identify the mind, and in this instance, with the field of possibilities narrowed down to *one*, where is there, now, any chance for doubt?

This should make the case complete; but, still, you may be "from Missouri"—still trying to imagine a concealed mind in a seed or a root or a blossom or a leaf or a stem. Well, so far, our inquiries have been limited to the animal and vegetable kingdoms. Perhaps, we should glance briefly into the mineral kingdom, too, before adjourning the court.

Several years ago, on Put-in Bay Island in Lake Erie, I stood in a magical stalactical cavern, formed of resplendent celestite crystals: a veritable fairy wonderland. It was not, however, the dazzling beauty of the place that excited my awe and wonderment, it was the astounding uniformity and perfection displayed in the "design" of those unnumbered thousands of oddly-shaped strontia crystals.

They are of rectangular form, with a wedged-shaped end, the corners of which are cut with two successive sharp angles, forming ten perfectly smooth and plane faces and ranging from fractional size to eighteen inches long. The most remarkable feature of their structure, however, is the fact that the angle on each face of one crystal is set at precisely the same degree as the corresponding face on all the others, which makes them exact duplicates of each other, except for size.

If you should pick up one of those large crystals lying in a field, you would undoubtedly judge it to be an extraordinarily heavy block of translucent stone, similar to marble, that had been painstakingly shaped by a skilled stonecutter; in fact, it would be difficult to imagine any-

thing formed with a greater degree of perfection.

If one is looking for miracles, there is no need for further search. Here is something more marvelous than a germinating seed; more mystifying than a radio wave; more astounding than an atomic bomb: something to stagger the imagination—an inanimate mineral deposit, which, by no conceivable attribute, could be credited with the possession of a mental process, molding itself into countless identical units of an intricate and precise pattern that *just had to be born in a mind.*

Hold a cut diamond in your hand and try to imagine those accurately formed facets coming into existence without benefit of mental parentage. That is what you would sense if you held in your hand one of those sharply-molded crystals. There had to be a mind—*there just had to be a mind!*

Just as surely as the spiders pattern their webs from that one brilliant mental blueprint, just so surely do those unnumbered crystals follow one precise and intelligently conceived "design." And, just as surely as that vegetable flytrap sprang from a mind set on a definite "purpose," just so surely have those crystals conformed to a law, or influence intelligently designed to shape them according to a distinct and precise pattern. If you seek "purpose," there it is. That repeated design is no "accident"—not when there are a million identical repetitions.

Remember, "Where there is *design*, with *purpose*, a *mind* has been



SKYVIEW

Luminous, cumulus clouds on high—
Deep-set and fixed in the dark blue sky,
Carved and shaped with meticulous
care;

Only my God knows why you're there.

Luminous, cumulus clouds on high—
Pinioned deep in the blue, blue sky,
I wish I could your high throne share
And see the world from way up there.

—Norma Anne Kirkendall

at work." *There just had to be a mind.*

Need we look further for "signs and witnesses"? Every student of chemistry is familiar with these tell-tale "designs" in all crystals, and the distinctive designs in the atomic structure of all matter. They may be seen at any time by anyone who has a microscope available; and everyone, of course, is familiar with the amazing and exquisite designs in snowflakes and the fernlike patterns of frost on the windowglass. And, now, in this atomic age, the physicists have proved to us that the building blocks of creation are, in reality, minute and marvelously designed solar systems, with tiny controlling suns, about which electronic planets are whirling at incredible speed. Is it not patent, therefore, that a supremely brilliant and dominant mind has established inexorable laws to govern the formation of all these marvels and that they are not mere "accidents of design"?

Are we not forced to agree with such distinguished scientists as Dr. Michael Pupin, who has said that he chooses to believe that the beautiful law and order in our universe are the result of a Divine Directing Intelligence, rather than the outcome of unintelligent haphazard happenings? (*American Magazine*, September, 1927).

Also, with such a profusion of evidence on every hand, can we not realize the full significance of the statement of the Apostle Paul when he said (Romans 1: 18-20, I. V.): "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who love not the truth, but remain in unrighteousness, *after that which may be known of God is manifest to them.* For God hath revealed unto them the invisible things of him from the creation of the world, which are clearly seen; *things which are not seen being understood by the things that are made*, through his eternal power and Godhead; *so that they are without excuse*?"

A Call to Rugged Righteousness

By Reed M. Holmes

HE CAME HOME from work. He was tired and wished to relax. Settling into the big overstuffed chair, he picked up the newspaper and breathed a sigh of relief. The sigh was short-lived. The headlines caught his breath. More trouble in Europe, in Palestine, in India. Another strike impending. No solution for housing in sight. A sex crime in his own neighborhood. What was the world coming to? Well, he could still read the antics of Blondie and Dagwood.

Just then his five-year-old daughter burst into the room, desiring to play. Still tired, he reached into a desk drawer, pulled out a jigsaw puzzle map of the world, and encouraged her to put it together. A wry smile was on his face. It would require some doing to get that old world together right! No job for a five-year-old.

Within a few minutes she was back, the map completed. In amazement, he exclaimed, "How did you do it? You don't know anything about the world!" She smilingly replied, "I know, Daddy, but there was a picture of a man on the other side. When I got him together all right, the world was all right, too."

He took her into his arms and held her tight, knowing that she had given the only true answer to the problems of mankind. So simple an answer, yet so profound: "When man is right, the world is right."

The world is what it is because the people in it are what they are. The nation is what it is because the people in it are what they are. The family is what it is because the people in it are what they are. Why kid ourselves? The community is our reflection magnified. National animosities are our animosities and prejudices written large. On the other hand, national faith and integ-

ity is the faith and integrity of the people.

Not in the race for atomic power and military might shall the battle for peace be won. Peace must eventually be won on the frontier of the soul, on the battleground of conscience. At long last, mankind—you and I—must realize that right alone, not might, shall bring peace and fraternity to a disheartened world. Peace comes from God and exists wherever men are adjusted to the will of God. Our prayer for peace must, therefore, be strengthened by our endeavor to throw God into our calculations, into personal behavior, into our business and industrial life, into our labor movements, into politics and international affairs.

We have lived to see the day when men of science, faced by the horrendous potentialities of their discoveries, are at last convinced that it is in the realm of the heart and not our ingenuity that the answer is to be found. Confronted by the monster of atomic energy and fearing the outcome of biological warfare, these men of science are now taking the stump to convert man to more peaceful ways.

We hold in our hands the means of destruction, but now, in our fear, we are beginning to realize that it is God who holds the secret of our salvation. The term, *salvation*, no longer has the musty fragrance of a secluded and priestly ivory tower. It catches up our yearning and our hope. It is death we fear—death with its imminent sting. It is the grave which seems to hold in prospect a certain victory. Salvation has mortal as well as immortal significance for us.

Let the disbeliever, the agnostic, and the self-sufficient hearken to the

call of the church. The solution of our problem depends upon the development of Christly qualities of character. If the dignity of personality is to be respected, there must be dignity of personality to respect, and it is the church and the church alone which can reach inside the heart of a man to transform his character and motivations.

When such men as DeNouy and Morrison of science, Toynbee the historian, MacArthur the military leader, and Truman the political leader, unite in their testimony as to the efficacy of the Christian religion, it calls for us to respond to the Christian challenge. The unity of their testimony calls for spiritual reinvigoration, for the type of rugged righteousness which can resist the insidious and sensual temptations of our day. Their plea calls for Christian self-discipline to supplant the self-abandon which is so characteristic of our day.

This calls, in turn, for the church, as the agent of Christ, to become strong in witnessing power. Indeed, our day calls for a restoration of apostolic power, for the prophetic gift to again find expression through the church. When we ponder the magnitude of our problem, we may be sure that our God, our help in ages past, is yet willing to speak through the voice of a prophet. We need the revelation of God's wisdom if we are to find answer to our plight. We need a prophet who can say, "Thus saith the Lord."

When the church thus readies itself to speak with authority for God and his Christ, then will the church be enabled to command respect and will raise up a body of believers who shall be known as Zion because of

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A Tribute to the Memory of **Patriarch R. V. Hopkins**

By ELBERT A. SMITH

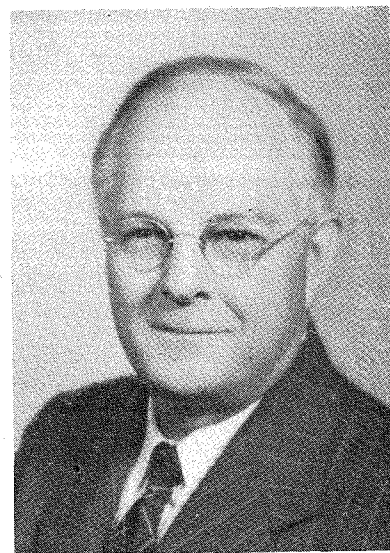
ON BEHALF OF the Order of Evangelists and Patriarchs, I wish to render a tribute of respect to the memory of Patriarch Roy V. Hopkins. Thousands of people share with us the sense of personal loss since his ministry came to such a sudden end. This is not just an official gesture of respect. For many years Brother Roy was one of my close friends and associates. Our acquaintance began back in the days in Lamoni when he was active in the service of Graceland College. He served Graceland well in several capacities, as instructor, Dean of Men, coach of the football teams, leader in religious activities, and, in the summer season, field worker for the College. In the last named capacity he traveled widely, making friends and raising money for an institution that was almost literally struggling for existence.

The friendship formed in Lamoni grew even closer after we both were called to labor in Independence. As a member of the Presidency, I had been asked by Frederick M. Smith, President of the Church, to interest myself particularly in some of the church affairs in Independence. Brother Hopkins was under appointment as "Pastor of Independence Stake," with special attention to the Stone Church, which threw upon his shoulders quite a heavy weight of administrative as well as spiritual responsibilities. During those years there were troublesome times in the church, division and discord trying to men's souls. Naturally, we were thrown together much in our church work and shared many duties and responsibilities. Our association went beyond official relationships.

Brother Hopkins was an outdoor man who loved nature. In his

younger days he would go into the forest with a minimum of equipment and spend days and nights, sleeping on the ground under the stars at night and roaming the woods by day. So, under the conditions that I have mentioned, his recreation was sought in the environments of nature. On numerous occasions when we could spare some hours or an afternoon, we would throw together the rudiments of a lunch and drive out into the woods to some secluded and favored spot—and he knew most of them around about Independence. We would build a fire in the shelter of a big rock and make ourselves comfortable, even in the wintertime when there was snow upon the ground. After we had tramped the hills for a bit and returned to our camp and had a word of prayer, we would break and eat our bread together. Then we would sit and talk about many intimate, personal matters and church problems, or perhaps we would only sit and think. Close friends are not embarrassed by a period of silence. In fact, such periods are times of greater understanding and communion. Those hours together left a fragrant memory in my mind.

Despite the fact that Brother Hopkins was naturally of great vigor and strength of body, he was of a nervous temperament, and his emotions were easily and deeply stirred. The burdens and harassments of administrative responsibility in the difficult times that I have mentioned eventually broke his health, and for a considerable time he had to be released from all church activities. That was a time very trying to his soul. Eventually, however, he recovered health and was able to return to his beloved work for and in



the church. He was ordained a patriarch, April 9, 1938, at the same conference at which I was ordained to the office of Presiding Patriarch, April 10; and so our paths drew close together again in a common field of service. I think that from then on to the time of his death was the most happy period in the life of Brother Hopkins. During that time he rendered an effectual ministry as an evangelist in Independence and in other fields which he was permitted to visit from time to time. He was very able and successful in the various phases of the work of his office. Many people came to him for comfort in times of trouble and sorrow, or, he went to them. Many people, young and old, but especially young people, came to him for counsel in meeting the problems of life. Many came to him for patriarchal blessings; and he was constantly busy in a variety of other duties, preaching and visiting.

He rendered an outstanding service as chaplain in our Sanitarium. Every day he made his rounds to visit the sick. He had his own troubles and periods of despondency, but he never carried them with him into the sickroom. He always came with a message of cheer and comfort, and his very presence seemed to help. He also endeared himself to the class known as the "Fellowship

(Continued on page 15.)

What Latter Day Saints Believe

FOR SEVERAL weeks now we have been speaking to you on the general subject of "What Latter Day Saints Believe." Now we come to what Latter Day Saints call the "first principles" of the gospel, as enumerated in the sixth chapter of Hebrews, verses 1 and 2. If you will turn to those verses and read, you will discover that these first principles are six in number: faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment. For the next several weeks, then, we shall concern ourselves with what Latter Day Saints believe about each of these six "first principles."

Though Paul puts repentance first and faith second, we usually say that faith is the *first* of these six principles. I believe that the reasons are obvious. Unless a man has faith—unless he believes in God, and in Christ, the Son of God—he has no possible motive for repentance. In actual practice, faith must precede repentance. Hence we say it is the first principle of the gospel of Christ.

Paul defines faith in the eleventh chapter of Hebrews (which by the way, is one of the best dissertations on faith to be found in the Bible) as the assurance of things hoped for, the evidence of things not seen. By way of further definition, we might add that faith is an active, intelligent, affirmative, aggressive, constructive, moving principle, leading men to seek after and do those things which are in harmony with itself. The whole eleventh chapter of Hebrews is a recital of the great deeds done by great men through faith. No one could read that chapter and think for a moment that faith is a passive thing, requiring no intelligence or effort on the part of the believer.

When Jesus said to his disciples, "Have faith in God," it was not merely a suggestion or a request; it

was a command. "He that cometh to God must believe that He is [have faith] and that he is a rewarder of them that diligently seek him." "Without faith it is impossible to please him." That is why Jesus added a very significant phrase when he promised that men should be rewarded for giving so much as a cup of cold water. It is possible to give a man a cup of cold water simply because it is in your way and you want to get rid of it; or to give it in the hope that its icy cold may give the recipient acute indigestion. One who gave a cup of cold water in that way would have no claim on any reward. So Jesus adds, "If any give so much as a cup of cold water *in my name* [that is, having faith in me, believing in the principles of my gospel] he shall in no wise lose his reward."

No act is accounted for righteousness unless the doer is motivated by right principles—that is, by faith. The simple act of eating bread and drinking wine has in itself no virtue, no spiritual efficacy, no power to save—if there is no faith. Sometimes we eat bread and wine in places other than the communion of the Lord's Supper, but such an eating is not a sacrament. Sometimes we partake perfunctorily at the Lord's table—without faith—but such a perfunctory act cannot be accounted to us for righteousness. It needs faith to make it efficacious. Similarly, I may fall into a tank of water, or someone may push me under while I am in swimming, but that is not baptism, because it is done without proper motivation—without faith. Even good works, then, may do us more harm than good, unless they are performed with the righteous motivation of faith. Without faith, it is impossible to please him.

The rightful worship of God engages mind and heart, intelligence and will. They that worship him must worship him in spirit and in

truth. Right intention, correct purpose or motive, purity of desire, and a proper object of devotion, are all comprehended in an acceptable, righteous faith.

Faith rests upon three pillars of revelation: the revelation of God in his works; the revelation of God in his written word; and in the day-by-day inspiration and teaching of his Holy Spirit. Faith which is supported by those three forms of revelation is not blind credulity, or willful presumption; it is the result of true and legitimate causes. When a reverent man takes the trouble to observe the works of God's creation in nature carefully, he finds there a basis for his faith in God. When a man studies the Scriptures—the inspired writings of godly men of faith—and compares the laws and principles revealed there with the laws and principles of life and of the natural creation about him, he has another pillar to support his reasonable faith in God. And when a man looks within his own soul, and as a result of his seeking and striving finds there from time to time the personal revelation which comes through the Holy Spirit, he has a third reasonable basis for his faith. Faith in God has a sure foundation.

One of the heresies of the Middle Ages was the belief that a man could be justified by works—especially various acts of penance, alms, pilgrimages, recitation of set prayers, required attendance at church sacraments, payment of tithes, etc. There was a complete ignoring of the principle which we have already set forth—that there is no efficacy in any good work save it be done with the right motive, through faith in God, a love of him, and a true desire to be clean and acceptable before him and to be engaged in doing his will. Men pinned their hope to the *deed* itself and not to the faith which motivated that deed. It was Martin Luther, I believe, who took the lead in over-

About Faith

BY EVAN A. FRY

throwing this doctrine, when he reasserted the doctrine of justification through faith, and not through deeds: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any men should boast."—Ephesians 2: 8, 9. "A man is justified by faith without the deeds of the law."—Romans 3: 28.

But while this doctrine of justification through faith very much needed to be reasserted in Luther's day, many people since his day have swung as far to that extreme as the people whom Luther was correcting had swung to the other extreme. The religious theory sprang up that faith was *all* that was necessary, that no good works mattered the least bit, one way or the other. And Latter Day Saints believe that it is just as dangerous a heresy to assert that *faith*, and faith alone can save, as it is to assert that works and works alone can save.

We have said that faith, to be faith, must be active, dynamic, aggressive, intelligent, moving, constructive, affirmative. Can a man have that kind of faith, without the inevitable consequence of good works following? Suppose that I assert my faith in the principles of good physical health. How will my faith be demonstrated? Certainly by the quality of my living—by my adherence to those laws and principles in which I believe. And if my faith is well-grounded, if the principles in which I believe are correct, the results will become apparent in my good health. Suppose I assert my faith and beliefs in the principles of mathematics. Is mere mental acquiescence or even a verbal affirmation enough, if I go on living my life and making my mathematical decisions on the supposition that two and two makes five, and three times three equals eleven? No, Latter Day Saints believe that faith alone is not enough. Truly, we are justified by

faith; but a faith which is worth its salt will not only bring men to Christ, it will keep and sustain them there. It will be an active, guiding principle which will influence every decision, color every act, temper every relationship with God and man. If it is true that we are justified by faith, it is also true that the just shall *live* by faith, and that faith without works is dead. Christ claims everyone who has faith in him, but they who have faith in him hold to every good thing, and engage in every good work, or their faith is vain, and Christ can no longer own them.

There is no other name given under heaven whereby men may be saved—only the name of Christ. Through his atonement, all men who will may be saved. But any man who wishes that atonement to be efficacious for him must first have faith in God. Then he must humble himself before God, confessing his sin, and asking forgiveness through his faith on Christ the Son of God. If his heart is right, his motives worthy, he will receive the witness of his forgiveness through the Holy Spirit, and peace of mind and conscience. But this is not the end of his faith; it is only the beginning. His faith in Christ must continue; and, as it continues, he will grow in grace and in the knowledge of God. If he forgets his first faith, disobeys God, and does not repent, his faith can no longer justify him; for that faith no longer exists. If he allows his faith to dwindle for lack of nourishment or use until it dies, he cannot be justified by a dead faith. In fact, the punishment of the man who once had faith and then allowed it to die, will be greater than that of the man who, through ignorance or lack of opportunity, never had faith. (See Luke 12:48; II Peter 2: 20-22.) Salvation comes through the atonement to those who put their trust in the Lord, who are diligent in keeping his command-

ments, and who *continue* in the faith even to the end of this life. Those whose hearts are changed and whose faith is strong and dynamic enough to keep them to the end of life will be found at the right hand of God, for they are his sons and daughters—made so by their faith on the name of his Son, which in turn has brought forth a fruitage of good works.

There is a very beautiful sermon on faith given by Alma in the Book of Mormon. Alma teaches that faith does not come by signs; for signs bring knowledge, and faith is not knowledge. If a man knows, he needs no longer *believe*. He *knows*. Faith leads to knowledge, but it does not begin as knowledge. We hope for things that are not seen—not foolishly, or superstitiously, or apathetically, but with wisdom and judgment and zeal; and faith gives us the assurance that the thing for which we hope is true.

Alma exhorted his hearers to believe on God's word; to awake and rouse their faculties—to experiment, if necessary, by exercising only a small particle of faith. If you can do nothing more, counseled Alma, you can at least desire to believe. If you have this desire, let it work in you, and it will grow into faith, so that you can accept at least a beginning portion of the word of God. The word of God, says Alma, is like a seed. If it is planted in the human breast, it begins to swell. That is a sign of life—a sign that it is a good seed. As it grows, it will enlarge your soul, enlighten your understanding, and expand your mind. This growth will, in turn, increase your faith and make it possible for you to go further with that faith. But this is no time to lay aside your faith, just as you are beginning to be sure that it is alive and growing. When a seed sprouts, you don't go away and leave it; you tend it, nourish it, water it, shield it from harm, until it comes to fruition. So must we do with our faith. If we take no thought for it, neglect it, give it no nourishment, allow it to be de-

stroyed, the good seed which was planted will die—not because it was not a good seed, but because the ground in which it was planted was barren. If we will not nourish the word and enlarge our faith in active, dynamic, aggressive, purposeful living, we can never eat the fruit of the tree of life—for this is the tree which grows within us as the result of our faith. But if we will nourish the word as it begins to grow within us, by faith and great diligence and patience, it will take root and become a tree with a fruit which is most precious, most sweet, most white, and most pure. And he who feasts on this fruit shall never hunger nor thirst.

Faith differs in its degrees of power, but it increases with holy living and spiritual experience leading to spiritual maturity. Faith can become knowledge. It inspires the will, controls the judgment, justifies the work. Without it, no man can please God. Without it, no man can be justified before God. Without it, no man has any claim on the atoning blood of Jesus Christ. But with it, men and women may become the sons and daughters of God and go on in the spirit and example of Christ to perfection.

Ready to Build Zion?

(Continued from page 3.)

works in this matter. An intelligent and informed people, sufficiently united in purpose and determined to live by their principles, can and will do the necessary work.

There are many tasks we must do now. We must meet the challenges and do the work of this day and this hour. If we cannot and will not do this work, we can have no hope of doing the greater work that will be required of us in the future. But we can and must do the work that is given to us now.

L. J. L.

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Herald Publishing House

Independence, Missouri

LETTERS

Grateful for Prayers and Letters

I wish to thank all who prayed for me and those who sent me letters during my illness. My health has improved greatly, and I know your prayers were answered.

Mrs. Leta Herr

1265 East Ninth Street
Des Moines, Iowa

Tell the Gospel Story

Many years ago a sister in the church told of a dream in which she saw the second coming of Christ. I quote from her own words: "I saw the second appearance of Christ. I saw the greatest commotion among the people—my neighbors were all excited and frightened. Several of them were looking at me in the most reproachful manner and many were asking me why I did not tell them of the Restored Gospel." This dream troubled her, so she made up her mind not to miss any opportunity to tell the gospel story.

At a recent round-table discussion at our branch in charge of Zion's League, a playlet was presented, showing a group of young people who seemed to feel that they lacked worth-while opportunities in church work. Further consideration of the question soon revealed numerous opportunities for those willing to do something for Christ and the church.

We, as members of the church, are all faced with the injunction given, "Let him who is warned, warn his neighbor." Most people in our towns and cities have noticed members of the religious sect who call themselves Jehovah's Witnesses standing on street corners, offering for sale various printed booklets and tracts of their belief. These people, in a few short years, have by this method, and house to house visits, distributed and sold publications over the million mark.

A prominent bishop of the Catholic church in a talk to a large gathering of young people said that if the church could persuade her young to make half the effort of the Jehovah's Witnesses in the distribution of Catholic literature, in one year's time thousands of converts would be added to the church.

Daily opportunities present themselves to do something really worth-while in the spreading of the old Jerusalem gospel: a word here and there, a tract or two, the invitation of nonmember friends and neighbors to church. Once the seed has been sown, there will be found fruitage in some honest heart.

I heard a brother testify that he had tried hard to tell the gospel story to others with seemingly no avail. One day a man came to him and said, "I have watched your life for years, and I am convinced that you have lived the gospel as a true member of your faith. I want to be baptized." Little did this brother realize that his life was being watched as a testimony of the gospel.

Can we not live such lives that will be the means of bringing some soul safe into the folds of the kingdom.

ELMER A. KALER, SR.

1614 Hedges Avenue
Independence, Missouri

Letters From the Isolated

I have just received the Thanksgiving issue of the *Herald* which contained the invitation for all isolated members desiring correspondence to submit their names. I live about eighty miles from the nearest church. There are half a dozen families in this territory, and Elder Vernon Ditton comes twice a year to hold meetings in our homes. I am the only Latter Day Saint in this town. I know well the lonely feeling Mrs. Dunbar speaks of in her letter, and I would enjoy hearing from any members who care to write.

My suggestion to other isolated Saints is that they study the church books, pray often, and try each day to make those with whom they associate as happy as possible. It is easy to drift into indifference when there is no one of your faith near, but isolation is no excuse for losing grip on the ideals for which our church stands.

MRS. DON BALDWIN.

Box 131
Opheim, Montana

I wish to thank all who have written to me. I shall answer as soon as possible. Since my letter appeared in the *Herald*, we have been visited by the nearest elder and our district president. My parents and brother and sister are attending church as a result of the interest that has been shown us.

I also wish to thank the person who sent us the bundle of *Stepping Stones*. The address was destroyed before I got to see it.

Mrs. Vernon Dunbar.

Route 1, Box 39
Akron, Colorado

My son, Theodore, and I are isolated members. We are the only two in our family belonging to the church, and we ask the prayers of the Saints for those who have not been baptized. Theodore is eighteen and would like to correspond

with other young Latter Day Saints. He was baptized on October 25 by Elder Garfield Billings of Deer Isle.

MRS. WILLIE W. TURNER.
Minturn, Maine

Patriarch R. V. Hopkins

(Continued from page 11.)

Group" with whom he met from week to week. His last act of ministry was to address that group the evening before he died.

Brother A. V. Arnold, of Houston, Secretary of the Order writes me:

It was a terrible shock to us, and I know it was to you also, to learn of Brother Hopkins' passing. I still can hardly realize it is a fact. I don't know his age, but he was always so happy and full of energy, always giving himself in ministry for others, and gave so freely of his very life that he will be greatly missed by the many to whom he endeared himself.

Brother Hopkins was a modest, unassuming man, unpretentious, genuine, a real man without any thin veneer to wear away. He was patient, understanding, kind and wise in his ministry and counsel, and he won a place in the hearts of the Saints, and particularly those of the Order of Evangelists. He was one of the secretaries of the order at the time of his death. He passed away quietly in his sleep. Evidently he had been reading the *Saints' Herald*, a copy of which lay on the stand at the head of his bed, open at an article entitled, "Open the Windows of Heaven."

How casually we meet a close friend. We talk a moment about the weather or some more important theme and then we drift apart with a wave of the hand and perhaps say, "I'll see you again," but we may never see him again, never in this world. And then we think of many things we wish we had said to him—when it is too late. But we look forward to a time when the promise, "I will see you again," shall be fulfilled in a land where there is no parting.

FOOD CHATS

By *B. Mildred Nelson*

Instructor in Nutrition Extension Department, Ames, Iowa

WHEN A GROUP of realistic, down-to-earth people like our Bishop DeLapp and Iowa farmers come back from a trip overseas with the reports of need for food that each saw there, there can be little question in our minds that there is a real need. Just how that need may be met best is a problem that involves many situations. Just sit down yourself and try to figure out a solution that won't run into difficulty somewhere along the line. I've tried, and something always pops up to make me wonder how anyone will find the answer.

If the talk of political implications in the food conservation program at home has you disturbed, just remember that there are always people who are willing to sacrifice the good of many for personal and selfish ambitions. Perhaps it reminds us again how important it is for us to assume the responsibility of seeing to it that good men and women fill our political offices.

But in the meantime, let's go along with the program as much as we can and give it a chance. Something has to be done if the peace is to be won. We've invested too much in winning the war to lose the peace now. If everyone co-operates, there is no doubt that much food can be saved and sent to the place where it will do the most good. It will mean sacrificing some of our profits as well as saving our food; but surely it's worth it if those sacrifices will help to bring peace and security back to this earth.

Meatless days have been the rule rather than the exception of late for many. But we haven't been really hungry, have we? It has been the order for many of our fellow men for nearly eight years now. And

they have become very hungry—their bodies, their minds, their work, their homes show it!

Jim Russell of the *Des Moines Register and Tribune* staff reports that the meat ration for each person in England was about twenty-six pounds for last year. Compare that with our more than 150 pounds a year, and it looks pretty small. Then, when you realize that England is sharing with other of our European neighbors who have not that much, it begins to appear that their need is really urgent.

We have plenty of other foods to use in the place of meat and will not be really hungry if we do cut down on the amount we eat considerably more than we have been doing because of high prices. Overseas there is not enough of any kind of food to keep the people from being hungry. Now that a united effort is being made to use what we save to help those who need it, we can feel that our extra effort to save, added to the effort of many others, will make a real contribution toward bringing health, happiness, and even life to thousands who might otherwise starve this winter.

Our efforts to stretch and save our food need not cause us a moment of worry so far as the health of our families is concerned if we remember a few simple rules. Among them are these:

Continue to follow the Basic-Seven Food Guide. The guide itself will give one lots of good ideas for planning with the present food program. Remember that fish, dried peas, nuts, and beans are in group 5 along with meat, poultry, and eggs. Cheese, some other vegetables, and whole grain cereals help furnish the same nutrients.

Switch to whole grain cereals and breadstuffs instead of milled ones. With the B vitamins and minerals that we usually get from meats, eggs, etc., reduced, we need the protection that whole grains give us. It is the best of the proteins, the B vitamins, and the minerals that we mill away when we make white flour and milled corn meal.

Make every bite of food count. Store it properly, cook it properly, serve it attractively and bring all the leftovers back to the table in a new dress so that the family does not tire of them. If we train ourselves to like the flavor of natural foods and whole grain cereals, this experience might be very good for us. Add those to our normal diet instead of the refined ones to which we have become accustomed, and we would add a big margin of safety that most of us need for really buoyant health.

If you still have stale bread that you want to make into a stuffing, put a layer of dressing between two layers of meat loaf mixture before baking. If there is just a little bread, use grated carrots and chopped celery to make the rest of the dressing. If there is no bread, add grated raw potato, skin and all, to the ground meat, or make an oatmeal meat loaf this way: Grind 1 pound of beef and pork. Add 1¼ cups of uncooked rolled oats, 1 egg, 1¼ cups milk, 2 teaspoons salt, 2 tablespoons minced onion, 2 tablespoons minced celery or celery leaves, ¼ cup grated carrots. Mix and bake in a well-greased baking dish in a moderate oven. Serve with tomato sauce if you like.

Make a double batch of corn bread; you'll want some for breakfast tomorrow.

If there's a fisherman in the family, his "catch" this season may go well right now. Or you could enjoy the cornbread, butter, and honey with lots of milk.

To reheat the cornbread, spread

- - - a home column feature - - -

butter or margarine generously over the top. Then pop back into a hot oven for about fifteen minutes. It's toasty and crunchy and good!

Have you ever tried to count up the number of days you have not served eggs or poultry to your family even though nobody said anything about having an eggless, poultryless day? When I started thinking back last week, I began to wonder whether I had been eating enough eggs, considering how much they have to offer in good nutrition. At any rate, I decided that doing without eggs and poultry certainly is no hardship when there are so many other foods to take their place. It just takes a little extra planning.

And planning is the thing that we have known for a long time will help us most, not only in getting the foods that we need but in keeping within the budget, as well. Take time out to sit down and plan your menus for a week. Then make out your market order for those plans. You'll find lots of places where you can do some substituting of low priced foods for higher priced ones, save money by buying in larger quantities than usual, plan to use leftovers for a good meal, and practice other economies that delight the budget and starve the garbage can. And I'll wager it won't be hard to plan without eggs and poultry on Thursdays, either.

There's always meat left over. Slice it for lunch or supper today. Brown it in a little fat and serve it with a hot tomato sauce. Of course, if you'd rather, a cold sliced meat-loaf sandwich is good, too, and takes practically no time at all.

Since our bacon chips are just for flavor (and *are* chips), just buy bacon ends for them. Diced wieners may be used instead or you can just season generously with drippings.

To say that we should buy wisely now is to repeat the thing that each of us knows. Perhaps a few facts might be helpful, though. To get the most for your money: (1) Buy foods that are in season. Right now there are turnips, parsnips, salsify,

sweet potatoes, Irish potatoes, squash, onions, and carrots in the vegetable line. Apples hold the lime-light among the fruits, but some grapes are cheaper now than they have been for a long while, and grapefruit and oranges are getting back into the obtainable group. Check grocery ads, too. There may be good "buys" among the canned or frozen foods from time to time.

(2) Select good quality foods. A bargain is no bargain if you have to throw away much of the food that you bought. Sometimes you can manage to make poor quality food quite acceptable, but if the nutritive value isn't there, there's nothing you can do about that. I don't mean that you have to buy expensive packs, top grades of meats, or highly advertised brand names in foods. Quality does not depend upon fancy packing or grading.

Help prevent waste of the fresh vegetables and fruits that you leave on the grocer's shelves. Don't handle them any more than is necessary and don't *pinch* or *bruise* them! If foods spoil on the grocer's shelves, they are just as much a loss to the country as a whole as if they spoiled in your refrigerator.



"YOUR HOME IS YOUR CASTLE . . . if properly maintained," says the United States Bureau of Standards which has reprinted a publication called "Care and Repair of the House." This pamphlet discusses little everyday breakdowns which are a constant source of annoyance, and tells you how to mend that crack in the plaster, that doorbell that does not ring, the hard-to-open window, et cetera.

If this pamphlet would be useful to your household, order it from the Superintendent of Documents, Government Printing Office, Washington 25, D. C. List the catalogue number, which is No. C 13.25:15, and enclose twenty cents for each one you order.

An Afterthought

I baked a cake for Study Club—
(The kind for busy days)
Though I mixed it in ten minutes,
You should have heard the
praise!

I taught the class (I mean I
tried)—

How well, I'll never know.
I couldn't say that it was good,
For no one told me so.
If praise you want, a simple cake
Brings compliments galore;
While to prepare a lesson well,
Requires an hour or more.
Folks never bother telling if
A lesson's bad or good.
But we need cake and classes both,
To grow the way we should.
If I could learn to do each thing
My Lord would have me do,
Regardless of the praise, I'd have
My cake and eat it, too.

DARLENE BOWDEN.

The Hole in the Doughnut

An old New England sea captain, one Hanson Gregory, gave the modern American doughnut its hole. The date of the great contribution was 1847. The captain was a boy at the time. Watching his mother fry doughnuts, he noticed that the centers of the cakes always seemed doughy, and suggested eliminating this part before the cakes were cooked. Laughingly she followed the suggestion, and the result was so satisfactory that she never went back to the old way. Her method was copied by others until it spread over the whole country.

In an ordinary 100 watt light bulb nearly six million million million electrons flow through the filament in one second of time.—Page 469, *Living Prayerfully*, by Rogers D. Rush.

South American Journey

(Editor's Note: Dr. and Mrs. Harry Pearse and Dr. and Mrs. Alfred Chaput of Detroit, Michigan, spent an adventurous spring in South America last year. Dr. Pearse is a physician and an elder in Detroit Branch, Dr. Chaput is a dentist. The following excerpts are from letters by Mrs. Pearse describe the journey.)

Hotel Astoria San Salvador

WE BOARDED the plane at Guatemala on Tuesday morning en route for Costa Rica, and before many minutes had passed, the huge propellers brushed space aside and we were off. As we gained altitude, we looked back over the country we were leaving behind to see it take on miniature proportions. Rugged mountains, cobalt skies, and fast-moving fleecy clouds made us realize that nature in the rough is man's greatest challenge. Contrasting this rugged country with the ice and snow we had left at home seemed like a fantasy. By the time the plane landed at San Salvador, everyone was in tropical clothes.

Time passed quickly and before we realized, we were off for San José. Dr. and Mrs. Grillo were at the airport to meet us and take us to their home, where we were to stay. We were royally entertained and had an opportunity to meet some very interesting people, the most outstanding of whom was the President of Costa Rica.

We called on President Picado (we wanted to call him "piscado," which means "fish" in Spanish) and were ushered into a room that was dripping with Louis XV mirrors cornered with gold leaf and crowded with furniture. However, there was one beautiful piece—a Chinese rug. Someone in our party asked the President if his parents were born in Costa Rica, and he said that his mother was Polish and his father Swiss. They were both physicians, and both practiced in Costa Rica. That seems very

unusual where women do so little outside of child-bearing. The men run everything, and from all appearances, they should have a little help from their women!

Dr. Grillo is President of the Costa Rican Congress, and a very good friend of President Picado. He shares Harry's profession, and did everything to make our visit pleasant, including a trip to the Punterarnes on the Pacific Ocean. On our way there, we took movies of painted two-wheeled carts, and visited coffee, pineapple, and banana *fincas*. After lunch, we watched the people from the pavilion.

This day, like all others, came to an end, and it was time to start for home. The drive was through the rugged country over which we had come, but the soft blue haze of twilight gave to all vegetation the same hue. The thatched huts along the road were silhouetted against the sky, while Nature walked quietly along the road that took us back to San José.

Another evening we were dinner guests of the Volios at the Union Club. Senor Volio is president of the Costa Rican Social Security Exchange and owner of a banana plantation at Puerto Limon on the Atlantic side and a dairy farm in the interior. They were most friendly and glad to have news of their daughter, Ligia, who is attending school in Detroit. There were all those little family greetings from Mother and Dad for their *mas joven* (youngest). This, of course, was all by interpreter where our Spanish broke down.

In the morning we checked out with the police department, as is the custom in some of these countries, just to be sure we had not committed

BY FRANCES E. PEARSE

a crime while there. The Grillo and Volio families were there to see us off and presented us with corsages of orchids and boxes of gardenias and roses.

On our flight to Managua the captain and co-pilot came back and talked to us. We were ahead of schedule, so went off course and flew over Ometepe, a volcano on an island in Lake Nicaragua; Harry and Alfred took movies. The twenty-one passengers enjoyed it, too, even though we got a lot of sulphur odor in the plane.

Guatemala

Our friend of former visits, Gilberto Castellano, was at the airport to meet us. After putting bags in and out of the car three times to get them all in, we were off to pick up provisions for our trip to the hinterland; we were delayed half an hour trying to explain in Spanish that we wanted a cheese sandwich in a paper bag for Gilberto. We four cannot understand why anyone could have so much trouble comprehending: "I want *una maas* cheese sandwich in a paper *bolsa*."

Provisioned, suitcases unpacked in the middle of the street, clothing exchanged, mail read, bags stored, and we were off in a cloud of dust for Lake Atitlan—and I mean *mucho pulvo*, as there is no pavement. But did we worry about dust? No! We had on green operating caps and masks. The colors didn't harmonize with our traveling clothes, but colors mean nothing in this country. The people in the villages dashed out to look at us, and no doubt, arguments lasted well into the night and money was bet on what village we represented and what tribe we belonged to.

We crawled over the hills and

began on the endless hairpin turns up one mountain and down another, road signs continually warning us of *Curva Inversa, Vuelta Agosto* (hairpin). It is about seventy miles to Atitlan, and that means a hard three and one-half hour ride with continual blasts on the horn.

The sun went down, and the strange country with its deep *bar-ranchos* (ravines) looked ghostly. We crossed a small bridge and there, beside a little campfire, guitars were playing. We had definitely left civilization behind us. How far is it now to Atitlan? Forty-five minutes. They always give you the time and not the kilometers. The mountains still towering above us, we rounded a curve at about 7,000 feet and came to a sudden halt; the road was obliterated by a land slide for a distance of 300 yards and rocks lay twenty feet deep across our path. Across the impasse, a few flashlights flickered in the darkness. Here we sat, on a narrow road, in the dark, the wind blowing weirdly, and small clods of earth still dropping onto the road; to the right a towering cliff, to the left, the ravine. As we turned around we were afraid to back up against the inner wall for fear of starting another avalanche, but we made it, and returned safely to Patzun.

Huchuetenango

The morning of our departure for Soloma had arrived, and excitement permeated the otherwise cloistered atmosphere of the mission at Huchuetenango, where Padre Mac had arranged for our stay overnight. We felt honored to share in the beauty and comfort of this unusual house whose occupants were as entertaining as they were charming.

At breakfast that morning, lighted candelabra graced the room with their shadows and added their defiance against the chill Guatemalan dampness. The beautiful table took on added interest with freshly baked muffins, bacon, eggs, cereal, and coffee. Breakfast was called on for a double-duty performance that day because we had to be fortified for

the long trip on horseback over the mountains to Padre Mac's mission at Soloma.

Leaving Huchuetenango, we drove through the foothills of the Cuchumontanes Mountains to a small town called Chemal, where the *mozos* and horses were waiting. A campfire cast its warmth within a considerable radius, for which we were grateful—for although it was then 10 o'clock, the air was not exactly tropical. Our riding clothes, plus sweaters and jackets, were as welcome as the thought of the rest of our clothes and luggage, which the *mozos* had put in net bags. These bags saved our luggage from wear and tear and facilitated transportation.

Finally the luggage, plus two wooden boxes of groceries and a couple of cosmetic kits, was packed, and we were off. Steadily upward we climbed through alluring country that coaxed our gaze to wander from narrow, cragged trails to distant forests wrenched loose from the soil by blight, and then—as if through a telephoto lens—our eyes were brought back to some strange and beautiful bloom that lured us on our way down the valley where we stopped for lunch.

The altitude at that point was 11,500 feet, and we had a beautiful view for miles around. Lunch was dispatched quickly, and we mounted our horses again, but this time with difficulty; our muscles were sore, but the unwonted spirit of adventure stirred our blood, and we were on our way once more, this time down grade.

There were stretches now that made the horses appear almost in a vertical position, but surefooted they continued on the trail. Why they selected the outermost edge we did not know; perhaps to give us a greater thrill and a better view of the valley which was plainly visible in the uncorrupted atmosphere of early afternoon. A silver stream sparkled in the sunlight as it threaded its way through the valley, occasionally held back by rocks that seemed reluctant to let it pass.

A rest period here gave us new courage, but it was of short duration because when we tried to mount our horses again, our muscles were practically useless. Padre Mac was beginning to worry about us women and kept reassuring us that the *mozos* would be waiting at the next valley with two chairs which he had made for us to ride in. Each chair had four handles, and one *mozo* for each handle. But when we reached the valley, there were no *mozos* in sight, and Padre Mac dashed ahead to see if he could find out what had happened.

In the meantime, we jogged along and kept together fairly well except for Harry, who was always several winding curves behind us; perhaps his horse was gathering memories along the way, because he looked as though he would not be long for this world.

At San Juan Ixcay we caught up with Padre Mac and the chairs, which were not as comfortable as they looked; after riding in them for a short distance, we decided to take to the saddle again. From our point of view, it was better for us to do the grunting and groaning than to listen to the *mozos*.

At last we reached a hill overlooking Soloma where skyrockets were shot off to let the villagers know we were almost there. Those last few miles seemed almost unbearable after eight hours in the saddle, but we did make it to the bridge. From there Padre Mac insisted we be carried in the chairs into town, where hundreds of natives were awaiting our arrival.

A surge of joy and lightness of spirit came over us as we made our way through the narrow streets of Soloma. The whole village turned out in the most sincere welcome we had ever known; expressions of relief and happiness lighted the faces of these primitive people, and they bowed their heads as we passed for us to touch. These people were truly grateful—the “medicos” had

(Continued on page 23.)

A New Americanism

By MARTHA FORD FLORO

Back in the early days of American history when Thomas Paine was writing, "These are the times that try men's souls . . .," a spirit of national unity was being forged, slowly and painfully. At last, when the Revolution had come to an end, the pioneer people turned their faces westward. Thus the forests were conquered, the land populated. Their independence was won, and strong men and women gave full attention to the backbreaking toil of building a civilization out of the wilderness.

Over a century and a half have elapsed since those early days of American history. Today, in 1948, we live in a completely different America. Ours is a land rich in resources, boasting vast prairies, rugged mountains, good highways, tall buildings, and big industries. It is natural that we should be proud of these things, yet this nationalistic fervor is not enough. We need a re-evaluation of our country in the spirit of our democratic heritage, and the consequent development of a new Americanism.

First, we shall have to admit, if we are honest with ourselves, that the democracy of which Thomas Jefferson was so proud, has become, in too many instances, a mockery. The little people of America have become filled with a spirit of futility and an attitude of I'll-grab-mine-while-the-grabbing-is-good. The power of government is almost completely out of the hands of the rank and file. Public opinion, which is shaped largely by the press, radio, and movies, is controlled by a mi-

nority. A classic example is the recent repeal of OPA restriction. Perhaps it is true that a majority of Americans were in favor of such repeal, but is it not also true that many were so convinced by a biased press that such a course would be beneficial to them, the average Mr. and Mrs. America? None of us can help admitting that this legislative step was a betrayal of the general public which now must suffer the consequences of inflation.

With justifiable pride, we can point to our federal constitution. "We hold these truths to be self-evident, that all men are created equal . . ." But how consistent are these ideals with the actual turning of the wheels of justice? A pertinent example of inconsistency here is found in the "Jim Crow" laws of many states and the racial segregation in schools, churches, transportation facilities, etc. And we, as respected churchmen, stand idly by, allowing these ancient holdovers to fairly scream to all the world that, in reality, the American people don't take too seriously these high-sounding phrases about equality and justice.

These are critical times. If we seriously intend to help this, the "promised land," take its place among the other nations of the world in righteousness, we must follow through in such an analysis as this. Discovering where we now stand is the first step, then, with all the divine resources at our command, we must attempt to chart the course for the future.

This new Americanism must be

based on the equality of all men. It must assume that our rightful place is one of co-operation and helpfulness to all nations on an equal basis, regardless of color or former status. Freedom of speech must become a common heritage of all, not only of those who agree with us. True maturity enables us to discuss even basic differences in the spirit of friendliness, not retaliation. Anything which builds barriers between people must be eliminated and the general level of culture raised so that all men may associate freely without sense of inferiority. Last, but not

Here Is the Writer . . .

MARTHA FORD FLORO has long been a contributor to the "Herald." She writes both poetry and prose. A graduate of Graceland College, she worked several years as a stenographer at the Auditorium, after which she was married to George Kenneth Floro, also a Graceland and a veteran of World War II. The Floros—Martha, George, and their young son, are making their home in Skokie, Illinois.



least, our loyalty must go beyond the boundaries of our own land until it encompasses the whole world. Then we can truly say with Thomas Paine, "The world is my village."

We who are Latter Day Saints have a heritage well worthy of finding its place in this new Americanism. In the early years of American history, the Restoration Movement sprang up, reaffirming the value of each individual personality as portrayed so vividly in the ministry of Jesus. This background equips us to join the pioneers who are building for this new development in our national thinking.

The logo for "New Horizons" features the words in a large, white, cursive script font against a dark, textured background. A small, stylized illustration of a ship or vessel is positioned above the letter 'o' in "Horizons".

How to Be Crazy And Like It

By NAOMI RUSSELL

We were walking down Main Street in St. George, Utah, looking for a “good place” to eat when we saw a remarkable display of minerals in a small shop window. Having just completed a tour of five national parks which featured similar glass-enclosed displays (all carefully guarded by polite but wary uniformed officers), we automatically stopped and began studying labels. It was then exactly 7:15 p. m.—I remember because I had just looked at my watch and made a mental note that if we were served promptly, we should be able to eat, shower, write cards to the relatives, and get to bed by 9 o'clock. We were concentrating on an arrangement of petrified wood when a Will Rogers replica walked up and said, “’Evenin’, folks, wouldn’t you like to come in and see our little place?”

“We’d love to,” I replied, “but we really haven’t time. We’re on our way to dinner.” I gave my husband a knowing look and whispered, “He probably wants to sell us the place; come on!”

“Won’t take long,” encouraged the man, opening the door for us, “and we have some nice-looking specimens.”

Whereupon my husband walked in saying, “Well, inasmuch as we’ll probably never be here again, we’d better see it while we can.”

Against my better judgment, I followed.

Inside was a fairyland of onyx, agates, ores, crystals, amethyst, and other semi-precious stones. Pointing out his particular pets, our host gave us the name, use, and case history of each. Occasionally he would hesitate and, in an apologetic tone, say, “If Earl—that’s my boy, were here, he could tell you more about it. He’s studied mineralogy. All I know is

just what I’ve learned from him.”—And then Earl came in.

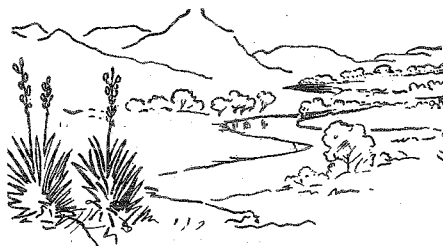
The next three hours were the most interesting of our entire visit in the southwest. After showing us the main display room, Young Mr. Olmstead took us to the back of the shop where he described the technique of gem-polishing. We listened like children while he told of his explorations in deserted mines for specimens and spent half an hour in the “dark room” watching the transfiguration of such prosaic minerals as salt and coal under the magic of an ultra-violet light.

“How did you ever happen to get into this business?” I probed, secretly wondering if it might not be a good thing back in the home town.

“It’s been kind of a dream of mine for a long time,” he smiled. “First I read a lot . . . everything I could find on mineralogy . . . then I worked as a mineralogist for the government. After that, I went to college, and when I could see my way clear, I started out here.”

“You really enjoy it, don’t you?” I asked, noticing the almost affectionate way in which he handled each stone.

“Certainly do,” he answered. “I only wish I didn’t have to worry about making a living from it. I’m always a little sad when some col-



lector comes in and buys up a lot of my favorite specimens. Of course, I have to eat . . . but you know what I’d like?”

“A reduction in the high cost of living?” I volunteered.

“That, too,” he laughed, “but what I’d really like is to make this sort of a museum. I don’t want to sell these things—I’d rather just tell people about them.”

“Never gets tired of it,” beamed his father. “Have to boot him out and lock the door or he’d stay here all night if there was anybody around to listen to him.”

I looked at my watch again . . . 10 o'clock! “Which reminds me,” I said, “we were on our way to dinner three hours ago.”

“You’ve been such good listeners,” he smiled, picking up a small quartz crystal from his collection, “here’s something to remember us by.”

We were standing in the doorway taking a final survey and saying good-bye when the older Olmstead noticed several spectators outside the window. “Pardon me,” he said, “there are some other folks out there that might like to see the place,” and he walked over to them.

Young Mr. Olmstead grinned and confided in a low tone, “Dad’s got it, too. He’s been here only a few months, and he can’t stand having anyone pass up the place. I guess we’re kind of crazy, but we certainly do enjoy ourselves.”

“If that’s the case,” I told my husband as we crossed the street, “I wish there were more crazy people.”

“They’re all right,” he agreed.

“It’s good to know there are a few entirely unselfish souls in existence,” I said. “Maybe that’s why they’re such a happy pair. I’d like to write about them sometime . . . it might inspire others to adopt their philosophy.”

“Go to it,” he smiled, opening the door of the restaurant, “we could use a world full of their kind.”

BULLETIN BOARD

Missouri State Minister's Convocation

The Missouri State Minister's Convocation will be held in Warrensburg under the auspices of the Missouri Council of Churches on January 12, 13, and 14. All reservations must be sent to Ward A. Hougas, Box 355, Warrensburg, as soon as possible.

Names and Addresses Wanted

If you have relatives, friends, or former neighbors who have moved from the east, south, middle west, or southwest to the Pacific northwest (Idaho, Washington, Oregon, or British Columbia), Seventy Arthur F. Gibbs, 8747 Phinney Avenue, Seattle, Washington will appreciate your sending him their names and addresses. He suggests the following people be included: members of the church who have not been officially transferred from records elsewhere; nonmember relatives who would appreciate receiving missionary calls; friends who have had contact with the church in other areas, or those who would like the missionary to call on them. Give family name; address (if street and number are unknown, give locality); contact with the church, if any; interests; relationship; any other information that may be helpful in ministering to them. It is suggested that branch secretaries check their records for those who should be transferred to the Northwest.

Attention, Albuquerque Visitors

Members of the Albuquerque mission may be contacted by writing to Mrs. R. N. Winegar, 204 West Castillo Road, Albuquerque, or calling 2-8373.

Books Wanted

Dorn D. Simmons, Route 7, Hillsboro, Ohio, wants a copy of *Joseph Smith and His Progenitors*. Please write stating price and condition of book before mailing it.

Mrs. Roy Shaffer, 532 Berwick Road, Bloomsburg, Pennsylvania, wants to purchase Volume 2 of the *Church History*.

Ralph W. Moore, 16250 Mansfield, Detroit 27, Michigan, wants to buy a copy of *The Instructor* and a set of *Church Histories*. Please write to him, stating price and condition of books, before sending them.

Harold Reid, Box 152, Stuart, Nebraska, needs a copy of John Roth's *Gospel Messenger*. Write, stating price, before sending the book.

Heralds Wanted

Corra Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving the November and December issues of the *Herald* for missionary work.

REQUESTS FOR PRAYERS

Prayers are requested for L. Warren Hill, Box 4, Stewartville, Missouri, that he may regain his health and be able to care for his family.

Prayers are requested for John McCormick, Spring Branch and North Kiger Roads, Independence, Missouri, that his health may be restored so that he will be able to resume his church activities.

Prayers are requested for William Wilson of Sandusky, Michigan, who has an infection in one of his eyes.

Mrs. Alice Skinner requests prayers for her brother-in-law, Ira Skinner of Oklaunion, Texas

Mrs. Floy Holcomb asks prayers for her brother, Harold Baughman of Denison, Iowa, who, was injured in a recent accident, and for her sister, Mrs. Blanche Jackson of Independence, Missouri, who is in poor health.

WEDDINGS

Hamilton-Booth

Roberta Ann Booth, daughter of Mr. and Mrs. Charles Gordon Booth, and David William Hamilton, son of Dr. William Hamilton, were married on December 20 at the Reorganized Church in Detroit, Michigan, High Priest W. Blair McClain officiating. Following a wedding trip to New Orleans, the couple will make their home in Highland Park, Michigan.

Hawks-Teichert

Claire Teichert, daughter of Mr. and Mrs. Leo L. Teichert of Lansing, Michigan, became the bride of Ernest Hawks, son of Mr. and Mrs. Robert C. Hawks of Lansing, on September 20 at the Reorganized Church in Lansing. Elder E. R. Carter performed the ceremony.

Premoe-Dudley

Mary Lou Dudley, daughter of Mr. and Mrs. C. W. Dudley, and John Premoe, Jr., son of John Premoe, both of Lansing, Michigan, were married on December 6, the bride's father officiating.

Minear-Minton

Mildred Kathleen Minton, daughter of Mr. and Mrs. Frank Minton of Independence, Missouri, and Lloyd Cecil Minear, son of Mr. and Mrs. Joseph H. Minear of Walnut Creek, California, were married on October 3, 1947, at the Reorganized Church in Berkeley, California, Pastor Alma Andrews officiating. They are making their home in Richmond, California.

Spargo-Maloney

Mary (Mollie) Maloney, daughter of the late Mr. and Mrs. Edward Maloney, of Enfield, England, and Edwin Spargo, son of Mrs. E. J. Spargo and the late Joseph Spargo of Vancouver, British Columbia, were married on December 6 at the Reorganized Church in Vancouver, Elders Calvin Taylor and George Miller officiating. Following a wedding trip to Victoria, they will make their home in Vancouver.

Hutchinson-Bronson

Barbara Beverly Bronson, daughter of Mr. and Mrs. Burr Bronson of Warrensburg, Missouri, and L. G. Hutchinson, son of Mr. and Mrs. Lester Hutchinson of Post Oak, Missouri, were married on November 26 at the Market Street Reorganized Church in Warrensburg. Stake President Ward A. Hougas read the double-ring ceremony.

Heath-Ballinger

Mr. and Mrs. Forrest Ballinger of Grain Valley, Missouri, announce the marriage of their daughter, Virginia Mae, to Mac Heath, son of Mr. and Mrs. Clive Heath of Oak Grove, Missouri. The wedding took place on December 24 at the Blue Springs Reorganized Church. Elder Harold Constance officiating. The couple will make their home in Oak Grove.

BIRTHS

Mr. and Mrs. Richard Sterrett announce the birth of a son, Thomas Gordon, born December 13 at the Independence Sanitarium. Mrs. Sterrett is the former Jeanne Voltmann of Lincoln Park, Michigan.

Mr. and Mrs. William Newton of Lansing, Michigan, announce the birth of a daughter, Katherine Annette, born October 8. Mrs. Newton is the former Audrey Fiscus.

A daughter, Catherine Karen, was born to Mr. and Mrs. Donald Engler of Lansing, Michigan, on October 6. Mrs. Engler was formerly Genivive Toms.

A son, Kenneth Leo, was born to Mr. and Mrs. Harvey Skinner of Lansing, Michigan, on November 8. Mrs. Skinner is the former Audentia Sherman.

Mr. and Mrs. Kenneth Wallace of Lansing, Michigan, announce the birth of a son, Daryl Paul, born November 21. Mrs. Wallace was formerly Marion James.

A daughter, Leona Jean, was born to Mr. and Mrs. Lewis Bennett, Jr., of Lansing,

Michigan, on October 5. Mrs. Bennett, before her marriage, was Hazel Vanecour.

Mr. and Mrs. William C. McCune of New Kensington, Pennsylvania, announce the birth of a son, William Gary, born December 20.

A son, Michael Larry, was born on December 18 to Mr. and Mrs. Everett Anderson of Rich Hill, Missouri.

Mr. and Mrs. Ernest Rogers of Creston, Iowa, announce the birth of a son, Allen Ray, born December 8.

Mr. and Mrs. Larry Updike announce the birth of a daughter, Carol Jean, born November 26 at the Independence Sanitarium.

A daughter, Wilma Ann was born to Mr. and Mrs. Aden Shimmel of Mansfield, Missouri, on October 5. She was blessed December 7 at Mansfield by Elders J. W. Davis and D. A. Fuller. Mrs. Shimmel is the former Dessie Hosler of Roseville, Michigan.

A son, James Alva, was born to Mr. and Mrs. Alva Shimmel of Mansfield, Missouri, on October 27. He was blessed December 7 at Mansfield by Elders J. W. Davis and D. A. Fuller. Mrs. Shimmel is the former Vida Hosler of Roseville, Michigan.

DEATHS

BENNETT.—Steven Henry, son of the late Steven and Alvina Bennett, was born at Arthur, Ontario, on January 6, 1878, and died at Mount Forest on November 4, 1947. He was baptized a member of the Reorganized Church on October 31, 1879, at Luther, Ontario, by S. W. Tomlinson.

He is survived by five sisters: Mrs. Louis Sharer, Fergus, Ontario; Mrs. Ostrander, Brampton, Ontario; Mrs. Davidson and Mrs. Charles Walton, Guelph, Ontario; and Mrs. James Costigan of Georgetown; and two brothers: William of Glen Williams, Ontario, and Ace of Toronto. Elder Arthur Dunn was in charge of the funeral service. Burial was in the Greenfield Cemetery.

GOSS.—Kansas Harrington, was born May 15, 1875, in Arkansas and died October 4, 1947, in Oklahoma. Early in life, she moved with her parents to the Indian Territory, which later became eastern Oklahoma. Here she married S. L. Goss on March 10, 1895. When she heard the story of the Restoration, she was baptized; her membership was always in the Fanshawe, Oklahoma, Branch. "Aunt Kansas," as she was affectionately known, was a good neighbor and loved by all who knew her. Until illness made it impossible for her to do so, she walked the mile from her home to church to attend services. Elder I. E. Fitzwater officiated at the funeral, which was held at Fanshawe.

EVANS.—Jesse Raymond, son of Bernie A. and Margie Evans of Brewton, Alabama, was born June 25, 1900, and died November 25, 1946. He was baptized into the Reorganized Church on August 5, 1917, and remained a faithful member until his death. He spent fifteen years in the Army and was privileged to travel over the states and to the Hawaiian Islands, where he was a co-worker with Brother Waller. On December 20, 1935, he was married to Laurene Sellers of Georgiana, Alabama; three children were born to them.

He is survived by his wife; two daughters: Lucretia and Rita; a son, Jack; his father and stepmother; four sisters: Bertie Sheiler, San Antonio, Texas; Leona Franklin, Wallace, Alabama; Nola Hicks, Pensacola, Florida; and Inez Sumler, Charleston, South Carolina; and three brothers: Hosie and Marvin of Wallace, and George of Augusta, Georgia. High Priest A. D. McCall conducted the funeral at the home in Brewton. Burial was in the Handbury Cemetery.

SUTTON.—Clara E., was born January 28, 1869, and died October 26, 1947. She was baptized a member of the Reorganized Church on July 30, 1899. Surviving is her husband, William Sutton. Elder John Luce officiated at the funeral.

WRANCHER.—Elizabeth Jane, daughter of the late John and Matilda Johnston, was born September 1, 1871, in Lambton County, Ontario, and died suddenly on October 21, 1947, at her home in Bothwell, Ontario. She was married to Ambrose Wrancher on April 30, 1890, and united with the Reorganized Church in October, 1898. Mr. Wrancher preceded her in death.

Surviving are two daughters: Mrs. Milton Beaul and Mrs. Harland Smith of Bothwell; two sisters: Mrs. Anna Haggith of Newbery,

Ontario, and Mrs. Harry Frumveller of Port Huron, Michigan; three brothers: John of Stratton, Ontario; William of Mission City, British Columbia; and George of Detroit, Michigan; and three grandchildren. Funeral services were held at the church, Elder Almer Sheehy of London and Elder W. R. Leverton officiating. Interment was in the Bothwell cemetery.

HARP.—Zelta Fern Braybrooks, was born April 13, 1883, at Lawrence, Michigan, and died at her home in Lamoni, Iowa, on December 4, 1947. She was baptized into the Reorganized Church at an early age, and was married to Edward G. Harp on October 23, 1901. Three of the seven children born to them died in infancy.

Surviving are her husband; three daughters: Mrs. Emma Tappich of New York City; Mrs. Verna Ellis of Ann Arbor, Michigan; and Mrs. Velva Smith of Lamoni; a son, John W. Harp of Pesbasteri, Washington; ten grandchildren; and two great-grandchildren. Funeral services were held at the March Chapel in Lamoni, Elders Arthur Lane and David Gamet officiating. Interment was in the Rose Hill Cemetery.

WINGROVE.—Freeman, son of Mr. and Mrs. Alonzo Wingrove, was born in Walsingham, Ontario, on February 22, 1887, and died December 12, 1947, in Aylmer, Ontario. He was baptized a member of the Reorganized Church on September 25, 1911. He is survived by his wife; his parents; a son, Raymond; a brother, Calvin; and a sister: Mrs. Ted Swyer. The Reverend Fred Helps conducted the funeral service.

HENDERSHOTT.—Leroy, son of Mr. and Mrs. A. D. Hendershott, was born in Alma, Michigan, in 1886 and died December 13, 1947, in Detroit, Michigan. He was baptized into the Reorganized Church in February 1932. He is survived by his wife and son, Raymond, of Detroit; a brother, Norman, of Windsor, Ontario; and a sister, Pearl, of London, Ontario. The Reverend M. G. Cook was in charge of the funeral service. Burial was in the St. Thomas Cemetery.

BURKHARDT.—Mynnie Lois, daughter of Louis and Mina Ebinger, was born in Los Angeles, California. She was baptized into the Reorganized Church when a child, remaining a faithful member throughout life. On December 8, 1898, she was married to Adolph Burkhardt; one son was born to this union. Until illness overtook her, she was an active worker in the Central Los Angeles Branch; for many years, she was a teacher in the church school, serving as superintendent part of the time. She passed away on the evening of December 16, following an extended illness. She leaves her husband; a son, Gerald of Tarzana, California; three brothers: Arnold, Louis, and Irwen; a sister, Mrs. Stella Hughes, all of Los Angeles. Funeral services were held at the Wee Kirk O' the Heather in Forest Lawn Cemetery, Glendale, California, John W. Rushton officiating.

VANDER WAL.—Jennie Duterman, was born near Marion, Michigan, on January 12, 1907, and died at her home in Marion on October 25, 1947, following a long illness. She was married in October, 1940, to Sidney C. Vander Wal, and was baptized into the Reorganized Church on June 8, 1944.

She is survived by her husband; three sisters: Mrs. Ralph Vander Wal and Mrs. Kenneth Crozier of Marion; and Mrs. Gilson of Grand Rapids, Michigan; five brothers: William of McBain, Michigan; Alma and Neil of Grand Rapids; Garret of Lowell, Michigan; and Herman of Sheldon, Iowa. Elder B. H. Doty was in charge of the funeral. Interment was in the Vogel Center Cemetery.

SCOFIELD.—Myrtle May, daughter of David T. and Henrietta Poe, was born August 1, 1874, in Indianapolis, Indiana, and died December 8, 1947, at her home in Rich Hill, Missouri, following an illness of over a year. At the age of eighteen, she was married to Charles W. Scofield at Woodbine, Iowa; four sons were born to this union. She was baptized into the Reorganized Church on January 12, 1896, remaining a faithful member throughout her life.

Surviving are her husband and three sons: Iyvl Floyd of Larkspur, California; Coy Williams and Jesse Nyle of Rich Hill; four sisters; a brother; and several grandchildren. One son, Percy Linn, preceded her in death. Elders John Deller and Arlie Allen were in charge of the funeral, which was held at the Reorganized Church in Rich Hill. Burial was at Independence, Missouri.

DAWSON.—Nina Adeane Hopkins, affectionately known as Sister Dena, was born December 28, 1876, and died December 13, 1947. She

was the daughter of Julia H. and Benjamin Hopkins. On September 20, 1891, she was baptized into the Reorganized Church and remained a faithful worker throughout her life. On March 11, 1908, she was married to Charles W. Dawson; two children were born to this marriage. A son, Leu Wallace, died in infancy.

She is survived by her husband; a daughter, Mary Virginia of Davenport, Iowa; a brother, Bert Hopkins of Princeville, Illinois; and three sisters: Mrs. Agnes Beardley of Independence, Missouri; Mrs. Maude Dawson of Kingston, Missouri; and Mrs. Bessie Forquer of Dahinda, Illinois. Another brother, Patriarch R. V. Hopkins, died exactly one week after her death. Funeral services were held at the Reorganized Church in Dahinda, Elder J. O. Dutton officiating. Burial was in the Dahinda cemetery.

GRITZKA.—Donna Jean, daughter of Mrs. Margie Stack, was born April 23, 1943, and died December 6, 1947, of pneumonia at a hospital in Little Rock, Arkansas, where she had been taken for an operation. Services were conducted at the Texarkana Funeral Home, Pastor Harold B. Schultz officiating. Burial was in the State Line Cemetery.

SIMONS.—Reuben Andrew, was born July 31, 1876, at Protection, New York, and died at his home near Norwood, Missouri, on August 26, 1947, after a long illness. He was baptized into the Reorganized Church on December 11, 1905, at West Branch, Michigan, where he was ordained a deacon on November 14, 1914. In 1906, he was married to Emma Heminway; two children were born to them. About twenty years ago, he moved to the farm near Norwood where he spent the remainder of his life. Although isolated from the church, he continued steadfast in the faith, and on his deathbed requested "a real Latter Day Saint funeral sermon." The service was held in the Happy Ridge Baptist Church, Elder J. W. Davis of Ava, Missouri, officiating. Burial was in the Baptist cemetery near his home.

Rugged Righteousness

(Continued from page 10.)

their faith and integrity. If the people of the earth are to believe the testimony of the church, they must find in the life of its adherents the type and prophecy of the kingdom of God—a communion of individuals alert to the needs of the day and acting under the impulsion and direction of the spirit of the living God.

Then shall there be an ensign of peace lifted up for the world to see, that ensign being the life of the people themselves, living in response to God.

Our Father in heaven knows we have need of peace, but he has placed in operation an inexorable law. We must "seek first the kingdom of God, and establish his righteousness." Then shall peace be added unto us.

Our call is one to rugged righteousness, the kind which can stand firm in the face of fear and temptation, knowing well that right shall eventually triumph, and peace and good will shall reign upon the earth.

South American Journey

(Continued from page 19.)

come at last; the padre's promise had been fulfilled.

Much preparation had gone into this welcome, for they wanted to celebrate the arrival of the white people who had come to help them. Fireworks lighted up the late afternoon sky and marimbas played with a primitive rhythm. Small children threaded their way quietly through the crowds, determined to let nothing of interest escape them. Knowing that the merrymaking would continue for some time, Padre Mac whisked us through the door of the Convento where the separation gave us temporary privacy.

The padre's plans had been carried out, and the trip had been everything he had said it would be—"rugged." The excitement that had started us on our journey that morning had been transferred to the natives to finish. The rhythm of the marimbas could be heard late into the night; then, as if in answer to the inner rhythm of sleep, the people left for their homes—happy in the thought that the padre's promise had come true.

(To be continued.)

(This first feature is reprinted from the *Detroit Women's City Club Magazine*.)

available again

Apostasy, Reformation, and Restoration

By J. A. KOEHLER

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*And there by hill and stream,
Long ages old,
The trees lay bare their bosoms
To the winter's cold.*

THE
Saints Herald

VOLUME 95

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NUMBER 3

www.LatterDayTruth.org



Say--

Folks tell me this is a man's world.
Is that true?
Seems to me, my days are run
The way the women want 'em!

Mother makes me comb my hair
And keep clean,
When everybody knows you can have a lot more fun
If you're dirty.

And she says I can't bring any worms
into the house.
Not any at all—
Not even those nice, fat, fuzzy ones.
And I can't step in puddles,
And I can't hammer on the furniture.
I wonder why.

And all the things she tells me
About how things work,
And what things are,
And why things happen—
I wonder if she really knows!

LOUISE

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AUDITORIUM NEWS

* THE JOINT COUNCIL has just appointed Donald V. Lents as Chaplain of the Independence Sanitarium and Hospital to take the place of the late R. V. Hopkins, who occupied that position for many years.

★

* DR. JOSEPH LUFF, long a minister of the church and the first head of the Independence Sanitarium, passed away at the home of his daughter, Mrs. E. B. Dooley, of Independence, at 11:40, Tuesday night. He was one of the great preachers of the church, a missionary, the author of many written works, and was greatly loved by the people.

★

* THE QUORUMS OF TWELVE AND SEVENTY have been meeting at Central Church in Kansas City, giving special attention to missionary work and related subjects.

★

* MOBILE, ALABAMA, Branch has added thirty to its membership by baptism this year, including a number entering at a recent meeting.

★

* COUNCIL BLUFFS, IOWA, Branch had a fine report to make in a letter from Elder V. D. Ruch, pastor, who says it is the first time he has baptized sixty people in one year. Attendance is increasing. The building fund has been increased by \$32,630.41, making a total of cash on hand of \$56,153.57. The annual Christmas dinner and bazaar netted \$1,315. Says Brother Ruch: "We start the new year with a great deal of optimism and enthusiasm, believing that the good work will continue."

★

* HONOLULU, T. H., reports that on Sunday, December 28, seven new members were baptized, which brought the baptismal total for the islands to thirty-two. This is the highest number for several years. Five others have already requested baptism for early 1948.

★

THE PRESIDING BISHOPRIC has just received the deed to the church property recently acquired for missionary use in Rotterdam, Holland. Bishop G. L. DeLapp believes that it is the first property held by the church in that country; at least, it is the first of which he has any record. The deed was sent in the original Dutch, notarized, and with an English translation, a very gracious courtesy by Her Majesty's Government!

★

Writing Letters. Whenever you write a letter, be sure you put your name, address, and the date on it. It is not enough to have these items on the envelope, or on the manuscript you send. The envelope is usually discarded to save space; the manuscript is put in a stock available for publication use; and the letter goes to the files. . . . This Christmas we received a number of beautiful greeting cards from friends, some of them without addresses. We wrote to thank those whose addresses we knew, but even so, some have been sent back to us marked "Unknown." Apparently these friends have moved on, not telling the postmaster where. If you didn't hear from us, this may be the reason.

Willing and Wanting

THERE ARE TIMES in every life when a person is asked, even directed, to do something that runs against his grain. His judgment, however mistaken, is against it. His feelings are against it. So he exclaims, "I won't do it! I won't. I won't!" Then various pressures begin to build up against him. He sees what his refusal may mean to the organization, in the frustrating of purposes and the disruption of plans.

Trouble is something that can never be confined. Whenever you make it, you can be sure that it will hurt far more people than those you intend to check. It hurts the innocent, those who have helped you heretofore, those that you don't want to hurt.

In view of all this, if he is a wise man, he will see his mistake and change his mind. He will see factors in the situation that had not come to his attention before. He will observe that he had not considered everything in its proper relation. Happy is the man who, making such discoveries, is fortunate enough not to be stubborn.

It is best in all such situations, of course, not to think about saving face, nor about personal prestige, but about what is right and best. And how much better everything turns out to be if one says, "All right. I see my mistake. I'll do it!"

THE CONSIDERATIONS above may seem personal and trivial. In a sense they are. They have nothing to do with the wars that threaten the safety of the world, and they do not come to the attention of the great ones of the earth. And yet . . .

A great deal of human misery is made by the little insignificant wars that occur at home, among families and friends, in churches, in schools, and other small groups. Look at your last fuss at home or the current fight that is going on in your branch or a trouble that may even

be carried up to a district conference. Chances are that back of it all was somebody being stubborn, refusing to change his mind or make any concessions or to admit he was wrong. Analyze it honestly and without prejudice, and you will probably find something like that in it. And unless someone is willing to back up, change his mind, and ask forgiveness, the trouble he has made will eventually take up the time of some of the highest officers of the church, keeping them from doing more important work.

PRICES HAVE been bothering you. They have been bothering me a lot, too. I resent it, every time I see a markup on a price tag. My sales resistance stiffens. My supply of

brotherly love runs low and turns a little acid, I'm afraid.

Very unwillingly, very reluctantly, the Board of Publication and the management have been forced to recognize that an increase in the price of our *Herald* is inevitable, unless they consent to have it subsidized out of the tithes of the people, and divert so much money from the missionary and other tasks of the church. Some of you may feel like saying, "I won't pay it. I won't!" And then when you have thought it over, you will see that the church work must go on, and that the *Herald* is an essential part of your working equipment.

Look! We need you. You! Don't drop us now. The church needs you. Try to understand the situation. Read the statement from the management on this page. And we all hope that you will stay with us. L. J. L.

Increase In Saints' Herald Subscription Price

Effective, March 1, 1948, the subscription price of the *Saints' Herald* will be \$3.50 per year in the United States and its possessions, \$3.75 in Canada, and \$4.50 in all other countries. The present price is \$2.50 per year in the United States. The higher rate for other countries is because of additional postage.

Like costs in other lines of business, the expenses of your church publishing house have mounted tremendously since the war. The price of paper increases almost every month. For example, we pay \$2.50 today for the same amount of paper that cost us \$1.00 in 1941.

Labor costs are up. So are the prices of all other services and supplies required in magazine production. It is entirely possible that they have not yet reached the top.

Those of us at your church publishing house believe in low prices. We have made every effort to maintain a low price on your official church publication—so much so that for almost two years the subscription price has been less than the actual cost of production. However, with continued increases in cost, we have found that we cannot carry on without additional revenue. The new subscription price has been set only after a thorough canvass of the entire situation by all members of the Board of Publication, the First Presidency, and the Presiding Bishopric; and it is with the recommendation of this group that the new rate becomes effective March 1. This rate is substantially lower than most religious magazines in America today. There are two or three representing the very largest denominations of the country which continue to maintain a still lower price than ours. However, when it is understood that these magazines go to millions of subscribers, where ours goes to but a few thousand, the difference in production cost is understandable.

It will be our effort to furnish our readers with the very highest quality reading material pertaining to the church, its beliefs and activities. We feel that you will understand our situation, and we truly look forward to a continuation of the splendid relationship which has existed between publisher and reader.

Across the Desk

Administering the Sacrament

SEVERAL QUESTIONS concerning the manner of administering the sacrament have come to the Presidency in recent weeks. The first of these came from Brother Draper's field and had to do with the spiritual significance of the bread and wine. From the reply made, we excerpt the following:

The spiritual significance of the emblems lies in the purpose to which they are consecrated during the service. For this reason any of the mechanics involved in preparation, including the breaking of the bread and the pouring of the wine are not part of the administration, except when performed as part of the ceremony after the actual sacramental service is in process. To interpret otherwise would open the way to endless discussions concerning the production of the raw materials, processing, marketing, etc. We should be guided by the Doctrine and Covenants statement to use wine of our own make, which implies that we should be sure of the purity of both bread and wine. Otherwise, however, the administration actually consists of those acts performed after the service has been called to order by the presiding minister.

In light of the foregoing and of the nature of the sacramental prayer, it would appear that the emblems have no particular spiritual significance before the beginning of the service or after the benediction has been offered except, of course, where they are reserved for service to the sick. In this event, such service to the sick may reasonably be regarded as part of the major service. The emblems should be handled in such a way as to keep them scrupulously clean before the serving. The residue may be consumed or discarded. For the sake of sanitation, unused wine should not be returned to the original container to be used later, and obviously the bread cannot be so handled. The use to which left-over bread and wine may be put after the service should not reflect an undignified attitude toward them.

In many of our branches, some of the sacramental emblems are taken

to those who are sick or who are otherwise prevented from attending the service. The question has arisen as to whether these emblems should be reconsecrated in the presence of the shut-ins, or whether they may be administered without any such ceremonial approach.

It is evident that the administration of the sacrament of the Lord's Supper should be conducted with fitting dignity whatever the surrounding circumstances. This certainly prohibits taking the consecrated emblems to the sick person and handing them to him as one might hand a morsel of food. There should be prayer and, if possible, a brief statement seeking to recreate the spirit of the earlier service from which the emblems have been brought. Most certainly those partaking should understand the nature of the ordinance. It is vital, for example, that the communicant shall be worthy to partake. There may be occasions when those administering the emblems will deem it wise to conduct a miniature service in which the prayers of blessing shall be used. But there is no requirement that emblems which have once been consecrated shall be reconsecrated because those now participating were not present when the prayers of blessing were offered. If such a position should be taken, we would have to require that all persons partaking of the sacrament be present throughout the entire service. This is eminently desirable, but it cannot be held as a requirement of the law.

We have long depended on Elder A. B. Phillips for assistance in analyzing such questions as the foregoing. In reply to a query submitted to him in this connection, Brother Phillips recently wrote:

Concerning your letter on taking the sacramental emblems to the sick from

branch sacrament meetings, I have examined various historical volumes, but find little in them or our church standard books on that point. As the distinctive nature of our faith tends to lessen the importance of customs in other churches, either Catholic or Protestant, I have mostly sought primitive or post-apostolic references, the most definite of which appear to be those of Justin Martyr and Mosheim.

In the Oxford edition of Justin's work, page 51 states that those who administer the emblems to the people present after the prayers are concluded, "carry them to those who are absent." A similar statement couched in different phrasing is found on page 52. In Murdock's translation of Mosheim, 1881 edition, Book 1, Century II, Part II, chapter IV, page 137, states that portions of the consecrated bread and wine "were commonly sent to the absent and the sick, in testimony of fraternal affection towards them." I find nothing more detailed in any other work.

While these statements do not say it specifically, the inference seems to be that no further ceremonials were performed when taking the emblems to the sick, so far as a reconsecration is concerned. My conclusions are based largely on a comparative analysis. For instance, we consecrate oil but once, though used at widely different times. Paul blessed handkerchiefs and sent to sick persons at a distance. The purpose of the dedication seems to be the chief thing to consider. The prayer of blessing provides: "bless and sanctify this bread (wine) to the souls of all those who partake (drink)." The sick are served as a function of the sacramental service on each separate occasion as soon as practicable on the assumption that they would be present if they could. This includes a social meaning to the sick as being of the brotherhood and in the New Covenant, hence participating with them though unable to attend the meeting. I can see no logical reason to assume that the prayers of blessing become void to sick absentees, and to reconsecrate in cases where the emblems are taken to them direct from the service of consecration would to me strike a discordant note, in view of the language of the prayer of consecration.

ISRAEL A. SMITH.

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Save Us, Lord, or We Perish

Sermon given at the organization conference of the Northern and Western Michigan Districts held at East Jordan, Michigan, Sunday, October 5, 1947. Scripture, Matthew 8: 25. Reported by Bessie Brown.

By *Apostle E. J. Gleazer*

WE ARE LIVING in a world that is not too pleasant to think about. We may like to forget what the wickedness of men has brought to pass in the world. So far as the earth is concerned, it is still the good earth. The testimony of God made manifest in his creation suggests to us that he could be glorified in our behavior even as he is glorified in the beauty of nature around us. But we would not be the children of God if we closed our eyes to the actual conditions that prevail all over the world at this time.

We may be inclined to say that possibly twenty-five years ago we did not vision such a world; and yet that is not exactly the truth, for we had the warnings of both the ancient and modern prophets even then. We were told then, as we were fifty years ago, of the necessity of building the kingdom of God, because earthly governments were to come to naught. As we quoted some of those prophecies, we wondered, "How can these things be?" The last twenty-five years have remarkably revealed how these prophecies could come to pass. Not a nation is externally safe or internally stable today. Every nation is being shaken, and only the nation that is built on righteous foundations can endure. I hope that we shall be able to put some of these foundations under this nation, for God had a purpose in its coming forth, and he is still concerned in its mission to the rest of the world.

You can hardly realize what is transpiring on the earth, because you have not lived abroad. We can appreciate why certain soldiers returning to this country got down and kissed the soil when they came off the ships, and why people who come

here as visitors do not wish to return home to Europe or Asia or Africa.

I WISH we could realize how fortunate we are to be permitted to live in America; but, if we do not sense that privilege, we must be made conscious of the responsibility that is ours by virtue of our residence here—a responsibility not equaled anywhere else in the world now. As a nation, we have not sensed that responsibility. As members of the church, and as citizens of these United States, we have not yet sensed our responsibility to the rest of the world.

There was a time that some of us thought politically we could live within our own borders and "let the rest of the world go by." We were going to build ourselves a place of refuge in the hills. I often thought I would like to find a little island somewhere, but I don't know where that island is today! Of course, in my heart of hearts, I just couldn't withdraw to a little island so long as I have a responsibility to my fellow men, but there is no such thing as escape anywhere today.

THE LAST WAR revealed, possibly more than the First World War, that when the earth was in trouble, even the remote corners of the United States were invaded, and our sons and daughters were called into service. Many of those poor souls had nothing to do with the controversy that was raging. It was not of their choice. They were not responsible for the world that was on fire, and, cruel as it may seem, those of us who are responsible for the kind of a world in which we live are not usually required to do the fighting.

But we didn't escape the penalty. Our homes were invaded. Our loved

ones were taken from us, and while many were permitted to return, something happened to them that changed their lives. They are not the same. The world is not the same. Those of us who remained at home are not the same, and we shall never be the same again, regardless of what we attempt to do.

We assured these young men and women that while war was terrible, a victory to us would mean the preservation of the democratic way of life. Some of these folks today are questioning whether or not the so-called democratic way of life was worth preserving. Some of them with some of us are wondering if our government has the same interest in them today that it professed to have when it required their services to defend it from the enemy beyond our shores. And when it is suggested that the government attempt to do something for these young men and women, it is immediately challenged by commercial interests which insist that the government must not interfere with business, for men and organizations must make profits regardless of the price that people have to pay in being denied places to live and even means of transportation.

If that were all we had to worry about, maybe we could blink our eyes to it and say, "Let's go on."

OUT OF THE GOODNESS of the hearts and minds of a great many people representing the various nations of the earth (for there are many good people in other lands than our own), there is an attempt being made to meet these problems. I wish it were possible for some of us to know some of the people at Lake Success, New

York, representing the various governments in the United Nations.

We may not like everything said there. We are disturbed because, in this democratic nation that guarantees the right of free speech, Russians may get up and tell the United Nations Assembly what they think of the United States. There are some people in this country who would like to expel them from the United States. We can't do that and believe in freedom of speech at the same time. Inasmuch as we have invited the United Nations to establish headquarters in the United States, and inasmuch as we have no jurisdiction as a nation over what happens there, we can't close them up if we want to, unless we say, "We will no longer permit the United Nations to have headquarters here."

We can't deny freedom of speech, and I don't think we want to. If the Russians are telling the truth, we ought to know it, and we had better do something about it. If not, we can prove the charges untrue. I am not making any plea for Russia, except to say that there is a controversy going on to determine which way of life shall prevail on the earth. Are we going to try to determine it by resorting to arms? As surely as we do, we shall speed the annihilation of men and nations.

RACIAL HATREDS have been developed or intensified since the war. There is a clash of commercial interests, not only in the States but in the world. I often wonder if the United States or Great Britain or Russia would be concerned in Iran if it were not for the precious oil that flows beneath that soil. The two largest concerns in the world owning interests in Arabia now are American and British, not Russian. Can you blame Russia? The spirit of commercialism is just as prevalent in our land as it is in lands abroad, and as long as men or nations put material interests first, we shall have wars and everything that is associated with war.

Racial conflicts occur on a broad scale. Take India. Some people in this country said, "If Great Britain would only get out of India, all would be well." But did peace come to India with the withdrawal of Britain? It did not. There has been a dreadful slaughter of Hindus and Moslems since British forces left.

.....
LET US RETURN home. Consider the high cost of living in these United States.

We have a problem in these United States for which it is difficult to find an answer. First of all, they tell us we have got to help to feed Europe and some other parts of the world. "If we don't, we shall have

Approaching storms give a brief warning in advance. Can we read the danger signs?

Communism; and in order not to have Communism, we had better feed those people." Our government projects, such as the Marshall plan, do not appear to grow out of a love for men and women in other countries who need food, and they know it. We are not fooling them. They know it is not out of our love. It is almost in the form of a bribe, to win a race as to who will control these nations. Private aid, however, is of a different character.

It reminds me of what happened to our church in Jerusalem. We had certain people come to that mission house and join our church, and we all felt good about it. Then we found out that some of these people belonged to four or five missions. They joined our church so they could get something from us. They also joined the Episcopalians so they could get something from them, and they were drawing from several different sources. That is how religious they were. We thought we were making converts. That is about the

way some of these nations are reacting today. They will take whatever we will send to them as a nation, but they will also take what other nations send, and they will play one nation against another.

Have you found a solution, or have you heard of a solution offered for this problem? President Truman has selected one of the most outstanding men of America, Charles Luckman, to head an organization to save food for these people. He met with the brewers recently. That amused me a bit, how he would have to sit down and counsel with the brewers and say, "Now, gentlemen, for the sake of this world, and to prevent the spread of Communism, can't you get along with a little less grain? In other words, let's cut down the amount of beer."

They have already gone to the distillers, and they say they have enough whisky to keep us from getting thirsty as long as we live. So don't get excited, you are not going to be upset. But think of it! In the world in which we are living, with men and women, boys and girls dying for the want of food, eating roots and herbs in order to live, we have to go to individuals in this land, blessed above all other lands, and say, "Gentlemen, use less grain for whisky use less grain for beer, that we might be able to send more abroad." How can the God of heaven withhold his anger in such a situation?

We are doing something else. We are making a plea now that the rest of us eat less in the United States, that we might send more abroad; and then, to make that work, because you can't trust enough of us to accept the idea, they threaten us that we may have to go back to rationing, and then you know what happens? I hope none of you are guilty, but recently in certain parts of the United States a run was made on the stores for groceries, and automobile tires, and what not, because people were afraid this voluntary program couldn't work. They reasoned, "If we are going to be rationed again, as long as we don't have a pull with

the ration board, we had better hide it while the hiding is good." And if this nation becomes panicky and goes into hoarding, the Lord himself only knows what is going to happen to us.

That is the world in which you and I live. Are you concerned? I am touching the automobile proposition, but I know some people who seem to speak with authority, who tell us that certain persons are deliberately withholding from the market the basic materials out of which automobiles are manufactured, for purposes that will, in the long run, serve their selfish interests. That may be difficult to prove, but it is being published just the same. In all seriousness, there is manipulation in this and other markets.

Are you watching what is going on in Chicago in the grain market? Some of those men never saw grain growing in a field. Yet they are buying wheat. For what purpose? To make dollars! And every time they play that market, they are adding to the misery of God's children throughout the world.

RECALL HOW Jesus, wanting to be alone for a time, put his disciples in a boat and went out on the Sea of Galilee to escape the crowd. He was tired and worn, and he went to sleep. As he slept, a terrific storm came up on that sea. The disciples were so frightened that they woke the Master, saying, "Save us, Lord, or we perish!" You know what happened. He rebuked the wind and the waves, and there was a calm. "And he said unto them, Where is your faith?"

"Save us, Lord,"—did you see where I put the emphasis?—"Save us, Lord, or we perish." There is no salvation outside of what God has tried to bring to pass through Jesus Christ. There is no salvation anywhere else.

We are in the midst of a terrific storm. There is no part of this earth that is free from it. There has never been a storm like the one that is over this whole world today. It is

universal. There is no human power that is capable of rebuking it. There is not a voice on this earth that can stay the waves of the tempest. Yet how many people out of our millions, even in this land, realize the truth of the words that I have just uttered? How many people do you suppose have seriously gone to God and asked him to do something?

How many people have gone and awakened the Lord? But you don't need to awaken him; the reverse is true today. It is we who are asleep, not Jesus Christ. We are asleep in the greatest storm that the world has ever known. The intensity of that storm has not yet made itself manifest. We are seeing the storm as our aviators were able to see the

God has given every creature an instinct for protection and self-preservation. Only man dreams and does nothing.

hurricane days before it approached the Florida coast. They knew something of the potential power of that storm.

IF THERE ARE ANY people in this world that ought to be able to see storms before they reach our land or our world, it is Latter Day Saints. But if Latter Day Saints see this storm approaching, they are either unmindful of its intensity, or they are expecting it to pass around them. There is no earthly power that is capable of stilling this storm.

I wonder if I can hear the members of this church sincerely crying out from the depths of their souls, "Save us, Lord, or we perish"? Where are you going to find salvation? In some places, we are spending so much of our time and substance (I am speaking generally now and not of any individual) in other activities that we are not capable of producing the means to protect us from this storm. Our interests are

elsewhere. Can a Latter Day Saint's interest be elsewhere with this great danger approaching? "Save us, Lord, or we perish!" There is no human aid sufficient for the hour.

I could multiply prophecy after prophecy to prove that point. But that was the voice of the angel that opened up this work. Take the preface of the *Book of Covenants*. Would you need any more than the Lord's preface to bear out what I am saying right now? Yet too many of us are indifferent to the hour.

I am reminded of the words of the inspired Peter, also at a time of controversy, at a time when forces were united against the work of God, but Peter came through victorious. He feared no man, so in making this defense after the cripple had been healed at the beautiful gate of the temple, Peter went on to say:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.—Acts 4: 10, 11.

These people had put aside the only power that was capable of saving them as a nation.

I am wondering to what extent we are ignoring the cornerstone today, the only stone that is to become the head of the corner.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

That is my message: "Save us, Lord, or we perish!" There is no mistake about that. There is no other name given under heaven whereby we can be saved. But don't let us play with those who tell us that to say it is all we have to do: "Name the name of Jesus Christ and you will be saved." It means more than that. We have got to accept Christ for all he represents,

take him at his word, yield full and complete obedience to his gospel and to the laws of his kingdom.

WE WERE TOLD a hundred years ago that Zion could be realized even then if the people who called themselves after his name had obeyed his commandments. But they didn't. We are told that Zion cannot be built up, the city of righteousness cannot be realized, unless we observe the law of the celestial kingdom, and that applies to Latter Day Saints as well as it applies to any one else. Mere membership in this church does not guarantee righteousness. To carry on a church organization does not guarantee righteousness. The church should assist us in keeping the law of the celestial kingdom. Only as we observe the laws of God's kingdom can we become a saved people, and the only way we can save the world is by bringing it into harmony with the laws of the celestial kingdom.

I would to God that we had at least one community, somewhere on this earth, where we had a sufficient number of people observing the law of the celestial kingdom collectively that we could hold it up as a challenge to Russia or any other nation that says, "This is the way of life." That we could hold it up as an example to the government of the United States and say, in all righteousness, as good citizens, as those of us who know that God raised up righteous men to draft the Constitution of this land, as men who know that God has had an interest in the land shadowing with wings, "We offer to you a sample of right living."

You don't have to fear Russia or any other nation if men and women can live like this, because Russians and Germans and Chinese and Japanese desire that kind of freedom, that kind of life—Christian democracy in the true sense of the term; and democracy that is not Christian is not a true democracy. I had more

light five or six years ago when I gave a series of sermons on Christian democracy than I realized at the time. If you saved any of the *Heralds* in which they appeared, go back and read them, and you will see that you could say of some of those statements, "Verily, thus saith the Spirit," because much of that has been realized. I do not say that to boast, but to thank God for the manifestation of his Spirit on that occasion. A democracy that is not Christian is not a true democracy, and only a Christian democracy can survive the hour.

"Save us, Lord, or we perish." As we consider those words, let us avail ourselves of the saving power that is resident in the gospel of Jesus Christ,

Refuge from danger is no longer a personal matter. It is as a church, a nation, and a world we must be saved.

and let us become conscious of the men and women, the boys and girls, who live in our community who do not yet possess that saving power.

I am sorry to state that our people for some reason have lost the spirit that formerly prompted men in local capacity to tell the story of the saving power of Jesus Christ. Our branches have lost, in too many places, that burning urge to do something about it.

I, too, am a convert to this work. The interest of some men in my soul made it possible for me to come in contact with the gospel of Jesus Christ. They were God's instruments. It was not through a sermon but through men who took time out from their work to tell me the story of the Restoration. I owe it to them, and I owe it to my God, and I owe it to my fellow men to pass that story on to as many people as I can.

When I was critically ill a few years ago, I was not afraid to die,

but as I had opportunity for meditation, do you know what my chief concern was? "Have I accomplished in my time all that God wanted me to accomplish?" That is the fear I had in my heart—that I hadn't accomplished all God wanted me to in the years which were mine, and I try to pledge myself today because of this world's need and because of the goodness of God, I want to give more in service and make that service more effectual than ever before. May God help you to move under this spirit is my prayer.

The Book of Life

*I pondered o'er the Book of Life
And found on every page
A never-ending tale of strife
That runs from age to age.*

*I heard the clash of hostile bands,
Saw empires rise and fall;
And felt the drift of desert sands
That settled over all.*

*Tyrants held sway—a ruthless
band:
The wisest were at fault
As hunger and oppression fanned
The embers of revolt.*

*And in another Book I read
Of One whose sacrifice
Of self, accepted, would have led
The world to Paradise.*

*But few were found who under-
stood,
And fewer still who dared
To tread the path—The multitude
Regarded not, nor cared.*

*And as I pictured in my mind
Mankind's impending doom
I looked across the creek—to find
The peach trees were in bloom.*

ERNEST ANDRE

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CHALLENGES

By Norma Anne Kirkendall

I RECENTLY visited the Will Rogers Shrine at Claremore, Oklahoma—one of the finest state memorials I have ever seen. This man, whose life is honored thus, was beloved nationally and world wide. His beginning was humble, but he possessed that quality of humanism and simple wit which endeared him to every man. I can remember distinctly where I was when I heard the news of his untimely death. I sat on the porch of the old hotel at Kirtland at reunion time, and I likewise remember the void I personally felt; although I had never been closer to the man than his newspaper columns and his movies.

Another reunion time found me at Colorado Springs, and I rejoiced in the beauty of the mountainside shrine for Will Rogers there. As long as such monuments endure, that man lives. He was loved and wielded great influence for good, but in another generation he will have disappeared except for those shrines.

Thus is the marvel of Jesus Christ—with humble beginning, the quality of humanity and of great understanding. Few visible monuments remain, so why has his memory thus not only lasted but grown in grandeur? The answer lies in the divineness of his life—in the message of truth he taught—in the quality of love that he expressed and imbued in others.

I love to tramp about in the woods, and this was the most primeval of my experience. The floor was carpeted with the leaves of many years, and vines and briars hindered our course. Fallen logs were obstacles and spider web strands brushed our faces. Yet there was pleasure in our progress into the heart of this forest.

Here the tall, aged trees loomed high above, and I felt they reached into the sky and were surely close to God. We explored the woods from every angle and left bedraggled but satisfied.

A few hours later, we viewed that same wooded plot from above via airplane—another of our enthusiasms. Now the woods seemed only an irregular green plot, on the same level as the surrounding land. Even the hilltop faded into contour lines. The trees no longer reached heavenward—for now I looked down upon them and their magnitude was lost. It depended upon the vantage of view.

And thus our spirits and our hopes rise and descend. There are times when we are high in spiritual altitude, and then another time we must look upward for our help.

Daily I receive checks from business firms—and the majority of these demand and receive discounts of varying amounts. The merchandise received was of full value, yet discount is requested.

Some folks even want a discount on their religious experiences. They wish full measure of the blessings and the richness of the spirit, yet are not willing to pay the full price of such beneficial transactions. These are the ones who feel that "salvation is free" and that God gave his Son with no obligation on our part. Yet those who sacrifice for others and for God find that no discount comes, but a bonus of blessings always follows such a personal payment.

We were returning from a youth conference and stopped for a noon-day meal. As usual, the restaurant had a juke box, and we looked to see

the tunes it played. Still filled with the spirit of that excellent meeting, Mary said, "I wonder if they have 'Consecration'?" We laughed and spent our nickel on a popular air. And yet, I wondered then why a hymn could not make the "hit parade."

Fred Waring recently gave a program in our town, handicapped by the misrouting of the baggage car containing all the instruments, music, and costumes. Showman that he is, with borrowed instruments, in sports clothes, on a bare stage, the Pennsylvanians and the glee club gave an excellent program, largely of requests. Waring said that on the list of most popular requests for his orchestra there are always two or more hymns. Our own audience demanded "Ave Maria" and "The Lord's Prayer."

I wonder what would happen if they placed a good recording of "In the Garden" on a juke box in New York, or of "The Old, Old Path" in Kansas City?

The paper situation is still very bad. Publications must yet suffer priorities for their supply. I, myself, await publication of my book, due to paper shortage. Yet, monthly pulp magazines flood the market. Note these sales figures for the month of September, 1947: nine million love and adventure magazines, seven and one-half million true confessions, three million detective, eleven million movie magazines, and twenty-five million comic books. It is a question whether the public actually prefers this trash or the latent advertising has done the selling job.

Whatever the answer, it is evident that worthless reading material is flooding the homes of America, influencing minds of impressionable youth and gullible adults.

I recently reread, for the dozenth or so time, my favorite—*Les Misérables*—the story of a man who was haunted all his life because hunger

once drove him to steal a loaf of bread. Bread is important to life. Satan even tempted Christ and challenged him to turn the stones to bread. God gave manna to his children in the wilderness. This bread satisfies a physical need—hunger—a driving force of all humanity.

It would be well if the spiritual make-up of the soul had provision for a hungering for the truth as strong as the basic physical hunger. There would be no question then—all men would be searching for the most soul-satisfying answer, *truth*.

The Good Earth

One of the outstanding blessings of Providence is the restorative, healing power inherent in all living things. All of us know of incidents of the will to live when death seemed the easier course. Wounded prisoners of war survived almost impossible conditions because of a will to live.

This restorative power is evidenced in various ways. There's a saying: "Time is a great healer" in respect to wounds of the spirit. And amazing it is, occasionally, to note how brief a time is required.

Recently I had occasion to walk over "our bit of inheritance." Land that was poor, badly scarred by erosion, and bare of vegetation, when we undertook four years ago to wrest our inheritance from this part of the man-made "wasteland of Zion," shows amazing recuperation. Gullies have healed until some no longer exist, a few have only a small "sore spot" left, and none are now noticeably eroding. Where two years ago some of the former barren earth produced scanty vegetation of ankle depth, a heavy growth from knee to hip depth now covers the ground. Four years have accomplished some of the healing we expected to require many years. Nature goes so much more than half way to meet man's efforts to heal or create.

—Enid S. DeBarthe,
in "The Lamoni Stake Record."

There is a wealth of unexpressed love in the world. It is one of the chief causes of sorrow evoked by death: what might have been said or might have been done that never can be said or done.—Arthur Hopkins in *Ladies' Home Journal*.

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Temperance Work

Sister Effie Hield of Independence, Missouri, (mother of Apostle C. R. Hield) known and beloved for her stalwart character, her many activities and devotion to the church during her long life, assumed a new role of service on December 31.

Sister Hield is county director of the radio department of the Women's Christian Temperance Union of Jackson County, Missouri, and through her efforts secured the facilities of radio station KIMO in Independence to broadcast a program she had prepared, sponsored by the organization.

Following a few well-chosen introductory remarks concerning the objectives of the W. C. T. U., Sister Hield introduced the speakers, who were representatives of three foreign delegates to the International Convention of the W. C. T. U. held in May in Asbury Park, New Jersey.

One delegate was Mrs. Chitamber from India, whose husband was the first native Methodist Bishop in India. She told of the persistent work of the Union and cited the progress that had been made. Mrs. Chitamber was represented by Mrs. George Renied, president of the Jackson 60 organization.

Mrs. Pearl Hsu, delegate from China, was represented by Miss Enoi Foo, a nurse at the Independence Sanitarium and Hospital. Mrs. Hsu was at one time principal of the largest Christian high school in her country. Mrs. W. B. Schlosv from Plumstead Cape, South Africa, came by boat and plane to the convention. She was represented by Mrs. Juanita Patton (colored). Mrs. Schlosv gave an excellent address on how temperance work is carried on in South Africa and its success there.

The only way to hold a man down in a ditch is to get down in the ditch with him.—Booker T. Washington.

The Conversion of George Luther Gould

He was a good man, although he didn't bother much about God or read the Bible or go to church after he became too old to be taken there by his parents. He saw to it that his children went—but seldom went himself, except to hear some noted preacher or to a Christmas program or special Easter sermon.

Then one day when he was fifty years old he became very sick and lay bedfast for many weeks. As he began to recover, a friend put a Bible in his hand and told him to read it, that it would help to pass the time away.

"Well," he said, "if I am going to read this book, I shall begin at the beginning so I will know what it is all about." And he did. Before he was half way through, he wanted to serve God. He was a man who read much, and he knew that many of the prophecies had been and were being fulfilled. For example, a shipment of Muscat grape cuttings had been sent at that time from the vineyards of California to replenish the wasted ones of Palestine, thus fulfilling the prophecy of Isaiah 17:10 that the land would be reset with strange slips.

He read on, and, when finished, he set about trying to find a church similar to the one Jesus established. But his search was vain, though he studied through many creeds. One thing he decided he could do, however—he could be baptized. So he sought out a minister who taught baptism by immersion, stating frankly, however, that he did not want to be enrolled as a member of that congregation. After the ceremony, he walked home in his wet clothes, not going to the church then or at any future time.

Diligently he continued to study and pray for direction. The Bible was his constant companion and uppermost subject of most of his conversation. He kept one lying on the table beside his place at meals.

One day, as he was reading the fifty-second chapter of Isaiah which says, "Spend not your money for that which is not bread," he glanced at his pipe and tobacco box. Reading on, he paused again in the fifty-eighth chapter at the words, "Deal thy bread to the hungry . . . clothe the naked." And near the close of the same chapter, "Turn thy foot from the Sabbath, from doing thy pleasure on my holy day." For some time he sat meditating, then addressing the Lord, he said, "Lord, I have never turned the hungry

from my door, and I have clothed the naked whenever I found them or had opportunity and could do so. I will keep the old Israelitish Sabbath until you tell me to do otherwise, though I know Christians are to keep the first day of the week as a Sabbath. But Lord," and he laid his pipe on the table, "I can't do this. You will have to help me if I spend no more money for tobacco. It has too great a hold on me now."

The desire for tobacco was taken completely away from him. Several weeks later he was congratulating himself on the ease with which he had been able to give it up and said to himself, "All a man has to do is to make up his mind and it isn't so hard." At once, the old craving returned with redoubled force. He sweated and prayed, asking God why he was afflicted so suddenly. Then slowly it dawned upon him that he himself was to blame. He had admitted that he couldn't of himself stop the habit, yet he had forgotten to give God the credit when it was taken away. He was glorying in his own strength. He humbled himself in earnest prayer and asked for forgiveness, and God once more removed the desire. It taught him that man, of himself, is nothing and from thenceforth he gave God thanks for every blessing.

Still he couldn't find the church of his desire. One day he decided that if he couldn't join God's church, he would go to the land of His earthly habitation and visit the places where he had walked and talked.

This he did, taking with him five members of his household. And, strangely enough, there in far-off Palestine he found news of the old church, restored in its entirety and entrusted to the care of the Latter Day Saints. He wrote back at once to the church headquarters and asked where he should go to be baptized by one having authority. The Conference of 1910 was convening at the time, and two elders were delegated to go to Palestine to baptize this man and his family. They didn't arrive until November, and my father—for so he was—died in July. He was buried with my husband in the American Missionary Burial Ground near Jerusalem.

—Florence Gould Carr.

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Springfield, Missouri

What Latter Day Saints Believe

WE REACHED THE POINT in our last discussion of what Latter Day Saints believe, where we began a consideration of the "first principles" of the gospel as they are outlined by Paul in the sixth chapter of Hebrews. Following the discussion of *Faith*, we now take up the second principle, *Repentance*.

Repentance grows out of faith in God—a God who loves his children and wants them to respect and love each other—a God who wants his children to be with him in his household. When any man truly feels the presence of God, or the Spirit of God, he is humbled and made ashamed of his own unworthiness to approach to a personality of such perfection and power and goodness. Isaiah was certainly not a bad man, as men go. He must have had a great deal of inherent worth and integrity, or God would not have chosen him for the prophetic work he did. But when Isaiah had his vision of God sitting on the throne, surrounded by the seraphim, he wrote: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." When men come thus into contact with Divinity, they are prompted to repent of those things which have kept them from being one with God, and one with their fellow men, and to remedy those things which have caused God's other children pain or suffering or loss. It is because men have faith in God, because they want to get right with him, because they value his love for them that they repent. According to Paul, in his letter to the Romans, "the goodness of God leadeth thee to repentance."

The note of repentance runs through almost every Scripture ever

written. Adam had to repent after his first sin in the Garden of Eden. Noah preached repentance to his generation. Every Old Testament prophet sounded the same note of repentance. John the Baptist, as he declared the coming of the Messiah, preached, "Repent ye, for the kingdom of heaven is at hand." Jesus began his preaching with the same note: "Repent ye, and believe the gospel." Peter and the others of the eleven continued this preaching after Jesus' Ascension, as he stood boldly in the midst of those who had crucified Jesus, and on the day of Pentecost declared, "Repent and be baptized every one of you." And John the Revelator closes the Bible with the same cry of repentance. Joseph Smith, the nineteenth century prophet, reiterated it with the instruction to "Say nothing but repentance unto this generation."

REPENTANCE IS NOT something which we may do or not, according to our whim. In the presence of Divinity, as we have said, all men are convicted of sin. "All have sinned, and come short of the glory of God."—Romans 3: 23. When a group of just average people came to Jesus to ask why a special judgment had been meted out to certain Galileans who had been killed by Pilate, and by others on whom the tower of Siloam fell, Jesus warned them, "except ye repent, ye shall all likewise perish." And the apostles continued this note of universality and urgency, when they declared, "God commanded all men everywhere to repent."—Acts 17: 30.

Some people have the very mistaken notion that repentance is only being sorry for what you have done. That kind of repentance is sometimes forced upon us, as we find the consequences of our deeds catching up with us and bringing us punishment, sorrow, and tribulation. Sometimes

it is forced upon us by the realization of what our sin has done to someone we love, or someone who loves us. Sorrow at being caught, whether by the minions of the law, or by pure force of circumstances, is a long way from being true repentance, though it may lead to it. Paul's second letter to the Corinthians, chapter 7, verses 9 and 10, makes clear the difference: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Worldly sorrow—the sorrow of being caught does not last, it does not bring repentance, it does not bring forgiveness, and because it brings none of these, it leads the sinner on into more sin until it brings death. Godly sorrow worketh repentance, which brings forgiveness and salvation, not to be repented of.

Godly sorrow brings with it a loathing for sin, a realization of how it harms others, and brings sorrow to our Heavenly Father. The essence of godly sorrow and the repentance which it brings is discontent with self. Salvation is not for those who are content and self-satisfied, but for those who see themselves as God must see them, and who are dissatisfied with what they see. James compares the sinner with a man who looks into a glass. The man with only worldly sorrow looks, and goes his way, forgetting what manner of man he is, neglecting to be a doer as well as a hearer of the word. But the man who looks and beholds what is displeasing, and then proceeds to do something about it, is he who looks into the perfect law of liberty; and the doing of God's will through repentance will lead to perfect liberty.

A GLANCE INTO the glass of the perfect law of liberty that shows us ourselves with a dirty face, morally speaking, should spur us to do something about it. If it shows us

About Repentance

BY EVAN A. FRY

that we are weak, or enslaved by habit, our condition demands action. We must be doers of the word and not hearers only. Doing God's word demands repentance and baptism for the remission of sin, which will be followed by the Holy Ghost as a witness of forgiveness, and as an abiding comforter. A look at ourselves as we really are will bring to the man anxious to be a doer of the word, a desire for at-one-ment with God, and with fellow man. There is no need for despair after seeing ourselves in this glass; for if it shows us as we are, in all our weakness and depravity, it also shows us as we may become, if we will *do according* to the perfect law of liberty, and set ourselves free.

Repentance is more than sorrow for sin. It is more even than godly sorrow. It is more than merely stopping sinning. It is more than dropping or changing a habit or two. Few people really achieve it because it costs so much. Suppose that a man has acquired a fortune by outright theft. If he simply stops stealing, and feels sorrow for the stealing he has done in the past, is he repentant if he keeps all the money he has stolen and continues to enjoy the fruits of his sinning? If a man gives false witness and sends another to prison or to execution, would he be truly repentant if he simply expressed sorrow for his sin, and left the innocent victim in prison, or left his wife and family to starve? If a drunken driver kills the father and breadwinner of a family, is it enough for him to express his sorrow and swear off drinking?

Sin is always the result of an attitude of rebellion—a desire to have our own way regardless of the cost to others or of the pain and sorrow we bring to them and to God. When we entertain such an attitude of rebellion towards the Lord of the universe, it is not enough simply to quit fighting him and adopt a policy of

neutrality or watchful waiting to see what will happen. There may be neutrality among nations; but there is no neutrality in the war between good and evil—between God and Satan. He that is not with me is against me. If we would be truly repentant, our forsaking of rebellion must be followed by an active enlistment on the side of right. Unless such enlistment follows, our repentance is futile and ineffective.

Sorrow may be the first step in repentance, but it is only a part of the total process. There must be sorrow for the consequences of sin to others and to God, as well as a sorrow at getting caught. Then there must be a restitution, if restitution be possible. The law of Moses, found in Leviticus 6: 1-5, required the restoration of any money or property got by dishonest means, plus one fifth more. Zacchaeus, when he became convicted of sin, offered to give half of his goods to the poor, and to restore to any he had wronged fourfold. The thief must restore his booty; the false witness must correct his testimony and undo its consequences; the scandalmonger must do his best to recall the scandal he has spread. If complete restitution is impossible, the repentant man will still seek to make things as nearly right as he can humanly do with those he has wronged. God cannot forgive us, and we are not required to forgive those of our fellow men who wrong us, unless those who are at fault bring forth fruits meet for repentance and prove their repentant spirit by making restitution (Luke 17: 4).

THERE IS ONE MORE phase of repentance which we need to mention. It is caught up in this brief phrase from Isaiah: "Cease to do evil; learn to do well" (1: 16). Paul suggests the same idea when he says, "Overcome evil with good" (Romans 12: 21). When evil is cast

out, good must be brought in to fill the empty space. Jesus illustrated this principle with the parable of the wicked spirits. When one was cast out from a man, he scouted around and found seven other spirits more wicked than himself, and returning to the man and finding his house empty, swept, and garnished, unoccupied by any good, they all eight entered in; and the last state of that man was worse than the first. The man who forgets to complete his repentance with enlistment on the side of right, and filling of his life with good, will invariably find the former sins returning to take up their place, with seven other devils worse than they.

What is the attitude of our Heavenly Father towards those who repent? Jesus has given us a parable of father love towards the sinner, in the story of the prodigal son. When the prodigal left, his father did not cast him off. His love for him did not stop when the boy rebelled and left home. The father abhorred the boy's manner of life; suffered with him in spirit, longed for his presence, left the latchstring out so that he could return any time he wished. He was not angry. He did not have to be placated or appeased. He kept perpetual vigil and watched for the boy, and when he saw him coming a long way off, he ran to meet him, and welcomed him again as one of the family. There could be no reconciliation—no at-one-ment—until the boy "came to himself" and voluntarily returned to his father, asking his forgiveness. His inheritance was gone, and could not be reclaimed. The wasted years were gone, never to return. But he could make a fresh start from where he was, and his father could rejoice that his son which was once dead to him through rebellion and sin, had re-

(Continued on page 23.)

Friendly Visiting

By Mrs. C. G. Mesley

FRIENDLY VISITING is one of the most needed, one of the most beneficial, and one of the most delicately skillful of all the activities of the department of women.

All work in this church demands the very best of which we are capable, but if there is any office in the department that requires a careful study of human nature and the laws of God, it is that of the friendly visitor, for it has to do with human beings—with the intricate and subtle workings of their minds—with their emotions—with their environments—and with their reactions to those environments.

It follows, then, that this work calls for the highest form of courage, wisdom, tact, patience, winsomeness, together with a thorough knowledge of the laws of God and their application to human living.

Apparently complicating further the approach of this study is the realization that the friendly visitor is called upon to be a friend to all. It is easy to be kindly disposed and helpful toward those with whom we have much in common—those we feel are kindred spirits. It is not always as easy to reach out in sympathy and understanding helpfulness to those whose way of life differs from our own or whose characters or ways of thinking or manner of expression are unlike ours. But the friendly visitor is called upon to help all to remove those obstacles and interferences which prevent us from attaining the spiritual eminence of which we are rightly capable.

Friendly visiting can be a beautiful service—richly rewarding, dealing as it does with people living under normal or sometimes under most trying and delicate conditions.

What the Friendly Visitor Is Not

Because the sincere friendly visitor approaches her work with humility, she recognizes her own limitations. She is the first to insist that she is not a trained social worker. This profession demands years of highly specialized training and supervised experience in giving help. The friendly visitor does not claim this background. She is not a trained psychologist. Although she recognizes and accepts the help that a knowledge of this study can give, she knows that in most cases she is not an authority in this field and wisely refrains from posing as such.

The friendly visitor is not a doctor. There are times when most of us are tempted to prescribe our own pet remedy for various ills. This is permissible when we are dealing with some minor everyday situations and offer the benefit of our experience as suggestions only, but never with the authority of a trained medical man.

Certainly the friendly visitor does not consider herself an ordained minister. In our church we have members of the priesthood whose province it is to care for the needy. While the women's worker co-operates closely with these brethren, she by no means assumes the rights of the deacon or the bishop.

What the Friendly Visitor Is

The friendly visitor is just what her name proclaims her to be; first, friendly—coming humbly and winsomely to help. A good motto for her might be "I am come that ye might have life and have it more abundantly."

Secondly, she is a visitor. She is on

the outside looking in until, having won the confidence of those concerned and demonstrated her worth, members of the family take her into their lives. She is there primarily by the courtesy of the family rather than by any personal merit, and she tactfully recognizes the sacred rights of that home.

Her authority or office in the department does not give her any authority in the home. This she must earn by personal worth and winsome persuasion.

What Are the Qualifications of the Friendly Visitor?

It appears that some qualifications are fundamental while others are highly desirable and can be acquired. Under the first classification would come a genuine love for people and deep concern for their happiness. Many people love their fellows to a degree. They grieve over their misfortunes and weep with them over their sorrows, but they do not love them deeply enough to be so concerned about these conditions that they will do all in their power to remove them. They will weep over Jerusalem with our Lord, but they cannot go down and die for Jerusalem with him. This is what genuine discipleship demands.

The friendly visitor will not be content merely to sympathize but will do all in her power to help those in need to overcome the conditions hampering their development and keeping them from becoming the people they could be. Allied with this deep concern will be an abiding faith in the message of the church—that the gospel is the power of God unto salvation.

These requirements are basic. There is no substitute for them.

The following qualifications are not listed in order of importance, nor is it to be expected that any one person possesses them all. Rather they represent an ideal toward which all workers should be constantly striving.

The friendly visitor should know something of man's universal needs.

These for brevity we class under four captions: man's need for work, play, love, and worship. By this is meant man's need for satisfying and interesting occupation; for refreshment through relaxation that is truly "recreative"; for deep and abiding affection and the ability to express affection wisely; for an outlet for devotion and for a growing fellowship with God.

The lack of these things, or undue emphasis on any one phase to the exclusion of others makes for an unbalanced life which is neither wise nor efficient.

It is very true that there are times when material relief such as food, rest, and clothing may be the immediate necessity, but unless the friendly visitor can lead her people toward a more wholesomely balanced life, this material relief continued over a time can rob people of their self-reliance and self-respect. Give the immediate relief by all means, but do not be content merely with that; try to help the needy themselves to better their conditions, working always with the close cooperation of branch officers.

It will be noticed that these four headings are described as needs. All humanity needs these four blessings—many of us do not particularly want them. Some of us want fame, riches, beauty, talents, specialized abilities, or an easy time of it generally. We may be too lethargic or too comfortable or too tired or too wretched to want anything but peace at any price, but underneath all this inertia, or hidden beneath the hardening shell of our routines, to be our best selves, we need these four great blessings.

Much discussion might center round this affirmation; for our present purpose, all that need be said is that the friendly visitor should see herself—and help others to see—the sacredness of work and love; the need for and the accessibility of the spirit of play and worship; that play and art can be woven into the fabric of life until drudgery is reduced to a minimum; that through work we

can see the sacredness of material things and that affection can be disciplined by consecration to worthy ends. She needs to see life whole and help others to see it as a beautiful mosaic composed of the interplay of worthy elements.

The friendly visitor should have a knowledge of the teachings of the church; she should know the immediate program, the present time emphasis, and all the availabilities. She should be familiar with such texts as *The Bible in Everyday Living*, *Fundamentals*, *Men Nearest the Master*, and *Commentary on the Doctrine and Covenants*, and with material in such publications as the *Herald*, quarterlies, department material, *Guide-Lines*, et cetera, so that on occasion she can recommend helps to meet adequately various needs.

The various agencies through which the church endeavors to inform and encourage its members should be a matter of primary concern to the friendly visitor—the church school in the local branch and what it is offering; the preaching service, who is preaching and what his subject is; prayer meeting, time, place, and an invitation to attend; for adults: conventions, reunions, conferences, retreats, and their purposes; for children: Cub, Scout, Blue Bird, Oriole, and Zion's League meetings—who is in charge, where the meeting is held, and who belongs.

Along with this knowledge, the friendly visitor must have an affirmative conviction of the fundamental truths of the gospel and be loyal to the ideals of the church. Too often we have our own ideas about the working program of the church, and these ideas do not always coincide with the interpretation of the church program as given by the general officials. She should avoid giving rise to doubts, gossip, or lack of appre-

ciation. She must take an affirmative spirit with her.

The friendly visitor should be observant and alert. To see what is around her, to recognize signs of unhappiness, fatigue, nervous strain, grief, joy, the half-hidden longing to be used in service, is of genuine worth. She should study the group as individuals, making it a point to think of their good points first. Then study the group as a whole. Is it friendly, co-operative, indifferent, smug, just plain lazy?

She should be studious and thoughtful, that she may not only see but interpret wisely what she sees. This leaves no place for snap judgment nor prejudices.

She should be optimistic—believe the best always, even in the face of difficulties and trying circumstances, endeavoring to be patient with slower people and tolerant of other's opinions.

The friendly visitor should be exemplary. This does not mean perfect, but it does mean worthy of imitation—serving as a pattern. She should be above reproach. People in the public eye often are subject to unjust criticism. Occasionally bad things are said about them. But they should never be said truthfully about the friendly visitor. She should conduct herself so that her reputation runs hand in hand with her good character. She should not worry about it unduly—to the point that her conduct becomes strained and unnatural—but she should be consistently working toward a fine spiritual development and gracious personality.

The friendly visitor should be diligent. It is interesting to note how often, in the early days of the Restoration, the Lord urged his people to be diligent. Again and again this word occurs in the revelations given the early church. Certainly if the friendly visitor is to accomplish, even approximately, the task she has

- - - a home column feature - - -

set herself, she must be diligent. This means she must be a wise steward over her own and other people's time. This same Heavenly Father exhorted us not to sleep longer than is necessary, and the friendly visitor must be on the job early in the day if she is to take care of her responsibilities successfully. She must learn to cut corners, to use all labor-saving devices and equipment, and to enlist the willing co-operation of her family, all without loss of efficiency—which in itself is no light task.

The friendly visitor should be tactful. There is no place anywhere in life for the brutally frank opinion, least of all in work of this character. She must remember her title—*friendly visitor*. She should watch carefully the time of her visits and their duration. She should overestimate, rather than underestimate the value of the other person's point of view, standing firmly but never arrogantly for her convictions. Well-based and profound convictions are part of every Christian's equipment. All of us have personal testimonies of the goodness of God to us, and to remain silent when these testimonies would be helpful is not becoming. Telling of these experiences in quiet sincerity and humility profoundly affects hearers, but the listeners may have had such experiences, too, and the telling of them will be mutually strengthening.

The friendly visitor must be trustworthy. It is doubtful whether this attribute can be stressed too strongly. Those to whom the privilege of entering the sanctity of the home is extended, must keep sacred all that they see and hear there except under justifiable circumstances. Only under the most rare and extreme conditions should occurrences be mentioned—never in casual conversation.

Furthermore, the friendly visitor should endeavor constantly to keep near to God in prayer and meditation and self-discipline for wisdom and guidance.

Preparation for the Visit

The friendly visitor's personality should be one of her greatest assets. She takes it with her wherever she goes. What a fortunate thing it is that this force, this magnetic something is not handed down to her ready made but is something she can set herself to acquire. This magic quality can be developed just as any other art or skill, and nowhere will she find a better place to develop it than in the service of others. "For their sakes I sanctify myself" is the watchword of many Christian workers. This means it is not something assumed from the outside but rather the outward sign of an inward grace—the outward expression of an inner life radiating Christian virtues and joyous Christian living.

Before visiting a family, she should find out as much about it as possible, sticking to facts rather than forming opinions or judgments, determining what service she can most successfully offer each member of the family. She should spend some time in thinking how she can help them physically, mentally, socially, and spiritually—praying for each member, considering his particular need, and seeking guidance in supplying that need.

Personal appearance has a decided effect on the home. The friendly visitor should be as attractive as possible, emphasizing good grooming rather than adherence to prevailing styles.

Making a Successful Visit

I think it is Apostle McConley who says that the first requirement in paying a good visit is to get started. If you are a friendly visitor, don't procrastinate. Do it today, this week—not next week or next month.

It is sometimes assumed that the only place in which to pay a visit is in the family home. This is true in the majority of cases, but there are times when another approach is preferable. Where an individual is concerned, why not invite her to

town for lunch with you, or maybe to lunch in your own home? How about having a group into your home for a friendly evening—providing quiet games for the children, a hymn sing for adults, a brief talk about your work and what you would like to do, and simple refreshments? These approaches have worked, serving to break down shyness and prepare the way for a visit in the individual homes.

When you feel that a home visit would be acceptable, make an appointment whenever possible. Always choose the time of your visit with wisdom, avoiding chore time and busy times of the day.

The question, "Whom shall I visit?" sometimes is asked. Our reply is, "Everyone, but especially the sick, the shut-ins, the elderly, the overburdened, the bereaved, newcomers, the indifferent, the careless."

When it comes to the actual visit, try to be a good listener as well as a good speaker. Don't allow yourself to monopolize the conversation. Sometimes the kindest thing you can do for a person is to let her talk.

Always be affirmative. You are representing the greatest thing in the world, the gospel of Jesus Christ—the love of God for all mankind. Let your whole attitude and your message be a credit to the church you represent. Give faith in God and his promises, hope in the ultimate triumph of truth and goodness and in the realization of Zion.

Be watchful of the length of your visit. Don't let it get out of hand. Be brief and, when you are through, go home; don't hang around and risk undoing the good you may have done. And of course, avoid formality. Be spontaneous and friendly.

I have never yet met a person possessing all of these highly desirable characteristics, have you? This is an ideal—a goal toward which you and I are striving—toward which we are bending all our powers of body and mind and spirit. It is an endeavor which, sincerely and consistently pursued, is richly rewarding to all concerned.

South American Journey

PART II

BY FRANCES E. PEARSE

Soloma

THE VILLAGE of Soloma nestles in a valley—a green fertile valley of jagged skyline, with a clear, cold mountain stream rushing through. The main street wanders down from the mountains over the stream and under an old covered bridge.

There are lovely colors in this valley—the white of the rose that grows in wild profusion along the steep banks of the street, the soft pink cloud of the peach tree in bloom against the green carpet of the valley, and overhead the ever-lovely cerulean blue of the Guatemalan sky.

The houses lining the street are for the most part adobe with thatched roofs, although some are carelessly put together of wide boards or small saplings. There are no chimneys—the smoke from the fire built in one corner of the room on the floor lazily finds its way through the openings under the roof. The one large room houses the whole family, perhaps a pig and chickens, and always a dog—a mangy, nondescript, and none too friendly dog.

The population is composed of Ladinos, the mixed bloods, and the Indians, who in this territory are descendants of the Mayas. Most of the Indians live on small farms; only a few are in town.

The Ladinos do not as a rule wear a native costume but clothing made of a cheap imported cotton material—ill-fitting to be sure. The costume of the Soloma Indian is not as colorful as those in some of the villages, but distinctive nevertheless. Over their cotton trousers and shirts, the men wear a black woolen blanketlike coat without sleeves. It is very wide and is sewed up under the arms, so that it falls loosely over their shoulders. Little boys costumes are

identical to those of their fathers. The sandals and hats belong to the men. The sandal consists of a sole of leather with a strap between the first and second toes, and is tied around the ankle with a thong. On the road, one sees men carrying their sandals as they walk over the rough, rockstrewn paths; perhaps they save them for wear in the villages. The hat is of deplorable looking straw, but must be very *necesario*, as one never sees a native man without it.

The woman's costume is a white *buipile* (blouse) worn long and loose below the knee, trimmed at the shoulder line with a series of narrow embroidered ruffles. It covers a cotton skirt, varying in shades of blue depending on the age of the material. A fold of material worn on their heads serves as a wrap, a protection against the sun, market basket, and even for carrying the baby.

There is *always* a baby—slung over the mother's back or an older sister's back while she is at play. The little girl's dress is like her mother's—perhaps we copied our mother-daughter styles from them.

Their language, as in all these villages, stems from the Mayan, but each village has its own dialect.

The street leads to the plaza, a fenced-in green square in the center of town, where, without too much care, roses, calla lilies, and other flowers grow. And then it leads to the church—an old church that has withstood many earthquakes. Padre Mac pointed out some of the huge cross beams which have been split and the doors which won't quite close, but it still stands and, as all of these churches built so many years ago, is a monument to its builders.

Next to the church is the *convento*, some rooms finished and some in the

process of being built. Building in Soloma is necessarily slow. Padre Mac has to do his buying in Guatemala City, send the supplies to Huehuetenango by bus or truck, and from there to Soloma by pack horse or *mozo*. It takes courage and patience—a great deal of both—to get things done here.

Needless to say, we slept the sleep of the exhausted on Tuesday night, but were awakened early Wednesday by old Martin ringing the church bells in the patio back of the house. The bells, three of them, are hung on a wooden framework, because to hang them high in the church in this country would be to invite destruction in a quake. So, like a huge alarm each morning the bells awakened us.

We did *not* spring from our beds, but slowly and painfully arose and dressed, wondering just how we could get down that spiral stairway whose risers were fourteen or fifteen inches high—typical of mistakes of carpentry in this country. But we made it and managed to have breakfast ready by the time Padre Mac was finished with the Ash Wednesday services. We ran out into the patio occasionally to get warm in the morning sun. Now we know why all the Indians stand sleepily around first thing in the morning—they are *cold*. At an altitude of 8,000 feet, Soloma is cold in the morning and evening, but the sun during the day is tropically hot.

Our first day up there was a busy one, so busy that we had no time to think of how lame and sore we were (except when we tried to sit down). The word that a *medico* and *dentisto* were coming to Soloma had spread like wildfire through the village and

surrounding country, and long before we were up, the sick, the lame, and the blind were outside the *dispensa* door. Most of these people had never seen a doctor or dentist, and their only help is the gracious loving care given them by their *Padrecito*.

Alfred and Harry worked with Padre Mac in his *dispensa* that day—they must have seen over a hundred people—and every day until we left. They found a great deal of tuberculosis, bronchitis, different types of eye infections, an alarming percentage of blindness, worms in both children and adults, and a great many infections in the feet and hands due to the lack of cleanliness. These people have not the first idea of cleanliness or sanitation and some of them live in unbelievable filth. Most of the children are rachitic, and the babies all seem to have body sores and rashes due, of course, to this same lack of applied soap and water. Tooth decay is prevalent; most of them have never heard of dental hygiene, and a diet consisting mainly of beans and tortillas does not produce good teeth. So teeth were pulled in goodly numbers—the Padre taking lessons in extractions from Alfred—much to the amusement of the onlookers. Unless some one kept close watch, each time the *dispensa* door opened, a few onlookers slipped in. The windows were filled with faces all day—faces that were interesting in their expressions of emotions of fear and amusement.

Of course we had the same audience at the dining room windows each meal if we forgot to pull the curtains. Occasionally when we were brushing our teeth or washing our hands, we looked up to see a face grinning at us from the bathroom door. Crazy *Americanos*—whatever it was they did with that little brush to their teeth!

We decided these people had never seen the sign, "No spitting," and the men named different ones who came in "Circle Spitters." For

as they knelt on the floor waiting their turn to be seen, they literally spit a circle around themselves. It seems to be the custom, and to say that something is the custom is to justify it fully.

Many of the patients came with an egg or two to give the *medico* and *dentisto* in appreciation of their services.

Most of the babies were undernourished—which is something of an understatement, for we saw several that were actually starving. We were reminded of the pictures in our magazines and papers of the starving babies in Europe. One brought in by an older woman—it had been deserted by its mother—appeared to be a very undernourished four- or five-month-old child. On questioning the woman, we found it was about eighteen months old—she explained she had no food for it. We gave it warm milk (made from the powdered mixture) a little at a time from a spoon. Poor starving little thing objected in a weak, plaintive cry. We thought it could not live, but gave the woman milk enough to feed it every hour until she could return next day.

Few, if any of these children ever have milk, except what Padre Mac gives them twice a week, and this was the day! Helene and I were given the task of mixing ten gallons of powdered milk. It was hard work, but the shy smiles and *Gracias*, *Senora* of the 200 children as they filed past the table in orderly fashion more than repaid us for our efforts.

Before we realized it, the day had gone, and it was time to get our dinner ready—during the morning we had put away the supplies that had been brought in the day before (Padre Mac tells us he still can't find things in his cupboards), so we thought we could manage a dinner.

Since he will be reading this letter, perhaps we had better not complain too bitterly about that stove in the kitchen, which was (or seemed to be) blocks from the dining room. We shall just tell you that someone had built the chimney too low and

the smoke came out the doors, the lids, and even the oven instead of going up the chimney. All our good intentions to bake him pies, cakes, and bread were gone, as it were, with the smoke!

Thanks to the numerous and sundry characters who roamed the patio and wandered in and out of the kitchen for stoking that stove when we called down from the balcony—*Es estufa muy caliente?* Thank goodness, too, for that two burner gasoline stove even though we were afraid the thing might blow up any minute.

After dinner, five weary people climbed the stairway again to get ready for the reception which the town was holding that night.

The classroom next to the *dispensa* was crowded when we entered. We were ushered up to the front to sit behind a table on which were arranged the flags of Guatemala and the United States. Everyone in the village had come to see the show and the *Americanos*, and they crowded in around the four walls behind us and in front of us, leaned in the windows and filled the doorways, so that we were very conscious of that ever-present Mayan odor.

But what a show! There was a welcoming speech, given with many gesticulations and in a very dramatic manner; songs and poems by the children, and several little plays in which they were coached by the schoolteacher. These were enjoyed not only by the *Americanos*, but by the proud parents as well. There was a boxing match between two little boys with their sleeves and pant legs rolled up, one of whom was introduced as Joe Louis. Padre Mac was surprised when they brought out his choice red bath rug as a mat for the boxing match. They had forgotten to ask his permission to use it.

We laughed (we hoped always at the right time), applauded, and perhaps shed a few tears as we realized how long and how hard they had worked on this welcome for us.

Padre Mac made our "thank you" speech for us, and we left the room,

saying *Buenas noches* and smiling our appreciation for their efforts.

We had music under our window that night too, not the marimba or church bells, but the town quartet. Sleepily we listened and loved their songs!

Thursday was our first chance to see Soloma.

Three of us started out, and soon had a retinue of a dozen or more children, with others joining in as we passed each house. The word must have gone around that we were out walking, because at each doorway the family was out to greet us. The men were camera hunting as usual, and the children made it a field day for them. One cute little fellow with a round face topped with his father's cast-off straw hat and an unintentional midriff where his shirt and trousers failed to meet had all cameras turned on him. We walked to the bridge where we watched three shepherds coming down from the hills with their black sheep. As we turned toward the church, the sun had gone out of the valley and the fog was creeping in on soft, white feet, bringing with it the cool of evening.

On Friday we visited San Eulalia, another of the villages in Padre Mac's parish. After breakfast we packed our lunches, filled our thermos bottles with water and coffee, and Mariano was there with the horses. Riding through the village in early morning, we were greeted at each doorstep by the children and their parents; the dogs barked their *Buenos dias* too. A short way out of the village we met a group of people from San Eulalia—they told the Padre they were coming to see the *medicos*—but would wait in Soloma until tomorrow. They had walked all yesterday and slept where the night caught up with them on the roadside.

When we say it is nineteen miles from Soloma to San Eulalia, it sounds like a short distance. But these are narrow mountain trails that require the same slow, cautious gait of the horses as on the trip

from Huehuetenango. There are breath-taking views of lovely valleys from mountaintops, and cool rushing streams where our horses stopped to drink, and over them all the blue of the sky with its white powder-puff clouds.

About noon we climbed a steep path into the village, circled the church, and rode into the market where we left our horses. One of the men who met us (the village baker) offered his home as a place for us to eat our lunch. It was a one-room house, but had a floor and was clean, so we accepted his kind offer. Several others rushed in with a large table they had borrowed, and the senora covered it with a clean, white cloth—then they left the house politely while we ate lunch. The crowds began to gather outside the door—the curious and the patients for the *medicos*. As soon as we had finished, they filed in with their troubles, and the men spent about two hours extracting teeth and prescribing treatments.

Some of the villagers had promised the Padre to do their native dances so that the men might photograph them, but when the time came, they were nowhere to be found. These people are very superstitious about having their pictures taken, so we felt they had decided against it. We started on the road for home, and as we neared Soloma, the sun was hiding behind the mountains and the clouds were surging up the valley. The horses were eager to get home, and when Padre Mac's horse started off on a gallop down the last stretch of road, ours followed suit. Surprised, we tightened the reins and cried "Whoa-whoa," bringing the villagers to their doors and the dogs out to bark at the horses heels, which only spurred them on. Fortunately, we all arrived at the church, still on our horses. By this time we were getting so accustomed to riding that we could spend all day in the saddle and still be able to sit down comfortably to eat our dinner.

(To be continued.)

The Mississippi

THE MISSISSIPPI RIVER is like a woman. It has many moods, and it is hard to read and understand. Springtime finds it turbulent and muddy with many long, heavy, swelling waves. Debris, the collection of a wintertime's disuse, now floats on its surface. It is caught on the banks and tree roots, around the ferry landing and bridges, and all that escapes is captured at the dam.

In summer it is more peaceful and is often as blue as the sky above it. Its glassy smoothness reflects the shore and is broken only by the cumbersome barges that ply its surface. The long summer evening is the perfect time to watch it, to make its acquaintance, to smell its perfume, and to listen to its heart.

The Mississippi is very undependable in autumn. Sometimes it is smooth, a remnant of summer, with a few bright colored leaves floating lazily on the surface. At other times it will whip itself into an angry froth and lash at the shore as if to show its anger at the approaching winter's imprisonment.

During the cold months, the river has the appearance of being dead. It is buried under a sheet of ice and a blanket of snow that has designs blown in by the wind. But if you get close to the Mississippi or lift part of its cover you can hear and see that it is the same. It is only imprisoned, not dead, and it is muttering to itself and dreaming of new courses to run and new moods to display. Womanlike, it is never quiet for long and always has the last word.

DORIS F. MILLER.



Building the Kingdom

- In January, 1948

AT THIS TIME OF YEAR the mind of every truly converted Latter Day Saint turns toward making a stewardship accounting for the year just passed. Many devoted members fail to comply with this part of the law. They give various reasons. But filing a tithing statement is really a very simple matter. It pays well, too, in terms of spiritual returns and plays no small part in establishing the kingdom in the hearts of men and in any community situation.

Here are seven steps that must be taken in filing your first tithing statement.

1. Obtain tithing statement blanks from your local solicitor or bishop, or from the Presiding Bishopric's office.
2. List your possessions at reasonable present value. Seek counsel from any source you choose to determine what each possession is worth, but remember, this is *your* accounting.
3. List your debts in the spaces provided.
4. Find the net worth subject to tithing by subtraction as indicated on the tithing blank.
5. If you do not have the necessary information (your tithing receipts) to fill in line R, ask your local solicitor, or write to the Presiding Bishopric for a statement of your payments.
6. Compute the tithe according to the steps on the tithing blank.
7. Give the completed statement to your solicitor or local bishop, or mail it to the Presiding Bishopric in care of the Auditorium, Independence, Missouri.

IF A FIRST TITHING STATEMENT has already been filed you will need to know how to file an annual tithing statement this year. These seven steps should be taken:

1. Obtain tithing statement blanks from your local solicitor or bishop, or from the Presiding Bishopric's office.
2. List your income and expenses for the year in the spaces provided on the blank. (The proce-

Here Is the Writer . . .

L. Wayne Updike is a native of Black River Falls, Wisconsin. After high school, he attended Graceland College and the University of Wisconsin. His first general church appointment was as missionary to the Southeastern Illinois District, where he served during 1942 and '43. On May 7, 1944, he was assigned to Kansas City Stake as bishop, which position he still holds. He and Mrs. Updike, the former Mary Malcor, and their two children, Lee and Vicki, make their home at 2046 East Gregory in Kansas City.



cedure is somewhat different for those using the farm type tithing blanks.) If your records are incomplete, remember that a good estimate is better than no accounting.

3. If you have last year's report, you will need it to fill in line S. If not, you may get this information from the Presiding Bishopric.

By Bishop L. Wayne Updike

4. Line U will require that you total your tithing receipts for the year to see how much you have paid. If you do not have all of them, ask your solicitor for a statement of your payments. Such a statement will also be sent to you from the Presiding Bishopric's office this year if you have paid tithes during 1947, and if your address is still the same as the one shown on your last tithing receipt.
5. Line Z is a simple problem in subtraction.
6. Give the completed statement to your local solicitor or your local bishop or agent, or mail it to the Presiding Bishop, The Auditorium, Independence, Missouri.
7. Tell someone else how simple and satisfying compliance with the law of accounting really is once you decide to comply.

IN THE PROCESS of making your accounting a number of questions will undoubtedly arise. Some years ago the Presiding Bishopric, anticipating such questions, prepared a booklet known as *The Handbook of the Financial Law* so that every member would be able to obtain readily, much of the information he desires. Here are some typical questions, together with the answer to each.

Q.—For what is tithing used?

A.—Tithing is used primarily for financing the Lord's work such as expense of missionary work, supporting missionaries' families and those engaged in general church work, maintaining general church office. It

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may also be used for the benefit of the poor and needy. It has been commanded to be used in the building of the temple.

Q.—Who should pay tithing?

A.—Everyone who has a net worth (an increase). We came into the world with nothing. Whatever we have accumulated is increase, and is subject to the law of tithing.

Q.—Should children pay tithing?

A.—Yes. Teach them to observe the law of God early in life, and they will find joy in honoring the law throughout their lives. Their tithing may not amount to much in dollars and cents, but it will be a means of building character and spirituality. They may pay tithing on such things as gifts, toys, allowance and savings. Teach them to make an accounting using the Junior Record Book put out by the church.

Q.—I have contributed to local branch expenses, Sunday school, Christmas offerings, assisted missionaries who were passing through, etc., until my gifts have amounted to one tenth of my increase. Would this exempt me from paying tithing?

A.—No. One tenth of the increase belongs to God and he has appointed his servants as agents to receive and distribute the same. The tithe should be paid on one tenth of the increase. Then these other items may be paid from the nine tenths.

Q.—We are building a church. I donate \$50 to the church. Do I owe tithing on the \$50?

A.—Yes. The tithe comes before the offering. When you give money away be sure it is all yours. As a steward, it is to your interest to use the nine tenths in a manner that will be approved by God.

Q.—Should a person pay tithing on gifts received?

A.—That would depend on circumstances. If the present is something that adds to the net worth, it should be tithed. However, there may be exceptions.

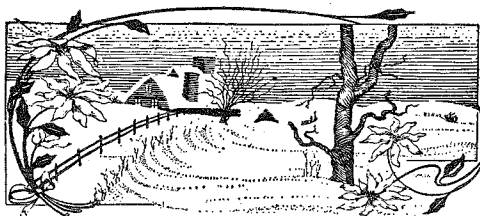
Q.—Should I pay tithes to the church, or is it all right to use them

for charitable purpose?

A.—The tithe is the Lord's, and as such, the law states just where it should go—to the Presiding Bishop to be used for the spreading of the gospel. No one has the right to divert the tithe to other uses. In doing so, they are taking what does not belong to them.

Q.—If one is buying a home on the installment plan, does he owe any tithe until he is entirely out of debt?

A.—Yes. Every dollar he pays on the principal adds to his equity in the



SNOWFLAKES

Like petals from thousands of flowers,
Snowflakes fill the winter air—
God's gift from the sky to beautify
A world grown old and bare.

Like soft, white hands on a withered
brow,

They cling to each twig and leaf—
A lovely sight is a land of white
With the sleepy world beneath.

—Iva Merrill



property and represents increase. The tithe is one tenth of the increase.

Q.—Suppose a member goes to college or takes a mail course in engineering, law, etc., for which he has paid \$150. How should he figure the tithe thereon, and where would it be listed on the inventory blank?

A.—We have advised that higher education, that is, that obtained for specific vocational purposes after leaving high school, should be tithed. In the first place, it is above the average standard of living at the present time, and optional with the individual whether he shall spend his funds for intellectual tools with which to earn his living, or whether

he spend his savings for the tools used by a carpenter, a plumber or a farmer. With reference to listing it on the inventory, we suggest it be listed in the column with your assets. Just specify "Higher Education" and carry forward the amount expended. If you are making out the tithing report form when you list only the income and deduct the necessary living expenses, it will not be necessary to list the amount spent for education, as you automatically pay tithing if you do not list it.

RECENTLY A NEW QUESTION has been arising. The GI who is taking advantage of the educational opportunity offered by the United States Government says, "Uncle Sam is paying for my education. Should I pay tithes on that? If so, how much? I never know how much the school is collecting from the government for my expenses."

The benefits of such education accrue to the GI and constitute a form of increase just as if he were paying for it himself. Usually the cost can be obtained from the school. If board and room are included in this figure, their cost should be deducted, since these items are not to be tithed. If the school does not furnish this information, one should estimate the cost of his education as accurately as possible. Looking in the college catalogue to find the cost of tuition and the fee for each course will help in arriving at an estimate. The cost of textbooks can be determined without much difficulty by a visit to a bookstore.

The procedure in stewardship accounting is simple and direct. With so many people concerned about the building of the kingdom, there should be literally thousands, especially young people who make their financial accountings this year. You should be one of them. As your view of the task grows broader, you will see other tasks for other days, but this is building the kingdom—in January, 1948.

CRESTON, IOWA.—Four children from Creston were baptized at Lamoni on Sunday, December 14, by Elder A. D. Blair, pastor of Creston Branch. The confirmation service was held on December 21.

SAN LEANDRO, CALIFORNIA.—Elder Charles Mottashed was elected pastor for the coming year at the annual business meeting in October. Plans for the new church have been discussed and a building committee elected. The lot has already been purchased, and construction will begin as soon as funds are available. A bazaar was sponsored by the women's department to raise money for the fund. Shirley Gene, daughter of Paul and Ethel Stanfield, and Jeanette Marie, daughter of Mark and Cathie MacDougall, were blessed recently. Nancy Koestner, a member of San Leandro Mission, died in November. The funeral was held in Santa Rosa, Elder Russell Ralston officiating.

JEFFERSON CITY, MISSOURI.—George White, youngest son of Mrs. Louisa White, was killed in an airplane crash in Vermont. He leaves his wife, Mary, and a five-year-old daughter, Hazel Ann, of Cambridge, Massachusetts. Gary Lee, son of Grace and Nelson Carey, was blessed by Elders A. H. Wintermeyer and J. F. Brown. The Careys are nonmembers.

LEE'S SUMMIT, MISSOURI.—The women's department made a sizeable profit from the stand which it sponsored during the Lee's Summit Fair. Both the Junior and Senior Leagues hold early morning prayer services on the first Sunday of each month. On October 5, they held a joint communion service. Stephen, son of Mr. and Mrs. George Walsh, and Marilyn Sue, daughter of Mr. and Mrs. James Alley, were blessed recently.

NIAGARA FALLS, ONTARIO.—The women's department held its annual bazaar on November 20. Through such projects, the women are raising money to purchase an electric organ for the church. Recently, they equipped the choir loft with new chairs.

BATES CITY, MISSOURI.—Several members of the Bates City congregation attended the first convention of the Council of Churches in Lafayette County held on December 2. This meeting was held at Higginville, Missouri.

Tribute to "Uncle Ed"

I am wondering how many of the Saints are missing out on the weekly visit of the *Herald*. Surely every member should have access to it. The many good things I read in it help me to see the importance of being an active worker for the great cause which has been entrusted to us.

The picture of "Uncle Ed" in the December 27 issue brought memories of the days when he was a missionary in West Virginia. He held services in the chapel called Nauvoo and stayed at the Dobbs home, which was a five-minute walk from the church. Uncle Ed was always busy. When he wasn't preaching, he helped with the chores on the farm, picked berries, and mowed the lawn. On these occasions, he wore a large-brimmed straw hat. He arose early each morning so that he could read his Bible and study the church books before breakfast. Through his visits, he endeared himself to all of us.

DIORA LYDICK.

Moundsville, West Virginia

The Plains of Peace

I had a vision on December 7, 1947, in which I was engaged with others in making a level plain of very fertile, beautiful land, on which the pure in heart should live and prosper in righteousness as did the ancient Nephites on this goodly land. Among those I saw and with whom I labored, were people I know, who are saying good things, who love righteousness and peace, and who are advocating the program of Zion in loving kindness and helpfulness. I saw these plains of peace on earth and good will toward men beginning to take form and find place in word and deed, for people's hearts were attuned to God's love. I saw many of the elderly Saints, the splendid thinkers among the Zion's League, and children, who love everybody.

I have never seen such fertile fields for labor, where people were so happy and eager to work and so willing to help one another. This is our hope for Zion the beautiful which beckons us on, foretold by all the prophets. I was shown love conquering hate, selfishness, and kindred evils. I saw that we should pray more, that love should abound, and that all our Zion program will go forward under the endowment of God's power to bring it to pass. I saw the implements we were using to make smooth the rough places and remove every obstacle ahead of us for Zion and the plains of peace, signifying our powers and God-given talents

to overcome evil with good. Those implements include loving-kindness, prayer, and living the high points in the law of the Lord of peace on earth and good will toward men. Our public and private speech and our lives preach the greatest sermons, and should be guarded always.

After a lifetime of service in the ministry, I pray God to bless all the men of today, as I send greetings to the whole church. I have related my experience to encourage every man, woman, and child who will use their God-given gifts and talents and humbly work for the Master. A great time is ahead of us this new year and in the years to come. May the Lord give us all a clearer vision, more love for God and his work than ever before in our lives, and a greater endowment to the men of the ministry to promote the cause of Zion.

HUBERT CASE.

316 West Kansas Street
Independence, Missouri

Appreciates Letters

I want to thank my many friends who remembered me in their prayers and sent letters to me during my illness. I am truly on the road to recovery, and this was the happiest Christmas I have ever had. I have been a member of the Reorganized Church since September 29, 1947.

MRS. E. B. JAMES.

112 McMillian Street
Evergreen, Alabama

Letter from the Isolated

I am an isolated member, living alone. My husband died last May, and my eight children are all married. I also have two sons dead. The nearest church is about forty miles from here, so all I can do is read the church books, pray, and live as clean a life as I know how. Please pray for me.

MRS. L. L. JORDAN, SR.

103 Jackson Avenue

Wynne, Arkansas

Address of an Isolated Member

Mrs. Bertha Phelps

Palisade, Nebraska

Grateful for Prayers

James Lacy, 1611 Indiana Street, Bloomington, Illinois, expresses his gratitude to all who remembered him in prayer and with cards and letters during his recent illness.

Golden Wedding Anniversary

Sam and Laura Patten of Stillwater, Oklahoma, celebrated their fiftieth wedding anniversary on October 19. Both are members of the Reorganized Church, Mrs. Patten being baptized in 1904 and Mr. Patten in 1907. Their five children were present to help them celebrate the occasion.

BULLETIN BOARD

P. S.

Chatham District Women's Institute

The second annual women's institute of Chatham District will be held in the Wallaceburg, Ontario, church on January 15. The day's activities will include a fellowship service at 10 a.m.; classwork at 11; potluck luncheon at noon; and classwork from 2 to 3:30 p.m. District President J. A. Pray will be in charge of the 10 o'clock service. Mrs. Ruth Simons of Flint, Michigan, is to be guest speaker.

Northwestern Ohio Priesthood Institute

The Northwestern Ohio District Priesthood Institute will be held at Toledo on January 16, 17, and 18, with President F. Henry Edwards and Apostle D. Blair Jensen as guest speakers. A fellowship dinner will be served at 7 o'clock on Friday evening to priesthood members and their wives.

Missionary Material for Germany

Anyone having complete sets of old quarterlies is urged to send them to Seventy Eugene A. Theys, Avenue Concordia and Annastraat, Rotterdam, Holland. He is trying to prepare a library of church school material which can be adapted to the needs of the German mission. Bundles must be securely packed and tied to stand overseas shipment. Your assistance in this work will be greatly appreciated.

Wants to Contact Members

Bert A. Bankester, A.M.M.I. Service Test, N.A.T.C., Patuxent River, Maryland, wants to contact members in Washington, D. C., or Patuxent River, so that he can locate the nearest church.

Change of Address

Technical Sergeant Seth O. Osborn, formerly of Fort Wayne, Michigan, and Fort Sheridan, Illinois, is now located in Tokyo, Japan, with the Army of Occupation. Mrs. Osborn and Seth, Jr., will join him soon. The Saints may contact him at this address:

T/Sgt. Seth O. Osborn, RA 6826904
Sec. 2, Det. A, Tokyo 2 M Depot
A.P.O. 181, c/o Postmaster
San Francisco, California

Mr. and Mrs. Luther S. Troyer
213 Drew Street
Paw Paw, Michigan

Books Wanted

John Walker, 70 Mill Street, Guelph, Ontario, wants a copy of Stebbins' *Great Book of Mormon Lectures*, originally published in Lamoni in 1901.

Ruth Holman, 501 North Pleasant, Independence, Missouri, needs several copies of Carlyle Kueffer's *Stories of Our Hymns*.

Alice Wilhite, 5945 Ten Mile Road, Centerline, Michigan, wants a copy of McGregor's *Marvelous Work and A Wonder*.

A copy of *The Old Jerusalem Gospel*, by Joseph Luff, and of *The Fall of Babylon*, by W. J. Haworth, will be needed by Hubert T. Weston, Colony No. 2, Westminster Hospital, London, Ontario, Canada.

Requests for Prayers

Mrs. George Standard, Box 75, Quincy, Ohio, asks for prayers that her health may be restored. She is an isolated member and has been bedfast for fourteen weeks.

Mrs. Burl Sopher, Route 1, Boscobel, Wisconsin, asks the prayers of the Saints. Unless divinely healed, she is to undergo a spinal operation in the near future.

Prayers are requested for Mrs. Betty Boek of Baldwin Park, California, by her uncle, Z. B. Hogue of Sperry, Oklahoma.

Births

A daughter, Jeannette Rene, was born to Mr. and Mrs. Glenn Beldin of Lamoni, Iowa, on September 29. Mrs. Beldin is the former Kathryn Norman.

A son, Brian William, was born to Mr. and Mrs. Reginald Kent of Toronto, Ontario, on September 29.

A daughter, Lynda Kay, was born to Mr. and Mrs. Doyle Miller of Colorado Springs, Colorado, on October 30. She was blessed by Elder J. D. Curtis and C. D. Liggett.

Mr. and Mrs. Richard Mitchell of Portland, Oregon, announce the birth of a son, Mark Alan, born December 18. Mrs. Mitchell, the former Elaine Larson, is a graduate of the Independence Sanitarium and Hospital, class of 1945.

A daughter, Linda Kay, was born to Mr. and Mrs. Paul Mauldin of Flint, Michigan, on March 16, 1947. She was blessed by Elders James McBride and Benjamin McGeachy at Clio, Michigan, on October 5. Mrs. Mauldin is the former Olive Surbrook.

WEDDINGS

Adams-Sackman

Clara Lee Sackman of Silex, Missouri, and William Adams of Whiteside, Missouri, were married at the Reorganized Church in St. Charles, Missouri, on December 21, Elder F. F. O'Bryan officiating. They are making their home in Whiteside.

Thomas-Smart

Bonnie Lou Smart, daughter of Mr. and Mrs. Arthur G. Smart, and Floyd Thomas, Jr., son of Mr. and Mrs. Floyd Thomas, both of Independence, Missouri, were married December 21 at the Liberty Street Church in Independence, Pastor Howard Timm officiating. The groom is a student at Missouri University.

Sinclair-Ballantyne

Carlotta Alice Ballantyne of Independence Missouri, daughter of Mrs. John Ballantyne of Page, Nebraska, and Clarence Bruce Sinclair, son of Mr. and Mrs. Glen Sinclair of Independence, were married December 23 at the Englewood Church. Elder Evan Fry read the double-ring ceremony. The bride is a graduate of the Independence Sanitarium; the groom is a predoctoral student at the University of Kansas City.

Beringer-Belshe

Wilma Belshe and George Beringer were married December 20 at the bride's home in Independence, Missouri. Elder Odess L. Athey read the service.

What Latter Day Saints Believe About Repentance

(Continued from page 13.)

turned to life and love and family fellowship. So God is always ready and eager to welcome the sinner, who will forsake his rebellion, come to himself, and return unto his Father's house. There is more joy in heaven when such an one returns, than over many righteous men who need no repentance.

* Gifts

At our annual Herald Christmas dinner, my fellow employees gave me a very beautiful gift, an album of records of organ music by Charles M. Courboin, organist at St. Patrick's Cathedral, New York City. This is so lovely a collection I wish everyone who loves sacred music could have a set of it. It contains Mozart's "Ave Verum," Arcadelt's "Ave Maria"—which is worthy to take its place beside compositions of the same name by Schubert and Bach-Gounod; and a number of great hymns. As I listen to these records over and over again, I ask myself why they are so different from many other organ recordings. And I conclude Mr. Courboin has made his arrangements in a spirit of medieval simplicity and severity, gaining power by understating his themes rather than over-elaborating them. He plays his organ, not as if it were a Hollywood orchestra, but as if it were the voice of the Good Shepherd, calling his people home. And isn't that the spirit in which church music should be played?

This last Christmas had threatened to be a very lonely and unhappy one. How can one enjoy Christmas by himself? But I had forgotten the great kindness of friends and neighbors. There was a family whose son was not able to get home for Christmas dinner, and it was my privilege to take his place at the dinner table. It was a day full of happiness, pleasant conversation, music, and fraternal good will. . . . And the night before, our group elder and his wife, representing the neighborhood, had knocked at the door, bearing tokens of friendship. There was a fine book of records of Christmas Carols, and a recording of Tschaiakowsky's First Piano Concerto, with Horowitz at the piano and the New York Philharmonic Orchestra. . . . And in those days other things came in, fruit cakes, boxes of homemade candy, fruit, invitations.

As lovely as such things are in themselves, even more wonderful is the spirit of love and kindness of the people who think of giving them. . . . Did I hear somebody complaining about "When are we going to build Zion?" Dear Friends, I am living very happily in Zion now, surrounded by some of the finest people in the world.

* A Coke, Coming Up

During the recent world war, to be a sergeant gave a man very little prestige. But a Cook was a Person of Importance. Not among the Brass, of course. But certainly influential.

One of our lads in the European Theatre happened to be both. As a Cook, he overcame all the handicaps of being a sergeant. He was the only man in his outfit, located in wet Bavaria, who didn't drink beer, at the very least. He was faithful to his religion, and he made no compromise of his principles. Gradually he became a kind of father confessor to the boys. He brought them in from their drunks and took care of them till aching heads and sick tummies were well again. They loved and respected him.

One night he was on his way to town and met his boys, many of them tipsy, with a captain trying to keep them under reasonable control. They insisted that he go to town with them. He couldn't escape from them when they entered a tavern. He was worried what might happen next—that they might set before him.

The captain took charge. "Thirty-nine beers," he barked, "and a Coca-Cola!"

The barmaid laughed, but the captain shut her up. "Don't you laugh at him. He's ——— okay!"

Let the lesson of this man's life sink into your mind: no matter where you are, it is possible to live as a Christian.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Every family wants

A REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINT

CALENDAR

This attractive calendar printed in two colors (brown and green) follows the church-wide theme for every month. On each page is a photograph of church significance illustrating this theme. Special dates in Latter Day Saint history are listed by the month and are emphasized on the calendar in green. Our calendar was especially prepared to be used with the Pastor's Handbook for 1948 issued by the First Presidency. 40¢ each—10 to 24 (to one address) 35¢ each—25 or more (to one address) 30¢ each

** Beginning March 1*

the subscription rate of the *Saints' Herald* will be:

\$3.50 per year to the United States

\$3.75 per year to Canada

\$4.50 per year to Foreign Countries

*See article on the Editorial page

Effective with the Third Quarter, there will be a number of price changes on quarterly materials.

These price changes will appear on the next church school order blank which will be sent to church school workers in February.



Photo by W. F. Gold
Youbou, British Columbia

Lane's End

THE
Saints Herald

VOLUME 95

JANUARY 24, 1948

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Last Chapter



AUDITORIUM NEWS

I ask no prophecy of things to come.
 Perhaps the watching hour is now
 —Perhaps a thousand years away.
 I do not ask the day
 Nor cry to heaven for a sign
 Of what eternity will bring.
 But help me, God, to use
 Whatever time is left
 Unselfishly.
 Direct my eyes to see each human need,
 And let no littleness
 Be in my heart.
 When I have learned to truly serve
 My fellow man,
 I'll know you, God,
 And at the end of time
 We'll meet as friends.

—Naomi Russell

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* The Twelve and Seventy

The Joint Council of Twelve and Seventy had a very successful series of educational and inspirational meetings at Central Church in Kansas City from January 3 to 9. There was an intensive program bearing upon the various aspects of evangelism, with a study of aids and objectives. Immediately at the close, the men went to their fields to begin the work of the new year.

A feature of the convention was a surprise birthday party for Apostle Paul M. Hanson, President of the Twelve, given by the women of Central Church. There was a turkey, a cake with one candle and a question mark. Brother Hanson responded with a beautiful testimony concerning his early missionary experience.

Many of the papers read at the convention will be made available for publication.

* Pastoral Appointments

Effective February 8, when he returns to the city, Brother Fred O. Davies (who comes here from his home in England) will have the pastoral responsibility of the Walnut Park and Gudgeon Park congregations, and of the new Golden Acres area in and near Independence. Brother Davies first came from England as a student at Graceland, then returned home for a number of years to serve the church in the British Isles and the European Mission.

Donald Lents, who has done a fine work at Walnut Park will now devote full time to his appointment as Chaplain of the Independence Sanitarium and Hospital. A part of this work is serving as pastor of the nurses, conducting the morning devotionals.

* Portsmouth, Virginia

This is our only church in the state. It is a new building, built by our own people. Besides the members, there is an average of ten visitors each Sunday.

This church is strategically located for young men at the Navy center to go to church. It is located at Griffin and Rodman Avenue, Portsmouth. The pastor is William J. Davies, whose home is at 3208 Duke Street.

* Rochester, New York

Our congregation here is moving into a church building which, according to present plans, will probably be purchased from another group. It is at Lill and Flowers Streets.

* Baptisms

President Edwards totaled reports indicating there were at least 283 baptisms in December. With more reports to come, it is possible the figure may reach near three hundred. This is the largest December figure since 1929, and takes fourth place in the record during twenty years.

* Central Illinois District

District President Arthur Henson reports: "We have just closed the year for 1947 with forty-five baptisms, which is the highest since I began to preside over the district. Our tithes and offerings were \$12,355, which constitutes another high."

* Berkeley, California

Apostle W. Wallace Smith recently visited here and found that the pastor, Alma Andrews, had added thirty-six persons to the membership by baptism.

The Principle of Life

MANY GOOD REPORTS have come to headquarters from general church appointees concerning the work and devotion of Dr. E. V. Shute, a busy physician and surgeon of London, Ontario. He has risen to a position of eminence in his profession, and is regarded as an authority in certain lines of medical work by his fellow doctors. In addition to all this, he does a great deal of volunteer church work. He comes from a family which gives to the church a number of such examples of achievement and devotion.

What can explain such a career? A single sentence from a recent letter written by him seems to furnish the key and explanation:

I am not accustomed to let the church's work take second place to anything, and I don't intend to change that order in my life.

For a busy man, with so great a burden of professional responsibility, that statement means a great deal.

EVERY LETTER has something autobiographical in it, whether the writer so intends or not. A person's education, culture, and background are often revealed in a few short paragraphs. Even if a man says nothing in a few carefully chosen sentences, that, too, is a revelation of himself. Men of character are fully aware of the importance of written statements, and of their influence on others.

The church is offered a great deal of service that is temporary, tentative, and conditional. People will testify that they are ready to give their lives for the church, and that they would rather die than leave it. Perhaps they mean to be sincere. But sometimes those who talk this way one day will be found running wild and free the next.

But on the other hand, there are examples among our membership of people who make a quiet statement

of faith, and ten years later they will be found still working in fulfillment of a promise made to God. Such promises are built upon principles.

EVERY PERSON who makes anything of life at all must carry a certain number of obligations, some of them rather heavy. We must take care of business or professional duties. We must support our companions and homes; we must nurture our children. Then some of us are fortunate enough to find God, and to realize what an important role religion plays in our life; and in return for his protection and care, we make certain agreements and promises. Our spiritual obligations are at least as important as any other kind. Because of their intangible character, we can more easily forget or neglect them, but not without consequences. We can't neglect God without losing something.

I was remembering, the other day, a fine woman who used to walk up the hill to Stone Church to play a little foot-powered organ for the overflow services. Making this sacrifice, she missed the happiness of attending the larger meetings, but she found satisfaction in the work. Nobody else knew what it cost her to walk up the hill; she had heart trouble, and she did not complain. One Sunday she was missing from her place, and in a short while she had passed to the Beyond where she would never be troubled with a weak heart again. She left behind her a fine son and a daughter, who are continuing in the church work until this day. She never wrote anything, but her life was an example of a great principle.

ALL OF US need some one or more great abiding principles at the center of our lives. People who do not have them are swayed and pulled this way and that by whatever current of thought or feeling happens to catch them. They have no goal,

no direction for progress. They are often victims of circumstances, the creatures of temporary conditions. Principles provide stability and anchorage.

It is good to formulate the principles of your life when you are at your best in all respects: physically, intellectually, morally, spiritually. Surrounded by the best of friends and conditions, in times of inspiration, we can reach up for the most noble and enduring levels of life. Once such principles are accepted and determined, they should be maintained. It is best never to change your plans or principles when you are weak, tired, discouraged, or low in spirit. At such times terrible mistakes are made, and some of the best things in life are lost. It is wise sometimes to say, "I must not change my plans or principles now. I am too weak. I might give up, and I would regret it later. I will wait until I am strong before I reconsider these things." So, making decisions and establishing principles of life only when we are strong, we can be sure of making the best of our opportunities.

I have seen students quit their educations in moments of discouragement and regret it forever afterward. I have known young people to let moral principles go by in moments of temptation or weakness and to carry the marks of shame and humiliation with them for years. I have known married couples to break up their homes in times of anger, and bitterly mourn for their folly after the damage was done.

These sorrows and troubles all could be prevented by establishing certain principles of life in the best times of strength and inspiration, and then refusing to change them in times of weakness and trouble.

The gospel gives us principles of life, which can prove to be our eternal salvation.

L. J. L.

Editorial

Across the Desk

WE ARE VERY pleased to share a letter just received by Bishop DeLapp from Elder John Smolney, who was in charge of our work in Germany until the recent appointment of Elder Eugene A. Theys. Here is Brother Smolney's letter:

Gross Raschen, Germany.

Dear Brother DeLapp:

I hope that you arrived safely in America again after the good work you have done here. I am sure you receive a lot of letters of thanksgiving for all the church is doing for our people, which causes great joy among all of us. I myself desire to express my sincere thanks for myself and all the members here. Dear brother Bishop, we are surely proud that you have kept your word, and your esteem in the eyes of the people here is indeed great that you not only have talked, but also put into action your promises. You surely have sown good seed, and we are sure that when the missionaries come, it will bear fruit, for it seems when people are in dire need, they seek more for God than when they live under prosperity. While we just met for but a few minutes, I surely look up to you as a man of honor. I only desire to be worthy of the confidence you have in our people. I also desire to express our thanks to the Presidency, who have seen to it that such action has been taken.

The Apostles who visited Germany in former days will be able to testify of the pleasant conditions under which we used to live; but now we are a very poor people indeed, and have become beggars—of which we are ashamed. The worst of it is that when we look into the future there doesn't seem to be much hope for any betterment.

The church is really doing a lot for its members here in Germany, and we only hope that we are worthy of all that love expressed to us. So in the name of our branch here, I express my deepest gratitude for all your help. Whenever we ask grace on the food, we are remembering you who are the giver of all those wonderful things. May God richly bless you and may he guide the church in our sincere prayer.

Many who live in the land of America can share in the ministry so well described by Brother Smolney in the letter. All can help by send-

ing clothing to the Campus Shop, 406 South Pleasant Street, Independence. The clothing should be clean and in good repair, and a size tag should be attached to each garment. It should be indicated by the sender that the material is for overseas shipment.

Our membership can also definitely help in this matter by giving liberally to the Oblation Fund. Inasmuch as this work is being systematically handled, and on the basis of requests received from individuals in Europe to headquarters through the proper local administrative channels, practically all shipments are being made from Independence. Individuals or branches desiring to send packages direct can obtain names from the office of the Presiding Bishopric; but in these instances, such individuals or groups should stand all the cost of articles and foodstuffs sent, including postage. At the present time, we are making a survey of the needs of our people in Europe; and, consequently, we will not be in a position to furnish names to individuals or branches until this survey is completed. We should have all the information we desire in approximately thirty days.

We would like to keep the program centralized as much as possible. We, therefore, urge all individuals or groups who are now sending packages to our church people in Germany, Holland, and other European countries, to register with the Presiding Bishopric's office. Please give us the name and address of the person to whom you are sending packages, and send us a report of the contents of each package as it is mailed.

F. HENRY EDWARDS

OFFICIAL

Alaska

We are desirous of learning the names and addresses of all church members living in Alaska. Will those who know of such please write, giving us all available information? Perhaps members there who see this request may, by a little inquiry, get information about others.

THE FIRST PRESIDENCY

Farm Opportunity

One of our members has made inquiry about a Latter Day Saint family to operate a 120-acre farm located fifty miles north of Pittsburgh, Pennsylvania. The owner desires a young couple interested in the church to work this place on a 50-50 basis. Any young couple interested and living in an area where such a move would be feasible may get in touch with the Presiding Bishopric for further information.

G. L. DELAPP.

What Is an "Advocate"?

From current press reports we learn that a prominent member of the Alberta Parliament has been excommunicated by the Mormon Church. Here is the item:

LETHBRIDGE, ALTA., Dec. 27 (AP)—The *Lethbridge Herald* says John H. Blackmore has been excommunicated by the Latter Day Saints church on charges of teaching and advocating the doctrine of plural marriage—charges he denied.

Blackmore has served in Parliament since 1935 as a member of the Social Credit party. The *Herald* says he appeared before a church court at Cardston, Alta. It quotes him as saying:

"I maintain that I have merely discussed and defended the doctrine of plural marriages as a Biblical principle, not as a present-day practice."

We are led to inquire whether the Mormon Church could not be "indicted" on the same count. Webster says an
(Continued on page 9.)

THE SAINTS' HERALD

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The Four Horsemen of the Apocalypse

• BY APOSTLE ROSCOE E. DAVEY

We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that *ye take heed*, as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scriptures is given of any private will of man, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—II Peter 1: 19, 20 (Inspired Version.)

IT WOULD HAVE been difficult for the Apostle Peter to have given greater emphasis to the outstanding importance of Bible prophecy than is here stated. In this day of doubt and uncertainty, with all the conflicting preachments as to the teachings of the gospel of Christ and the way of salvation, one most certainly needs something to guide him in his search for truth and to give him convictions about it, when he has found it. A common expression heard today—"With all the conflicting and contradictory teachings found in the world today, how can we be sure what is really true, or where to look to find the truth of the gospel?" Indeed, this is a time in which prophecy and its fulfillment is most urgently needed, as a light that shines in a dark place, to guide in a search for truth.

Among the many prophecies that can be studied with profit is the Four Horsemen of the Apocalypse, based upon the sixth chapter of the Book of Revelation.

And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts say, Come and see, and I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering; and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him.

And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as a sackcloth of hair; and the moon became

as blood; . . . For the great day of his wrath is come; and who shall be able to stand?—Revelation 6: 1-17.

As with other prophecies, this one has been interpreted in various ways, and different applications have been made of it. Ibanez, the Spanish writer, in his book, *The Four Horsemen of the Apocalypse*, endeavors to apply all four horsemen to various phases of World War I. Others have said that the first horseman represents the establishment of the gospel by Christ in his personal ministry. Still others say this first horseman finds its fulfillment in the conquests by Mussolini and Japan, in relatively recent days.

To be sure of the interpretation of this prophecy, one must be sure that the prophecy with all its symbols and all Scripture bearing upon the matter are in perfect agreement with the facts of history.

THE FIRST IMPORTANT step in the interpretation of this prophecy is to discover the approximate time in history when the beginning of its fulfillment is to take place. The wording of the prophecy leaves no doubt that it finds its culmination in the second coming of Christ.

To help in this, turn to Revelation 4: 1; "And after this I looked, and behold, a door was opened into heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show you things *which must be hereafter*." This is followed by the apocalyptic prophecies of the rest of the Book of Rev-

elation. The fulfillment of all these prophecies must take place after the time of John on the Isle of Patmos, which was approximately sixty years after Christ had completed his personal ministry and had ascended to his Father in heaven. It becomes evident from this that the first horseman cannot represent the personal ministry of Christ, or any event taking place before the time of John on the Isle of Patmos. "I will show you things that must be hereafter."

THE NEXT IMPORTANT step to take is to identify the horse and his rider. To do this, consideration must be given to all of the symbols involved.

And I saw, and behold a *white* horse; and he that sat on him had a *bow*; and a *crown* was given unto him; and he went forth *conquering* and to *conquer*.

The color of this horse is white. For ages white has been associated with two qualities, righteousness and peace. Certainly white could not be a symbol of conquest by a war of blood and carnage, based on a lust for power, which is the very antithesis of righteousness and peace. "Your sins shall be white as snow."—Isaiah 1: 18. "Many shall be purified and made white."—Daniel 12: 10. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Revelation 19: 8. For ages, even in times of war, white has been associated with peace. Enemy fire is withheld when someone or a group approaches under a white flag. How, then, could the white of this horse be associated with unrighteousness, war, and human misery?

The rider has a bow in his hand, which does indicate war; but he has no arrow, and it is the arrow that kills—that would indicate a war of blood and death. The arrow is absent. This horseman is to be engaged in a bloodless war, a war for righteousness and peace, conquering and to conquer.

Upon his head is a crown, which for ages has been a symbol of authority. By the authority of the crown, there is to be in evidence the fact that this rider, when he goes forth, has the authority invested in him to perform his mission.

Who or what can this rider be? Is there any indication in Scripture as to his name? Further information is found in Revelation 19: 11-13: "And I saw heaven opened, and behold a white horse; and he that sat upon him is called Faithful and True, and in righteousness doth he judge and make war; his eyes as a flame of fire; and he had on his head many crowns; and a name written that no man knew, but himself. And he is clothed with a vesture dipped in blood, and his name is called *The Word of God*."

Here again is the rider upon the white horse, who in righteousness is to judge and make war. The many crowns indicating that his authority is to be diffused among or placed upon many. And the name of the rider is *The Word of God*. So, at some time in history, after the time of John on the Isle of Patmos, the word of God is again to go forth upon the earth. In the Inspired Version of the Scriptures, John 1: 1, is found "And the gospel was the word." So the first horse and his rider represent the restoration of the gospel of Christ, the Word of God, upon the earth, and it is to go forth conquering and to conquer, to wage a warfare in righteousness for the accomplishment of God's purposes.

In this fact, all the symbols and descriptions of the prophecy find logical and complete fulfillment, the white of the horse, the bow without the arrow, the crown of authority upon the rider's head, to go forth conquering and to conquer, to wage a war in righteousness until he reigns whose right it is to reign.

The next question to which the correct answer must be found is: At what time in the history of the world, after the time of John on the Isle of Patmos, according to Bible prophecy is the word of God to go forth?

Christ himself gives something with which we can start in the search for the answer to this question. In the twenty-fourth chapter of Matthew, Christ tells his apostles about the signs that were to indicate the near approach of his second coming—wars and rumors of wars, nations rising against nations, etc.; in the fourteenth verse, he said, "*This* gospel of the kingdom shall be preached in all the world, for a *witness* unto all nations, and then shall the end come."

Two things are here emphasized: first, "the gospel of the kingdom" is to become lost to the world, so completely that it is not to be found anywhere in any nation, for otherwise it would be impossible for it to be preached to all the world, to all nations as a witness of the second coming of Christ. For Christ was here giving the signs that would evidence or witness the near approach of this event. If the gospel of the kingdom had continued on down through the centuries in just one nation, it could not be preached to that nation as a witness of the coming of the end.

THE CONDITIONS THAT prevailed through the Dark Ages, plus many other Bible prophecies, establish beyond doubt that this part of Christ's prophecy was fulfilled. The people were to transgress the law, change the ordinances, and break the everlasting covenant (Isaiah 24: 4-6). There was to be a famine in the land, not for bread, but for the hearing of the words of the Lord, and people would run to and fro, seeking for it and would not be able to find it (Amos 8: 11, 12). There was to be a falling away from the truth (I Thessalonians 2: 1-3), for the people would be turned from the truth to fables (II Timothy 4: 1-4), the church was to be driven into the wilderness, there to remain for twelve hundred and sixty prophetic days or years (Revelation 12: 1-6).

The second fact Christ clearly establishes is that this gospel of his,

the gospel of the kingdom, was to be re-established upon the earth in the last days—a comparatively short time before his second coming. The Apostle Peter said the same thing while talking to the crowd that had gathered when he and John healed the lame man at the gate “Beautiful” at the temple. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom ye have crucified; whom the heavens must receive until the times of restitution [restoration—R.E.D.] of all things which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3: 19-21. Christ had come, taught the way of life, was crucified, and had ascended into heaven, where he must remain until there has been a restitution, or restoration of all the things the prophets had prophesied. The implication is clear that this restitution was to take place shortly before Christ’s second coming.

SO OUTSTANDING AN event as the restoration of the gospel of Christ, the gospel of the kingdom in the last days, as is here so clearly shown, surely justifies the statement of Peter—that we shall do well to give heed to the words of prophecy.

How was so marvelous an event as this to be ushered in? How was the everlasting gospel, the gospel of the kingdom to be brought back to the earth? The answer to this question is found in Revelation 14: 6, 7: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the fountains of water.”

An angel is to fly through the midst of heaven to bring back to

earth the everlasting gospel, that it might be preached to all nations. Is it to be wondered at that so great an event as this should be ushered in by the coming of an angel? Throughout Bible times, God always used angels when he sought to minister to man; angels ate at the table of Abraham; Jacob wrestled with an angel on the bank of the river; an angel visited Mary, the mother of Jesus; an angel delivered Peter out of prison; angels ministered to John on the Isle of Patmos. From Genesis to Revelation, angels are used. And, says the prophet, Malachi, “For I am the Lord, I change not” (Malachi 3: 6). How could such an outstanding event as the restoration of the gospel of Christ take place without the coming of an angel.

FROM THESE PROPHECIES, we learn that the gospel of the kingdom was to disappear, the church was to go into the wilderness of apostasy, the word of God was to be taken from the earth, and spiritual darkness was to reign. In the latter days, shortly before the second coming of Christ, this gospel of the kingdom was to be restored to earth again, brought by an angel, and to be preached as a witness to all nations.

Many other prophecies point to the fact of the restoration of the gospel and church in the latter day. In Daniel 2: 27-45, is found the dream of King Nebuchadnezzar and the interpretation given to it by Daniel. First, he tells the king that God is revealing what shall be in the *latter days*. So this whole prophecy of the image and its fulfillment down through the centuries was to point to one outstanding event, the smiting of the image when it was all complete at one and the same time by the stone that was to be cut without hands out of the mountain. The four sections of the image represent four great kingdoms that were to rise up on the earth, the first of which was Babylon, the Head of Gold, then to follow in succession, Media-Persia, Greece, and Rome, and Rome to be

divided into its lesser kingdoms. The stone was to smite at the time in history when the image was complete, for the iron, the brass, the silver, and the gold were to be broken to pieces together. The prophecy says that this stone represents the setting up of the kingdom of God by divine intervention, not by just human hands. History bears witness that the only time all these kingdoms were represented upon the face of the earth at the same time was from 1829 to 1848. It was in 1829 that Greece, one of the sections of this image, gained its independence from Turkey, following a four-year war of independence. All the other sections of the image had taken their place in the re-establishment of the image, which first came into existence one section at a time and then passed into oblivion. This places quite accurately the time when we can look for the kingdom of God to be set up, 1829-48—“In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.”—Daniel 2:44, 45.

IN STRIKING FULFILLMENT of these prophecies, this church came into existence in 1830 as the result of divine intervention. Of all the church founders since the beginning of the Reformation, the only one who was bold enough to announce to the world that an angel had come, and, as a result, the gospel in all its fullness was being established, was the young man, Joseph Smith, who

(Continued on page 14.)

The Cripple

BY TED LINDER

POWERFUL, BUT NOW very weary arms pulled a useless pair of legs up over the last step of the synagogue and continued down the corridor toward a group of men gathered at the far end.

David, son of Josephus, was a fair lad of fifteen years or more. Crippled since birth, he hopelessly dragged his leather padded legs, in which there was no feeling. Hopelessly? It had been hopeless until just the other day when he had heard of the great healer—the Christ—who was doing marvelous miracles in Jerusalem. He had only heard; he had no proof of these things, yet he had believed with all his heart. He had believed to such an extent that he had traveled the fifteen weary miles to Jerusalem in this manner in order to see the Saviour.

He put forth his hand and touched the leg of one of the men. As the man turned, David said, "Tell me, where can I find Jesus of Nazareth?"

The men stopped talking.

"Jesus of Nazareth!" one exclaimed. "Fear has made his feet as the wings of a bird. We have nothing to do with Jesus of Nazareth."

"But—but they told me I would find him here," David cried.

"He is a teacher of foolishness. He breaks the laws of Moses. He is a usurper," said another.

"But I must find him," cried the boy. "He can heal me."

"Begone with you, beggar," belittled a big, red-faced man. "We said we have nothing to do with this Jesus of Nazareth."

DAVID FELT LIKE crying as he turned away and dragged himself down the corridor to the doorway. He did not go out into the bright sunlight, however, but

stretched himself on the cool, smooth stones of the synagogue's floor. His mind was in a whirl; he did not know what to do. Was it true that the man in whom he had put all his hopes and dreams was a coward and a preacher of foolishness? But he must be the Christ, for all scriptures pointed to him. Those who had seen him and understood his words had given good report of him.

In desperation, David beat his clenched hands on the smooth floor of the corridor. "O God of Moses and of Jacob, I must find him. I believe. I believe," he cried to himself.

One of the men passed him. "Beggar," he said, "you'll never find your Jesus here. He has long since hid himself in some desert spot, where no one can find him; for when I last saw him, he was cringing with fear."

A sob was the only answer he received in response. The man laughed and went on. Time passed. People who went into the synagogue passed by the crippled boy with hardly a glance at him. A rich man passed and tossed a coin to him, which remained untouched. Finally, he aroused himself, twisted his body, and pulled himself to a sitting position. There were other places, he thought, why give up at the first one!

THROWING HIMSELF forward again, he hurried down the steps and onto the street. The thoroughfare was filled with people. Every nationality was represented and every class, also. The bright colors of the rich mingled with the tattered, dull garments of the poor. A soldier scattered pedestrians as he charged his horse through the crowd. A magician attracted a lot of attention at one spot; a merchant shouted his wares at another. The street

was full of life, but David noticed none of this, because he looked for a single man whose every word attracted a crowd of listeners to believe or to mock—a man with kindness shining from his eyes; a man who lifted the downtrodden and healed the sick. That was the description given to him of the Christ.

Thus he moved on, inquiring of this person and of that one, but no one could help him. Finally he found himself back in the synagogue, where he had started his search. A crowd was still there. The red-faced man was leading the discussion as David lurched forward.

"Well, beggar, did you see him?" he asked the boy.

"I shall find him," answered David, for in him had been born a surety of this Jesus, regardless of his disappointment.

The man laughed; the others turned to watch. Seeing he had an audience, he decided to goad the boy on.

"Do you expect this Jesus to heal you? Have you no intelligence? Don't you know enough to go to a physician?"

"I have faith," answered David.

"Faith, ha!" jeered the man. Turning for approval, he went on. "What good is your faith? Has it found the coward? Yea, lad, he'll never show his face in the synagogue again, for we have shown him up for the winebibber and false prophet he is."

"I shall wait," said David.

"Wait then," roared the red-faced man, "but if he should dare show his face in here, I shall personally drive him out."

"And if I could stand on my feet, I would defend him," cried David. As he said these words, he felt a tingling sensation in his feet. Startled, he looked down at his legs. A muscle quivered. He bent one knee by itself, then the other. With a shout he jumped to his feet. "Jesus, the Christ is here." He looked wildly around at the amazed faces—none of these were the Christ. But down the hall strode a lone figure. When David saw him, he ran to him and

threw himself on the floor, clasping Jesus' legs in gratitude.

"My son," Jesus said. "I heard your cry from afar off. Your faith has made you whole."

"My Master, they spoke evil of you, but I knew they were wrong," David cried.

"They?" Jesus asked.

"Yes, th—," David looked all around, but the accusers were gone, and he was alone with the Christ.

What Is an "Advocate"?

(Continued from page 4.)

advocate is (among other definitions) one who "defends, vindicates, or espouses any cause or argument."

We find that every book of Doctrine and Covenants published and issued by the Mormons includes in its entirety the alleged revelation on what they call "the eternity of the marriage covenant"—polygamy to everybody else. A casual reading of this section (132) discloses that the practice of plural marriage is *mandatory* as a righteous principle.

Why pick on a humble member who does nothing more—not even as much—to "advocate" polygamy than does the Mormon Church itself?

A prominent minister of the Utah faith recently wrote, in answer to a direct question, that there has been no "repudiation of plural marriage"; but, when President Woodruff issued his famous "Manifesto," the *practice* was discontinued. Practice of what? The entering into of new plural alliances or all cohabitation with plural wives?

The fact is that the "Manifesto" was so impoverished of words it practically said nothing. There was no prohibition—simply an advising: President Woodruff declared *his* "intention to submit" to the federal law (which forbade the cohabitation) "and to use my influence with the members of the church over which" he presided "to have them do likewise"!

The interpretation put on this by the Mormons limited it to new plural alliances. The subterfuge is glaringly apparent.

ISRAEL A. SMITH.

In the foothills of the Himalayas, among the Khonds of North India, one hears the prayer: "Oh, Lord, we know not what is good for us. Thou knowest what it is. For it we pray."—Dr. Harry Emerson Fosdick, *The Meaning of Prayer*.

Minute Musings

By NORMA ANNE KIRKENDALL

YOUNG GREGG WAS supposed to learn the Twenty-third Psalm, and the whole family had taken a hand in drilling him on it. Finally father became disgusted and decided to settle the matter once and for all. He called Gregg to him. "Now just why can't you learn it?" he asked.

"It's silly," Gregg replied.

"Silly, what do you mean?" his father asked, amazed.

"Well—just listen—'my cup runneth over'—who in the world wants his cup to run over? That's silly."

And I believe Gregg had something there. When one lives a sincere and Christlike life, there comes to him a fullness of joy and satisfaction which cannot be measured. Thus, one may have a "cup that overfloweth." Yet, the best attitude would be that of sharing with one's neighbors and so expanding one's own personality so that it now takes more to fill that "cup."

I agree with Gregg that a cup running over is a bit silly, as it seems to express waste. I'd rather have my blessings in an even measure and know that my neighbor has the same, than to have an overflowing heart and know of a neighbor's lack.

A LITTLE NEGRO BOY stood wistfully watching the balloon man at the circus. There were balloons of every description—tiny, and huge, and all colors. Suddenly a red one broke loose and floated away into the sky, higher and higher, until the small black boy finally lost sight of it.

He frowned and ventured a question, "If a white balloon broke away, would it go so high?" The vender smiled and answered affirmatively. More thought—and then, "If a yellow one broke loose, would it go so high?" Once more the answer was nodded. Deep thought—and the

lad timidly queried, "And suppose a black one got away, would it fly so high?" The balloon man was impatient, and snapped his reply, "It isn't the color—it's the stuff inside that makes it rise."

George Washington Carver would have been a great scientist, no matter what his color. Paul Robeson and Marian Anderson can sing with color of skin of little importance to the quality of their voices. Lena Horne is beautiful, though ebon. Booker T. Washington was a great educator. Color could not stop them from rising. It was what was inside them that determined their destiny.

FAME AND NAME are elusive things.

A man may work for decades to achieve a spectacular rise in fortune, which one stock market transaction can erase. A great statue may crumble and a building be laid low by one reverberation of the earth's crust. There is no permanency of material memorials.

There is only *one* way for a name or fame to live—in the hearts of men. A Frenchman labored well (for the love of science and humanity)—"Not bronze statues, but the caps of milk bottles are the fragile records of the deathless gratitude of millions for PASTEUR-ized food."

If I could feel that my philosophy or a bit of enthusiasm for living had been transplanted into the hearts of my readers, then I would be content. *Now* I know that only man's spirit is the permanent thing of this earth.

When an oyster gets an irritating grain of sand in its shell, it grows a pearl around it, turning irritation into iridescence.—E. Stanley Jones, in *Victorious Living*.

And God So Loved

BY HOWARD F. MILLER

“DO YOU BELIEVE a loving God would kill his own?”

The question took me back several years to my early youth and to the great obstacles I encountered in attempting to understand God's love for man.

Prominent in my mind for years were two drawings by Gustav Dore. One, “The Flight of Lot,” showed Lot and his two daughters fleeing Sodom and Gomorrah, resolutely going forward into the dark—a mountain cave for their home. Lot's wife stood, as a pillar of salt, looking backward to the unclean things of Sodom, as an inferno swallowed the remaining thousands of inhabitants. This, at the command of God. The other drawing showed the last visible portion of land—perhaps the peak of some high mountain—just before it was submerged by the rising waters of the Deluge. A tiger sat there holding a cub in her mouth, trusting that temporary safety. A few children cringed beside the animal; one, a tiny babe trying to reach his mother, who exhausted, was slipping into the flood. But the striking thing in that picture was the father using his last strength to reach up and push the baby as high as he could before he, too, should go down. It was as though he cried, “Lord, if I cannot live, save my child!”

I found the artist's interpretation of God's dealing with his people shocking. How could God know of these things and allow misery to go unrelieved? *Did he really love his people?*

THE ANSWER TO THESE questions came years later. I found myself, during the depression years, learning bee-keeping in the desert country of the southwest. As my in-

structor adjusted my veil, he gave me my first lesson. “Learn to love them,” he told me.

My mind had no time to respond. Just then I was stung twice on the top of my head. Strong doubts arose as to my ability to ever feel anything but a passing affection for them.

But I did learn. As I watched them gather nectar and pollen, I grew to understand, with a deep love, the intricate organization of their colonies, their unfailing industry and ambition, and the tender care they gave their young. I watched batteries of workers appear at all openings into the hive on hot days, busily fanning their wings to cool the interior. I became acquainted with the by-products of a bee's industry; wax fashioned into mathematically perfect, drop-size receptacles for storing honey; pollen pushed off their feet into special chambers; tiny white larvae carefully fed and brought to maturity; new queens brought into being through some mysterious sense of group consent that the old one was growing weak.

At times, it became necessary to move them away from a place where food had given out, and into new territory and fresh bloom. As we protected and helped them with their work, it seemed easy to feel partnership with God. I had found myself, more than once, kneeling in the apiary and thanking God for this stewardship and the new understanding of the statement in Genesis: “Let



us make man in our own image, and give him dominion over the things on the earth.”

THERE IS AN EARTHLY element at work among the cities of bees, just as deadly as infested Sodom and Gomorrah. It is called foul brood. Worker-bees pick up the germ by visiting an infected colony, feed it to the young larvae, and the damage is done. The larvae decay. Bees going out from that colony carry the disease as far as they fly. It is a disease unto death for the bees, and there is no cure.

Control consists of total destruction of the affected colony. We had to do this for our bees. We waited until nightfall so all the workers would be home; then, we moved out all the colonies marked for destruction. We put them in a hole that was dug deep enough so none could crawl up the bank and out. We then set fire to them.

As I witnessed the flames consuming them, I felt a lump in my throat, and I realized that I truly had learned to love them. Could I have saved the young, if I had tried? No, for even they were diseased. Spare them, and all would be lost.

So I understood Sodom and Gomorrah and the Flood. “God so loved” that those who became ripened in iniquity had to be destroyed, in order for righteous man to fulfill his purpose and have life eternal.

Intimation of Immortality

A veteran nurse (quoted in *The American Magazine*): It has always seemed to me a major tragedy that so many people go through life haunted by the fear of death—only to find when it comes that it's as natural as life itself. For very few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror—a woman who had done her sister a wrong which it was too late to right.

Something strange and beautiful happens to men and women when they come to the end of the road. All fear, all horror disappears. I have often watched a look of happy wonder dawn in their eyes when they realized this was true. It is all part of the goodness of nature and, I believe, of the illimitable goodness of God.

Recipe for a Happy '48

A "Between You and Me" feature in the Lamoni Chronicle by the editor, Kathryn C. Metz.

In order to help you make '48 a better year, we are passing on a recipe for a Happy New Year that was furnished by a thoughtful friend, F. M. Herring.

Fin picked it up out of "The Gem Box," and it originally appeared in "Magazine Digest." From here on out, the recipe is on its own, when quoted or reprinted.

Are you ready?

"Take twelve fine, full-grown months—see that these are free from old memories of bitterness, rancor, hate, and jealousy. Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness—in short, see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of time.

"Cut these months into thirty or thirty-one equal parts. This batch will keep for one year. Do not attempt to make up the whole batch at one time. (So many people spoil the entire lot this way.) Prepare one day at a time as follows:

"Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some people omit this ingredient and spoil the flavor of the rest), eight parts of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad), three parts of prayer, two of meditation and one well-selected resolution.

"Then put in about a tablespoon of good spirits, a dash of fun, a pinch of folly, a jigger of laughter, a sprinkling of play and a heaping cupful of good humor.

"Cook thoroughly in a fervent heat, garnish with a few smiles and a sprig of joy, then serve with quietness, unselfishness, and cheerfulness. A happy year is a certainty."

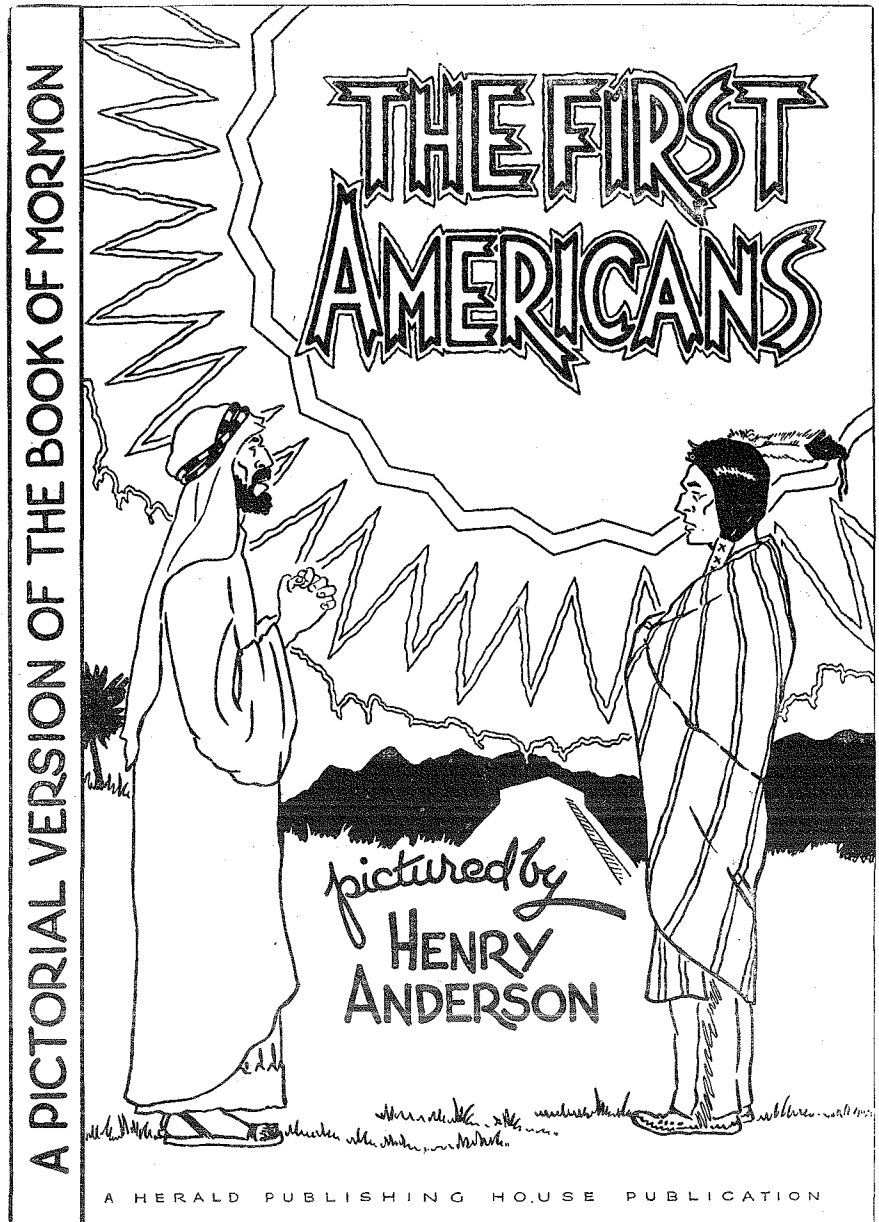
Thank You, God

For every opportunity
To use my mind and hands for thee,
For things thou hast for me to do,
For strength thou lendest to me, too.

For every chance to thus prepare
For thy great work; and do my share
To serve thee in my humble way,
And know thy closeness day by day.

A life without thy love is bleak,
While service brings the peace I seek.
And following in thy selfless ways
Gives deeper meaning to my days.

Louise



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What Latter Day Saints Believe

WE NOW COME to a consideration of the third of the six first principles of the gospel. Having previously told you what Latter Day Saints believe about faith and repentance, we shall now discuss what Latter Day Saints believe about baptism.

Like all other subjects, the matter of baptism might be approached from a number of different angles—scriptural, historical, social, doctrinal. In the limited space at our disposal, we could not do justice to even one of these aspects, so our survey must necessarily be brief and somewhat sketchy, if we touch upon them all.

What is the necessity of baptism? We answer first that John the Baptist, who came to prepare the way for Christ, commanded it as a preparation for that coming. When Jesus was ready to enter upon his ministry, he taught it by personal example, being baptized of John in the River Jordan. During his ministry, Jesus taught and practiced the ritual of baptism, for the first verses of the fourth chapter of John state that Jesus baptized more disciples than John. In answer to the questions of Nicodemus, Jesus taught, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—John 3: 5. At the close of his earthly ministry, Jesus commanded his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28: 19.

The apostles and the New Testament Church taught and practiced the ordinance or rite of baptism. This is a fact so obvious to anyone familiar with the Book of Acts that it scarcely needs any argument, but we mention a few outstanding examples. On the day of Pentecost, after Peter's stirring sermon to some of the very

Jews who had been instrumental in crucifying Jesus, he said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38. And the record continues, "Then they that gladly received his word were baptized, and the same day there added unto them about three thousand souls."—Verse 41. After an open vision to convince him that the gospel was to go to the Gentiles as well as the Jews, Peter sought out Cornelius; after hearing and seeing how the Holy Ghost had led Cornelius to Christ, Peter exclaimed, "Can any man forbid water, that these should not be baptized?"—Acts 10: 47. After his conversion, Paul was baptized by Ananias (Acts 9: 18). In the sixteenth chapter of Acts is the story of the conversion and baptism of Lydia and her household, and the conversion and baptism of the jailer and his household after an earthquake had freed Paul and Silas. There are many more instances of baptism recounted in the Book of Acts, but these should suffice to make our point, that the apostles and the New Testament church did teach and practice it.

NOW LET US CONSIDER for a moment the purposes to be achieved by this rite of baptism. First, it serves to define what is, and what is not the church. How do you know whether a man is a member of the Masonic order, or the Elks, or the Communist Party, or the Chamber of Commerce? No doubt all of these organizations have some principles of tenets with which you and I could both agree, and perhaps several others upon which we might differ quite radically. Would a simple belief in one principle of Communism make me a Communist? Would occasional attendance at a Chamber of Commerce meeting make me a member of the organization? Would a knowledge of the

Masonic burial ritual make me a Mason? The answer to each of these questions is obviously, "No." Each organization sets up its own rules for membership—for discriminating between those who belong and those who do not. Nearly every organization requires some sort of formal and authoritative initiation ceremony, which serves to make final and official the act of the candidate in coming into membership. Baptism is such a ceremony of initiation into the church, the body of Christ.

Baptism is the final and official act which changes our allegiance and our loyalty, centering them henceforth on the kingdom of God. No kingdom can be promoted and expanded and built up by foreigners whose final allegiance is with some other nation or kingdom. No kingdom of God can be built by men whose allegiance and loyalties are still on the side of evil. As we stated last week in our sermon on repentance, it is not enough to foreswear allegiance to evil and try to remain neutral. A man who foreswore allegiance to the country of his birth without becoming naturalized in another, would be a man without a country. A man who forsakes evil must enlist under the banner of the kingdom of God, and become a citizen of that kingdom, or he has no country. Furthermore, when he joins his strength with the strength of others engaged in similar endeavor, and activated by similar motives, his strength is multiplied, and that which he could not have done alone becomes possible to him by reason of his enlistment. One purpose of baptism is to change men's allegiance.

With this shift of allegiance and loyalty, this enlistment by a definite, public act, there comes forgiveness for past sins and errors and omissions. The naturalized citizen is free from the ties of his old alle-

About Baptism

BY EVAN A. FRY

giance. Old things are put away. With the new allegiance in force, the bondage to sin and the consequences of old sin, are canceled. That is why the apostles so frequently coupled the idea of baptism and the forgiveness of sin, or the washing away of sin. Baptism is for the remission of sins.

THERE ARE THREE necessary and essential requirements for a valid baptism: first, a qualified candidate; second, water; third, authority. To be qualified, a candidate must first have been taught so that he understands the purpose and significance of his act. That is why Jesus commanded his apostles to go and teach all nations. The teaching must come first. It will presumably engender faith in God and a desire for repentance and release from sin. When a candidate has been taught, has placed his faith in God and in the atonement of Christ, and has truly repented of all his sins and made his decision to enlist on the side of right, he is ready for baptism. For this reason, Latter Day Saints believe that baptism should be administered only to persons of sufficient maturity that they are capable of being taught, of repenting, of making choices, and deciding for themselves where they want to place their allegiance.

Second, because the very word *baptize* means to immerse, rather than to pour or to sprinkle, a valid baptism requires water—sufficient water for the immersion of the candidate. John 3: 23 records that John the Baptist baptized in Aenon, near Salim, because there was much water there. Philip and the eunuch could not attend to the ordinances of baptism until they came to “a certain water,” a roadside stream or pool. There is not a single New Testament record of a baptism being performed in a house. Always the candidate was

taken outside to a place where water was available—even at the hour of midnight, as in the case of the jailer whom Paul baptized.

Third is the question of authority, which we have already covered more fully in a former article. Here let us merely state that no official act which is legally binding on another is of any value unless the one so acting has authority. One who administers the rite of baptism must be under the authority of God so to do, or God is not bound.

WHAT IS THE significance of baptism? The very form of the ordinance suggests two significances in addition to those already mentioned or implied. It signifies a death, burial, and resurrection; and it signifies a new birth. When a man is plunged beneath the water, it is a symbol of washing and cleansing; but it is also the symbol of the burial of the old man with his sins and lusts, and a resurrection of a new man who is now alive in Christ. There is also the symbolism of Christ’s death and burial and his resurrection. Paul says in the sixth chapter of Romans: “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life” (verses 3 and 4). And in Colossians, 2: 12, Paul repeats: “Buried with him in baptism, wherein ye also are risen with him.”

Baptism also signifies a new birth. In the third chapter of Galatians, Paul speaks of the law which was a schoolmaster to bring Israel to Christ, and concludes, “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” Jesus in his

interview with Nicodemus spoke at length of the new birth and concluded, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3: 5.

Almost daily we encounter the need for and the use of symbols in the ordinary, as well as the extraordinary activities of life. We sew a few scraps of cloth together, and it becomes a flag which men will die to protect. We take a diamond, and by the simple act of placing it on the finger of a certain girl make it the symbol of our faith and hopes and promises. We take a little gold, shape it into a ring, and place it under the engagement ring, and it assumes a sentimental value out of all proportion to its intrinsic value. Who can tell what is the true meaning and significance of the symbol of the cross? Baptism is a symbol—a symbol of forgiveness, of cleansing, of new birth, of death and resurrection.

At important times in our lives we also feel the need of underlining and dignifying what might otherwise be purely ordinary occasions with some kind of meaningful ceremony. Men have devised countless ceremonies—ceremonies of marriage, or naturalization, of graduation, of inauguration, of installation, of initiation, of memorial. We lay cornerstones, and cut tapes to open new bridges, and turn over a spade full of earth at the start of a new building. Baptism is such a ceremony. It answers the need for some such ceremony to announce publicly, and mark officially the entrance upon a new kind of life.

PERHAPS SOME CYNICS will ask, “How does baptism forgive sin?” The answer is that sometimes it doesn’t if the heart of the candidate is not right. The change is within, not without. We might ask another question to answer the first:

"How does the formality of an oath and the judge's signature on an official document make a citizen out of an alien?" Sometimes they don't. The change must first have taken place in the mind and heart of the candidate. But it still takes the official oath and signature to make a man a citizen. Citizenship is incomplete without them; and the official ceremony does serve to give legal notice to the public that henceforth this man is no longer an alien, but a citizen. How do a few words and a prayer from a minister make a man and woman husband and wife? In some respects, they don't; they cannot. But a man and woman are not legally married unless they do go through some such ceremony in which they recognize the social significance of what they are doing and promise to assume the social responsibilities which go with the married state.

So, in conclusion, let us say that baptism has a social value. It is the official act of the kingdom and church of God receiving a new citizen into fellowship. The change must be within the candidate. Baptism alone cannot effect it. But without baptism, as without naturalization, citizenship is incomplete, and there is no social recognition or participation in the change which has taken place within.

And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

The Four Horsemen of the Apocalypse

(Continued from page 7).

startled the world and brought upon himself and his followers the most bitter persecution by saying that God had spoken again, and that, as a result of the coming of an angel, the gospel in all its fullness and power was being re-established upon the earth. The first horseman—the restoration of the gospel of Christ.

(To be continued.)

LETTERS

From a Saint in Holland

I take my pen to write my testimony of my experience since I became a Latter Day Saint. I am twenty-six years old, and I was baptized when I was eight. All the time of my life, God has blessed me in many ways. My testimony is that God lives, and that he will help his children in their needs. I am married since April 10, 1947; my wife is a member, too. We are glad to serve our Heavenly Father. Very, very often we think about the members in America, and our desire is to be with you in the country of Joseph.

L. HERINGA.

Koningslaan
Zwaagwesteinde Fr.
Holland

Missionary Contacts in Germany

If you have friends or relatives living in Germany who are possible missionary prospects, please send me their names, addresses, and any other information which may be helpful in getting acquainted with them. We would like to know as much as possible about these people, so that we can index their names and call on them as time and travel will permit.

EUGENE A. THEYS.

Avenue Concordia and Annastraat
Rotterdam, Holland

Asks Prayers for Sorrowing Parents

I would like to suggest that the Saints pray for the parents of the children who were killed recently in the train-sled accident in Ohio. Although these people may not be members, they certainly deserve our united prayers. It may help, also, to send them cards or letters. The driver of the tractor is Jesse Wyse; the parents of the four children who were killed are Mr. and Mrs. Lawrence Grieser of Archbold, Ohio.

Maud Davis

Glencoe, Oklahoma

PASADENA, CALIFORNIA.—On December 7, Pearl Peregoy and Cheryl Ann Bender were baptized by Elder Blaine Bender. The confirmation service was held on December 21, Seventy George Njeim and Elder Bender officiating.

Briefs

WELLSBURG, WEST VIRGINIA.—

The choir is holding regular rehearsals; recently robes were bought for all the members, adding to the beauty and dignity of the services. The Live Wire Class is concentrating on missionary work and helping the unfortunate of the community. League projects include worship services and wholesome recreation, which has attracted many nonmembers. The women's department and adult class have sponsored numerous activities throughout the year to raise money for the branch budget.

KLAMATH FALLS, OREGON.—

A mission has been organized in Klamath Falls under the leadership of Ted Schuld. The organization meeting took place on December 14, at which time District President Jack Verhei and Elder Miles Whiting were present. Services are held in the Shasta school building.

NELSONVILLE, OHIO.—

The women's department held its annual Christmas party on December 9. Following the dinner, a program was presented which featured special music and the story of how Christmas is celebrated in other countries. The party ended with an exchange of gifts.

SHERRILL, NEW YORK.—

The Saints of Sherrill were saddened by the death of Margaret Galliher, who died on November 25. She was a teacher in the women's department and will be greatly missed. William Huffman, another loyal worker, passed away in December.

LONE STAR, ALABAMA.—

A Christmas play, "Follow the King," was presented on the evening of December 24 by the young people. Music was provided by the choir. The Leaguers met on the following Friday night to elect officers for the first six months of 1948.

TUNNEL HILL, ILLINOIS.—

At the business meeting held on December 21, Ray Webb was elected to succeed C. H. Simmons as pastor. Elder Simmons, who had served in this capacity for twenty-five years, moved to another city several months ago. A series of meetings were conducted by Missionary William Guthrie from December 21 to January 4.

Report on Missions Abroad Project

By F. M. McDowell

Reported to Presiding Bishop on or before November 30, 1947, \$2,670.11.

\$25,000.00
by October 1, 1948.

\$20,000.00
by April 11-18, 1948
Restoration Festival

\$2,670.11
by November 30, 1947
(amount reported to
office of Presiding
Bishop).

THE MISSIONS ABROAD PROJECT was officially approved by the First Presidency, the Presiding Bishopric, and the Quorum of Twelve only upon and after the urgent solicitation of the committee of the General Zion's League Council, which met in April, 1947. This council later unanimously approved the project. It is, therefore, a task (an opportunity) which lies at the door of Zion's League officers and members throughout the church. *This is a Zion's League Project*—the largest and the best and the most significant ever undertaken by our young people. The hour has struck for action.

The books of the Presiding Bishopric indicate that on November 30, 1947, the following districts or stakes were represented as a whole, or funds were sent in by one or more of the branches in said districts:

Independence, Missouri; Lamoni, Iowa; Gulf States; Arizona; Northern California; Southern California; Eastern Colorado; Idaho; Central Illinois; Nauvoo, Illinois; Southern Indiana; Northwestern Iowa; Southwestern Iowa; Southwestern Kansas; Maine; Central Michigan; Northern Michigan; Southern Michigan; Flint-Port Huron, Michigan; Minnesota; Rich Hill, Missouri; St. Louis, Missouri; Western Montana; Northeastern Nebraska; Southern Nebraska; New York; North Dakota; Northwestern Ohio; Western Oklahoma; Southwestern Texas; Oregon; Seattle, Washington; Spokane, Washington; West Virginia; Alberta, Canada; Sault Ste. Marie, Ontario; Northern Saskatchewan; and Southern Saskatchewan.

A few of the Leagues reporting in this way have made a most commendable showing. Among these we note Independence (city-wide); Sacramento, California; Hagerman, Idaho; Pisgah, Iowa; Woodbine, Iowa; Dow City, Iowa; Jonesport, Maine; Alto, Michigan; Fargo, North Dakota; Portland, Oregon; and Alberta District. Several others have done very well indeed. Others are just off to a good start.

A vast majority, however, had not reported funds to the Presiding Bishopric office by November 30, 1947.

A total of \$2,670.11 from branches and districts reporting is an encouraging showing. It represents, however, only a beginning. Much more than that has undoubtedly been raised, but reports have

been slow coming in. We suggest, therefore:

1. That all districts and branches which have not already launched this program get busy at once.
2. That districts and branches which have made a commendable beginning make plans to follow through at once.
3. That all funds received through the activities of the Zion's League for this project be turned over immediately to the local or district representative of the bishop's office, and that such representatives report promptly to the Presiding Bishopric all funds received.

Remember, the goal which was set by the young people themselves was \$25,000.00. This goal must be reached or exceeded on or before October 1, 1948.

The church-wide Restoration Festival, which has been set for the week of April 11-18, provides a most splendid opportunity for a climax in this Missions Abroad Project. A goal of \$20,000.00 by that time has been suggested. The combined efforts of Zion's Leagues throughout the church can and will do the job. The hour has struck for action. Come on—let's get going!

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Independence, Missouri

The Difficult Years

By MARGARET W. GIBSON

THESE IS NO greater responsibility than that of rearing children through infancy, childhood, and "the difficult years," to maturity. The happiness of caring for the young, sharing their confidences, and directing their growing spirits cannot be put into words. Nor can the heartaches caused when they turn away in unwise and dangerous paths—be put into words either.

There is a saying, common among mothers, "When they are little, they step upon our feet. When they are older, they step upon our hearts." And sometimes they do. But they don't mean to. In their rapid growth, they stumble over more than just us and their own hands and feet. They fall over life. The *difficult* years—those years from twelve to maturity, are a problem for *them* as well as for us.

We mothers face them with prayer—but it takes more than prayer alone. We are to blame for some of our troubles and for theirs, too.

An adolescent desperately desires to be "popular with the gang." It is the age when he would rather be asked to join a High School Club than almost anything in the world. Nine out of ten aren't asked, and they are heartbroken about it. In most cases, they suffer partly because they feel they have "let their parents down."

Parents can ease the tension by tactfully mentioning how *unimportant* these things are, rather than how *important*. I know of a mother who stressed the fact to her daughter that she expected her to make one of the two clubs in high school. The child was high strung, nervous, ill at ease. She didn't make a club and, as a result of her mother's attitude, nearly had a nervous breakdown.

What do such things matter? Nothing at all, or less than nothing. It *does* matter that one's child is

happy, well-balanced, and unselfish, and that he feels secure and loved. Mothers can help most of all, but it can't be done overnight.

IF A HOME is open to the children of the neighborhood from the time one's family is small, there will be little trouble during the difficult years. The same gang that made mud pies in the back yard when the youngsters were four, and popped corn in the kitchen when they were nine, will drink pop, drape themselves over the easy chairs, and raid the icebox during the "terrible teens." The mother who has read *Pinocchio* to the eight-year-olds will find the sixteen-year-olds of the neighborhood talking over their deeper problems with her. At first, they may talk them over in her presence, but soon they discuss them *with* her.

Young people can be and often are arrogant to the point of distraction, but their attitude often changes from arrogance to humility. We have to hold ourselves in check when they tell us that they don't belong to the "gay nineties." A grin will sometimes tide us over those spots. In a few years, they'll come back with, "What a brat I was when I was a kid!"

They have to learn to stand on their feet and, in the process, they think they "know it all." They don't, of course, but neither did we. By and large, if we are honest with ourselves, we must, pretty often, admit that we receive from our teen-agers about what we gave, at their age, to our own parents.

There may come a time when our youngsters will go to other mothers or to an older boy or girl for advice. This may hurt, but it is natural. They don't very often go to someone whose ideals are too different from our own—if our friends are people of similar standards, and *if* their circle of friends has made our home

a rendezvous.

Among our friends, ideals for teen-agers, and for any other "agers" for that matter, are about the same. While our sons and daughters may discuss things with Mary and Bill's folks, Mary and Bill are discussing the same problems with us. Parents can see some problems coming up, and can get together on them before they become acute.

That is one great advantage Latter Day Saint mothers have—we think the same way on many vital issues. If Mary's mother believes the same as I do, my daughter gets pretty sound advice, and the idea gradually penetrates that maybe I'm not so old-fashioned after all.

WE DON'T AGREE with those who blame *all* juvenile delinquency upon parents. Some very fine persons have been heartbroken by their children. But parents are responsible for *most* juvenile delinquency. If a mother values new furniture so much that she goes out to earn it and is not at home when her children need her, she is asking for trouble.

If our homes are too orderly for the teen-agers to be welcome, they'll go somewhere else, and may God pity us if they go to the wrong places. It really takes less money in the long run to keep an inviting refrigerator for youngsters, than it does to *continually* furnish money for gasoline, movies, and other entertainment. Of course, all their fun won't be in homes. They go to shows, parties and high school activities. But a surprising amount of their time will be spent in somebody's house.

A wise mother won't be present too much. Her part can be done beforehand. A chocolate cake, some apples, some driftwood powder for the fireplace, some good magazines—and pretty soon there will be boys sprawled over the floors, and girls in jeans on the chairs. Bedlam will break loose, but happy the mother

who, sitting sedately in another room, hears the call, "Hey, Beautiful, we want you to come out and settle a *highly scientific problem!*"

SOMETIMES, PERFECTLY well-meaning parents long to have their homes a gathering place for their children's friends, but those friends stay away. A mother once was grieved at this and scolded her children because they "weren't liked." She was quite unaware of the fact that she, herself, was the cause. She gossiped to her children's friends about each other, and they all decided to just stay away, as they themselves didn't want to be victims of her tongue. When asked why they didn't go to Ted's house, they said, "Ted would be all right if it weren't for his mother. She's lost him every friend he had." And it was true.

Parents *must* keep confidences. If they don't, that ends the faith of their children in them.

There come times when we are almost at our wit's end to know what to do. We never dreamed that Johnny would do the thing he did. Probably poor Johnny, up in his room, didn't dream he'd do it either, and he feels terrible about it. Because he does, he's about as approachable as a chestnut burr. This is definitely a time to be careful. The wrong word can break a child's future, and ours too. This is, by all means, a time to pray earnestly and tread carefully.

ONE MOTHER petitioned, "Lord, this situation is absolutely beyond me. You've got to tell me what to do, because I don't know. How can I get to his heart?"

As she knelt there, in utter subjection, the words came to her over and over again. "Go upstairs and kiss him goodnight! Go upstairs and kiss him goodnight." For years she had felt that he didn't want her to show

him much affection. He was a young man, now. But she went upstairs and knocked on the door.

"What di' you want?" he muttered.

"I just want to kiss you good-night," she replied as she turned the doorknob.

In a moment, the weeping boy flung his arms about her, and a torrent of bottled-up emotions found ease in tears. Then he talked, face to face, of the things that were in his heart.

How she might have helped him all along if she had only known!

Somehow, "Don't do that. It isn't nice," or "It isn't wise," doesn't go very far with young people. There are plenty of honest-to-goodness examples that we can point out—the unfortunate girl who held herself too cheaply—the boy who "could take it or leave it alone"—the child that died because someone drove too fast. And in our own lives, there are examples which have taught us some lessons the hard way, too.

WE PARENTS OWE OUR children adequate sex information, but this will do them no good unless we have given and continue to give them a strong *spiritual* background and a sense of the presence of God in their lives. Sex information *alone* cannot save them. Never, in all history, has sex information been so freely and widely distributed, and never has there been so much immorality. To sit back smugly and say, "I've taught my children the facts, I've done my duty," is to fool ourselves. Knowledge is excellent, but unless it is coupled with character and self-control, it isn't enough. We need the help of God Almighty to live decently through these days.

There are times when we must be firm. In the long run, our children respect us when we *are* firm in those things which we know and they

know are right and wise for them.

Let us not forget that these are the years when our boys and girls "dream dreams and see visions." Nothing is impossible to them. Their plans are beautiful beyond beauty. They really *want* to scale the utmost heights. We can show those heights—if not always to our own, to someone else's children.

A certain young man was known about town as a "necker." Talking to him didn't seem to do much good; the people who advised him were old fogys and not "modern." One day a woman told him a story—a true one about people he knew, and a little incident of transcendent idealism that was beautiful in their courtship. When she happened to look up, the tears were rolling down his face. "That's the way I'd like it to be," he said.

We must be what we want our children to be. They may think we're old-fashioned, but they want us, with *all* their souls, to be *good* and *true* and *honorable*. When a child's parents let him down, he has nowhere to turn for human strength.

A SCHOOLTEACHER who loved her pupils was amazed at some of the things her high school boys told her. How those youngsters worried about their *parents!* "My dad can't go on this way. It's breaking my mother's heart. I've begged her to leave him before her mind and health crack!"

"Do you pray about it?" she asked gently.

"All the time," he answered desperately.

He was failing in his schoolwork. Why shouldn't he? His world was crumbling under him.

Two brothers in high school were good pals but of different ages. They had friends in their own age groups and chummed with them. Both were rather shy, but brilliant students. One evening, headlines in the local paper said that their father was being

(Continued on page 22.)

- - - a home column feature - - -

South American Journey

PART III

BY FRANCES E. PEARSE

Soloma

ON SATURDAY, the men went to call on the mayor. Having been in town three days and not having been visited by the mayor was unusual, but there was a little matter of his having three trees cut down in front of the church one day while the padre was away, without getting permission. So he may have been in doubt about his welcome.

After some discussion about the call being good diplomacy, the men set off down the street and entered the patio in which the mayor's office is situated. Once in the patio, which was filled with numerous nondescript characters, there was no turning back, although they were a bit disconcerted to find the mayor had five other visitors. Padre Mac seemed a little concerned as to who these men might be and the purpose of their visit. Nothing daunted him though, and he and Harry and Alfred marched directly in the office and the delegation stood. Did I say an office! This was a small dingy room with two open doorways, no windows, and the furniture consisted of a rickety table and several broken chairs.

The delegation looked smartly dressed in khaki uniforms. The mayor was unshaven, unkempt, and dressed in clothes that were several sizes too small, a dirty shirt, unbuttoned collar, and tie awry. Padre Mac introduced his guests, and there was the usual shaking of hands and patting of backs, as the mayor looked over his new visitors with sharp, distrustful eyes.

After a little discussion in Spanish and English, the men found the other visitors were medical students from the University in Guatemala

City; they were also teachers. Naturally the talk turned to the possibilities of establishing a government dispensary and health center, also possible sites for a landing field. The medical students seemed interested in what Padre Mac was doing for these people.

They left the mayor, feeling they had made a good impression and apparently he was pleased as was evidenced in his coming to the dispensary the next day to have Alfred pull some teeth.

That evening, the students came to talk with Padre Mac and the doctors about conditions they found. We felt perhaps they wouldn't be too keen about the service, as one said—"It's dirt and fleas, and nothing to eat but beans and tortillas and tortillas and beans!"

SUNDAY IS MARKET day in Soloma, so there was a large number of people in the church, not only from the village, but from other villages and the surrounding country. Men in their black blanket coats and women with babies bobbing up and down in a shawl on their backs, small children who ran in and out all through the services, some sitting on the benches and others kneeling on the dirt floor beside flower petals and lighted candles in the Indian custom. They were interested in the *Americanos*, and many glanced shyly at us all during the service. There can be no denying the deep sincerity of the Indians' faith, whether it follows accepted forms or not.

Padre Mac's *pisoti* came to church also. If you should wonder about the *pisoti*, he is a small animal belonging to the anteater family and somewhat resembles our racoon. He peeked in through the side door, then bolted across the floor, nipping a toe

and heel here and there, and then, much to everyone's amusement, he climbed up one of the altars and pushed all the flowers on the floor before Oscar could catch him and put him out. But he did want to come to church, for we soon saw him scampering across the floor again and climbing another altar before Oscar had him by the back of his neck. He presents a shy, laughable pose when he puts his front paws up across his eyes as though he were hiding.

After church, Helene and I went to the market with Fernando's (the carpenter's) wife, while the men saw their patients again. For there were some who had come many, weary miles not only to worship and trade, but to see the *medicos* that day.

The market was interesting, as are all Guatemalan markets, not only for its display of produce and handicraft, but because it is the big event in the Indian's life—the Indian Society. We threaded our way behind Fernando's wife, stopping to buy bananas and oranges from the coast, avacados from Lake Atitlan (two cents for the large ones), a head of cabbage, some onions from Solala, and a few tiny potatoes that looked as though they had been dug too soon. All of these purchases Fernando's wife carried in a flat basket on her head. We stopped to ask the name of different fruits and vegetables, but we were not nearly as curious about their produce as they were about the *senoras* coming to their market!

Late that afternoon, we walked to what Padre Mac pleases to call his "driving range." Out through the patio in back of the home, down a long hill, and over a bridge, we walked to a large, level field where some boys were playing soccer. It's a nice driving range with the moun-

tains for a background and the soccer uprights serving as a yardage marker.

We have roofing bees on the farms here, but in Soloma they have thatching parties. On that walk, we saw a dozen or more men thatching the roof of an adobe hut. When we returned, they were almost through, and the men bewailed the fact they had left their cameras at home.

THAT EVENING we made plans for the morrow. We were to leave early, and that meant the bags must be ready for the *mozos*, and breakfast and a lunch had to be packed bright and early. It seemed as though we had just gone to sleep when Alfred and the padre were outside our windows singing—"Oh, what a beautiful morning!" We were sleepy and much too cold to get up—but it was a "must." In the middle of dressing, a voice said, "And now the lights go out." We decided someone was being facetious much too early in the morning, but no—the dynamo had putt-putted to a stop and had to be coaxed to run again.

Breakfast over, lunch ready, *mozos* on the trail, Mariano waiting with our horses, and the mayor ready to send up the rockets so everyone would know we were leaving, we put on our jackets and our gay scarves that were gifts from Padre Mac, took our whips and were on our horses ready for the long trip over the hills and through the valleys to Toquia.

When, whoosh—bang—the mayor lighted the rockets! We had to hold our horses, and we decided he must be sleepy, too, for the rockets instead of going upward traced a crazy course much too close to the thatched roofs. Anyone that wasn't already up would be after that!

With many *adios* and a few tears, we were off down the road to the covered bridge and the blue-misted highland. The children followed along up the rocky path in their bare feet, looking cold and forlorn, but they would not turn back until we were at the top of the hill. Again,

there were *adios* and our eyes filled with tears as we watched them going down the hill, turning often to wave their last goodbys.

We took one long look at Padre Mac's Green Valley with the river like a silver ribbon threading its way through the green fields, then wandering off to another valley, smoke curling out from under the eaves of the huts, and the cross on the church beautifully white in the morning sun. We turned our horses, and in a few moments Soloma was gone. We were leaving the valley and starting homeward to our own world—a world that still seemed far away.

IT WAS A LOVELY day—warm sun, blue sky, and the time passed all too quickly. We came to San Juan Ixcoy—the village where the *mozos* met us with the chairs—then to the little stream where we had washed our feet. Harry and Alfred arrived at the top of the mountain first and, from a vantage point, were waiting with their cameras to photograph the rest of us as we came around the last of the curves. We chose a spot overlooking the valley to enjoy our lunch and, when we were through, mounted our horses and were on our way again—singing and talking together.

In some of the valleys the fog crept in, but we left it behind as we made our way to the heights again—then dismounted and led the horses down the steep grades for it was much faster than riding. Soon we were on the last peak and ready to start the downgrade to Chemal, Harry and Alfred still ahead. Padre Mac saw them just as they were taking the wrong trail down to the valley—a trail that would have led them to a point a great distance from where Gilberto and the car were to be waiting. So he shouted to them, and we saw them turn on the right trail. We hurried the horses, for it was raining a little, and soon we were back at the spot where so short a time ago we had started on our adventure. I'm sure it was with some regret in each heart that our

time with Padre Mac had been so short.

The *mozos* were there with our luggage. It's amazing the time they make coming over those trails with such a load on their backs. Of course, they do not follow the trail—they have their own short cuts.

There were fires burning in the little hut, and we stepped close to them to dry off a little before walking up to the car. We had smiled when Padre Mac warned us that a car would never look so good to us, but now we realized he spoke the truth. We climbed in, sank down in the seats with a sigh and said, "What luxury!" Soon everything was ready, and we were off down the road at what seemed a terrific pace after having ridden the horses. Before we realized it, we were driving up to the door of Father Allie's mission in Huehuetenango. We needn't tell you how wonderful those hot showers were.

WE DROVE BACK TO Chiantla to Father Homrocky's for dinner and an evening of good talk and laughter. We were all relaxed to the point that one of us sitting upright in a chair dropped off into a sound sleep. In spite of the laughter and fun and good friendship, in each of our minds was the ever-present thought—tonight we step out from our looking glass back into a world of time and reality. Tomorrow we have goodbys to say to these men, and we did not agree with the phrase, "Parting is such sweet sorrow."

We said goodnight to Father Homrocky and were on our way in the rain and darkness to Huehuetenango and a short visit with Father Allie, Brother Felix, and Father Connor.

And then to bed—knowing that all too soon morning would come.

END.

Nature seems to welcome those triumphs which are won over her by obedience to her laws.

"And Having Ears, Hear Not"

BY BARBARA McFARLANE

AND THE LORD said to Joseph Smith, "This is my beloved Son, hear him." The keynote of the Restoration Movement was voiced in these words. A challenge was sounded, too—a challenge to truly "hear him." And today, 157 years after the initial message to the founder of our church, those words are still ringing—holding up the only hope for a fast-decaying world. "This is my beloved Son, hear him."

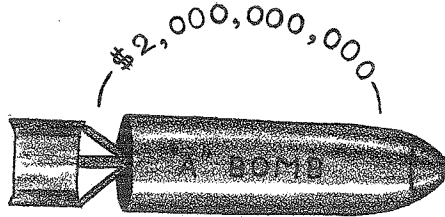
We, as young people, are privileged to stand on the threshold of a new year, perhaps one of the most significant years in the history of the world. The decisions made in the U. N., the policies toward Russia, the prejudices formed in 1948 may determine global history for many decades. This year, we must answer the summons of Tennyson, "Come, my friends, 'tis not too late to seek a newer world; for my purpose holds to sail beyond the sunset." A large task, you say, this seeking of a newer world. Yes, but we cannot, we must not shirk our duty; too much is depending on us.

Most of us have received good educations, but we are not finished. Even if our plans do not include higher schooling, we must not stop obtaining knowledge. Our minds must be continually alert if we would keep abreast of the times, and hardening of the intellect is sure death. Aim high. We may not reach our El Dorado, for, as the city of gold was always just over the next mountain, so should our goals be just a little beyond our grasp. Robert Louis Stevenson believed "To travel hopefully is a better thing than to arrive, and the true success is to labor."

Above all, we must be humble, cognizant of the higher power that moves in us and in the universe.

We have been concerned with man, the individual, but in the small world of today, a complete picture must include man, the aggregate. We are living in an atomic age, an era that offers us little in security but gives us this tremendous power. The times challenge us to determine the course we will follow, for men must live together if they would live at all.

"Control of the atomic bomb will not keep the peace of the world. The heart and mind of man must be



educated." These words came from an experienced man who had seen the inhuman cruelty of a nation of educated minds. He spoke after living under the rule of the Japanese in the Philippine Islands. We spent \$2,000,000,000 in the United States alone to perfect this weapon of destruction, and now the same effort must be put into educating the peoples of the world for the greater responsibility that is theirs. We can teach the physics of atomic power, but unless we impart the philosophy, our efforts are in vain. As we have the mind within our grasp, so also

have we the heart if we are only willing to recognize it.

True, many people of the world are labeled Christian, but they are Christian in name only. So steeped in selfishness and hate is the structure of universal society that their ears have never been opened to that message of love. "The light shineth in darkness, and the darkness comprehendeth it not."

Young people, standing at the incipency of a new year, we must open our ears to the philosophy of Him whose message was "Peace on earth, good will toward men." His is the only way to establish the "New Heaven and the New Earth wherein may dwell righteousness." We must lift our ears from the whisperings of cupidity, hate, and selfishness to the message of the Restoration; we must accept its challenge in the light of love and world-wide brotherhood. And if we choose the illuminated way, we are promised "That as many as received him, to them gave he power to become the sons of God."

His Majesty's Loyal Opposition

The British seem to have learned the secret of safeguarding true Democracy. According to the *Manchester Guardian*, the House of Commons proposes to give the leader of "His Majesty's Loyal Opposition" a salary of £2000 a year. To understand what this means, imagine the Republican majority of the House of Representatives putting through a bill giving an official salary to the Democratic floor leader. Why is the proposal made? Obviously, says the *Guardian*, the leader of the Opposition has "very important duties." He must oppose the Government's plans. That takes research, secretarial assistance, piles up mailing expenses. Therefore the Conservatives, to make sure they will be efficiently opposed—and both sides of all important questions thoroughly presented—finance the opposers.

New Horizons

The Trouble-Shooter

Some Facts on Fasting

Question:

A nonmember friend has asked me what it means to fast. Should one abstain from all food and drink during a designated period of time? What results can be expected of fasting?

Answer: By C. B. Hartshorn

This question has two aspects: definition and results. It is a serious and important subject. Serious, because it talks about putting restraints on appetites and self-indulgence. Important, because an understanding of it carries potentialities of great blessings.

People should consider more the results to be obtained and debate less upon the terms and varieties of fasts. This shift in viewpoint might bring a great spiritual advance throughout the church.

We will reverse the usual order and discuss the result aspect first. Much of our religion involves subjective values. What goes on inside ourselves is highly important. This may sound individualistic and selfish, but it is not so intended. The strength of the whole is determined by the strength of its several parts.

WE EXPECT THESE RESULTS

From fasting we have a right to expect *a sense of personal mastery*; the sublimation of the material, physical, and temporal aspects of life to the spiritual and eternal. Paul saw our day when men should be "having a form of godliness, but denying the power thereof." Physical indulgence can easily become idolatrous. One writer of school textbooks said of adult Americans, "They are digging their graves with their teeth." To fast for one meal and then eat twice as much the next

would only be "a form of godliness," without any sense of personal mastery over the flesh.

Another result which can be expected is *physical vigor and health*. Not that abstinence from food guarantees health. Unwise fasting might even impair it. The Oriental idea of asceticism (bodily punishment) is not supported by Christian Scriptures. Paul said, "I keep under my body, and bring it into subjection."—I Corinthians 9: 27. Daniel and the three Hebrew boys who declined the king's meat and wine had the same idea. They were "fairer and fatter in flesh" at the end of their ten-day test. The Word of Wisdom (Section 86) counsels us to avoid some things and use others sparingly. It was "given for a principle with promise." The promise made contains assurances of health, strength, and wisdom.

Another result we expect by observing the command to fast and pray is spiritual enlightenment, a quality of spirit denied to those who do not make the effort to bring their bodies under control. In support of this proposition, we could introduce testimony and history (Scripture). If you want to know the beneficial results of fasting, enter into it with a determined purpose and prayer. All it costs is sincerity and sacrifice or self-denial. "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matthew 16: 25. Here is a challenge without heroics. The way of the cross is the way of the Ascension to the Father, but it is also the way of self-discipline.

Among the many experiences recorded in the Scriptures is this concerning the sons of Mosiah: "They had given themselves to much prayer, and fasting, therefore they had

the spirit of prophecy and revelation, and when they taught, they taught with power and authority, even as with the power and authority of God."—Alma 12: 5. This is so clear and direct as to need no comment. It is not an isolated experience but can be duplicated among both former and Latter Day Saints.

WHAT IS FASTING?

Some help has also been asked in defining the term. Particularly, the questioner wishes to know if one should fix a period during which to abstain from all food and drink. That surely would be fasting. To abstain from some foods for a period would also be acceptable fasting. It should be voluntary and an expression of one's devotion to come within the meaning of the term. The dictionary, as well as the Scriptures, supports this answer. Daniel said he "ate no pleasant bread, neither came flesh nor wine in my mouth" for three weeks of his fasting (Daniel 10: 2-14). More recently the Lord has said that on the Lord's day, "Let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."—Section 59: 3.

Let us observe caution here. "The letter killeth but the spirit giveth life." Our partial fasts may easily become so formal as to be mockery. Jesus condemned as hypocritical certain practices so that persons "may appear unto men to fast" (Matthew 6: 17).

Many of the notable fasts of record are described as cases of totally abstaining from food and drink. (See Exodus 34: 28; Esther 4: 16; Luke 4: 2.) Our blessings in spiritual things are much like the things we buy—worth just about what we pay for them. There is no bargain counter for spiritual things. The results we get from fasting, prayer,

service, and worship depend on sincerity, persistence, and on sacrificial devotion.

We are fond of quoting James 1: 5, "if any man lack wisdom . . ." but seldom do we mention verses 6 and 7. As a concluding thought let us notice these: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Some happy experiences come to us for the asking. If we would enjoy some of the deeper and richer things of the kingdom, let us remind ourselves of Jesus' reply to the seventies who wanted to know why they lacked power: "This kind goeth not out but by prayer and fasting."

The Difficult Years

(Continued from page 17.)

brought to court, accused of theft by his employer. The two boys, shy anyway, were pitiably so after that. They avoided their friends and devoted themselves to their books. They hardly looked at anyone. They waited for each other after classes and went home together. The father was cleared of the charge later, but during those few days, the family suffered agony of spirit.

Adolescence is a wonderful time of life, but it's a dangerous time. It is a time which, taken rightly, can lead to endless happiness. Or it can bring misery and heartbreak. It depends almost entirely upon us parents:

Let us be true, for there are those who trust us,

Let us be pure, for there are those who care!

Let us be humble, for we know our weakness;

Let us be brave, for there is much to dare!

Announcement

A New Pamphlet for Women's Classes

The General Department of Women is pleased to announce that a new pamphlet, *Through Days of Preparation*, by Mrs. T. W. Bath, women's leader of the Spring River District, is now available. Sister Bath has given much time and thought to the preparation of these lessons. The women of the church are familiar with her two previous works, *True Values in Life Today* and *Leadership for Women's Work* and will welcome a new one of equal merit.

The pamphlet includes six lessons, but the writer suggests that each one be divided into two or three parts. The lesson subjects are: "The Golden Now," "The Hand of Mother," "Truer Parenthood," "Better Children," "Happier Homes," and "Purer Society."

Address orders to the General Department of Women, The Auditorium, Independence, Missouri, and your copies will be mailed promptly. The price of each pamphlet is 35c.

It is only when the cold season comes that we know the pine and cypress to be evergreens.—Chinese proverb, quoted by Norma Ann Kirkendall.

PRICE CHANGES

Effective with the Third Quarter, there will be a number of price changes on quarterly materials.

These price changes will appear on the next church school order blank which will be sent to church school workers in February.

●
Herald Publishing House

Independence, Missouri

P. S.

* Campus Stuff

We have a loyal Graceland alumnus on our Herald Staff. This year he has a lovely daughter attending there. Expenses have sent him out in search of extra jobs. "I'm working her way through college," he explains.

On her side, the girl is enjoying herself in a fine way, especially Dr. Cheville's class in Religion. "Dad," she wrote home with a recent appeal for extra funds, "you'd ought to get a load of this stuff. I'm saving all my class notes for you!" The father, who is an elder with a fine record of volunteer church service, finds his daughter's concern for his spiritual condition highly entertaining. "Probably she's right. No doubt I do need some more of it!"

* Politesse

Put this one down in your Dale Carnegie book: Never try to joke with a man about his own work or occupation. It is deadly serious to him. Treat it humorously, and you lose friends and make people difficult to live with.

If you must have a joke, let it be about yourself. That kind always goes over best anyway. The great comedian, Eddie Cantor, has become wealthy and famous by turning all his jokes against himself. He is the butt of every jibe in his shows, the dumb victim of every trick, the weakling who always gets the worst of it. It is hard on the ego, but how it pays!

* How Are Your PR?

Everybody has PR. This is no popular disease. It simply means "Public Relations"—the way you get along with your fellow men.

When men are elevated to positions of responsibility and trust, and when many persons seek them, they are often worn and tired, and must take short ways to deal with people, get rid of bores, and accomplish some work. They must be careful not to become impatient, gruff, or rude. A mediocre man may be grouchy; a truly big man will be gentle and patient.

A noted preacher called our office by phone. We had observed a deterioration of his manners in recent months. This time it was a little worse. The switchboard operator had tears in her eyes as she closed the key at the end of the conversation. "Was that really Brother —?" she asked. Regrettably I admitted it was. "I can never take his sermons seriously again. He was very cruel," was her concluding statement. This brother doesn't know it, but he has already undermined the power of his ministry with many humble people. He may awake too late and find it gone.

There is only one way to keep our PR in good condition: that is to love the people, without pretense and without limit. All the manners in the world will fail without that love, for the true feelings always show through the veneer. If you depend on manners, you must police yourself at ten thousand points. It is all solved by a single vigilance—love. "No one can assist in this work, except he shall be humble and full of love." No, not in this work nor in any other good work. The secret of PR is love.

We're in a friendly place . . . folks come in to get warm and to get two nickels for a dime so they can feed the hungry parking meters outside. New friends and old drop in from out of town . . . people come in to see our plant and they come in just to pass the time of day. We like to have them and feel that this is all a very nice part of being the church publishing house. We like to extend the spirit of brotherly love which exists through our offices and production plant to include all the fine people who come to see us too.

BULLETIN BOARD

Old Books Available

<i>Journals of History</i> , full set, bound, two years in a volume, 18 years in all.....	60.00
Tullidge, <i>Life of Joseph the Prophet</i>	25.00
<i>Journal of Discourses</i> , by B. Y. and others.....	20.00
<i>Millennial Star</i> , volume 7.....	15.00
<i>Divine Authority</i> , by Orson Pratt.....	15.00
<i>Whitmer's Address</i> (reprint).....	5.00
<i>Doctrines and Dogmas of Mormonism</i> , D. H. Bays.....	5.00
<i>Evening and Morning Star</i> (first publication of the church).....	5.00
<i>Songs, Poems, Notes, and Correspondence</i> , R. C. Evans.....	4.00
<i>Why I Left the Latter Day Saint Church</i> (paper), R. C. Evans.....	.50
<i>Presidency and Priesthood</i> , W. H. Kelley.....	4.00
<i>Ruins Revisited</i> , Walker.....	3.00
<i>Higher Powers of Man</i> , by F. M. Smith.....	2.50
<i>Memoirs of W. W. Blair</i>	2.00
<i>Hedges' Elements of Logic</i> , 1831 (basic book of rules).....	2.00
<i>Wesleyan Song Book</i> , words only. (This book contains old songs, often quoted "Almighty God of Love, Set Up the Attracting Sign," and "Summon Whom Thou Dost Approve as Messengers Divine").....	2.00
Smucker's <i>History of the Mormons</i>	3.00
<i>Mormon Delusion</i> , Montgomery.....	3.00
<i>Lamb's Golden Bible</i>	3.00
<i>Mormonism Exposed</i> , by Kirby.....	3.00
<i>Mormonism Exposed</i> , by Hancock.....	3.00
<i>Women of Mormonism</i> , by Forseth.....	2.00
<i>Beadle's History and Crimes of Mormonism</i> (needs re-binding).....	2.00
<i>Christian System</i>	2.50
<i>Christian Baptist</i>	3.00
<i>Rice-Campbell Debate</i>	3.00
<i>Men of Yesterday</i>	2.50
<i>Grafton's Life of Campbell</i>	2.50
<i>Living Oracles</i>	1.50

Most of these books are in fairly good condition. Anyone interested in any of them may send cash to S. S. Smith, 1011 South Main Street, Independence, Missouri, and the books will be mailed, post paid, at the listed price.

Books Wanted

Mrs. C. Wedderstrand, 1623 South Thirtieth Street, Kansas City 3, Kansas, wants to purchase copies of Daniel Macgregor's *Marvelous Work and a Wonder* and J. S. Roth's *The Gospel Messenger*.

The Southern Magazine Agency, 410 Magnolia Avenue, Orlando, Florida, wishes to purchase a copy of Kelley's *Presidency and Priesthood* and the *Foscutt-Shinn Discussion*.

Wants Church Publications for Missionary Use

Jessie M. Bailey, Sioux Falls, South Dakota, will welcome *Stepping Stones* and *Heralds* for November and December, 1947, and tracts for use in missionary work.

New York-Philadelphia District Conference

The New York-Philadelphia District Conference will be held January 31 and February 1 in Philadelphia, Pennsylvania (corner of Howard and Ontario Streets). Apostles D. T. Williams, C. G. Mesley, and G. G. Lewis will be present. On Saturday, a prayer service will be held at 4 p.m. and preaching at 7:30. Sunday's activities will include a priesthood meeting at 8:45 a.m.; preaching at 9:45; Communion at 11; a business meeting at 2:30 p.m.; and preaching at 7.

THOMAS M. CARR,
District President.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. Gesner Garber that she may be healed of a mastoid infection.

Mrs. Chauncey Werner, 3709 Pennsylvania Street, Gary, Indiana, requests prayers that, if it is God's will, she may be healed of arthritis and a heart ailment.

Prayers are requested for Kelly Simmons of Anadarko, Oklahoma, who is suffering from a heart ailment.

Mrs. W. C. Hester, 125 South Twelfth Street, Frederick, Oklahoma, asks the prayers of the Saints that she may be healed of the heart ailment from which she is suffering.

WEDDINGS

Greer-Hedden

Beryl G. Hedden, daughter of Mr. and Mrs. G. C. Thompson of Independence, Missouri, and F. J. Greer of Sacramento, California,

were married in Sacramento on December 7. They will make their home in Sacramento.

Conoley-Howard

Lorna Adele Howard, daughter of Mrs. R. J. Frang, Sr., of Willoughby, Ohio, and Robert M. Conoley, son of Mrs. Pearl Conoley Jones of Independence, Missouri, were married December 28 at Kirtland Temple. Elder Raymond Ashenhurst, Temple pastor, performed the double-ring ceremony. The bride was graduated last spring from Graceland College. The groom, who served four years as a Marine in the South Pacific, is a sophomore at Graceland. They are making their home in Lamoni, Iowa.

Stewart-Howard

Mrs. Audrey Howard of Independence, Missouri, announces the marriage of her daughter, Frances, to Robert M. Stewart, son of Mr. and Mrs. Milton Stewart, also of Independence. The ceremony was performed by Elder Evan Fry on December 28 at the Stone Church. They are making their home in Independence. Mrs. Stewart is a former employee of the Herald Publishing House.

BIRTHS

A daughter, Carolyn Mae, was born to Mr. and Mrs. Wallace L. McGoon of Saratoga, Wyoming, on January 8. Mrs. McGoon is the former Joyce Haggard of Paradise, California.

A daughter, Karen Kay, was born on December 17 to Mr. and Mrs. LeRoy Hancock of Sedalia, Missouri. She was blessed on January 11 by Elders Ward Hougas and Nelson Pugh. Mrs. Hancock was formerly Elsie Wiggins.

Mr. and Mrs. J. T. Rosenow of Kawnee, Illinois, announce the birth of a daughter, Pamela Jean, born December 11. Mrs. Rosenow, the former Allene Burchett, is a Graceland graduate, class of 1942.

A son, Michael Dean, was born to Mr. and Mrs. Vernon Reiff of Independence, Missouri, on October 18.

Mr. and Mrs. Wilmer Peterson of Independence, Missouri, announce the birth of a son, Stephen Kemper, born December 30 at the Independence Sanitarium. Mrs. Peterson is the former LaWedna Seaton.

Mr. and Mrs. R. A. Moore of Carroll, Iowa, announce the birth of a daughter, Jeanne Mary, born November 3. Mrs. Moore, the former Evelyn Wolfe, is a Graceland graduate, class of 1942.

Mr. and Mrs. Harold Laughlin of Augusta, Georgia, announce the birth of a son, Jack Mick, born December 1.

Mr. and Mrs. Keith D. Zimmerman of Independence, Missouri, announce the birth of a daughter, Nancy Sue, born November 17.

Mrs. Zimmerman is the former Mary Louise Barnes.

A daughter, Patricia Dianne, was born on November 30 to Mr. and Mrs. J. M. Frey.

Mr. and Mrs. Robert Ouston of Vancouver, British Columbia, announce the birth of a daughter, Fern Camile, born at the General Hospital on November 2.

DEATHS

GALLIHER.—Margaret, daughter of Judson and Zetta Montgomery, was born June 18, 1907, at Niagara Falls, New York, and died November 25, 1947. She was baptized into the Reorganized Church on June 17, 1917, and remained a faithful member throughout her life. Surviving are her husband, Charles R. Galliher, and a son, Charles, Jr. She will be missed not only by her family but by her many friends and the Saints of the Sherrill, New York, congregation.

HUGHES.—James M., was born March 14, 1888, near Franklin, Tennessee, where he remained until he was sixteen years old, when he went to Illinois. In 1905, he moved to Kansas and worked as a Bible salesman for four years. At the age of twenty-one, he homesteaded north of Lamar, Colorado; later he established a cleaning business in Lamar. In 1911, he was married to Edith Odell; four children were born to this union. In 1913, he became a farmer, then returned to his business in Lamar in 1917, where he remained until his retirement in 1944. He was baptized into the Reorganized Church in 1914, remaining a faithful member until his death. (Date and place of death not given.)

He is survived by his wife; a son, Joseph W.; and two daughters: Louise Hughes and Mrs. Betty McIlhenry. The funeral was held at the Kirkpatrick-Duggan Chapel, Elder E. P. Darnell giving the sermon. Burial was in Fairmount Cemetery.

O'DELL.—William Robert, was born February 5, 1860, at Clinch River, Virginia, the son of John and Lucy O'Dell. He taught school in his native state for sixteen years, where he was converted to the Reorganized Church. Soon after his baptism, he was ordained an elder and sent, under appointment, to minister to the Saints in Virginia, Ohio, and Pennsylvania. He served as a missionary until 1904, when he went into business in Holden, Missouri. He was married to Mary Osner in 1885; ten children were born to this marriage, four of whom preceded their father in death. He died on December 3, 1947, at Lamar, Colorado.

Surviving are three daughters: Edith Hughes of Lamar; Amy Taylor, San Diego, California; and Hattie Hovlid, Ponca City, Oklahoma; and three sons: Gomer of Lamar; Arthur and Robert of San Francisco, California. The funeral service was held at Holden, Elder E. P. Darnell officiating.

TAYLOR.—Edythe, daughter of the late O. O. and Margaret Rowan Atwood, was born on March 19, 1887, at Bellefonte, Pennsylvania, and died on January 2, 1948, at DuBois, Pennsylvania. She was married to James R. Taylor in 1907. One son was born to this union. She was a member of the Reorganized Church throughout most of her life.

Besides her husband, she leaves her son, James, of DuBois; her mother; and three sisters: Mrs. Carrie Dyke of DuBois; Mrs. Bertha Shank of Kirtland, Ohio; and Mrs. Jessie Glick of Baltimore, Maryland. Services were conducted in the Taylor home, Elder Earl Brennan officiating. Interment was in the Morningside Cemetery in DuBois.

WILLIAMS.—Edwin James, 100 years old, died at his home near Post Oak, Missouri, on December 14. He was a retired carpenter and the oldest resident of Johnson County. He was born in Friendship, New York, one of nine children; all except a brother, who was killed in the Civil War, reached the age of ninety-five or more. The family homesteaded in Wisconsin shortly before the war. Mr. Williams moved by covered wagon to Stewartsville, Missouri, in 1899, and to Johnson County a few years later.

He is survived by two daughters: Mrs. Luther Ryan of Post Oak, and Mrs. Alma Downing of Warrensburg, Missouri; a son, Everett Williams of Kansas City, Missouri; three grandchildren and four great-grandchildren. Funeral services were held at the Reorganized Church in Post Oak, Elders W. S. Macrae and E. P. Darnell officiating. Burial was in Mound Grove Cemetery in Independence, Missouri. His wife, the former Eva Hare, preceded him in death in 1939.

Let Us Worship...

CHRIS B. HARTSHORN

\$1.50

Here is a manual of helps, interpretations and plans for leaders of worship, ministers, department leaders, parents, and all who assist in worship services or seek to understand the spirit of worship. This invaluable book is written by our own Editor of Church School Literature and is especially for use in the services of our own churches.

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by Elbert A. Smith

This tract by "Brother Elbert" is a reissue, with certain revisions, of this pamphlet which was printed several years ago. However, the material presented here is still timely and important.

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Photo by Clifford Carver

Kelley Hall

GRACELAND COLLEGE, LAMONI, IOWA

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Kelley Hall

A New Name at Graceland

Add a new name to the list of persons honored by structures on the Graceland College campus—Bishop E. L. Kelley. The newest building on the campus, located south and east of Zimmermann Hall, has been christened Kelley Hall. The announcement was made by President E. J. Gleazer, Jr., following approval of the Graceland Board of Trustees.

Bishop Kelley was an ardent defender of the college during the early years of this century when, owing to the indebtedness of the college and for other reasons, many members of the church thought that Graceland should be disbanded. In the General Conference of 1904, a resolution passed to close Graceland. The vote was 851 to 826.

On May 12, 1904, the Bishopric of the church and the trustees of the college, F. M. Smith, F. B. Blair, and J. W. Wight, met in the rooms of the Herald Publishing House. As Roy Cheville reports it in "Through the West Door": "They were to take under advisement the carrying out of the conference resolution. It was apparent that they were not ready to give in so easily. First, they billed the action illegal since there was not due notice given that such legislation would be taken up. They held that a sixty day published notice was required. Therefore, the resolution would have to be interpreted as merely expressing the sentiment of the conference, not as a legally instituted mandate. The board of trustees decided to go ahead with arrangements for the next college year and also to try to wipe out the college debt."

The college opened, and Bishop Kelley was called upon to be the chief spokesman and champion for the action of the joint committee of Bishopric and trustees. The following year, the conference voted to continue the college.

Kelley Hall will be used as a classroom building and will house faculty offices. Of frame construction, the building is so arranged that a brick veneer may be applied later. Materials for the building were obtained from Jefferson Barracks, St. Louis, Missouri.

"Even as Bishop Kelley stepped in with the board of trustees to help the college in a period of real emergency, so does this building meet a real college need in time of emergency," President Gleazer stated in commenting on the board's action. "It is our hope that the building in its architecture and in its function will serve for many years as a worthy memorial to the champion of Graceland whose name it bears."

R. Edwin Browne.

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AUDITORIUM NEWS

* Des Moines District

President Israel A. Smith, Apostle D. T. Williams, and Bishop Henry W. Livingston recently visited our First Church at Des Moines. The sermon by President Smith was very well received, and the people enjoyed meeting these leading church officers.

Stephen Robinson, bishop of the district, reported tithes and offerings totaling \$28,642.70 for 1947. This exceeded the 1946 figure by about three thousand dollars.

★

* European Mission

A telegram from Apostle M. A. McConley says: "Holland this week end. Into Germany January 27. Address care of Religious Affairs, OMGUS, Berlin." Missionary Eugene Theys will accompany Brother McConley on this trip.

★

* Hawaii

Waller Memorial Chapel, in honor of the late Evangelist Gilbert J. Waller, will be built upon Makiki property. This project has been approved by the general church, and a sum of \$7,000 allocated to help with it. A finance committee and building committee have been elected. Tentative plans call for raising a total of \$50,000 for this development. Apostle Charles R. Hield was in the Islands and in touch with this effort during his stay from last October until December 11.

★

* Bishop G. L. DeLapp was recently named as one of fourteen leaders to form a commission to write a new charter for Jackson County. The nominations were made by a group of judges.

★

* Independence, Missouri

The best record for all time in baptisms was enjoyed here during the year 1947. The total was 259. Elder Charles Graham, in charge of this area as assistant to the First Presidency, believes that this record is a result of the good work done by local elders and priests, and the able missionary leadership of Elder W. E. Wakeman.

★

* Dayton, Ohio

Floyd Rockwell, president of the Southern Ohio District, informs us that last year Apostle Jensen gave this church the following goals: to increase baptisms, 25%; attendance, 10%; tithepayers, 10%; and 10% increase in sum of tithes and offerings. The first two goals have been substantially passed already. Local elders and priests are doing more missionary work than ever before. One elder set a goal of ten baptisms for himself, and already has eight.

★

* Port Huron, Michigan

Seven persons were recently baptized in this branch, all but one of them young married people in their late twenties or early thirties. In two cases homes were united in the church, and four others brought in complete family units.

The Mission of the Church

We must never forget the mission of the church. We must never be diverted from it by lesser considerations and objectives. "Seek ye first to build up the kingdom of God, and to establish his righteousness" (Matthew 6: 38, Inspired Version) was the commandment of Jesus, and we have never had any commandment to supersede it. God's social purpose is explicit or implied in all the greater prophetic Scriptures.

A sense of mission inspires in every new religious group a feeling of exclusiveness, a conviction of possessing a mandate for the accomplishment of a special work. This generally leads to isolationism for the group and, unfortunately, a failure to co-operate with others in projects for the general good.

Dangers

As the group continues its life, it is presented with appeals for help and co-operation with other good organizations in the community life. It must respond to these appeals and help, or resign itself to a role of little significance in community affairs. It not only contributes little good to the community life: it plays the parasite, receiving many benefits from the community for which it does not pay. And the parasite is the least admirable of all living creatures, whether it is an organism or an organization. This is the danger of isolation.

At the other extreme, accommodation can go so far that the religious group loses its sense of mission. With that gone, it has no real excuse for existence.

The only real reason for the existence of our church is its obligation to fulfill its mission of building the kingdom of God. If we lose that, we are just another church, and we had better resign in favor of others who have accumulated larger followings for the doing of nothing.

We must keep in mind that large numbers of our membership have become identified with our church because of its mission, and that if it ever should become apparent that the church had abandoned its mission, they would almost immediately be lost and seek affiliation elsewhere.

Defining Our Mission

What is involved in the mission of building the kingdom of God? We need to see the full range and all the implications.

Nothing can be built properly without suitable building material. There is only one kind of building material appropriate for the kingdom of God, and that is redeemed and regenerated individual human lives. The principles of the gospel have been given us to accomplish that redemption and regeneration. Fire must be applied to bricks to convert them from lumps of dried mud into building units that will resist moisture, frost, and heat. The transforming power of the gospel of salvation must be applied to individual lives to convert them from carnal nature into fit material for the kingdom. There is no social or economic plan, however perfect, that can bypass this essential step.

Following that must come all the intermediate steps of Christian family life, education, professional activity, community life, etc.

At the same time, none of these preliminary steps is an end in itself. It is fruitless if it does not lead to the kingdom of God, which is the eternal purpose.

Once moral and spiritual regeneration have begun, the building of the kingdom of God involves a complicated structure of social and economic organization. The present problems of society rest upon imperfect organization and inadequate institutions, as well as upon per-

sonal human failures. The solution of those problems can be found only in matching our organization with moral and spiritual progress.

The Magnitude of the Task

It seems to some of us that much impatience with the slowness of human progress is a result of failure to understand the difficulty and complexity of the task. Problems of planning and organization, of the raising of revenue and the assurance of continued financial support, and of the application of the means to the accomplishment of the purposes, are all very great. They call for almost superhuman wisdom in leadership, and for almost superhuman loyalty and fidelity in the followers. And even with these, great uncertainties must be overcome.

At the same time, if we were not impatient, no progress would ever be made. Failure to plan and failure to act, as a lack of faith and enterprise, would keep us forever where we are, dreaming dreams and doing nothing about them, singing of the kingdom of God, and taking no step to move toward it or to build it. Our impatience must be of a kind that overlooks no necessary step in preparation, no essential safeguard against failure and disaster.

In the midst of all the things that we do as a part of our current life, we must never lose sight of our mission, which has its setting in the future. As we co-operate with every good endeavor in community and civic life, let us keep ever in mind that we must do more than this, remembering the solemn adjuration of Jesus, "Seek ye *first*."

L. J. L.

Editorial

Church-wide Houses of Worship Survey

All members of the church will be interested in the survey of our local houses of worship being made by the Presiding Bishopric as of January 1, 1948. This project meets with our whole-hearted approval, and we urge all branch presidents and pastors to whom the questionnaires are being mailed to give them careful and prompt attention.

It has been over eighteen years since such a survey has been made, and during that time it is known generally that a large number of improvements have been made to our local church buildings; the records of the Bishopric are, therefore, considerably out of date. This survey has been delayed on account of war conditions and shortage of personnel, but we are now in a position to undertake the task.

The success of the project will depend upon the co-operation given by the local branch officers in providing the information requested on the questionnaires and returning them promptly. Careful consideration has been given to the matter of preparing the questionnaire so as to make this a comprehensive and scientific survey, and it is urged that all points be answered as accurately as possible. The results of the survey will be presented by the Presiding Bishopric in subsequent issues of the *Herald* and in the report to the coming General Conference.

Across the Desk

Brother John W. Rushton writes:

"I was shocked to learn of the sudden death of Brother Guy P. Levitt of San Jose the day following Thanksgiving. I have just confirmed the report by President McDonald of the Northern California District. He was distressed after eating Thanksgiving dinner and next day not feeling so well was on his way to the bedroom from the kitchen when he was stricken.

"It may be you have learned of this sad event. You will recall Brother Levitt for some years was a Seventy and, I believe, for some time was one of the seven presidents.

"He was a friendly man and carried himself with dignity and poise. For some years he served as president of the Northern California District.

"Recently he had taken up the profession of chiropractic and with his wife, who also was a doctor of chiropractic, had an excellent practice in San Jose, where they resided.

"Brother Levitt gave assistance to the church work in San Jose, and his services were appreciated."

ISRAEL A. SMITH.

Letter From Rotterdam, Holland

December 6, 1947

Dear Brother DeLapp:

We received your letter with the pictures some weeks ago and were glad to hear from you.

Two weeks ago we received a letter from the women of Stone Church informing us that they had sent us a Christmas box. We are glad we can report to you that we received the box in good condition. The food-stuffs contained in it will be very helpful along with our rations.

With regard to the work in the branch, we have had the privilege of meeting Brother and Sister Scherer and Brother and Sister Theys. We are sure that with their help the work will grow. Within some weeks they will have settled their business.

This week we expect the first tract in Dutch from the printer. This will be a happy day for us. Many in the branch are waiting for the moment

that they can assist in missionary work. We look to the future with confidence. We hope to prove that we appreciate the help the church has given us. The church made the first steps in helping us. Now it is our task to do more than we have before.

I had the privilege of accompanying Brother Scherer to Friesland three weeks ago. We trust that perhaps in a half year he will be able to speak Dutch. He has set this goal for himself.

Brother DeLapp, this year is ending very soon; and we wish you and your family a very happy Christmas. Our prayers are for you, that our Lord may continue to bless you in the work of the church.

Jac M. DeWild.

Letter From Poland

During the past year, the Saints in Poland received several packages with clothing and food from the Saints in America. Most of them came to my address. Although I have sent individual letters of thanks to some, it is impossible for me to write to each person who contributed, so I take this means of thanking all who have helped us. Were not these clothes and shoes sent, we would have remained naked and barefooted this winter. Still we are in need of many things, especially shoes for men; but we are content with what we have received.

May the Lord bless the good Saints for all their gifts to us is our prayer.

For the Saints in Poland,
by John Stebel.

Czarnylas
P. O. W., Ostrow
Poland

THE SAINTS' HERALD

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Let Your Light Shine

BY APOSTLE PAUL M. HANSON

THE CHURCH OF JESUS CHRIST is committed to a program of aggressive evangelism. The pursuing of such a course is enjoined by the Lord in the following command given in one of his personal appearances to his apostles following his resurrection:

All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28: 18-20.

Mark records that he commanded them: "Go ye into all the world, and preach the gospel to every creature."—16: 15.

It is conspicuously noticeable that the ministry of the Saviour to his disciples after his resurrection was a continuation in kind of his ministry before his crucifixion. Until the time of his death, he preached the gospel and was engaged in building up the kingdom of God; and, after he arose from the dead, he showed himself alive to his apostles by many infallible proofs, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3.

As all power in heaven and in earth belongs to Jesus, one may be assured that the eternal forces are in support of efforts to influence the lives of men through the gospel.

THE GOSPEL OF CHRIST leads men to know God, thus providing for humanity a beginning from which to start and an end toward which to move. Then how important is the carrying forward of the work entrusted to the church! Who-

ever joins with the Saviour of the world in his work is in a winning cause.

The church, with Christ at its head, is indeed a marvelous instrument through which to accomplish the preaching of the gospel and establishing his kingdom among men.

In addition to the commission to the apostles to preach the gospel and teach all nations, Jesus said to his disciples: "I give unto you to be the light of the world; a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."—Matthew 5: 16-18 (Inspired Version).

This indicates the membership of the church may constitute a powerful evangelistic force as well as those in the ministerial ranks. Just as ordained ministers should safeguard their calling from anything that would interfere with its expression in behalf of the church and world, so all others, being members of the "body of Christ," should keep in mind the counsel of the Saviour: "Abide in me." To each one it is given to be the "light of the world." This is especially important to remember when considering possible problems arising from mixed marriages.

MISSIONARY WORK—where does it begin and end?

We feel in our hearts, and the times call for it, that the work of God in which we are engaged must be carried to greater heights.

Refreshing to the soul is this announcement made in latter days by the Lord to the church:



Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.—Doctrine and Covenants 65: 1.

One entering through the door of baptism into covenant relationship with God experiences inexpressible joy, reflected into the soul is effulgent glory resulting in a consciousness of intimate divine relationship; the Holy Spirit is recognized bearing witness of the action taken, having heaven's pleasing approval. This was my experience in being accepted into the church—entering formally into covenant relationship with Christ.

Such an all-embracing and enriching experience, beyond the power of words to express adequately, should not be allowed to be dimmed by time, the cares of business, or anything else whatsoever. Many children of Latter Day Saint parentage are lost to the church because special blessings and rich spiritual experiences received by the parents have not been related to them. Such experiences are not given of God for the moment, but are freighted with significant meaning, often for life.

And they can be revived and lived

over at our discretion—so wonderful is the gift of memory.

WE ARE LIVING in the noontime of God's readiness to bless. In such a marvelous universe as we are in and are a part of, only a little thought should be sufficient to remind us that it is not enough simply to know about God. This is *life eternal*, said Jesus, to know the "true God, and Jesus Christ." Such knowledge is available to all. It is not enough merely to speak the word *God*. To the true Christian, He is the most real of all experiences.

For those who may feel something fine has departed from their lives, rapid headway toward recovery can be made in seeking a private retreat and communing on the matter with their Heavenly Father. Alone there, they can appropriately speak from the heart words uttered by King David of Israel: "Restore to me the joy of thy salvation." Without such a possession, there can be no evangelism. With such, there follows an instinctive loyalty to the work of Christ. A word is spoken here, and a few words there, and deeds are performed, the results of which have far-reaching effects in influencing lives toward Christ.

The call of the Lord to missionary work is to all:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.—Doctrine and Covenants 119: 8.

Bringing Up Father

When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in seven years.—Mark Twain.

Conscience Pricks

By Norma Anne Kirkendall

RESOLUTIONS ARE TOO often forgotten, and merely saying, "I am going to do something," or "I shall refrain from this activity" rarely changes the life of the individual making the resolution. What is really needed is a personal and social revolution. And so—this year I now set down those things which I will do to change my life—and by having put them in print, all year this printed page shall serve as a conscience prick at every violation.

1. Never considering myself a perpetual grumbler, I have gone along with the usual verbal gripes and personal complaints. I don't care for the menu in my favorite restaurant, but in England there is no choice on the menu; in other countries there is no menu, for there is no food. Maybe I have a cold, but with enough remedies and a handful of tissues I can soon forget it; by drinking more orange juice and taking more vitamins, I can prevent further such irritations. Yet there are countries where malnutrition and absolute lack of medical facilities or adequate food values have forced constant illness and weakness. Therefore, I have *no* room for complaint due to food problems or minor physical aches. Thus, during 1948, I shall keep my mouth firmly closed against utterances of petty gripes or dislikes.

2. Everywhere one hears propaganda about inflation, rising prices, and low wages. One hears of lacks and things which cannot be afforded. It is true that often we cannot afford to live in the style which we followed when money was easy to get. But, we *can* get fuel for our homes, warm clothes for our bodies, and plenty of food. We *do* have many luxuries. We have not been compelled to quit using our automobiles

or to turn in our savings to the government. These are the conditions of other lands. Therefore, I shall count my blessings daily, actually enumerating them, and be thankful orally and mentally.

3. My church doors are open wide. My church is spending its monies to spread physical and spiritual relief to those whose plight has caused this new year's revolution in my life. Therefore, all-out support of my church is an all-out pledge to better these conditions that have troubled me.

4. There must be no waste—for the garments or the food which I discard might actually save a life against starvation or the rigorous cold. The pennies I can save by refraining from the purchase of unnecessary food luxuries, for instance, may be used for postage to transport these usable things to their new destination.

5. Prayer is still the most effective means by which alleviation of ills may be procured. I know that when men unite in a common, fervent, intelligent prayer, God does not deny his children their requests. Therefore, I must pray as never before—in thanksgiving and in petition.

These are the conscience pricks I shall experience during the coming year. Will you join in them with me?

Prayer

"Do you believe in prayer?" a friend of mine once asked his Negro servant.

"Yas, sir, boss," was the quick reply.

"Do you say your prayers every day?"

"Yas, sir, boss, I certainly does."

"Well, Joe, does God answer all your prayers?"

"Yas, sir, boss. He answers one way or another."—Thomas J. Watson in *This Week*.

The Four Horsemen of the Apocalypse

• BY APOSTLE ROSCOE E. DAVEY

[CONTINUED FROM LAST ISSUE]

THE IDENTIFYING of the First Horseman of the Apocalypse as the Restoration of the fullness of the Gospel of Christ in these latter days gives us our bearings in identifying the remaining three horsemen, especially as to time, for the prophecy gives us to understand they are to go forth, one following the other.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.—Revelation 6: 3, 4.

Here is the scriptural statement of the second horseman. The color of the horse is *red*, and the rider has a *great sword* in his hand, and power is to be given to the rider to *take peace from the earth*. All of these are in perfect agreement, and undoubtedly represents the going forth of the spirit of unrestricted warfare upon the face of the earth. Notice especially that this rider is to have power to take peace from the earth.

In taking the first step in the interpretation of this horse and his rider, let us turn to a statement coming from the young prophet that God raised up in these latter days and through whom the gospel and the church were restored, in fulfillment of the first horseman:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and am willing that all men shall

know that the day speedily cometh, the hour is not yet, but is nigh at hand, when *peace shall be taken from the earth*, and the Devil shall have power over his dominion.—Doctrine and Covenants 1:6.

This revelation from God was given by the prophetic founder of the church on November 1, 1831. The first horseman had just gone forth, and now we are told, in 1831, that the time was near at hand when peace should be taken from the earth—one of the specific things that was to be accomplished by the second horseman. *And power was given to him that sat thereon to take peace from the earth*. In the light of this statement, we will be justified in looking for the second horseman to go forth not so very long after the first horseman.

A LITTLE OVER A year after the revelation just quoted, this young prophet gave a most interesting and amazing prophecy. Nowhere can a prophecy be found that is stated in such positive, definite terms as this prophecy, or is as definitely fulfilled. We quote the first part of this prophecy, given to the world as a sort of Christmas present on December 25, 1832:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning with the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations beginning at that place; for behold the southern states will be divided against the northern states, and the southern states will call upon other nations, even the nation of Great Britain as it is called, and they

will also call upon other nations in order to defend themselves against other nations, and thus war shall be poured out upon all nations.

This positively stated prophecy was given twenty-nine years before its amazing fulfillment began. Who knew, who could have known, that when the Civil War started it would begin with the rebellion of South Carolina—and so long before it happened? A man, who was a member of the church in these early days, left the church and denounced Joseph Smith as a false prophet because he had given this prophecy, and then because of one of the many compromises between the North and the South, it looked as though this possible war had been averted. He just became impatient and jumped too soon.

It is an established fact of history that when the Civil War started, the first shot of that war was fired by the troops of the rebellious state of South Carolina when they opened fire upon Fort Sumpter, in Charleston Harbor, in the month of April, 1861.

According to this prophecy, the southern states were to call upon Great Britain for help, which history clearly established they did. Great Britain responded to that call, and, among other things, built three ships of war—the “Alabama,” the “Florida,” and the “Shennandoah,” for the South. The latter two were soon sunk, but the “Alabama” continued throughout most of the war to raid the shipping of the North, sinking more tonnage to the bottom of the ocean than any other one raiding vessel before or since (over eighty-five thousand tons). This ship was eventually sunk off the coast of France near Cherbourg by the “Kearsarge.” This was in June, 1864. When the final settlements of the Civil War were made, England paid \$15,500,000.00 in gold into the coffers of the United States Government for the damage that had resulted by her helping the South.

BUT NOW WE COME to the most important part of this prophecy, as far as the second horseman of the Apocalypse is concerned. Great Britain was to call upon other nations, in order to defend herself against other nations, and thus war was to be poured out upon all nations. In the first of the prophecy, it had also stated, "The days will come that war will be poured out upon all nations, *beginning* at that place." "That place" was the rebellion of South Carolina and the start of the Civil War. Here is to be the beginning of a special degree of warfare among the nations until all nations should be involved.

Before 1861, although there had always been war, there were extended periods of peace, but since 1861 there has been hardly a year that has not seen war in some quarter of the globe, involving one or more of the principal nations of the world. And it grows worse as time passes. The school of history of Harvard University, a few years ago published to the world the surprising statement that several times as many men were killed in war during the first twenty-five years of this century than all the other 2,000 years of the Christian era put together.

The second horse and his rider, who was to have power given to him to take peace from the earth, went forth with the outbreak of the Civil War, and the world has known no peace since. Even though World War II is officially over, fighting continues in China, and internal strife is tearing the vitals out of India. It is rather difficult today to find people who basically believe that the present world leaders will be able to eliminate war.

IN THE SCRIPTURAL description of the third horseman there appears at first glance to be a contradiction between the color of the horse and the pair of balances the rider is carrying, a paradox.

And when he had opened the third

seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hands.—Revelation 6:5.

The color of the horse is black, which has always symbolized trouble, hardship, or tragedy. Whenever a cartoonist wishes to portray the approach of trouble or tragedy he pictures a dark, cloud rolling over the horizon. But the rider has a pair of balances in his hands. These balances evidently represent fair measure, justice, equity. Webster's New Standard Dictionary gives this definition of balances: "An instrument for determining the weight of bodies; a pair of scales; equilibrium; equality; an equality between two sides of an account." Inside or over the entrances of many of our court houses throughout the land there can be found a statue representing justice, a woman blindfolded, with a sword in one hand and a pair of balances in the other, signifying that justice would be meted out without fear or favor.

How is the color of the horse, which is black, to be harmonized with the pair of balances? What movement among men, of international importance, fulfills this seeming contradiction?

The first horseman went forth in 1830, the second in 1861. It is true the prophecy does not state that these horsemen are to come forth, following each other at definite intervals, but it might not be amiss to let something like this give us our first bearings. What movement or development reaches the place where it begins to have a great deal of influence among the nations about 1890-96? Let us take a look at the developments of organized labor—unionism.

In England, such organization was a criminal offense until 1867, when, by a ruling of the Court of the Queen's Bench, it was held to be not criminal but illegal, for it was held to be in restraint of trade. It was not until 1871 that, by the Trade Union Act, it received its first legal status. By 1896, unionism had grown until there were 1,487,562

members. Income from dues that year were some over \$8,000,000.00, with expenditures of over \$6,000,000.00, and an accumulated surplus of over \$10,000,000.00. These facts are from the *Fifth and Final Report of the Royal Commission on Labor*, page 146.

In the United States, unionism was a criminal offense until 1850, when it was given some legal standing; but even that was not at all secure. But even with what unionism had thus gained, it began to develop. The earliest organizations to gain any strength were the International Association of Workmen, in 1864; the National Labor Union, in 1866; and the Knights of Labor, in 1869, which reached a place of great power by the early 1890's when it began to assert considerable influence in national affairs. The panic of the late 1890's broke its back, but with the turn of the twentieth century, unionism came back stronger than ever under the American Federation of Labor. (See Funk and Wagnall's *New Standard Encyclopedia of Universal Knowledge*, Volume 42, page 487.) It was around 1890-96 that unionism began to assert a strength in the principal nations of the world. Since then, it has shaken nations to their very foundations, sometimes forcing the resignations of cabinets and governments, as the recent development in France evidences.

NOW, AS TO THE meeting of the specifications of this horse and his rider, the rider is carrying a pair of balances in his hands. What has always been the banner under which unionism has waged its warfare against capital? "Give us a fair return for our labor; give us a fair return for our part in production." A plea for justice and equity. Although in recent years there has been evidence that, in some instances, radical elements have gained control of union leadership; some of the results of that leadership are to be condemned, and at times are condemned by labor itself. Nevertheless, the fact remains that in its struggle for

the emancipation of the laboring masses, the plea for justice and equity has been well justified. It is interesting to notice that oftentimes the pair of balances appears in the insignias of various labor organizations.

Every economist recognizes that there has been justification for this "battle standard" of organized labor (in spite of its occasional abuse by questionable leadership) and that, in every country where unionism has been strong enough to wield a telling influence, the lot of the laboring man has been greatly improved and the standards of living have been raised until in many places the common man lives on a standard not attained by dignitaries or the favored few in the countries where there has been no organized labor.

"The rider that sat on him had a pair of balances in his hands." So far we find that the developments of organized labor meet this specification completely. But the color of the horse is black!

"With the development of the larger unions, trouble began to ferment, resulting in serious outbreaks. The first serious strike was on the Baltimore and Ohio Railroad in 1877. The next serious strike was at the Carnegie Steel Works at Pittsburgh in 1892. Between 1880 and 1905 there were 40,000 strikes and lockouts, affecting 9,000,000 men."

One does not follow the history of the struggles between Labor and Capital very far until one discovers trouble, hardship, and tragedy: The soft coal strike in Colorado shortly after the turn of the twentieth century, in which men and some women and children were shot by the state militia before the strike was ended. "Bloody Herrin" in Illinois, where on one occasion some fifty men—strikebreakers—were herded together outside the city limits, then told to run for it; all fifty-some-odd were shot down as they attempted to make their escape. The strike of the hard-coal miners back in the days when there was no federal relief or means provided to assist those who

were forced out of their jobs, which not alone caused a great deal of suffering among the miner's families, but tens of thousands of others where the bread winner was forced into idleness when factory after factory had to close down for the need of coal. Similar experiences have occurred in every country where unionism has developed. These few mentioned are only a few of the many occasions of trouble and difficulty and tragedy that have happened and promise yet to happen in this great economic struggle. Yes, the color of the horse is black!

AND WHAT ARE THE prospects for the future? William Allen White, former journalist of the State of Kansas, in his writings dealing with this problem makes the observation that eventually there will come a death struggle between these two great forces, Labor and Capital, and says, "When that time comes, God pity this country." We are painfully aware of the dire threat to our whole economy that was evidenced in the strikes and threats to strike in our major industries of but a short time ago. One needs only to imagine the results if all means of transportation, in and out of our great cities, were to be suddenly stopped by a joint strike of all employed in our transportation systems. Inside of forty-eight hours there would be tragedy, babies starving for want of milk, food rapidly disappearing from store shelves, etc. Indeed, the color of the horse is black, in spite of the fact that the rider has a pair of balances in his hands.

And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse and his name that sat on him was Death, and Hell followed with him. And power was given unto them over a fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.—Revelation 6: 7, 8.

A PALE HORSE—sickness, starvation, and death, and power given to the riders, Death and Hell,

over a fourth part of the earth. This horse and his two riders representing an outstanding development of war, so important and destructive, that the spirit of war evidenced by the second horseman could not completely cover it. It was to be something new in war among nations—a total war. World War I and II, the most disastrous of all time by far, meet the requirements of this fourth horse and his riders. It has been recognized by all that these two were one and the same war, World War II being only a continuation of World War I. When the French war leader, Clemenceau, bade farewell to his troops as they were mustered out of service at the close of World War I, he said to them, "Today you lay down your arms, twenty years from now your sons will take them up again."

If one would care to try an interesting experiment, just cut out adhesive tape and cover the nations on a globe map of the world that were engulfed in these two great wars. It will be discovered that just about as near one fourth of the earth is covered as it would be possible to divide it. These riders were to have power over a fourth part of the earth.

And they were to kill with the sword, and with hunger, etc. During and after World War I, and especially during and after World War II, death by means other than that caused by the actual fighting has been most appalling. The hundreds of thousands put to death in concentration camps, the vast numbers who died of starvation as slave laborers, the countless numbers who have and are yet dying of starvation, surely death and hell that follows with him is here most abundantly manifested. This horse and his riders were not only to kill with the sword—those killed in actual fighting—but also by means of hunger and death.

And quite literally does hell follow. While the last war was being

fought, there were a lot of high-sounding ideals expressed as to what would happen when once the war was won. But our beautiful dreams have been dashed to pieces, and instead of world peace, we find the nations in most serious disagreement, the plague of war still hanging over our heads. With the threat of the atom bomb, long range bombers that can strike any part of the globe, the guided rocket missile, and other means of destruction, certainly hell follows after. Men's hearts are failing them as they look upon the things coming upon the earth.

THUS WE SEE the striking fulfillment of the Four Horsemen of the Apocalypse, the restoration of the fullness of the gospel of Jesus Christ and the church in all its completeness go forth waging a warfare in righteousness for the accomplishment of God's purposes on the earth—the first major step of which is the building of the kingdom of God. This is to serve as a witness to all nations and to provide a means of escape and deliverance from the ultimate devastation that shall sweep the earth. The second horse and rider—the going forth of an unrelenting warfare, the taking of peace from the earth. The third horseman—the developments of organized labor and industrial and economic warfare. The fourth horse and his rider, death, with hell following after—World Wars I and II and their aftermath, the final conclusion of which is yet to be seen.

God is never taken by surprise. Knowing the ultimate developments on the earth in the last days, he sends forth the first horse and his rider that Christ and his way of life, his redemptive power, his saving grace might in a very concrete and understandable way be made manifest to mankind. Again might we repeat the statement of the Apostle Peter. We shall do well to take heed to the words of prophecy, and in doing so, discover the truths of the restoration, save ourselves and, through the

building of the kingdom of God on earth, ultimately save the nations. For prophecy says that by means of the revelation of God in and through the kingdom, the nations shall say, "Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths . . . and they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4: 2, 3.

Again, "But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of God and his Christ; therefore, let us become subject unto her laws."—Doctrine and Covenants 102: 9.

WHAT A GLORIOUS future awaits the church as it moves forward in its conquest of righteousness, as the First Horseman of the Apocalypse—the conquering of all nations by a righteous witness of the ways of God—until there shall reign, as the angels sang on the night Christ was born—"Peace on earth, good will to men."

Help for the Asking

By CHAS. A. DAVIES

I am of a worrying disposition. I find myself in a perpetual state of anxiety. I worry over details and minor happenings, over the children, the housekeeping. People tell me, "Don't worry," but that is easier said than done. Can you help me to "stop worrying"?

Worry is one of the serious handicaps of modern life. We have not yet adapted ourselves to the faster tempo of modern living. Yours is not an isolated case, but you are one of the few that seek help. Most just go on with their pastime. Yes, I think a few points should help; that is, if you will seriously apply them.

Firstly:—

See that your physical condition is sound. Physical debility opens the gate to all sorts of mental concern. How long since you had a medical checkup? Anyway, it is reassuring to find that one is organically sound and healthy. First eliminate the possibility of this cause of lowered resistance to strains. Check.

Secondly:—

Fatigue is the great ally of worry. If you are not fatigued unduly because of some physical condition, check your hours of rest and sleep. Are you overdoing it unnecessarily? If you are, sane expenditure of energy is indicated. When overtired, a vicious circle is established. More worry, more fatigue; more fatigue, easier to worry more. Earlier to bed. Considered expenditure of energy. Check.

Thirdly:—

Examine your slant on life. Some call it your philosophy. I presume you accept Jesus, the Master, as the Wise Counselor. Remember he said: "Consider the lilies of the field, how they grow"—Again he said: "Not one sparrow falls without my Father's kindly note." "Are ye not worth more than many sparrows?"—"Who by worrying can add one cubit to his stature?"—In this matter, "FAITH IS THE ANSWER."

Try these three further points in stopping worry.

1. Limit your mental load. Ninety per cent of worries never materialize. Examine a "worry" in this light and keep the rest of your energy for the ten per cent. After all, you are not responsible for everything. Analyze the worry. If it proves real, face up to it. If responsible, act. If there is nothing that can be done, discard it.
2. Spread your load. Live one hour, one day at a time. Don't expect to handle all in one day. God has been at work longer than you. Time alters many things. Remember your children: Were you as capable as they at handling your life when you were their age? You managed to get through, why should they not also?
3. Share your worries. A trouble shared is a trouble halved. Don't carry it all yourself. Prayer and confession are available to you through the gospel. Pray and confess, do your part and leave the matter in the hands of God.

If the points above do not help, and they should for an average case of worry, I would suggest you share your problem with an understanding minister or doctor. There are points where personal advice alone is helpful. Do not let worry pass to an abnormal state. Many modern physical complaints have their roots in undispersed worry and anxiety.—*The Standard*, Australia.

LITTLE ENEMIES *of Happiness*

By Leonard J. Lea

YOU AND I and all of us—little people, big people, important officials, and obscure persons—have public relations problems. Most of us need to know how to get along better with other people. The corporations can afford to hire experts to iron out difficulties, explain away misunderstandings, settle troubles, and get favorable newspaper and radio publicity. But individuals like us have to get along by ourselves. There is nobody to help us. And sometimes we don't do so well, do we?

For example, there is a man I admire that I wish I could talk to a few minutes to explain something I said. It keeps worrying me. But I never get a chance to speak to him. I'm sure he doesn't like me, and he has good reason. If I only had a chance! . . . And there is an old friend who has been rather cool to me since a certain unfortunate thing happened, but I couldn't help it. And every time I think of it, I am very uncomfortable and unhappy. All of you know what I mean. You have had such experiences, too. Why?

I HAVE BEEN thinking lately of some people I know. They aren't getting married soon. Not because they are sour on marriage, nor because they hate people. They are really fine persons, normal in their desire for homes and happiness, but little faults have crept up on them. They are unaware of these faults, and so are unable to correct them. And the faults drive their friends away. I call them the "Little Enemies of Happiness." Would you like to know what some of them are?

Number one case is a young woman, educated, attractive, kind, pleasant, and generous. She would make somebody an excellent companion. Yet she seems doomed to spend her life alone. Why? It is her laughter. If she could hear a

recording of it, she would surely change it. But I doubt this will ever occur to her. When she begins to laugh, it is like a snort; then it works down to subterranean roars and gurglings that sound like trouble with the plumbing in the basement. Being of a genial temperament, she laughs often. In all other respects she is wonderful—but her laughter is intolerable. This is the "Little Enemy" of her happiness.

Number two case is a young man. He has a fair education, but is no genius. However, he is rather opinionated, and he is likely to shout down and humiliate anybody who differs with him. He thinks that when he states an opinion, nobody should say anything to the contrary, even if he is wrong. He is especially inclined to be overbearing in conversation with young women friends. As scarce as eligible men are, none of the young women can stand him very long. He is always right, and he wins all the arguments, but he spends many evenings alone. It is doubtful if anybody can help him without using a club.

Number three case is another young woman. She is an interrupter. She and her mother have kept her father in a state of perpetual silence for years. He is never allowed to speak. The minute he begins, they interrupt him. He never gets beyond the verb or the preposition at the very best. Even if they agree with him, they don't allow him to say it; they just snatch the sentence away from him and say it themselves. Trouble is, they treat other people that way, too. Not being able to leave, the father subsided into a state of invalidism. The young men have all fled. Now isn't it a terrible thing to be a talker and have nobody to talk to?

Number four case is a man. He takes no interest in anything. He is negative on all subjects. He is dis-

illusioned on everything. There is no subject you can introduce about which he cannot find something to criticize. He can work up a snarl or a sneer for anything or anybody. He has made the mistake of sneering at relatives of persons present, without knowing it. That lost him more friends. Since he likes nobody but himself, it seems that few people like him.

Number five case is another girl. Her trouble is her sense of humor. The joke is always on somebody else. It may be a silly, shallow, irrelevant joke, but if it will draw a laugh, it satisfies her. It never occurs to her that this kind of humor could bore her friends. In her serious moments she is thoughtful, expresses herself well, even eloquently at times. She has good thoughts, and she is kind to needy people in many practical ways. Many people are grateful to her and love her. But intimate friends find it hard to stand her particular brand of humor. She could be much more popular if she never laughed, never cracked a joke. She loves children, but she will probably spend the rest of her life being kind to other people's children, and buying presents for them.

IF WE COULD ONLY know how we sound to other people! If we could only know how we look to them! How we would reform. Certainly the new machines that record our voices on wire or tape and let us play them back should help millions of us to improve our speech and social conduct. Perhaps it will become a better world because of this one factor.

These are only a few of the Little
(Continued on page 22.)

What Latter Day Saints Believe

IN OUR LAST THREE sermons, we discussed three of the "first principles" of the gospel as they are enumerated by Paul in the sixth chapter of Hebrews—faith, repentance, and baptism in water. But Paul's list gives "baptism" in the plural, making it "baptisms." This third principle is then followed by the fourth, the "laying on of hands."

There are several functions of the "laying on of hands." Others will be discussed in later sermons of this series, such as the gift of healing, the blessing of infants, and the giving of patriarchal blessings to more mature persons who are members of the church. The laying on of hands is also imposed in the ordinance of ordination, which we have already touched upon in our sermon on authority. These uses of the laying on of hands are necessarily limited to those having specific need. But *every member* of the church must necessarily receive the laying on of hands for the gift of the Holy Ghost, or for the baptism of the Spirit. Therefore, it is in this connection that we wish to discuss it now.

We quoted to you last week the words of Jesus to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John the Baptist promised those he baptized, "I indeed have baptized you with water; but he [Christ] shall baptize you with the Holy Ghost." Jesus commanded his disciples to tarry in Jerusalem until they were endowed with power from on high, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 5. Peter's sermon on the day of Pentecost promised, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There are, then,

two baptisms by which men gain entrance into the church and kingdom of God; the baptism of water, which we discussed last week, and the baptism of the Holy Spirit, which comes after baptism in water for the remission of sins, and which is bestowed by the laying on of hands.

The eighth chapter of Acts tells of the successful preaching of the gospel in Samaria by Philip. But in spite of the fact that Philip's preaching had met with such success, none of his converts received the Holy Ghost. Therefore, the apostles at Jerusalem sent Peter and John, and verse 17 says, "Then laid they their hands on them, and they received the Holy Ghost." A similar incident is recorded in the nineteenth chapter of Acts. Paul found at Ephesus a number of converts who had been baptized by someone, but when he asked them whether they had received the Holy Ghost, they said, "We haven't even heard of it." Then Paul rebaptized them in the name of Jesus, "And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied."—Verse 6.

NOW, IF WE GRANT that the baptism of the Holy Spirit, and the gift of the Holy Ghost were promised to those who had faith, repented, and were baptized in water; and that this baptism or gift was conferred by the laying on of hands, we still might inquire as to its purposes. What is the necessity for a baptism of the Holy Spirit? What may be expected from one who has truly received the gift of the Holy Ghost? What is its function in the lives of those who have taken upon them the name of Christ?

In general terms, we might answer that the Holy Spirit does for the church, the "body of Christ," what the spirit or personality of a man does in the physical body. The body

without the spirit is dead. It is the spirit in the physical body which gives it character and personality—which gives it life, continuity, strength, unity, and direction. It is the means by which a man is enabled to say "I am," to know that he exists as a personality. All these, and perhaps other functions of the spirit in the physical body have their parallels in the functionings and purposes of the Holy Spirit in the body of Christ.

FIRST, LET US CONSIDER how the Spirit gives life to the body. When food enters the physical body it is dead, inert, lifeless. Through a certain mystical and incomprehensible process, it is transformed through digestion and assimilation into body cells. Somewhere, somehow, it crosses a mystic line, and becomes no more extraneous, lifeless food, but live body. It is endowed with life. In this living state it begins to function as a part of the body, to accept directions and controls from the spirit that rules the body. It helps to strengthen, sustain, and defend the body, and in return receives protection and strength from the body. In parallel manner, the baptism of the Holy Spirit is our seal of adoption into the body of Christ. We know that we are no more dead in trespasses and sins, but alive in him. "If any man hath not the Spirit of Christ, he is none of his."—Romans 8: 9. "That Spirit itself beareth witness with our spirit, that we are the children of God."—Romans 8: 16. By the Spirit of Christ, we are given the earnest of our inheritance (Ephesians 1: 13, 14). We are sealed unto the day of redemption (Ephesians 4: 30). By one Spirit are we all baptized into one body (I Corinthians 12: 13). The baptism of the Holy Spirit makes us alive in Christ, and certifies to us and to the world that now we live in him.

About the Baptism of the Holy Spirit

BY EVAN A. FRY

THE SECOND PURPOSE or function of the Holy Spirit is to give continuity to the body of Christ. Here again, let us draw a parallel with the physical body in which we dwell. Old cells are continually dying, and being replaced with new. Physiologists tell us that every cell in our body is changed not less than every seven years. No cell in your body today was there seven years ago. Yet you are the same person, subject to the decisions and contracts made two or three times seven years ago. It is the spirit within the body which gives it personality and continuity. Similarly the church is constantly losing its members by death, and adding new ones by baptism. If each member in turn becomes subject to the personality or Spirit which enlivens and directs the church (the body of Christ), it will have continuity without changeability or variability. Under the Holy Spirit, the church should continue from age to age with the same mind, the same will, the same organizational structure, the same officers, the same functions, the same ordinances and sacraments, and the same purposes. Hence, the obvious necessity of having each new cell or member in turn baptized and enlivened with the Holy Spirit which gives life and continuity to the church of Christ.

THE THIRD PURPOSE or function of the Holy Spirit which we shall notice is that of giving strength or "comfort" to the body of Christ. One who does not know the etymology of the word "comfort" can gain a completely erroneous impression from the fourteenth chapter of John, which contains Jesus' promise to send his disciples "another Comforter," the Spirit of Truth, which was to teach them all things, bring all things unto their remembrance, and guide them into all truth. Today we think of comfort as solace in

affliction or sorrow, or perhaps as idle ease. In the days when our King James translation was written, it meant something quite different. "Comfort" comes to the English language through the French from two Latin words, *con*, meaning "with," plus *forte*, meaning "great strength or power." The Holy Comforter, then, is one that strengthens much, or gives great power. This is the meaning behind Christ's instruction to the disciples to tarry in Jerusalem until they were endowed with power from on high (Luke 24: 49). This promise is again recalled in Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you," and in Simon's request that the apostles give him this power (Acts 8: 19). The Comforter, then, is not to give solace in affliction and sorrow but to give power—to strengthen much.

THE FOURTH PURPOSE or function of the Holy Spirit, which is given with the laying on of hands as a second baptism, is to bring unity to the body of Christ. The church, or body of Christ, is composed of people of all races, all nations, all degrees of civilization and education, all ages. These members have varying tastes, ambitions, ideals, concepts. If they are to function as a unit, or as a living organism, there must be one directing Spirit—not many. By one Spirit are we all baptized into one body (I Corinthians 12: 13). "One Lord, one faith, one baptism" (Ephesians 4: 4). As in the human body, the spirit co-ordinates and unifies the several organs, cells, members, and functions so that they all work with and for each other, so in the body of Christ, his Spirit brings about a unity of faith, hope, doctrine, ordinances, endeavor, and love of the members for each other.

THE FIFTH PURPOSE of the Holy Spirit is to give guidance, direction, and instruction to the church, the body of Christ, both individually and collectively. Jesus promised in John 16: 13, "He shall guide you into all truth" and in John 14: 26, "He shall teach you all things, and bring all things to your remembrance." When this Spirit abides in a member of the body of Christ, it enables him to seek out new truth; it helps him interpret correctly the Scriptures which have already been written. It directs him in time of doubt or perplexity. Especially does it direct those who have the burden and responsibility of the church, pointing out the men who are to be ordained as it pointed out Barnabas and Saul (Acts 13: 2), telling them where to go, as Paul was directed to Macedonia and to several other mission fields, and as Peter was sent to Cornelius and the Gentiles, inspiring them in preaching and exhorting, warning them of impending events, as Paul was warned of his imprisonment and death in Rome, and enabling them to discern the hearts of men as the apostles discerned the hearts of Ananias and Sapphira.

THE SIXTH PURPOSE of the Holy Spirit, and in many ways the most important, is to testify of Christ. Paul says, "No man can say that Jesus is the Christ but by the Holy Ghost."—I Corinthians 12: 13. Jesus promised, "When the Comforter is come, . . . he shall testify of me."—John 15: 26. Under that Spirit, Peter acknowledged to Jesus, "Thou art the Christ, the Son of the Living God."—Matthew 16: 16. As the spirit in the human body brings a consciousness of existence, of selfhood, and the ability to say "I am,"

so the Holy Spirit dwelling in us enables us to know the body of which we are a part, and to know we are a part of the personality or Spirit which permeates that body. By this Spirit we know we are Christ's, and that Jesus is the Christ, the ever-living and resurrected Son of the Eternal Father.

THE SEVENTH PURPOSE of the Holy Spirit is to indicate by certain signs that there is life in the body. In the human body, there are certain signs which indicate life—movement, pulse, respiration, reflex action in muscles, speech, etc. If none of these signs is present, the body is dead. If the Spirit of Christ dwells in the church, certain signs of life will be manifested: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and they shall lay hands on the sick, and they shall recover." If the Spirit of Christ is in the church, life will be indicated by certain spiritual gifts as enumerated by Paul in the twelfth chapter of I Corinthians. If none of these signs follow, and if none of these gifts of the Spirit appear, then there is no Holy Spirit present, and the body is dead.

PERHAPS THERE ARE other purposes of the Holy Spirit, and other reasons we could plead for the necessity of the baptism of the Holy Spirit for every member who seeks entrance into the kingdom of God, or the body of Christ; but these seven should suffice for now. One last thought, and we have finished. The baptism of the Holy Spirit and the gift of the abiding Comforter cannot in the very nature of things be bestowed indiscriminately. The world cannot receive the Comforter, any more than your body can receive my spirit. Christ's Spirit dwells only in the "body of Christ," a body which is composed of men and women who

have been changed by faith, repentance, and baptism, and turned into the kind of people who can receive of the Spirit of Christ. That Spirit dwells not in unholy temples. A sin-soaked body, dedicated to evil, cannot receive or contain the Holy Spirit any more than a wooden wire will receive and conduct electricity. Even those who have once received the Comforter must be constantly alert lest they grieve the Holy Spirit of God and cause it to depart. When it does, we are no more members of the body of Christ: we are dead.

May this Holy Comforter be yours to discover and enjoy, and may it guide you into all truth until you become truly a living member in the body of Christ, with all the blessings which such a relationship can bring, is our prayer.

Fortified

By Grace L. Krahl

If gift-giving at Christmas time has its problems, so also has gift-receiving. The latter was my experience this yuletide.

Whether from habit in sending or my extreme fondness for chocolates known to my family and certain friends, I usually have one or two boxes of chocolates to tempt a non-resistant liking.

This year it was important that such sweets should be avoided, because of a severe cold for one thing, and on general principles that confection should be indulged in with considerable moderation, anyway.

For once I would be resolute: determined, firm, bold, tenacious (*Thesaurus*). But after such fortification, strangely enough no chocolates were added to the gifts that came. With a sigh of insincere relief, I said I would not have that temptation to deal with, and my rather lofty resolves would not be tested.

But I was too hasty. Before Christmas Eve had passed, a little boy with laughing eyes presented me

with a package of chocolates. I accepted them, of course, with smiles and thank yous, for I loved the little giver—and to be polite, I sampled two or three and exclaimed on their goodness. Alone with the chocolates, my sampling continued until I desperately wrapped the package securely in two papers, mounted a chair, and placed them on a high shelf in a far corner, alighting with the air of a conqueror—even if it was by a second-rate method. There they remained unmolested for several days.

But one day it occurred to me that a high shelf was not a very good place for chocolates—the higher the shelf the higher the temperature; perhaps they would soften, perhaps melt. I had better put them somewhere else. So again I scaled the height, and, with a long reach, retrieved the abandoned chocolates. I really should have a look at them . . . no, a look would be dangerous to my recently-won conquest. So with speed I hastened to the refrigerator and deposited them in seclusion for some future, prudent use.

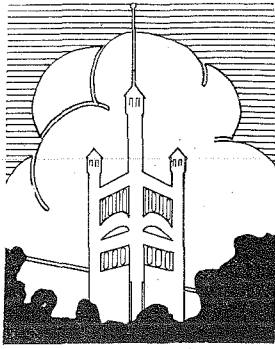
Perhaps cold storage is a good place to put temptations if we keep them there.

All this is to suggest that we should give more serious thought to our little overindulgences from which we may feel no immediate discomfort. If any project needs a long-range program, it is a health-building plan for old age. Why should there be so much sickness among our people, when we have a heaven-sent guide to instruct us for soundness and vigor of body and mind? Have we made the Word of Wisdom so controversial that we don't know where we are? Pardon the preaching.

There is a dish of crumbs in the snow outside my window to show the birds my interest in their welfare, but none have come to partake. I wonder if they prefer chocolates!

We cannot command nature except by obeying her.—Bacon's *Novum Organum*.

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Our College AND MISSIONS ABROAD

BY ROY CHEVILLE

GRACELAND IS joining in the church-wide youth program of world-wide missions. This is no mushroom interest. It began in the fall of 1945 when contacts with the Dutch Saints were resumed. That Christmas, boxes of clothing and personal supplies were mailed to Europe. Letters began to come and go across the Atlantic. The General Conference of 1947 gave new impetus. The League program summoned young people of the church to join in two endeavors: (1) the raising of \$25,000 by youth for furthering "Missions Abroad," and, (2) the celebration of the Restoration by Leaguers all around the world this coming April. So last summer, when the year's program took shape, the missionary interest was written into it with marked emphasis. The coming April Festival will be one part of a year-long concern.

A Benedictory Service

The Wednesday night of the first week of college will ever stand out as a mountain of inspiration. The four couples assigned to the European mission came to the campus as they were en route to their new fields. Each spoke in testimony: Frank and Zeta Fry, Glen and Alice Johnson, Albert and Twyla Scherer, and Gene and Alma Theys. That night more than 500 young Latter Day Saints pledged to "keep the home fires burning." With organ and trumpeters, they filled the building with the stirring call to missions, "Heralds of Christ, Who Bear the King's Commands." It was a dramatic moment when these four couples,

given the hand of fellowship by the president of our college, went down the center aisle as the congregation sang "God Be With You." Such a beginning to the year must have high follow-up activities.

Out From Home-coming

The reunion of alumni and friends was more than a gala festivity. It centered about the world-wide mission of this small college in the heart of America. The early Sunday morning service sent out tokens of this international fellowship of the Graceland. To Norway went a letter of fraternity, to Holland a carton of clothing, to England an autographed book, to Hawaii a picture of the tower. To Japan went a box of soap, dishes, etc., to Peter Chosokabi. Two months before home-coming, a letter had come from "Peter Choso," whose place of residence had become unknown. He was the student who in 1912 had given the name "Acacia" to our year-book. That morning's prayer of benediction blended these far away friends into that circle of fellowship.

That same morning, Bishop G. L. DeLapp brought in graphic portrayal the condition of Saints in Britain, Scandinavia, Germany, and Holland. Again the barriers of distance and language were temporarily overcome.

A Thanksgiving Offering

On Thanksgiving Sunday morning, the climax of the service was the reception of the Thanksgiving offering to the youth fund for missions abroad.

Committees of faculty and students have been working for three months on making contact with five

fields outside America. Each will bring the conditions and the calls of the countries. These are the five:

1. Scandinavia. Velma Ruch, who lived there while her parents were missionaries, is chief interpreter. A chorus will sing hymns of the church in the Norwegian language.

2. Hawaii. A company of Hawaiian students with E. J. Gleazer and Ray Zinser brings the picture of this mission in the Pacific.

3. Australasia. Andy Scott of New Zealand and Don Swain, Gordon Mesley, and the Judds of Australia will work with W. S. Gould.

4. Britain. Three English girls, students at the college will share with Tess Morgan in planning the service. Fred Davies, recently arrived from the British Mission, will bring firsthand material.

5. Germany and Holland. Thelma Sintz is assembling greetings and news from those in the field. Henry Schaffer will be invited to speak of his native land.

Then on February 22, E. J. Gleazer, Jr., will bring the concluding sermon, "Our Message to the World of 1948," and the second offering for the mission fund will be taken.

Looking Toward April

Leagues throughout the church will be holding anniversary festivals between April 4 and 18. Here is Graceland's schedule:

Sunday, April 4—9:00, Meditation Chapel, "If Any Lack Wisdom."

10:30, Anniversary Service, "Our Heritage in the Restoration." 2:00, Zionics Club, "One Center Place; Many Peoples." 4:00, Volunteers' Club, "Branches Around the World."

Wednesday, April 7—7:00, Fellowship, "These Are My Brothers of the World."

Thursday, April 8—10:45, Assembly, "A World Flight in Forty Minutes."

Saturday, April 10—7:30, Festival Banquet, "One World, One Word."

Sunday, April 11—9:00, Meditation Chapel, "Hear Ye Him!" 10:30, Service of Lord's Supper.

Wednesday, April 14—7:30, Fellowship, "These Things We Share."

The Thrill of Joining With

This year alert students at Graceland are pushing back the boundaries of their souls. Those who will can live with gospel friends from—states of the United States, from Canada, from Hawaii, from England, from New Zealand, from Australia. These are on the campus. But this is not all. Through these activities relative to missions abroad, the circle is pushed farther to include Holland, Germany, Denmark, Sweden, Norway. This is bringing in some money to the church coffers. It is extending aid to needy Saints. Most of all it is causing something to happen in us. We are seeing these youth of other lands as our brothers in Christ. The call of that Christ shall be reheard in the April youth festival. It is still a simple salutation, "Hear Ye Him!"

The Judgment of Solomon

Paul Kruger, President of the Transvaal, once decided a dispute between two brothers about an inheritance of land in South Africa thus: "Let one brother divide the land, and let the other have first choice."—Sarah Gertrude Millin, *Cecil Rhodes* (Harper).

Price Changes Effective March 1

The following price changes of our own materials are effective March 1.

	From	To
Angel Message Tract Book—cloth	\$ 1.00	\$ 1.25
Angel Message Tract Book—paper	.50	.75
Book of Mormon—cloth	1.50	1.75
Book of Mormon—limp leather	4.00	4.50
Book of Mormon—flexible leather	5.00	5.50
The Church School, Its Organization, and Administration	.50	.60
Commentary on the Doctrine and Covenants	2.00	2.25
	5 for 1.65	5 for 2.00
Compendium	1.75	2.00
Doctrinal References	.25	.35*
Does It Make Any Difference?	.50	.60
Enduring Word	2.00	2.25
	5 for 1.65	5 for 2.00
Exploring the Church	.50	.60
The First Americans	.50	.60
God Our Help	1.75	2.00
Improving Teaching—Children's Division	.50	.60
Improving Teaching—Young People's Division	.50	.60
Improving Teaching—Junior High Division	.50	.60
Inspired Version of the Bible—cloth	4.25	4.50
Inspired Version of the Bible limp leather	6.75	7.00
with thumb index.	7.75	8.00
Inspired Version of the Bible flexible leather	9.25	9.50
with thumb index	10.25	10.50
Inspired Version of the Bible—de luxe	10.75	11.00
with thumb index	11.75	12.00
Junior Church Manual	.50	.60
L.D.S. and Changing Relationship to the Social Order	.50	.60
Let Us Worship	1.50	2.00
On Memory's Beam	2.50	3.00
Oriole Girl's Handbook	.35	.50
Restoration: A Study in Prophecy	1.75	2.00
	5 for 1.50	5 for 1.85
The Scouting Program	.35	.50
That Problem of Leadership	.50	.60
Through the West Door	2.00	2.50
Zion's League Annual	2.00	2.50

*no quantity price

Beginning March 1

the subscription rate of the *Saints' Herald* will be:

\$3.50 per year to the United States
 \$3.75 per year to Canada
 \$4.50 per year to Foreign Countries



Left to right: Dr. R. F. Gard, president of the Independence Sanitarium and Hospital staff; Miss Gertrude Copeland, superintendent; Mrs. Henry C. Smith (back to camera); Mrs. Israel A. Smith; President Israel A. Smith; and Henry C. Smith, architect who designed the new Sanitarium.

Silver Anniversary for Miss Copeland

Superintendent of Independence Sanitarium and Hospital
 Celebrates Twenty-five Years of Service
 Adapted from reports by Grace Pennell Tousley

TO SHOW APPRECIATION for the twenty-five years of service which Miss Gertrude E. Copeland, R. N., has given the church and community as superintendent of the Independence Sanitarium and Hospital, the board of directors, medical staff, and Nurses' Alumni Association of that institution gave a reception in her honor on Sunday, January 4, from 4 to 6 p. m. in the lounge in Nurses' Home.

To make the reception truly representative of the community, in spite of limitations of time and space, it was necessary to make it an invitational affair. Accordingly, invitations were sent to persons who officially represent organized groups, such as ministers of all denominations locally established, and officers of local service clubs, labor, educational, business, professional, and governmental groups, as well as to Miss Copeland's friends.

It was probably the memory of that bitterly cold morning of January 3, 1923, when she arrived in Independence to take over the direction of the Sanitarium, which prompted Miss Copeland to predict a blizzard for the day of the reception. The blizzard came all right, but a few days ahead of the reception, so that by Sunday the streets were fairly clear, the sun shone, and the temperature had moderated.

The more than 500 guests found summer in the lounge, for friends had sent flowers, brilliant and fragrant, in abundance. Congratulatory letters and telegrams continued to come in during the reception and were added to the large collection already mounted on a screen in the library. A letter from Mrs. Harry S. Truman occupied the place of honor on the screen.

MISS COPELAND WAS GRADUATED from the Hahne-mann College and Hospital School of Nursing in 1916. In July, 1917, she went into service at Camp Meade, Maryland, and from there to France, where she served at Base Hospital 48 in Mars Surallier. Upon her return to America, she served as superintendent of the hospital and nurses at Wyoming Valley Homeopathic Hospital at Wilkes-Barre, Pennsylvania, and in the same capacities at the Medical and Surgical Hospital in Reading, Pennsylvania.

Coming to the Independence Sanitarium in 1923, she served both as superintendent of the hospital and as director of nurses until June, 1943. The increased patient load necessitated a relinquishment of the duties as director of nurses, which position was filled by Miss Nelle Morgan, R. N.

During the twenty-five years of Miss Copeland's administration, the new seven-story and basement hospital building has been completed. There are now 188 hospital personnel, seventy-two student nurses, and a daily average of 129 patients. Dr. R. F. Gard is president of the medical staff, which is composed of thirty-one physicians and surgeons. In addition to the School of Nursing, there has been added a school for X ray and laboratory technicians.

Miss Copeland has a paid-up lifetime membership in the American Hospital Association. She is also a member of the Missouri Hospital Association, the Kansas City Area Hospital Council, and the American Nurses' Association. She is the only hospital superintendent in the Council, with the exception of Mr. Smiley of St. Luke's Hospital in Kansas City, who has been with one institution for twenty-five years.

Food Chats

By B. MILDRED NELSON, Instructor in Nutrition
Extension Department, Ames, Iowa

DO YOU KNOW that the average American could stop eating for a full day each week and still eat as much as he ate before the war? Maybe *you* couldn't. It may be that you were among those fortunate ones who had everything they wanted to eat, and so did not change eating habits much when money and employment became more plentiful. But there were many persons in the United States who didn't have! The fact that many of those persons now do have enough to eat, and that many of us have enough and to spare, has made the difference.

Even though you do not eat much more than you did before the war, chances are you have changed the kind of foods you eat, to some extent, right along with the rest of us. Generally speaking, we eat more meat, milk, cheese, eggs, fruits, margarine, and green and yellow vegetables than we did; but we eat fewer cereals, butter, and potatoes.

Now, to produce the meat, milk, and eggs, it takes grain or cereals that could be used more efficiently as human food. Right now the lives of our fellow men depend upon that grain. For that reason we are asked to change the kinds of foods we eat once more, this time temporarily. We can increase the amount of fruits and vegetables—especially potatoes and root vegetables which are plentiful right now—and at the same time substitute them and other cereals for wheat when possible. They will take the place of some of the foods that use grain inefficiently. The menu today has been planned to do just this, and with it no one needs to go hungry.

YOU HAD NOT forgotten about "Meatless Tuesday" had you?

You know, before the war we were eating an average of 2.4 pounds of meat a week. This year we are averaging about 3 pounds a week, and that is a lot of meat! With a demand like that, it is no wonder that prices have gone sky high! And as long as people are willing to pay high prices for choice meats, there is a great temptation to get that high-priced meat on the market, even if it does take extra grain. To grow three pounds of beef, it takes about thirty-six pounds of wheat, they tell us; and if its "finishing" the animal, it takes more.

The question is, "Can we afford to do it?" That may look like a silly question, when we know that to do it may bring bigger prices for the live stock we sell. But what have we gained if, in turn, we must allocate more money for national defense—if, in turn, we have to send our sons and daughters again to fight a war? We cannot forget that food helped win the war. Now we must give it a chance to help win the peace.

We've had meatless Tuesday enough now to be quite accustomed to it, if we weren't already. And it isn't so bad, is it? It becomes much easier to "take" when we know that for every serving of beef that we save, someone who might otherwise starve, may get ten times the number of calories in grain that we would have eaten in that meat. In other words, if our meat would have given us 300 calories, the grain that would have been used to produce that beef could have supplied about 3,000 calories for someone. In places where the ration stands at 1,550 calories per day, that is nearly a two day's food supply. Of course, it isn't that simple, but figures do give some idea

of what we are doing for others when we really observe this day.

CAN WE AFFORD to eat all we want or to make all the money we can, when we know that to do so may mean the difference between life and death, not only for the starving peoples of the world, but for us as well? The little you save on meatless Tuesday may seem very small. Multiply that by 140 millions or so, though, and see what it could amount to if every person in the United States really observed this day.

As we think back over the food we have had for the week, I'll venture a guess that no one of us feels that she has done all that she could to save food!

When we decrease our use of animal products, we must choose wisely the foods that we use in their stead. We know that whole grain cereals will much more completely satisfy our needs than highly milled ones. Right now, we have a good supply of some of our best root vegetables to use, sweet potatoes, white potatoes, carrots, onions, and many others. We still see to it that we get the milk we need in so far as possible. Our legumes, especially soybeans, stand us in good stead.

And we have not, as a whole, cut down our consumption of poultry and meats to anything like the minimum amount recommended for a good diet. In fact, to do that would mean that we have more than two days a week without either meat or poultry. If we keep the rest of our menus well-balanced with good quality food, we have nothing to fear so far as our health is concerned.

Of course, there are some who should not decrease their food intake. Pregnant and nursing mothers and very young children must have the best food possible to meet their body needs. Some of our own peo-

- - - a home column feature - - -

Travelog

(Pacific Coast Journey Continued)

Early in October, arrangements were made for me to visit several points in the Pacific Mission in company with W. Wallace Smith of the Quorum of Twelve. So after my Portland, Oregon, visit, we proceeded to Sacramento on November 15. My diary discloses that we were both domiciled at the pleasant home of Brother and Sister Laurence McDonald, district president.

Here we met with the Saints from various places, a youth's convention being in progress in charge of district authorities. We shared ministry with Evangelist Dawson, Bishop Burdick, Brother McDonald, and Brother Wallace on Sunday. On Monday, the McDonalds took us to Berkeley, where I was billeted at the home of Elder and Sister Alma C. Andrews, pastor.

Tuesday we visited San Francisco, had luncheon with Sister Christiana Waller, saw some of the notable places of the city, and dined with Brother and Sister Edward W. Nelson. Sister Christiana Waller and Sister Nelson are daughters of Brother Gilbert Waller, lately deceased and well-beloved patriarch.

Wednesday we spoke to a large audience in the Berkeley Church and with Brother Andrews visited various proposed church sites in San Leandro. Thursday we again visited San Francisco, meeting a cousin, Doctor Herbert S.

ple have never had enough to eat, but that isn't true of many of us here.

NOW IS THE TIME for some of us who are overweight to regain health, as well as beauty, that we may have lost. It seems that overweight is a contributing factor in many of the diseases that bring about suffering and early death. Extra layers of fat impair the action of our heart and other vital organs.

Only when we are sure that we have wasted absolutely nothing, that our families are well fed on foods that are not costly in grain, that we have reduced our use of grain-costly foods in line with the food and feed conservation program, that we have lost some of our excess flesh, if need be, can we be sure that we have done all that we can to help win the peace.

Salisbury of San Rafael, a grand-nephew of the Prophet Joseph Smith. We enjoyed a fine fish dinner at "Fisherman's Wharf," and rode the famous cable cars of San Francisco.

Friday we were driven by Brother Andrews to San Jose. During the day we visited with Pastor Elbert D. Guilbert, having dinner at his home. We also visited former missionary, Dr. Guy P. Levitt, and his wife. We have been pained within recent days to learn of Doctor Levitt's sudden demise, a contingency little dreamed when we talked with him on November 21.

That night Brother Wallace and I again shared the hour at church, after which refreshments were served. I was pleased to meet here two of my wife's nephews, Brethren Earl and Leigh Traxler, sons of Brother and Sister Moroni Traxler of Lamoni, who came from Palo Alto and Hamilton Field to attend the service.

Saturday morning found us on the long journey from San Jose to Los Angeles, Brother Andrews having returned to Berkeley from San Jose the night before. We were met by District President Lewis J. Ostertag and Elder G. E. Tickemyer, pastor of the Central Church. After dining with the Ostertags, Brother Wallace was invited to the Tickemyer home. I remained the guest of Brother and Sister Ostertag, who contributed much to the enjoyment of my visit in the Los Angeles area.

The time at Los Angeles was well scheduled: I spoke at the morning service at Central, and Brother Wallace occupied at the evening service. We broke bread at the Tickemyer home, finding all—including Garry and David—in good health.

Monday night we were at Pasadena with Blaine Bender, pastor; Tuesday night at East Los Angeles, Elder Virgie Lum, pastor; Wednesday night at Long Beach, J. P. Davis, pastor. During this week we enjoyed the hospitality of Brother and Sister F. A. Cool and Brother and Sister Al Nunamaker of Temple City; also Brother and Sister J. P. Davis of Long Beach. On Thanksgiving Day, we had a fine dinner at the home of Brother and Sister Blaine Bender. Here Brother Bender gave us the treat of telephone calls to our homes—something we especially appreciated.

After this very busy week, we said good-by, temporarily, to Los Angeles and, in company with Brother Ostertag, went to San Diego. Here we were met by Brother W. D. Gillen, a boyhood friend, and Pastor Peter S. Whalley and his hospitable wife. Staying at their home—a visit we greatly enjoyed—gave us an opportunity to get better acquainted with these good people.

Here, we again spoke to a well-filled church, and on Saturday morning, we retraced our course to Los Angeles.

For some months we had been helping to perfect arrangements with Pastor Carl F. Ruoff for a dedication on November 30 at Compton. At the initial service at 9:45, Brother Wallace talked on "Flags and Our Idealism." Both church and national flags, gifts of the young people of the branch, were dedicated at this time. District President Ostertag gave the prayer. I spoke at the 11 o'clock service.

We had dinner at the Ruoff's, Brother John W. Rushton being with us. At 2:45 in the afternoon, we returned to the church for a program of dedication. Pastor Ruoff gave a history of the branch, after which the deed was presented to Bishop David Carmichael. The rest of the service consisted of a violin solo by Sister Erleta Covalt, scripture reading by Apostle Smith, a vocal solo by Sister Kathalee Bowser, my sermon of dedication, and a dedicatory prayer by Brother Rushton. The 4:30 priesthood meeting, at which I spoke briefly, marked the close of my activities on the coast. Brother Wallace remained to address the congregation at the evening service. Sister Ostertag took me to the station, where I boarded a train direct to Kansas City and home, which I had not seen for five weeks.

Here I found affairs well under control by my associate, Brother Edwards—whose able services I am glad to acknowledge—and others of our office force.

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Peace at Any Price?

WE WANT PEACE. One hundred forty million strong, less perhaps a handful of selfish warmongers, we Americans share the dread of most of the rest of the world that we may soon be plunged into an atom bomb war which will leave our civilization a radioactive mass of rubble.

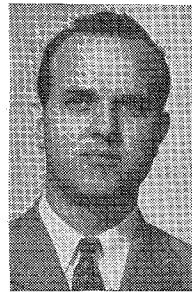
After pooling their mass intelligence to produce the atom bomb, our scientists now worry because the average citizen apparently doesn't sense the frightful possibilities inherent in letting world history work itself out as has been done in the past. Some optimistic souls have predicted that men will not dare fight again because at last we have had placed in our unwilling hands the means of race-suicide. Yes, we want peace. But what kind of price are we willing to pay for it? Because, like all desirable good things, peace must be obtained at a price. No amount of idealistic mumbo-jumbo or Oxford-accented oratory can camouflage for long the desperate need we have for some straight thinking and quick acting. An intelligent and informed citizenry will follow brave leaders they feel they can trust, but only so long as those leaders demonstrate their ability in action.

Ideals are certainly of paramount importance today, but they must be coupled with affirmative action to be of real worth. Jesus, our supreme model, was not one who went about mouthing platitudes and looking piously into the sky when a real problem came within his reach. He was a man of action—affirmative action.

Just prior to World War II, I remember hearing a few well-meaning

persons declare themselves extreme pacifists. They would not fight even if America were invaded, so they said. Yet when the critical hour came, there they were in the thick of it. We enjoy the blessings of this fine land today because the ideals and yearnings of our fathers included enough spunk and fire to make them fight for certain freedoms they held dear. If we today tamely submit to the forces of evil, be they moral or physical, we pay a heavy penalty in suffering. Our God may not be a god of battles, yet in no

Here Is the Writer . . .



Lloyd Cleveland was born on a farm in southeastern Missouri. He attended high school in Kennett, graduating in 1933. At Graceland, where he met his wife—the former Lurline Davis—he was editor of the "Tower" in 1937-38. He received his Bachelor's Degree in education at Butler University in Indianapolis and

is now teaching in Aurora, Illinois. He is an elder and is serving as pastor of the Elgin, Illinois, mission.

instance that I recall has he advised us to meekly lay our heads on the chopping block and wait for the executioner's ax.

There is a current trend toward self-abnegation and self-criticism in America. Perhaps we need this. Truly, we have demonstrated some woeful characteristics of selfishness, complacency, and "technological drunkenness" as a *Herald* writer of

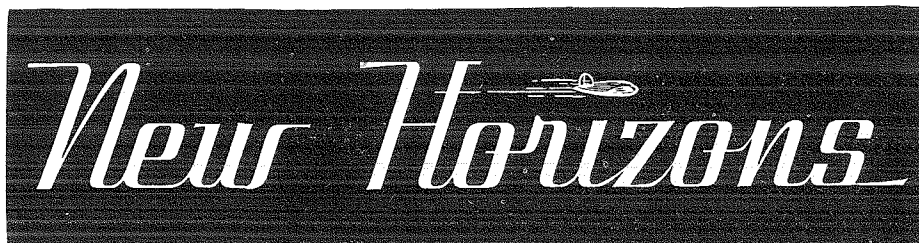
By Lloyd E. Cleveland

my acquaintance recently put it. Yet, while we direly need an expanded social awareness, and even more urgently an individual and national repentance for our worship of material things and our catering to selfish appetites, let us not lose sight of the greatnesses of our country in playing up its weaknesses.

The world situation today demands thoughtful consideration on the part of all of us if we are to survive physically, economically, religiously, and otherwise weather the successive shocks of total war, inflation, ideological warfare, and, in all probability, future depression. We must ask ourselves not whether we should assist those less fortunate than we, but rather how far we can go with such help without ourselves joining the ranks of the unfortunate.

It is, admittedly, rather difficult for the average citizen to make heads or tails of the complex international situation as it unfolds from day to day. Even the so-called experts on international affairs fail to agree on the course which the United States should chart in today's turbulent political and economic waters. If we are to become intelligent and thoughtful observers, capable of analyzing problems with any degree of accuracy, we must be willing to spend considerable time in studying good periodicals and in listening to informative radio programs or round-table discussions of current problems in which all sides are presented. If such study is coupled with knowledge which comes through earnest study of our own literature, we will not likely be narrow or prejudiced in our opinions.

We speak largely in terms of billions of dollars today. These huge sums mean little until we interpret them in terms of our natural resources and raw materials. These



billions must underwrite the willingness of Americans to share their wealth long enough to alleviate immediate suffering and help prevent future distress abroad. I believe we are agreed on this policy. One point on which we do not all agree is to whom our help should go. The Chinese? Perhaps. But here we must be careful. We could easily bankrupt ourselves trying to feed a population four times our own, or any considerable part of that population. (Why can't they stop fighting and feed themselves?) The French and Italians? Yes, but only so long as it takes them to get their own wheels of industry moving. The Russians? Instinctively we draw back from this suggestion. Our feeling for the Russian peasant is a kindly one, but the Russian peasant does not rule Russia today. According to their own statements, the men who rule in the Kremlin today are implacable foes of our democratic way of life and are dedicated to overthrowing and controlling the rest of the world according to their own ideas. Could we freely worship the God of our Fathers under their control? Yet in our heart we know if the Russian peasant was starving, Americans would wish to send help.

The big problem for most of us, or at least those of us who are not isolationists, is to sift enough real, understandable facts from the biased, propaganda-slanted, and otherwise distorted news reports of the day to help us take an informed and intelligent stand on international affairs. If we fail to take a stand, we automatically take one anyway—we unwittingly align ourselves with the great masses of “sheep” who follow the many unscrupulous bellwethers that seek to lead us.

For most of us, peace is utterly desirable, yet the vicious and debased elements in world governments constantly plot new terrors. Today it is a “cold war.” Tomorrow? Tomorrow is uncertain, yet to every studious Latter Day Saint comes the realization that to fear the future, with the promise of Zion haunting us with

its glorious possibilities, is deadening. Fear can make weaklings of us when strength is demanded. Fear saps the life-giving energies which build and replaces them with craven impulses to “wait a while,” to go slowly—so slowly no movement is perceptible—to let someone else lead out and bear the brunt of the fight. Fear is what many of the wisest spiritual leaders of the faithful in an earlier day cautioned against. Let us then be cautious and wise and prayerful, but never fearful.

Today, man struggles in a net of his own weaving, hoping to cure his ills with makeshift remedies. In his own wisdom, he created the League of Nations and its recent counterpart, the United Nations Organiza-

tion. With characteristic selfishness and lack of foresight, he abandoned the noble principles set forth in the one and bids fair to give a repeat performance with the second. The League did not fail. Men failed the League, and a noble experiment in human relations died a-borning. Now it appears that world peace, as prophesied in the Scriptures, will be achieved only by the coming of Jesus Christ and the ushering in of the millennium. In numerous instances we are commanded to work in and for peace. Paul, in Romans 8: 6, says, “To be spiritually minded is life and peace.” Let us then keep our spiritual balance and work everlastingly to build the only type of society in which we can hope for true peace—the kingdom of God.

The Trouble-Shooter

A House Divided

Question:

My husband is a nonmember and does not believe in paying tithing. I work and have always tithed the things which I purchase from my income, but that covers only a part of the so-called luxuries that we, as a family, enjoy. Should I pay tithing for both of us, or is it justifiable for me to continue to consider our incomes and expenditures as separate accounts?

Answer:

By Bishop J. Stanley Kelley

Since you have a separate income obtained through your own work, this should be on a tithable basis. You “tithed the things which you purchase from your income” but say nothing about tithing the amount that is saved. This should be tithed also.

The “so-called” luxuries purchased from your own income are tithed, according to your statement. If you are working for the sole purpose of obtaining luxuries and all of your wages are spent this way, your husband is giving assistance to the tithe paying by furnishing all the necessary living expenses. Part of the development of

the individual member under the church law comes from trying to determine *fairly* what things are luxuries and what are luxuries “so-called.”

This brings up the whole question of the separate income of the working wife and how it should be used. If it is necessary for the wife to work to make up a deficit in the living expenses of the family, then these expenditures—items of necessity—are not subject to tithing. If the reason for working is to assist in the purchase of the home or to add to the family investments in other ways, the separate income of the church member is tithable.

There are a number of reasons why husbands and wives both work outside the home, but in all such cases it should be mutually agreeable. If such is not the case, the family difficulties have already begun before the question of tithable income arises. Then the church obligations and the question of tithable income, objectionable to the husband, would only intensify disagreement. It has always been considered inadvisable to insist on paying tithing to the church whenever this is the basis of family quarrels.

Should the wife continue to work if she is needed in the home? This is another question, of course, and need

not be answered here. It might be well to add that in home-building the accepted principle is that the wife should be in the home. If she spends her time at home, there is a slightly different problem of the wife (member) paying tithing on part of the income. The underlying principle is the same, however, as the wife is entitled to share the income.

There have been cases in which wives have handled the problem diplomatically and well in the home where the husband has been a nonmember. A number of cases have occurred in which the husband objected to tithing of any amount. By patient work without making "issues," wives have won them to recognize the value of the financial law of the church and in many cases, their husbands have become members.

A woman member of the church, with separate income, is subject to the financial law as well as a man who is a member. The nonmember husband is not subject to the law of the church. His share of the income is not tithable.

Yes, the wife should pay tithing on her part of the income, with proper necessary living deductions (on a basis agreed upon) but should only pay tithing for her nonmember husband with his full knowledge and consent.

Little Enemies of Happiness

(Continued from page 11.)

Enemies of Happiness. There are thousands of others. You may have a few. I have a great many. Everybody has some. Wouldn't it be wonderful if we could all help each other to get rid of them? But then, that would hurt more feelings, too. And you know how unpopular people can become for saying what they think!

But maybe you can help yourself. What is there in your speech or conduct that seems silly to other people? What drives them away, and makes you unpopular? Analyze yourself, look at yourself honestly in the mirror. If possible, get a recording of your voice. It may help you to "win friends and influence people," instead of driving them away and making them angry.

BULLETIN BOARD

Oregon Youth Convention

A youth convention will be held at the Woodburn, Oregon, church on February 14 and 15. Saturday's program, under the direction of Missionary James Reneau, will consist of recreation and services by and for young people, beginning at 2 p.m. Sunday's activities will include a prayer service at 8:30 a.m.; a sermon by Elder Reneau at 11; a basket dinner at noon (please bring a dish for your family); afternoon classwork with President J. L. Verhei and other district leaders teaching; and a closing sermon by Samuel Morris.

All young people and their leaders are urged to attend.

SAMUEL MORRIS,

District Young People's Leader.

Michigan Women's Institute

The Southern Michigan District Women's Institute will be held on April 6 at the Women's City Club in Lansing, Michigan. Registration will begin at 9 a.m. From 10 to 11, District President E. R. Carter will conduct a fellowship service. From 11 to 12 and 2 to 3 p.m., Pauline Arnson, chairman of the General Council of Women, will be in charge of class work. A brief reconsecration service will conclude the afternoon's activities. A banquet for both men and women will be held at 6:30 p.m., in celebration of the 118th anniversary of the church. A sandwich luncheon will be served at noon. Women of the surrounding districts are invited to attend.

NELLIE MOTTASHED,

District Leader.

Rich Hill District Women's Meeting

The district regional women's meeting will be conducted at the Rich Hill Church on Thursday, February 5. The first service will begin at 10 a.m.

MRS. MABEL MARTIN,

District Leader.

Southern New England District Schedule

February 14-15: Priesthood institute at Boston, Massachusetts. Apostle D. T. Williams, C. George Mesley, and George G. Lewis will be present. Priesthood members should arrive by 2 p.m. Saturday. Everyone is invited to attend the Sunday services.

February 28-29: Youth convention at Attleboro, Massachusetts.

July 6-16: Annual vacation church school at Onset, Massachusetts.

July 17-25: Annual Onset Reunion. Reservations should be made with Mrs. Audrey Hardy, 27 Hancock Street, Lexington, Massachusetts.

JAMES W. BARTON,

District Secretary.

Request for Administration

Mrs. Izzetta Hancock, a patient at the Middle River Sanatorium, Hawthorne, Wisconsin, would like to contact any missionary or elder in that vicinity. She also wishes to be remembered in prayer by the Saints.

Wishes to Contact Members

John I. Hacker, Printers' School, N. A. T. C., Memphis, Tennessee, would like to contact any members in Memphis. As yet, he has been unable to locate the church there.

Books Wanted

Franklyn Weddle, Director of Music for the church, would like to secure a copy of Carlyle Kueffer's *Story of Our Hymns* for the music department library. Address correspondence to The Auditorium, Independence, Missouri.

Books Wanted

A copy of the Utah *Concordance of the Book of Mormon* by Reynolds is needed by the Department of Religious Education, The Auditorium, Independence, Missouri.

REQUESTS FOR PRAYERS

Ralph Dett, Route 1, Swift Road, Lombard, Illinois (a nonmember patient in the state hospital at Elgin, Illinois), requests the prayers of the Saints that, if it be God's will, his health may be restored.

Prayers are requested for Roberta Huffman of Elmwood, Nebraska, who has been ill for a long time.

Murray O. Shedd of Hammond, Indiana, asks the prayers of the Saints that he may be healed of a lingering illness if it is God's will.

Prayers are requested for Elder Robert Luce of Mt. Morris, Michigan, who underwent a serious operation on January 13 and is still in a critical condition.

Prayers are requested for James Druery of Ingham, Nebraska, who has a broken back, and Ray C. Pumroy of Cozad, Nebraska, who has lost his sight because of a brain tumor.

WEDDINGS

Hall-Madsen

Wilma Jean Madsen, daughter of Mr. and Mrs. Fred L. Madsen of Longview, Washington, and Don Hall, also of Longview, were married December 26 at the home of Elder and Mrs. Miles Whiting, Elder Whiting officiating. They will make their home in Longview.

Petree-Haralson

Shirley J. Haralson and John C. Petree were united in marriage on January 10 at the Reorganized Church in Aurora, Illinois, Elder Harold Carpenter officiating. They will make their home in Aurora.

Carpenter-Black

Carla M. Black of Washington, D. C., and Rodney D. Carpenter of Vancouver, Washington, were married at the home of Elder and Mrs. Harold Carpenter, Elder Carpenter officiating. They are making their home in Vancouver.

Graham-Julius

Jayne J. Julius, daughter of Mr. and Mrs. John Julius, and Darel Graham, son of Mr. and Mrs. Robert Graham, both of Cherokee, Iowa, were married on December 2. Elder Clifford Cole performed the ceremony.

BIRTHS

Mr. and Mrs. Robert Snow of Pleasanton, Kansas, announce the birth of a daughter, Connie Cheryl, on January 4. Mrs. Snow is the former Dorothy Springer.

Mr. and Mrs. Kenneth Purgahn of St. Charles, Missouri, announce the birth of a daughter, Barbara Ann, born December 26. Mrs. Purgahn is the former Thelma Jane Hunter.

Mr. and Mrs. Harvey Litzinger of St. Louis, Missouri, announce the birth of a son, William Joseph, born December 16. Mrs. Litzinger is the former Charlene Portis.

A daughter, Connie Ruth, was born to Mr. and Mrs. Ivan T. Preslar of Florence, Texas, on October 28. Mrs. Preslar is the former Rachel Spiller.

Mr. and Mrs. Matthew Ellison of Sterling, Michigan, announce the birth of a son, Jeffrey Zane, born January 1, at the Standish Hospital. Mrs. Ellison is the former Katie Moffett.

Mr. and Mrs. Ellis Meihls of Sterling, Michigan, announce the birth of a daughter, Karen Sue, born January 12 at the Standish Hospital. Mrs. Meihls is the former Mable Fisk.

Mr. and Mrs. W. E. Ford of Milwaukee, Wisconsin, announce the birth of a son, Benson James, born December 8. Mrs. Ford was formerly Marabeth Martin.

A daughter, Sharon Elizabeth, was born to Mr. and Mrs. John Bishop of Stratford, Ontario, on August 25. She was blessed December 21 by Elder Howard Schlotzhauer.

A son, Edward Kim, was born to Mr. and Mrs. Lloyd Scorgie of Stratford, Ontario, on

August 30. He was blessed on January 4 by Elder Russell Atkins.

A daughter, Dale Clarice, was born on October 3 to Mr. and Mrs. Fred Schlotzhauer of Stratford, Ontario. She was blessed by Elder William Loney on January 4.

Mr. and Mrs. Howard Schlotzhauer of Stratford, Ontario, announce the birth of a son, Barry David, born November 24. He was blessed on January 4 by Elder Henry Schlotzhauer.

DEATHS

DELINÉ.—Louisa Ross Kelley, affectionately known as "Aunt Lou," was born October 4, 1866, at Wabash Ontario, and died November 6, 1947. In 1895, she was married to Isaac W. Kelley; both were baptized into the Reorganized Church in 1907. She spent her entire life in Wabash. Mr. Kelley preceded her in death ten years ago.

She is survived by her husband, William Deline of Thamesville, Ontario; her son, Dr. Noble H. Kelley; and a grandson. Funeral services were conducted by Bishop John Dent and Elder Wesley Badder. Burial was at Thamesville, Ontario.

FREERS.—Alice Mabel, daughter of the late Charles G. and Mary Effie Dykes, was born January 29, 1887, in Persia, Iowa, and died suddenly after suffering a cerebral hemorrhage at her home in Muscatine, Iowa, on January 7, 1948. She was baptized a member of the Reorganized Church on July 9, 1899, and was active in the work throughout her life. She served as branch recorder for many years, as well as helping in various other departments. She was married to Harry Reeves Freers on November 28, 1907; seven children were born to them. Mr. Freers passed away twenty-five years ago.

Surviving are four daughters: Mrs. Alice Zahniser, Mrs. Philip Roth, Mrs. Walter Schmidt, and Mrs. Ray Church, all of Muscatine; a son, Charles Henry of Iowa City, Iowa; two sisters: Mrs. William Gray of Davenport, Iowa, and Mrs. Elmer Beitz of Muscatine; and thirteen grandchildren. A son, Albert Harry, and a daughter, Margaret Birdie, preceded her in death. The funeral was held in Davenport, Elder W. W. Richards officiating. Burial was in Greenwood Cemetery in Muscatine.

DAVIS.—Ella, widow of the late George Davis and daughter of Elder George Shupe, died at the home of her son in Concordia, Kansas, at the age of eighty-three years. The body was brought to Blue Rapids, Kansas, where she had spent almost all of her life. She was baptized at eight years of age and had lived seventy-five years a faithful member of the Reorganized Church. Surviving are her children: Lee Brasher of Blue Rapids; Mrs. Hugh Campton and Ralph Davis of Concordia; Mrs. Arch Watters of Pikeview, Colorado; Mrs. Ernest Hill of Colorado Springs, Colorado; Mrs. Carl Nelson and William Davis of Rawlins, Wyoming. Funeral services were conducted from the church in Blue Rapids by Frank G. Hedrick on November 4, 1947. Burial was in Prospect Hill Cemetery.

GURWELL.—Julia Louise Freyer, was born at Stratford, Connecticut, on November 26, 1866, and died November 25, 1947, in Genoa, Colorado. On July 9, 1890, she was married to E. P. Owen; five daughters were born to this union, all of whom survive. In 1910, they moved to Flagler, Colorado, and in 1914, to Genoa. Mr. Owen died in 1932. On May 15, 1941, she was married to A. L. Gurwell, and on June 8 of that year was baptized into the Reorganized Church. She leaves to mourn her departure a host of relatives and friends.

SARTWELL.—Ammon B., son of the late Bert and Eva Moser Sartwell, was born July 23, 1918, and died November 3, 1947, in Savanna, Illinois, where he had always made his home. During World War II, he served five years in the Navy. He was a member of Savanna Branch and held the office of priest. He is survived by his wife, the former Ruth Dannels; three daughters: Joyce, Renee, and Rebecca; two sisters: Mrs. George Sharrar of Rock Island, Illinois, and Mrs. Robert Seeley of Los Angeles, California; three brothers: Gerald of Savanna; Home of Independence, Missouri; and Stanley of Los Angeles. Elder Victor Witte officiated at the funeral service. Burial was in the Savanna cemetery.

SHAVER.—Lois Mary, daughter of Erie James and Sophia Amelia Moore, was born at Pleasanton, Iowa, on November 19, 1868, and died on January 8, 1948, at the Independence Sanitarium. She was baptized a member of the Reorganized Church on August 4,

1878, and in 1891 was married to John Henry Shaeffer, who later changed his name to Shaver. Of the four children born to this union, two daughters, Bernice and Irma, preceded their mother in death. Mr. Shaver passed away in 1900. While returning from the funeral of her husband, Mrs. Shaver learned of the death of her mother. With no one to turn to, she was forced to make a living for herself and the children; at first she sold products from house to house, then she converted the front room of her home into a grocery store. Later, she purchased a larger store where the present Speaks Funeral Home stands. After the children were grown, she sold the building and grounds to the church and retired from business. Most of the rest of her life was spent with her daughter, Leila Gibson. Although she was unable to attend services the last few years, she was a consistent reader of the *Herald* and other church publications. Her one thought was ever to be of help to others.

She leaves her daughter Leila Gibson, who lives near Independence; a son, Gerald, of California; a brother, M. M. Moore of Independence; six grandchildren, and six great-grandchildren. Services were held at the Speaks Funeral Home, Elders Mark Siegfried and Glaude Smith officiating. Burial was in Mound Grove Cemetery.

RANDOLPH.—Jennie Elizabeth, daughter of Moses and Charlotte Johnson, was born near Russellville, Illinois, on July 9, 1864, and passed away at the home of her daughter, Mrs. James D. Fudge, in St. Louis, Missouri, on January 4, 1948. She was married on April 23, 1885, to Martin Randolph; six children were born to them. On January 31, 1892, she was baptized into the Reorganized Church; although isolated from the church most of her life, she remained true to its teachings. Her husband and a son, Gomer, preceded her in death.

Surviving are three daughters: Violet and Cleo of St. Louis, and Bertha of Yale, Illinois; a stepdaughter, whom she reared from childhood, Mrs. Ollie Wilkins; a son, Otto of Kansas City, Missouri; two sisters: Mrs. Ella Miller of Murdock, Illinois, and Mrs. Rosa Biggs of Palestine, Illinois; two grandchildren; and one great-grandchild. Funeral services were held in the Congregational Church, Evangelist Arthur Gage of Indianapolis officiating. Burial was in the family lot adjacent to the church.

AYERS.—Verna June, daughter of Mr. and Mrs. Kenneth Perry, was born on June 25, 1932, at Nampa, Idaho, and died from injuries received in an automobile accident on January 3, 1948. She was baptized on December 15, 1946, into the Reorganized Church, and on September 20, 1947, was married to James Ayers at Idaho City, Idaho.

Besides her husband and parents, she leaves two sisters: Mrs. John Thompson of Boise, Idaho, and Darlene Perry; and two brothers: Myrl of the Navy, stationed in Seattle, Washington, and Gayle. Services were held at the Church of Christ in Meridian, Idaho, Elder Cecil Gilmore officiating.

ROBINSON.—Sarah Jane, daughter of Richard and Fanny Sherwood Amer, was born in Utah on November 16, 1854, and died at the home of her daughter in Inman, Nebraska, on December 20, 1947. In 1880, she moved with her parents to Stockton, California, and on August 28, 1867, she became a member of the Reorganized Church, being baptized by Alexander Smith. On December 1, 1874, she was married to Samuel B. Robinson, whose mother was a descendant of Parley P. Pratt; six children were born to this union. On March 27, 1909, she and her husband and two youngest children moved to Independence, Missouri, where Mr. Robinson passed away eight years later. She continued to live in Independence until 1938, when she made her home with her daughter.

Surviving are one son, Joseph Robinson of Albany, New York; a daughter, Mrs. Sadie Conger of Inman; twenty grandchildren; and sixteen great-grandchildren. Three sons, Samuel, Arrin, and George, and one daughter, Belle, preceded their mother in death. Funeral services were held at the church in Inman, Pastor Joseph Coon officiating. Burial was in Mound Grove Cemetery. Bishop James F. Keir was in charge of the service held at the Stahl Funeral Home in Independence.

SHERMAN.—George F., was born July 9, 1879, in Sanilac County, Michigan, and died December 21, 1947, in San Diego, California. He was an elder and served as pastor of the San Diego Branch for some time. He leaves his wife, Ruth Bell; a daughter, Zadie McCarty; a brother, Will Sherman; and a sister, Ida Bigler. Elder Peter S. Whalley was in charge of the funeral service.

P. S.

* Writers

We have greatly appreciated the work of a number of new writers recently received. Some of the articles are of excellent quality, and will be presented to our readers in the near future. We trust they will enjoy these features as much as we have. These may have come as a result in part of an invitation to writers published in a recent issue of our paper. If so, we are very well pleased with the results. Certainly the response has been generous, and the willingness of our members to help is very encouraging. Writing is one of the important services that any qualified member may render to the church, and brings its own rewards and spiritual satisfactions. We are glad that so many people who desire to write now have taken training and have had general educational advantages which enable them to do a high quality of work.

Editorial experience tends to show us that God has distributed talents for service far and wide, and that he has built democracy into the life of his church by this means. To get the fully rounded talent and service for the building of his kingdom, we must have the contributions of many people. A dictatorship starves itself by restricting freedom of expression; a democracy flourishes by encouraging it, and our church also shares in the use of this principle. It is very probable that God has given you a talent and a contribution unlike that given to anybody else. If you keep quiet, you withhold one of your Heavenly Father's blessings intended for the world. Why should you rob us of what he clearly intended for us? Remember who gave it to you, and remember that you are responsible to pass it on.

* Prayers

In a certain official home two young sons are being conducted through the routine of evening prayers. Recently, Small Fry prayed for the safe return of friends who were out of town. Next morning, Big Brother thought it a good idea, and prayed likewise for the safety of some of his friends who were away. Small Fry could not repress himself, and chirped, "They're home, Bub!" . . . The parents nearly broke up the meeting with laughter.

* Louisettes

Today I had chicken pie for lunch, and this is what I thought:

Togetherness is what counts. Alone I can do nothing. Together, we can do all.

and

Three of the most beautiful words in the English language are Give, Help, and Share.

* Temper

Under hard strain and stress, trial and difficulty, the best of people may occasionally give way to a bit of temper. If they are humble and wise, they will be sorry, and try not to make the mistake again. And they will make amends as far as possible.

When such times come, let the rest of us forgive. For the times come when we, too, are tried, and make our mistakes. And then we shall also need forgiveness. Let us forgive that we may be forgiven.

Good people may have times of temper, but when they regain control, they come out right in the end. We need not fear them. The people to be feared are those who become angry and come out wrong or mean.

EASTER PROGRAM MATERIAL

The Answer of the Cross

A Pageant for Easter Week

By Marie Graham

Seven characters find the "seven last words of Christ" an adequate solution to their varied troubles. Price 10¢ each.

PAGEANTS AND PLAYS

The Risen Lord

By Walter Russell Bowie

Two scenes, 17 men, 2 women, reader, and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person. Price, 25¢

The Broken Seal

By Edward T. Kirkley

In eight scenes, the resurrection story as recorded in the Scriptures is told simply and effectively. Full instructions for presentation. Eight women, 15 men. Time, 45 minutes. Price, 10¢

The Way of Life

By Martha Bayly

One act, 2 men, 3 women, and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play. Price, 30¢; \$3 a dozen.

PROGRAMS

Easter Program Builder No. 1

This builder contains recitations, exercises, readings, choral, and musical readings, playlets and songs which have been carefully classified into 6 sections. Departmental supervisors will welcome this grouping plan. Price, 35¢

Standard Easter Book No. 2

A 48-page program book offering "The Broken Seal" pageant, recitations for all ages, short playlets, drills, acrostics, exercises, etc. The program committee will find here complete programs worked out and ready to produce, or can build its own program from the variety of material provided. Price, 30¢

Eureka Easter Recitations No. 4

By Mattie B. Shannon

Program material for kindergartners, primaries, juniors, and junior highs. Pantomimes, plays, songs, and special features. Price, 25¢

An Easter Morning Praise Service

Easter morning sunrise praise service completely arranged, simple, and impressive. Price, 10¢

Light on the Hills

Complete service materials for church school needs, including responsive readings, songs, recitations, and acrostics. Price, 10¢

Wonderful Morning

An Easter service for the church school, songs, recitations, etc. Price, 10¢

Easter Bells

Contains original songs, recitations, etc., arranged in a service form for the church school. Price, 10¢

Glorious Easter

Songs, readings, recitations, and exercises for the church school hour. Price, 10¢ Quantity prices on the above 4 service programs: \$1 a dozen.

CANTATAS

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small or inexperienced group of singers. Has dignity and real beauty. Price 40¢

The Living Redeemer

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir but will require more rehearsal time than others of its type. With song and story this cantata builds upon the dramatic events leading to the crucifixion, concluding with the thrilling choral number, "Immanuel Victorious." Price, 40¢

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections through the cantata. The reading of the story may be omitted at the option of the director. Price, 20¢

The Victorious Christ

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message. Price, 20¢ \$2 a dozen.

Immanuel Victorious

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity. Price, 20¢

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A Mission of Love



AUDITORIUM NEWS

In the original Quorum of Twelve selected by Jesus, there was one, John, whose distinguishing trait was so marked that he became known by the descriptive title, "The Beloved." If, as we believe, he was also the author of the Gospel that bears his name, and of the Epistles similarly designated, he was the principal exponent of "The First and Great Commandment," which Jesus quoted from the earliest law of Israel, "Thou shalt love."

As much as any member in the present-day Quorum of Twelve, Brother McConley bears the mantle of "John the Beloved." It is the theme of his life and service in the church.

In his last sermon at Stone Church in Independence before he departed to take up the work of the European Mission, Brother McConley testified: "When I first met with the Saints in Honolulu, I was new in my ministry, and I sat before people of many races for the first time. I was afraid and bewildered, not because I distrusted them, but because I might not be able to measure up to the needs of the task. I prayed to God, 'O Lord, how can I help these people?' And he answered me, 'You can love them.' So from that time I loved them and tried to serve them, and they loved me. It solved all problems. It is in the spirit of love that I go upon this mission to Europe."

It is enough to know about Brother McConley that he goes about his mission working under the Great Commandment, "Thou shalt love." Statistics and biographical data are unnecessary, if not irrelevant. Brother McConley is "The Apostle of Love." He would not say this of himself. But we can say it for him.

L. L.

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* PRESIDENT F. HENRY EDWARDS has gone to visit Los Angeles and other points on the west coast in the interests of church work.

* APOSTLE R. E. DAVEY reports that Arthur F. Gibbs has been doing very successful missionary work at a number of centers during the past months. At present he is in British Columbia making preparations for missionary work there. James Reneau, a new appointee, is assisting him in the field.

* APOSTLE D. BLAIR JENSEN has collected information on baptisms in the Great Lakes Mission and sent them to the workers in his field. During the year 1947, the following district totals are noted: Ohio—Kirtland, 59; Northwest, 21; Southern, 63; Youngstown, 21; Pennsylvania—Pittsburgh, 26; West Virginia, 16; Ontario—Chatham, 56; London, 37; Owen Sound, 40; Toronto, 45; Sault Ste. Marie, 23; unorganized area, 1. Total, 408.

* EASTERN COLORADO DISTRICT held a church school institute at Denver, on January 24 and 25. Despite snow and bad roads, there was a good attendance, some coming as far as 200 miles. Dr. F. M. McDowell found good interest in the work.

* UNIVERSITY OF IOWA members of the church have enjoyed for nearly twelve years the friendship and leadership of Dr. H. V. Meredith and his wife, who have made their home a center and meeting place for our students there. Acting under Dr. Meredith's encouragement and direction, Dale Ballantyne has done fine work as president of the group. They have had classwork every Sunday and preaching services or discussions. Students have shown marked interest and devotion to the church, and without exception have a high standing in university circles.

Dr. Walter Daykin of the University School of Commerce is instructor to 1,200 students and responds to repeated calls to participate in the settlement of labor disputes throughout the country. He is a recognized authority in labor relations. He also finds time to give personal counsel to our young people and participate actively in church services.

This report is brought in by Dr. F. M. McDowell, who recently visited the group in behalf of the church.

P. S.

* A New Word

During the Civil War, people had what they called the "grapevine telegraph"—a secret means of communication that often circumvented the censorship. It survives in our time as "the grapevine"—any whispered, off-the-record, or secret source of information.

An Independence matron has derived a new term from it, "the gripevine"—to indicate secret and indirect opposition or obstruction.

Are you ever guilty of giving someone encouragement to his face, and then complaining or opposing him when his back is turned? If so, you are on the "gripevine."

* YOU can make all the rest of the world look upside down if you are willing to stand on your head, as Father William did in the "Alice in Wonderland" story.

A Good Baptismal Increase

Last year was a good year for baptisms. It was fourth best in the last twenty. In 1929, we won 4,665 new members. In 1930, we won 4,202. In 1939, we won 3,540. And in 1947, we won 3,489.

By analyzing the figures available, one can make many interesting comparisons. For example, we won 30.5 per cent more in 1947 than in the preceding year. If we keep up this rate of increase, as we surely ought to do, we shall pass the 1930 figure and come quite close to the twenty year record made in 1929.

But figures are really quite inadequate to indicate the full significance of our baptismal gains. To do this well, we must tell of homes united in the gospel, of children beginning to fulfill the fondest hopes of their parents, and of new-found friends rejoicing in "joy unspeakable and full of glory." Or, to turn to the other side of the picture, we must enter into the prayers and plans and sacrifices of thousands of our most devoted Saints, who have together made this banner year possible. Or, yet again, to look into the beyond, we must estimate the joy in heaven over thousands of sinners who have repented, and the still greater joy to come as we and they enter more fully into our inheritance.

The members of the Quorum of Twelve are charged with special responsibility in connection with our baptismal increase. They and their immediate associates, the Seventies, are special witnesses for the Lord Jesus Christ. These brethren have done well and merit the thanks of the church. But the splendid results obtained would have been quite impossible without the fervent and able ministry of hundreds of the local priesthood. We are becoming more and more movingly aware of our debt to these who "labor as circumstances permit," and who win so many out of the sheer joy of testimony.

Looking ahead into 1948, I find

myself hoping that this coming year will be known for the marked increase in the number and effectiveness of our local missionaries. It can be; and if it is, the results will be richly rewarding in many ways. Souls will be saved, branches will be reinvigorated, the church will be strengthened, our resources will be multiplied, and the kingdom will be advanced.

Let us make 1948 the best baptismal year we have ever known: best in the number participating, best in the quality of our testimony, best in the wisdom of our procedures, and best in the results gained. And if this is to be so, let us remember that it must also be best in the quality of our devotion in order that it may be best in the measure of our endowment.

F. HENRY EDWARDS

ACCENT ON AGE. We have been through a considerable period of time in which both industrial and military leaders have placed an "Accent on Youth." It is good to give encouragement to the young people, but it would be well to do so without underrating older people. An article by Ross L. Holman in the December *Kiwanis Magazine* summarizes a number of scientific investigations and industrial surveys in which older employees have shown up remarkably well, and in numbers of cases superior to their younger competitors.

War pilots have been kept under the age of twenty-seven, but commercial lines are now finding older men as good under all flying conditions, one line having over a hundred men above forty-five. Older men, they say, stand high altitudes better. And as for thinking, Dr. Martin Gumpert, author of *You Are Younger Than You Think*, says, "Mental maturity is usually not reached before the age of 40, but it increases slowly until 60, and at

80 is about the same as it was at 35. A normal person has his best mental period between forty and 70."

Our church was begun by young men. But from the very first, older men have given splendid service. And in present-day church work we find a great need for both young and old, all doing good work according to their capacities, training, and devotion. The pattern of cooperation set by Paul and Timothy has been repeated at many times and in many places, for the strengthening of the church and the blessing of the people.

THE VOICE is a mirror of the personality. In its tones one finds echoes of the prevailing moods and feelings of the speaker. The cultivation of a good voice must begin with a cultivation of mind and spirit. Any improvement will be mechanical and artificial unless the soul itself is changed for the better. If there is anything hidden and shameful, selfish, mean, or bad in a character, the voice will manage somehow to reveal it to those who listen with discrimination and understanding. And if there is something good, noble, kindly, and beautiful in a person, his voice will make it known to those who know how to listen.

How strongly and immediately the voice affects us. If a speaker is nervous, how soon his voice communicates his agitation to us. If he is calm and happy, how soon we share his confidence and serenity. His voice tells us what is *behind* his words and ideas.

Christ's insistence upon the heart and soul of men and women was and is basically sound. No changes are permanent or valid unless they are changes in mind and spirit. Whether you wish to make a good teacher or preacher, a parent, or a leader, you must begin with the soul. All other things will follow.

L. L.

Editorial

Across the Desk

A Letter From Holland

From Elder C. W. Oorschot, Zwagerbusch, Kollumerzwaag, Fr., Holland:

"It has been a long time ago I wrote you, in which I told you some activities of the Friesland Branch. In the same letter, I asked your attention for and about Holland, because we were working here in difficult conditions; we didn't possess books, no full time appointees, etc., and you promised me by your return letter that you would take it at hand. At this time, I'll thank you from the bottom of my heart that you took it at hand. Some time ago we had the pleasure to meet Brothers Edwards and DeLapp to investigate the field in Europe and to buy some housing for the appointed young men. About a month ago, Brother Scherer, the appointed Seventy, visited Friesland and we could see the work that was done by the General Church. This letter is only to thank you, brother, that you answered our calling, 'Come over and help us.' Many times I'm looking at your photo and the same thoughts are coming into my mind, 'Thank you, Brother.' We hope with the help of Brother Scherer to go onward in this beautiful work, and may God bless this young brother.

"Since March 20 I have been unable to be active in the church except a few times, for instance one time I was the interpreter for Brother Scherer. I had a car accident and it broke my leg. I was in the hospital for four months. I'm getting around now, but am very weak; it seems that it will take a long time to recover at all.

"I suppose it will take some time that Brother Scherer will preach in Dutch, but he is talking some Dutch, and if he'll study well, he will be able to talk with us in our own tongue not long hereafter."

Canada

Sister Edith F. Allish, Box 21, White Horse, Yukon Territory, writes:

"We are far away from church privileges. There is the English Church and Gospel Mission. Mr. Lee heads the mission and does quite a work among the Indians. He has some army barracks and houses, feeds and clothes some forty-six Indian children, and teaches their school. I have been up to some of their prayer services on Wednesday evenings in the home of Mr. Lee. I stress the six principles and have aroused a great deal of discussion. Sometimes we go to church, but we generally have services at home, sing our hymns and read the Scriptures. We tell the gospel story all we can. There are many evils here as elsewhere, but because this is a small place, one sees more of the wrongs.

"We have a store, The Allish's Fur and Gift Shop. People like to come in and visit with us and buy. Through the summer, the tourists come, and we meet people from all over. The Army is still here, both Canadian and American; jet planes whiz over the houses and sound like cracking thunder.

"We had a nice letter from Brother Yager. He knew us in Edmonton, and we hear from the Vancouver Saints. My son and daughter-in-law saw and heard you when you were in Vancouver; they know how well we would like to have been there. We know quite a few of the Toronto Saints; I surely do miss them: 'The friends that most cheer us on life's rugged road are the friends of our Master, the children

of God.' This is the first time I have been isolated, and no truer words could have been written.

"May you be blessed in the great task and work before you."

Change of Heart

Pastor R. H. Atkinson of Nauvoo, Illinois, sends us a clipping from a local paper showing that on Friday, January 11, 1878, Joseph Smith, Jr., had addressed an assemblage at the City Hall of Nauvoo "in response to an invitation by citizens who asked that headquarters for the Reorganized Church of Latter Day Saints be established in Nauvoo."

This recalls to our mind something which the late President Joseph Smith told in his memoirs, calling attention to the fact that when he assumed the presidency of the church a mass meeting was held to protest against any attempt to re-establish the church at Nauvoo. Between then (1860) and 1878, the citizens of Nauvoo had quite a change of heart indeed.

Increase in Price of Herald

As much as we regret the necessity of an increase in the price of the *Herald*, we probably agree, all of us, that it is in line with the advance in price of everything else. All magazines have increased their rates, and newspapers have been forced to do so. Where this inflation will end no one knows; but it avails nothing to "kick against the pricks." Let us keep up our department of publicity, the *Herald* and other publications.

ISRAEL A. SMITH.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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The Cottage Meeting

By Apostle Maurice L. Draper

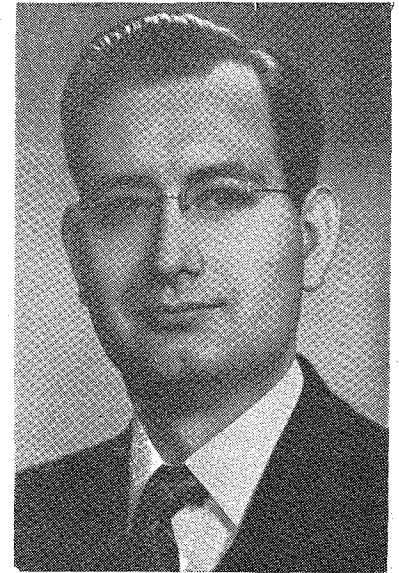
THOSE MISSIONARIES who have become skilled in the "cottage meeting" method have demonstrated that it is highly effective in the pursuit of our evangelical task. It is an efficient approach, both from the standpoint of the number of friends of the church contacted in a given time, and in the percentage of baptismal decisions obtained. Its efficiency is the result of a number of factors, which can be much more adequately controlled here than in the public preaching series. This does not imply that the preaching series may not have an important place in evangelism, but the cottage meeting method does have some advantage in the specific aim of selecting, converting and baptizing prospective church members. The factors involved and the resulting advantages available in successful cottage meetings are the objectives of this discussion.

1. Selection of prospects. There are several fruitful sources of names of friends of the church. Friends of members: every member has several friends who ought to become members of the church. Do not try to include every friend of every member on the prospect list. Efforts scattered too widely fail from lack of power at any one point. Ask each member to select *two* names, keeping in mind the questions, "Which ones will strengthen the church by accepting membership?" and "Which ones are most likely to respond now?" Of course, we want to convert them all, but we can't do it all at once. Hence, we must screen our "suspect" list in order to find the most promising prospects. This process is continuous. Attend-

ing nonmembers: have department heads and church school teachers list the names and addresses of attending friends. This should add some of the most promising prospects to the list. Branch records: there should be listed on the branch membership record many families which are incomplete so far as church membership is concerned. Children of baptismal age whose interests should be tied into church school—Orioles, Boy Scouts, and Zion's League, offer a fruitful field of labor. Husbands, wives, parents, and many in-laws will swell the growing list of good people who ought to know the gospel.

It is axiomatic that the more of these friends we baptize, the more prospects there will be as we reach out after the friends, relatives, and neighbors of these new members.

2. Advertising methods. It is widely agreed that the best advertising is personal. This is especially true in this kind of work, where the relations between the missionary and his prospects are personal and informal. Except for those who are actually to attend the cottage meetings, the advertising ought to be stimulating and designed to support the total program rather than point up a specific meeting. Since cottage meeting activity should be tied into the public services of the church, the advertising should be pointed in that direction. For this purpose, personal letters by the pastor and bulletins of the public services could be mailed to members and friends. Other mediums, such as newspaper notices, radio announcements, and bulletin boards, should be part of the regular publicity program of the branch. For the attendants at the



cottage meetings, tracts and books help to develop and maintain the interest necessary to sustained attention. The tracts should be related to the subject being discussed on the occasion it is handed to the friend. One missionary emphasizes the value of books like *The Call At Evening* and urges that they be *given*, not loaned. He also states, "The best advertising is the minister himself. The first impression is vital. If they can feel at the very first you are interested in them and their needs, they are bound to respond. *Never leave the impression you are there to convert them.* You are there only to help. . . . We must be sincere and honest in our observations. Avoid controversial questions. Try to understand their problems and never embarrass them. Give them credit for what they believe and never belittle that belief. Conduct yourself toward them as though they were your personal friends." Do this, and your people will be eager for the next meeting.

3. Type of Service. *Do not transplant a church service into the home.* The only exception to this is in the case of a regularly-organized group of members who have no public meeting place. In such a case, the regular order of worship will be used. But in cottage meetings—NO!

The offering of prayer is left to the discretion of the minister. Some missionaries who do this work very successfully do not offer a vocal prayer until they have been in the home two or three times. The singing of hymns is undesirable. Some folks are not anxious to advertise to their neighbors that a religious service is going on in their home, especially at first. The order of service, if it can be said that a cottage meeting has an order of service, is most informal. Greetings, enough easy conversation to "break the ice," and the presentation of the message—that is all. Let the people talk. Encourage them to ask questions about the subject. If they wander or introduce a controversy, do not argue, but return to the subject. The answering of a question in a cottage may clear up an ambiguous point more effectively than half a dozen sermons, and much more quickly. The sermon is to inspire, to move to action, to witness. The cottage meeting is to instruct, to educate, to train people in the principles of the gospel.

4. Who shall attend? Only the church member who is most intimate with the friends of the church, and those friends whom they invite. *Under no circumstances should other members be allowed to attend.* Even when the finest relationships exist between the prospects and many church members, the missionary just cannot get the job done with other members there. This is no reflection on any member or group of members. It is simply a fact in the situation which must be faced. The larger the group, the more unwieldy it is. The more people there are, the more scattered and undivided the attention will be. This is fatal, when the object of the cottage meeting is to center the attention of two or three people on the one subject chosen for the meeting.

Even a large number of nonmembers is not desirable. Keep the group to a minimum for the sake

of the value to be gained in intimate, personal attention. It is better to have a larger number of meetings than to have several meetings of large attendance.

5. Subject matter. Two lists of subjects, arranged in order of presentation, have been used with excellent results. The first is as follows:

- a. American Archæology. No reference to the Book of Mormon.
- b. Stick of Joseph. Keep it constructive.
- c. The Church That Jesus Built. No mention of the Reorganized Church. Keep this in the New Testament.
- d. What became of *that* church? The historical facts, supported by prophesy, of the Apostasy—still no mention of the Restoration.
- e. The Restoration.—This is the critical meeting. This must be constructive. Do not criticise other religions or churches. Try the method of "building a better house" without unfavorable comparisons. Let the people see for themselves.
- f. From here on, be guided by the needs which become apparent. Use the principles, Zion, authority, but keep them constructive. Save "Life after death" for the night needed to obtain the decision. Or it might save a meeting series in which interest is failing.

Another suggested arrangement of subjects is:

- a. American Archæology. This is intended to "open the door" and to stimulate interest. The ministry of Christ in Ancient America is made the strong point of this presentation. The Book of Mormon is not mentioned.
- b. The Life of Christ. The building of the church is the center of this message. Note, however, that it is the New Testament Church that is under consideration, not the Restoration.
- c. The Apostasy. History and prophesy.
- d. The Restoration. Again it is the

Church of Jesus Christ that is restored. This is to be emphasized, rather than *Latter Day Saints*.

The missionary who uses this lineup has only four cottage meetings. Subjects not used in the cottage meetings are used as sermon subjects at the church. In this way the principles, authority, Zion, life after death, and other subjects may be introduced, and cottage meeting attendants are urged to attend the church services.

6. Teaching Aids. Visual aids are available and have been found to be invaluable in cottage meeting work. Projectors should not have bright illumination for small rooms. The S. V. E. models which use 100 or 150 watt lamps are very satisfactory, and small beaded screens up to 40 inches square are large enough. Officially approved slides and filmstrips are being produced by the church and may be obtained at the Herald Publishing House. The set "I Will Build My Church" may be used as indicated in the suggested subject arrangements noted above, and Kodachrome slides on the life of Christ can be used to supplement it and other subjects. They, too, are obtainable from the Herald Publishing House. Other subjects are now in production. They include materials on baptism, laying on of hands, life after death, and the sacraments of the church. With each of these will be available an illustrated manual, copies of which may be used as tracts.

Flannelgraphs are also available on the life of Christ and other Bible stories which can be used to illustrate missionary messages. The missionary may buy these already colored, or may color the black and white pictures himself. Commercial sets may be used when suitable, or any subject can be made up by an artistically inclined missionary or young people's group. It is expected that some of these materials will also be examined and approved by the church for official distribu-

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www.LatterDayTruth.org

"To Every Man That Asketh"

Sanctify the Lord God in your hearts; and be ready always to give an answer with meekness and fear to every man that asketh of you a reason for the hope that is in you.—1 Peter 3: 15.

"WHY SHOULD WE occupy our minds with thoughts of any church? Why, particularly, should we give lodging space to thoughts of the Reorganized Church of Jesus Christ of Latter Day Saints?" These are questions which, in consequence of our evangelistic goals and efforts, we must be prepared to answer.

We believe the Lord has always moved in such a way as to seek to reclaim, or redeem, mankind. When he gave us our agency, our right of personal choice, he knew we were in for a time of it—but he made us as we are that he might have something more than puppets or mechanical men to people the earth. He could have made us like bottles or a duck-billed platypus if he had wanted, but what companionship would there be for him in a platypus? He wants men and women who can assimilate the knowledge of his creation, who can temper their free agency with wisdom and order their lives with intelligence.

He has always sought our welfare, persistently tempting us upward by every means at his disposal but never violating our right of personal choice. (If the kingdom of God seems slow in coming, remember that it awaits our voluntary response to the will of God.)

Through the medium of the church, he calls for repentance. He calls us to be cleansed of impurities. He calls for us to be immersed in purposes other than those which carry the penalty of death and unhappiness.

Through the church, he calls us to be immersed in such purposes as characterized the Man of Galilee.

These and these alone are the purposes and the kind of character, which herald a day of peace and good will among men.

In what institution do we find the prime motivation to be the process of redemption—of lifting men and woman and children to higher levels of life? It is the church. Indeed, what institution but the church can reach into the heart and soul of men to bring forth the fundamental change of heart and character which is needed?

THEN, TOO, let us emphasize our need to perpetuate the best of our heritage and to improve upon it. This is not only the part of wisdom; it is our obligation. Our heritage is grounded in the faith of our fathers. Our debt of gratitude can best be paid by extending that faith and the moral attitudes and habits which issue from it. Our vaunted personal independence does not extend so far as to neglect this responsibility. We ought to look well to the faith of our father's children, in order that the faith of our children shall be secure.

Furthermore, it is a well-established fact that higher standards of morality and fidelity are to be found in the ranks of church membership. The church throws the standard of rightness into our calculations.

We need to Christianize our institutions—a project which can only be achieved as men are Christianized. Such Christianizing will occur in greater frequency as these men fraternize within the fellowship of the church.

Every search for solutions to the perplexing problems of our day—problems which frighten us and make us yearn for security—ends with maddening insistence in the

By Reed M. Holmes

heart of man. Our hearts must be right. They must be characterized by trustworthiness and integrity and fraternity if atomic energy et al. are to lose their peril. Our deepest and most significant problem is that of conversion—not of material, but of men.

Against the backdrop of world conditions and our own human needs, therefore, we see the Church of Jesus Christ laboring with mankind to usher in a brighter day. Church membership and eager participation are worthy of our consideration.

BUT WHAT CHURCH of the many should claim my allegiance? Does it make any real difference which church I join?

Some of our spineless and apathetic religionists will say, "It makes no difference. Join any church, especially the one nearest home." Others, full of spine, but quite as thoughtless, will insist that their church is the only church even though its history is replete with abuses.

So many churches—and each one determined that it is most representative of the Church of Jesus Christ. No wonder non-Christians are confused and sometimes disgusted. Yet, there must be one which more adequately represents Christ than any other.

In our search for that right one, let's look first at points of similarity among the churches. Many of the churches hold to the ancient creeds, the Apostle's Creed, the Nicene Creed, etc. It must be admitted that much of these ancient creeds needs to be understood and perpetuated, not violated. It may be that we shall find points of similarity be-

tween Latter Day Saintism and other churches in this area in which some will least expect to find similarity.

For illustration of this common ground, let us look at "A Modern Affirmation" which is a rephrasing of the historic creeds by the Methodist Church:

We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all his works, and whose will is ever directed to his children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, and ground of our hope, and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth.

The Latter Day Saint has no quarrel with such a statement of belief. It fades with his own. He might, however, suggest that added insight on these points of doctrine is desirable. For instance, he would say that the phrase regarding belief in God which says, "whose will is ever directed to his children's good" is indication of the willingness of God to continually reveal himself—a fact denied by many churches.

But, there are similarities — among other churches, and between these other churches and Latter Day Saintism. What then, are the differences? Are there any beliefs held by Latter Day Saintism which are distinctive and unique? What are the reasons why one should become a Latter Day Saint in preference to other denominations?

IMAGINE A LATTER DAY SAINT torn from his moorings and finding harbor in any one of the other churches of our day. To be sure, he would be aware of certain points of similarity. But what would he miss? These may point the way to

some of the reasons why one should entertain thoughts of becoming a Latter Day Saint, in addition to the orthodox beliefs already stated. These, at least, are elements which have been missed as Latter Day Saints have moved to communities where there was no branch of their own church:

1. The idea of the restoration of church and priesthood. This position is unique among the churches of our day. The Reorganized Church of Jesus Christ of Latter Day Saints is neither Catholic nor Protestant. Believing in the fact of the apostasy, the falling away from the original doctrines and practices of the church, and believing that authority to represent God was thus lost, the

There is a solution for every problem in human relationships, if you are really determined to find it.

Latter Day Saint holds that Divinity held the right to restore the church and the priesthood, and did so in accordance with prophecy at the beginning of the industrial-scientific age.

2. The dream of Zion, objectified in stewardships. It is inherent in the belief of the Restoration that to seek the establishment of the kingdom of God on earth is the chief business of the church, first in the lives of its communicants and then, together, in communities to be called Zion. The church actually seeks to gather qualified individuals and families into communities which shall be the type and prophecy of the kingdom of God, an ensign and standard of peace and fraternity to the world. Stewardship is the way of life subscribed to, each steward being one who accepts life and property as a trust, who labors to secure necessities and "just wants" for his family, and who is willing to consecrate his surplus to the raising of community standards (providing

for the poor, granting of equal vocational and educational opportunities, etc.) The incentive is the welfare of the community in recognition that herein is the best guarantee of personal security and family solidarity and happiness.

3. The anticipation of prophecy and the prophetic office. The church believes that if our Heavenly Father ever spoke to his children, he will continue to speak, being unchangeable and still a Father of love. Accordingly, revelation is expected and provision is made for the prophet in the functional structure of the church. We testify, too, to the presence of the prophetic spirit in preaching, teaching, and the written word.

4. Finding himself in the fellowship of another church, the Latter Day Saint would miss the divine designation and authority of priesthood. No man takes this honor unto himself, nor from the hand of any other except there be the function of the prophetic spirit declaring the divine will and authorizing the individual to act for Christ. How can the spirit of prophecy be present in the pulpits of our day when from many of those pulpits we hear denials of the divinity of Jesus Christ? The testimony that Jesus is the Christ is the very spirit of prophecy; it is this testimony which has been most vibrant in the history of the Restoration and the predominant element in the biographies of her leaders. Authority to represent Christ is contingent upon this testimony and upon the voice of God speaking unmistakably through the church to the individual. Authority to represent the kingdom of God is no more to be assumed by an individual without sanction than is authority to represent the kingdoms of this world.

5. A Latter Day Saint would miss the unique, complete, and functional organization of the church. His study of the New Testament has familiarized him with the offices of the priesthood, which were present in the time of Christ and the dis-

ciples. He has seen that apostles, seventies, and others—unfamiliar terms in our ears today—are as needful now as then, along with the more familiar offices of elder and deacon, etc. And he finds no provision either in designation or function for some of our current ecclesiastics, and certainly no precedent for the supremacy of the bishops as practiced in some quarters. He would be dismayed by the dismantling of the church through the years and would yearn for the feeling of completeness in the restored church of Jesus Christ.

6. He would yearn, too, for a marvelous book—the Book of Mormon. He would miss its assuring testimony of the divinity of Jesus Christ. The story of the book is of the yearning of the Ancient Americans for the Messiah who was first to come to the land of their ancestors in Palestine and then, following crucifixion, was to come to them. It is the almost incredible testimony of this book that the great white leader, the legendary ruler, Quetzalcoatl, was none other than the resurrected Christ. In a day when it is popular and smart to doubt the miraculous, the strange, and the unusual, the Book of Mormon stands as a strong, second witness to the divinity of Jesus Christ. This is its primary function—to convince the Jew and the Gentile that Jesus is the Son of the Living God and therefore rightful sovereign of our lives.

7. He would miss the presence and the understanding of the spiritual gifts which are inherent in the Restoration, from the major gifts of wisdom and faith to the minor gifts of healing and tongues. Each has been given expression often and currently in the life of the Restoration Movement.

8. The Latter Day Saint would find a sense of fraternity in another Communion, but he would miss the depth and warmth of fellowship which has become typical of his own church. That warmth has often been remarked upon by others. It

undoubtedly stems from the sharing of the dream of Zion and so much else; and, we believe, it stems most fully from the presence of the Holy Spirit. That warmth of fellowship is at once the presence and the prophecy of peace.

These distinctives correspond with the best of the Christian tradition as recorded in the New Testament. They differ from other churches of our day but fadge with the doctrines and practices of the early Christian Church.

The Restoration, initiated in the beginning of the industrial-scientific age, is pertinent to our needs. The Lord was anticipating our atomic age and moved to bring prophetic insight and interpretation. Latter

If you begin with love, you will meet many friends. If you begin with hate, you will find enemies.

Day Saintism reminds us of God's remedy for the problems of mankind, and then implements that remedy with the Zionite enterprise. The restoration of the Church of Jesus Christ is deserving of our allegiance.

I SHOULD LIKE to add a word of personal testimony. I joined the church by virtue of parental influence. I find no cause for regret in that, but I am grateful for this heritage of faith. However, through the years I have felt justified in searching for reasons of my own. I could not remain in the ministry of the church if it meant a sacrifice of intellectual honesty. I have, therefore, sought for a knowledge of the truthfulness of this church. That search has been rewarded. Faith I may have absorbed from others. Knowledge has resulted from the personal quest.

I find certain satisfactions in belonging to the Reorganized Church of Jesus Christ of Latter Day Saints.

Among them are these:

1. In the knowledge which has come to me through the church that there are some durable values, some things which are stable and eternal . . . that in this world of shifting sand my life may be undergirded by a Rock.

2. I find comforting assurance in the knowledge that God *is*, that he is my Father, and that eventually he will bring his children into a condition of fraternity. When my mind was first awakened to the magnitude of the universe, my childish concept of God shrank in fear, but further consideration brought me to realize that the God of the universe is also the God of the minute. I saw him as still creating, still working with nature and with man. I came to see that he is dependable, and that his predictions of eventual fraternity among men are therefore certain.

3. I find satisfaction in the fellowship of the Saints, a fellowship made meaningful by the sharing of mutual ideals. Here I am now aware, are to be found the true riches of life.

4. I like the ring of the church's Scriptures, not alone in the Holy Bible but from these other books which represent the continuing revelation of God, the Book of Mormon and the Doctrine and Covenants. Note these passages, for example:

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; Believe that he has all wisdom, and all power, both in heaven and in earth; Believe that man doth not comprehend all things which

the Lord can comprehend. And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: And now, if you believe all these things, see that ye do them.—Book of Mormon, page 220.

And here is one from the Book of Mormon that latches on to the mind and heart, and somehow answers our yearning to know the better way. Here, in essence, is the secret of fraternity, a commentary on an era of peace:

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God . . . and this he said unto them, having been commanded of God; And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.

Then, I like the challenge of these:

The glory of God is intelligence. If ye will awake and arouse your faculties, and experiment upon my words, then will ye know.

There is no groveling, self-effacing dependence upon the interpretation of a clergy robed in black. These quotations do not sound like a God who is satisfied with a set of rituals. Rather, they sound like a God who desires us to know our limitations and to take steps to push those limitations back. "I give you the power to become the sons of God." "Rise from the dust and be men."

In the Restoration, religion becomes an elegant thing—a challenging, dynamic, pulsating reality, concerned with the kind of rugged, yet tender righteousness which shall change us and our world into the kingdom of God.

Don't Leave It All Up to God

By Naomi Russell

It was back in the days of "Now I lay me" that I began tacking P. S.'s on my nocturnal prayers. The first I can remember was, "And P. S., Lord, don't let Mamma or Daddy die, and don't let me get 'F' on my arithmetic." Part of that postscript was justifiable, and the Almighty has taken good care of both my parents through the years. The arithmetic was a struggle, and although I never quite hit the fifth letter of the grading scale, my faith wavered often. Had I been willing to work a little harder myself instead of dumping my problems in God's lap and hoping for the best, the result would have been much better.

The P. S. habit stuck, although my fear of long addition and becoming an orphan soon passed. I began, then to petition for such things as a pair of roller skates and a promotion from the "B" to the "A" class in singing. That was partially a just request, too. The roller skates arrived on my tenth birthday, but I didn't make the "A" class until I began concentrating on my singing—and my teacher. I doubt that my vocal cords received any heavenly administrations, but the spirit did move me to ask Miss E. why I couldn't sit up on the front row with the good singers. "Open your mouth so I can hear you when you sing," she said, "and pay close attention to my directions." I didn't have to pray for a promotion after that. I had found a more logical way to satisfy my ego.

My prayer postscripts in high school were largely for recognition. I have never quite been able to figure out whether such supplications are acceptable at divine headquarters or not. But I can testify that when I was willing to work for any of the coveted honors, I usually made the grade. After all, why should God see to it that I got to play on the first basketball team or write the senior class will if I could do it by myself?

High school over, I prayed to be shown what career I should choose, where I should attend college, and whom I should marry. Granted, any young person can use some help in deciding these matters, but I doubt that the answers have ever been flashed in neon from the heavenly throne. Which, I suppose, is about what I expected. It would have been unfortunate if the answers had come and, upon examination, I had found they were not at all what I wanted. If God had revealed that I should learn all about chickens so that someday I would make a good wife for a Leghorn rancher, I would have been about as happy with my prospect of the future as Betty McDonald. Instead, he left it pretty much up to me; things have worked out beautifully, and I have no complaints to make about those unanswered prayers.

A few months ago, I added a new P. S. after the "Amen." It was to "please bless those poor people over in Europe and keep them from freezing or starving." I hadn't repeated it over three times before I realized just how ineffectual such a request would be unless I had the decency to back it up with a little effort on my part. It isn't for God or the Red Cross (or the Marshall Plan) to care for the Europeans . . . it's the individual duty of everyone who is able to help. The gift loses its spirit when it comes out of taxes or is solicited by a uniformed worker.

With that thought, I apologized to the Good Hearer of all prayers and added, "But, P. S., don't let me forget to save part of my weekly income for the oblation." So far, my memory has not failed me, and I have the pleasant satisfaction of knowing that I am doing my part—not just asking God to do his.

Water and Health

THOSE WHO have been through experiences of sickness and disease know how important it is for the patient to give intelligent co-operation in following strictly the instructions of the doctor, if a return to health is sincerely desired. One of the instructions a doctor repeats often to many patients is, "Drink plenty of water." He does not mean that one should drink excessive amounts. Six to eight glasses a day is a common recommendation. Yet many people are going to doctors because they fail to heed this simple instruction. As a result they suffer many discomforts and ills in which lack of water in the system is either a primary or a secondary cause.

Many of us do not drink enough water because it is hard and gives a feeling of discomfort to the stomach, or because it tastes unpleasant. If we could all have a good supply of fine, clean water, we would like it, and would not have to be advised to drink plenty of it. Drinking good water is a pleasure and a comfort as long as the body needs it. Mountain water and pure rain water are among the most pleasant beverages in the world. But so many of our greater cities have supplies of water that are hard or unpalatable. So we postpone the next drink of water until thirst forces us to it. Then we do not drink enough, and the body suffers.

The body operates upon food, air, and water. The internal cleansing of the body, the elimination of poisons and wastes, depends upon the presence of sufficient water in the system. When it is short, the poisons are retained and the ailments begin to appear. If health is to be maintained, there must be a sufficient supply of water given to the body every day. It should be clean water.

When one looks at the rivers from which city water supplies are

taken, and considers the sewage and industrial contamination that are poured into those same rivers above the source of city supply, it seems incredible that such material could be made fit for human consumption. In many cases it is not.

City authorities assert that the bacteria count is reduced to a "safe" percentage. Is there any safety with disease bacteria? We are informed that colds and influenza are caused, not by bacteria, but by a nonfiltrable virus so small its presence and strength cannot be calculated. When whole communities get colds and influenza at the same time it is reasonable to suppose that the populace is sharing some common source of infection. Food is sterilized, air is said to destroy infection, and close contact of many people is rather limited. These are unsatisfactory explanations for the spread of the disease. Only an unsterilized water supply remains as a probable source of infection.

Nature is kind to many people in providing their bodies with internal means of protection, for the destruction of bacteria. Some of us are not so fortunate, and are victims of every epidemic of cold and influenza that comes along.

My own experience is interesting. I used to have frequent colds, and always got the influenza when others did. Suspecting the water supply, I boiled the drinking water and let it cool. I made it a point not to drink any unboiled water. From that time I enjoyed great freedom from colds and flu. The only times since then that I have ever had either of these afflictions have been times when thirst has caused me to drink unboiled water in a restaurant. Every time I do it, I can count on a cold in three days. My last attack of flu, with a stubborn virus infection, came after taking a glass of unboiled water. To meet my problem, I drink plenty of water in the

morning before leaving home. If I must have water during the day I drink pop, as the carbonated liquid is made sterile by the gas, which passes from the body without causing harm. Or one can boil a bit of water with a small electrical appliance.

Sufferers from sinus trouble may observe that much of their pain is caused by a shortage of water in the body. Many a sinus clog can be relieved by drinking three or four glasses of water. The liquid enables the body to move the phlegm out, making the uncomfortable nasal douche unnecessary in many cases. Pains originating in allergy—muscular cramps, asthmatic constriction of breathing passages, stomach discomfort, and certain disturbances of the nervous system—can be greatly helped by drinking enough water. Elimination of body wastes is made much easier by the use of enough water, making cathartics unnecessary. If the body has enough water, it has a better chance to carry on its work.

Boiling drinking water also drives off chlorine gas, and tends to settle some of the hardness, making it less uncomfortable on the stomach. Tea and coffee are not good for the body, but if one must choose between a boiled beverage and a glass of contaminated water, he may find the hot drinks less dangerous. And he can always let them cool to a safe drinking temperature. The heat, if we take the language of the text literally, is the dangerous factor.

Popular prejudices are amusing. Some persons passionately oppose the idea that there is danger of contamination and infection in city water. They would rather have colds and flu than boil it. Stubbornness and stupidity will make people oppose what is for their own good.

(Continued on page 15.)

What Latter Day Saints Believe

IN OUR EXAMINATION of what Latter Day Saints believe, we have devoted the last four sermons to a discussion of the "first principles" of the gospel as outlined by Paul in the sixth chapter of Hebrews. These principles are faith, repentance, baptisms, laying on of hands, the resurrection, and the eternal judgment. It is our privilege now to bring you some thoughts on what Latter Day Saints believe about the resurrection.

All Christian creeds include some statement of belief in the resurrection of the body and the life everlasting. As we have already seen, Paul includes the resurrection in his list of "first principles" of the gospel. Since the resurrection of your body and mine depends on the central fact of Christ's bodily resurrection, and since Jesus' claim to divinity and Messiahship also hinges on the fact of his resurrection, I believe we may very well say that this doctrine of the resurrection is the supremely important teaching of Christianity. Nowhere is the importance of a belief in the resurrection better set out than in Paul's first letter to the Corinthians, the fifteenth chapter: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

In common with all other Christians, we Latter Day Saints therefore believe in the historicity of the resurrection of Christ, and in the promise of a resurrection in which all men shall likewise have spirit joined with an immortal body,

which shall then enjoy life everlasting. A full discussion of all the reasons why we believe in the historicity of Christ's resurrection would be impossible in the limited space at our disposal, but perhaps we may take time to suggest a few of them in outline form.

No mortal man has ever been known to have risen from the dead by his own power, save Jesus Christ, though several have laid claim to immortality only to be proved imposters. There was no doubt of Jesus' death. He was crucified by professional Roman executioners, who knew their business and who gave him an extra spear-thrust in the side to make absolutely certain of death before he was taken down from the cross. Because he had predicted that he would rise from the dead on the third day, the chief priests saw that extra precautions were taken to make sure that the body would not be spirited away. He was buried in a sealed tomb with a heavy stone—requiring the efforts of several men to move—placed over the door. And standing guard outside were Roman soldiers, whose lives would be forfeited according to the rules of the Roman army if they were careless or derelict in their duty. Knowing that Jesus was dead, and seeing how closely and securely his tomb was guarded, the disciples gave up the last vestiges of hope and returned to their old pursuits. It was Peter, I believe, who said, "I go a-fishing."

Then on the third day, which was the first day of the week, women came to the tomb bearing spices with which to embalm the body of Jesus and found the stone rolled away, the tomb empty. There had been no fight; the guards bore no signs of violence, and it is inconceivable that those guards who faced the death penalty if they allowed the body to be removed should have

given up without a fight, if, as they said, the disciples had come and stolen the body. Their story that the theft occurred while they slept would not have been admitted in any court of law, because no man can testify to what happens while he is asleep. Rolling away the huge stone and carrying away a dead body is not exactly a quiet operation, nor one which could have been done by one or two men in stealth. And suppose that the disciples had stolen the body? What could they hope to do with it? The absence of a body is no proof of a resurrection. There was no successor who could have been set up in Jesus' place as a king over the Jews. Only the presence of a resurrected body could prove a resurrection. And furthermore, the fact that the guards received no punishment for a malfeasance usually punished by death is pretty good proof that there was collusion and political connivance among them and the chief priests, who paid a large sum of money to have the story spread about the disciples stealing the body while the guards slept.

The resurrection of Jesus was attested to by a large number of witnesses, including Mary Magdalene, Mary, the mother of James, Cleopas and his companion, the eleven apostles, and the "500 brethren" who are mentioned but not named by Paul in I Corinthians 15: 6. This firsthand witness or testimony of the fact that Jesus truly lived is the only thing that could account for the change which came over the beaten and discouraged apostles, sending them out into all the world as flaming evangelists.

The resurrection of the body is a scriptural teaching. It is found in both the Old and New Testaments. Job testified, "Though skinworms destroy this body, yet in my flesh shall I see God." Daniel wrote that many who sleep in the dust shall

About the Resurrection

BY EVAN A. FRY

awake, some to the resurrection of everlasting life, and some to everlasting shame. And there is hardly a page of the New Testament which does not contain some allusion to the resurrection. Latter Day Saints accept this Bible testimony; but we believe ourselves more fortunate than most Christian peoples in that we have an added testimony to supplement and confirm the testimony of the Bible. We can add to the testimony of the apostles and of Paul (who saw Christ as one born out of his time), the testimony of the Book of Mormon prophets, who gave an account of Christ's visit to the American continent after his resurrection. We can read that the people here saw him, examined the prints of the nails in his hands and the wound in his side, ". . . and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets should come." And we may also turn to our compilation of modern revelations and read the testimony of Joseph Smith: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God."—Doctrine and Covenants 76: 3.

Latter Day Saints believe in a literal bodily resurrection. The Book of Mormon says (Alma 19: 58), "The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame." We do not quibble about what materials will go into that resurrected body, or where God finds them. Where God gets them or how he combines them in a new body is of small importance. Surely it is no

greater thing to restore a body and give it life after it has died and decayed, than it is to create a body and give it life in the beginning. Nor is it inconceivable that he who fashioned the body in the first place so that our friends and loved ones recognize its characteristics, can likewise fashion our new body so that we shall know each other, even as we are known. We are told that flesh and blood cannot inherit the kingdom of God. We know not what we shall be, but when our Saviour appears, we know that we shall be like him, with a resurrected, perfect, immortal body. Paul indicates in the fifteenth chapter of I Corinthians (verses 39-42) that there may be several kinds of bodies, each assigned to certain degrees of glory, according to its nature. We are willing to leave that mystery to God.

We believe that the resurrection of the body is reasonable and necessary for another reason. This earthly life is lived by spirit and body together. The law of God is for the whole man—not for the body alone or the spirit alone. The spirit makes the decisions, and the body carries them out. It is fair and fitting and proper then, that the reward or punishment of man should be given to body and spirit together, for together they have earned that reward or punishment. Each without the other is lacking. The revelations of Joseph Smith teach that "the elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy."—Doctrine and Covenants 90: 5. And again, ". . . through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the

soul."—Doctrine and Covenants 85: 4.

Since the resurrection of all other men is made possible by the resurrection of Christ, he came forth first—"the firstfruits of them that sleep" (I Corinthians 15: 20). The power of death to hold men was broken by this first resurrection, but all Scripture plainly teaches that when Christ returns to earth to set up his kingdom, "the dead in Christ shall rise first" (I Thessalonians 4: 16). "Christ the firstfruits, afterwards they that are Christ's at his coming."—I Corinthians 15: 23. Jesus, speaking to his disciples said, ". . . the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29. John the Revelator saw in vision a first resurrection of those who had not worshiped the beast, and added, "But the rest of the dead lived not again until the thousand years were finished."—Revelation 20: 5. The Book of Mormon, and the revelations to Joseph Smith also bear out this teaching that there shall be *two* resurrections; first, of those who are Christ's at his coming, and second, of those whose wickedness does not entitle them to that first resurrection.

Those who have a part in the first resurrection (and Latter Day Saints believe that those will include the heathen nations and those who died in ignorance of the law but received the gospel and accepted Christ in the spirit world) will live and reign with Christ on the earth a thousand years. During this time of the millennium, Satan will be bound so that he can no longer tempt men. Children will still be born, and will grow to maturity (Doctrine and

Covenants 45: 10). Men will die, but not in the sense that we use that word and understand it now; for they shall not sleep in the dust, but shall be changed in the twinkling of an eye (I Corinthians 15: 51). Isaiah says (65: 20) that this change will come when men reach the age of 100 years. The wicked, or those who are not Christ's at his coming, will continue to dwell on the earth, but when the time of their change comes, they will be accursed, instead of blessed with an immortal body.

During this millennial reign, the resurrected heathen peoples will have further opportunity to learn and grow and develop, according to their choices made after opportunity has been extended in the spirit world. Then at the close of the millennium, Satan will be loosed for a little season, that again there might be opportunity for these heathen nations to choose right or wrong, and that the children who have grown up without sin during the millennium might also have the opportunity of choosing, as have we, in the midst of temptation.

After the millennium comes the second resurrection, in which all the rebellious and wicked men of earth, who "received not the gospel of Christ, neither the testimony of Jesus; . . . who deny not the Holy Spirit" shall be restored to their bodies, and in those bodies brought to judgment for the deeds done in the flesh. Every knee shall bow, and every tongue shall then confess that Jesus is the Christ, as he sits on his throne to judge all nations. Satan and his powers of darkness shall be overthrown and cast into the lake of fire with all those who are still in rebellion against God.

It is not within the province of this particular subject for us to discuss the nature or degree of reward or punishment given to various classes of men in this last judgment. We are saving that for next week, when we shall consider the sixth of Paul's "first principles," the eternal judgment.

Summarizing our conclusions, we believe that Christ arose from the dead; we believe that all men will be restored again to a physical body, so that body and spirit, inseparably united, may stand together before God for reward or punishment. We believe that such a literal bodily resurrection is taught by both Old and New Testaments, and corroborated by the Book of Mormon and the book of Doctrine and Covenants. We believe that the belief in the resurrection of the body is reasonable and logical and not out-

side the power of the God of creation. We believe that the dead in Christ shall arise first, including those who accepted him in the spirit world after having had no opportunity to hear of Christ in this life. We believe that the wicked shall not come forth until the second resurrection, after the thousand years are ended.

Blessed are the dead who die in the Lord, for they shall rest from their labors, and their works do follow them, and they shall have part in the first resurrection.

Price Changes Effective March 1

	From	To
Angel Message Tract Book—cloth	\$ 1.00	\$ 1.25
Angel Message Tract Book—paper	.50	.75
Book of Mormon—cloth	1.50	1.75
Book of Mormon—limp leather	4.00	4.50
Book of Mormon—flexible leather	5.00	5.50
Commentary on the Doctrine and Covenants	2.00	2.25
	5 for 1.65	5 for 2.00
Compendium	1.75	2.00
Doctrinal References	.25	.35*
Does It Make Any Difference?	.50	.60
Enduring Word	2.00	2.25
	5 for 1.65	5 for 2.00
The First Americans	.50	.60
God Our Help	1.75	2.00
Inspired Version of the Bible—cloth	4.25	4.50
Inspired Version of the Bible		
limp leather	6.75	7.00
with thumb index	7.75	8.00
Inspired Version of the Bible		
flexible leather	9.25	9.50
with thumb index	10.25	10.50
Inspired Version of the Bible—de luxe	10.75	11.00
with thumb index	11.75	12.00
Let Us Worship	1.50	2.00
On Memory's Beam	2.50	3.00
Oriole Girl's Handbook	.35	.50
Restoration: A Study in Prophecy	1.75	2.00
	5 for 1.50	5 for 1.85
The Scouting Program	.35	.50
Through the West Door	2.00	2.50
Zion's League Annual	2.00	2.50

Beginning March 1

the *Saints' Herald* will be:

\$3.50 per year to the United States

\$3.75 per year to Canada

\$4.50 per year to Foreign Countries

Help Available

IF THE WORDS "help available" had the personal appeal to the leaders of nations in times of confusion and perplexity that "help wanted" has to the unfortunate in times of unemployment and depression, the year 1948 might have made its advent into a far different world than the one in which it found us. If, nearly two thousand years ago, the Hebrew nation had appropriated the help extended to it, the Master of men would not have wept over the beloved city and uttered the plaintive cry, "O, Jerusalem, Jerusalem."

The new year comes to a troubled world in confusion, apprehension, and uncertainty—a world that has lost its bearings and sense of direction. . . .

Recently the chaplain of Congress made one of the shortest of recorded public prayers. He asked God to have mercy upon the men in Congress and concluded with that. If only he had read two proverbs from the wisest of earthly sovereigns, King Solomon, found in Proverbs 3: 5, 6: "Trust in the Lord with all thine heart and lean not unto thine own understanding." "In all thy ways acknowledge him, and he shall direct thy paths." The very words of God might in the beginning of the session have thrown some light upon the proceedings.

There is a heartening instance in the history of the beginnings of the United States that verifies the statement that God will direct and help when humble acknowledgment of need is made. When the early statesmen met in the Constitutional Convention for the purpose of drafting the fundamental law of this free people, their discussions and deliberations extended week after week with little progress until, it is said, James Madison addressed the assembly in these words: "Gentlemen of the convention, this matter is in the hands of God." Then they pro-

BY ADDIE C. VAN SYOC

ceeded in the work of writing what the English statesman, Gladstone, said was the noblest document ever struck off by the pen of man.

We note the proverb states, "In all thy ways acknowledge him." The application is all-inclusive and cares for our every need.

Latter Day Saints know well the story of the perplexed young Joseph as to his church affiliation, and how in his confused state, the Scripture James 1: 5 was brought to his attention. When he read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he at once appropriated the help afforded. In humility, he made this Scripture his prayer, with the result that he was instructed to join none of the existing churches. Later, he was used of God to re-establish the church of the latter days upon the earth.

Not only are direction and help available to the leaders of men, but to the humblest of God's creations who acknowledge a need of his help. How much heartache and failure, lost time and effort could be avoided by committing one's way unto him who is so supremely able and so graciously waiting and ever ready to help at the faintest call.

"God is our refuge and strength, a very present help in trouble."—Psalm 46: 1.

Water and Health

(Continued from page 11.)

Nobody was ever hurt by boiling his drinking water, and many have been helped by it. It isn't a cure-all. But there are situations in which it has helped, and the practice is reasonable and harmless.

L. J. L.

Sharing

By Frances Hartman

IT IS A THRILL to share with great movements like the Friendship Train, which we know will bring relief to millions of suffering people. This is good, but our highest aim today should be to share with even a greater movement—the movement of Christ. We should share our time, our talents, and our possessions for the upbuilding of his cause.

In order to share intelligently and rightly, it is good to take an inventory of the gifts we can lay at the feet of the Master. Let us ask ourselves these questions:

1. What can I share?
2. How much will my contribution profit?
3. Are the materials I use for building durable and strong? Will they help to build righteousness, peace, wisdom, and understanding into human temples for Christ?

The train that travels for the Master isn't a new train, but it is still gathering cars. More and more people are learning what a joy it is to share in the Lord's cause, ever building beautiful, worth-while, and clean lives for Christ.

Asks Help for Friend

The small group of Saints here at Seminole have been greatly encouraged by recent visits of priesthood members. We were spoken to in prophecy and told that we would be blessed if we remained faithful. These are critical times, and there is much for us to do if we would not disappoint our God.

I have a friend, Mrs. Hillman Yourley, 1155 North Coast Bend, Laguna Beach, California, who needs the prayers of the Saints. If there are any members in that vicinity, I am sure the Yourleys would appreciate a visit from them.

MRS. OLLIE OLIVER.

53277 Second Street
Seminole, Oklahoma

Life's Expanding Horizons

THE CANDLELIGHT is still bright in our memories of the celebration of a life that gave a new horizon to a darkened world. This was a new era—the Christian era, which burst forth like a beautiful dawn, forming a new horizon of a bright, new day. This light has never faded nor grown dim, but has penetrated down through the halls of time and still twinkles in the glow of every yule log, reflecting its radiance in the sparkling eyes of girls and boys whose thoughts fill the world with hope for “peace on earth, good will toward *all* men.”

How fitting that coupled with this celebration is the celebration of a new year—a new year filled with possibilities of many new and interesting horizons. Not a jumbled mass of them, but three hundred and sixty-five days in which to seek new mental, physical, and spiritual horizons. Our lives are influenced by these horizons. Whether we look at the same ones every day or seek after and find new ones depends entirely upon our progress.

Our mental horizons are influenced by the books we read, the things we select from the daily papers, the radio programs we listen to, and the movies we attend. We are commanded in Doctrine and Covenants 87:5, to become acquainted with all good books. Read the editorial page first in the daily papers for a change, then the current events, and—if time permits—the few good comic strips. Balance all of this with daily reading from one of the Three Standard Books of the church or some recommended home study by the General Department of Women or Department of Religious Education. When looking for musical or radio entertainment, select cultural music and educational programs. When choosing

a movie, refer to the “Parent-Teachers” approved list, or choose one with a moral or a good travelogue.

The road we travel governs our physical horizon. The very thing that makes travel interesting is the ever-changing experiences. Travel on a ship at sea is very monotonous, especially at midday. One can see only a vast expanse of water and sky. The horizon is the same all around and the view is limited to nine miles in any one direction. Always a welcome change is the sunset. Travel on land is much different. We took a trip through the west this summer. The sky was completely overcast, and it was pouring rain. The weather report for the next state was sunshine and blue sky. We drove faster than usual through the storm area, and what a welcome sight we saw ahead of us—a new horizon! There was an abrupt end to the storm clouds, and the beginning of clear, blue skies and bright sunshine flooding the country side.

On another occasion, we visited the Ozarks. We stopped at a beautiful little village nestled close to a blue lake with emerald green hills for a backdrop. We were told in the village about an old castle named “Tanka” that lay in ruins on the top of the highest peak of the Ozark mountain range a few miles away and decided to drive to the site. As we ascended, we caught fleeting glances of scenic beauty through the forest of trees that fringed both sides of the winding road, but not until we had reached the last bend and were finally at the very top of the climb did we see the castle ruins and the surrounding mountain peaks that framed an awe-inspiring horizon. To the left of us was a rambling old lookout tower. We climbed the fifty steps to the top and, from this higher elevation, our horizon was broadened to include mountain

BY EMILY INOUYE

peaks far beyond the ones we saw from the level of the ruins. In the valley below, we could see a beautiful little pool, moss fringed, which resembled a fairy's looking glass as it lay placidly reflecting the mountains. We descended into this little valley, and found our horizon was only as broad as the miniature valley was wide. What a struggle we had to again ascend the heights from which we had so easily descended.

Mental and physical horizons govern our spiritual horizons. Looking back over our past life or dwelling upon our mistakes keep us in the valley or under dark clouds. Through spiritual progress only do we see new spiritual horizons. The Lord pointed out to Nicodemus, the rich young ruler, a new spiritual horizon for his life. Paul pleaded with the saints at Corinth to look for new horizons for their lives. God makes that same plea today to us through his prophet.

New horizons for our lives in 1948 will be found in the continual progressive climb toward Zion building goals. God has told us through his prophet (as recorded in Doctrine and Covenants 140:5) that Zion conditions are no farther away nor any closer than the spiritual condition of his people justifies. May the words of the well known hymn, “I'm Pressing on the Upward Way,” become a prayer throughout the new year, and may it help us find new horizons for our lives.

a home column feature

A Tribute to Scoutmasters

(Whenever an organization desires to know public opinion, it takes a poll. So, when I was asked to pay a tribute to the Scoutmasters, I decided to take a poll of the mothers of Scouts. The opinions expressed in this tribute are theirs. They appreciate this opportunity to say "Thank You.")

WHEN WE SEND our twelve-year old sons to the first scout meeting, you accept them as men-to-be. We send them to you as children; in our mother hearts, they are still babies. The first home tie is broken, our word and advice are no longer the law. It is their first regular night out, and the plan of the Scoutmaster and fellow scouts will take precedence over any plan the family has.

When the first overnight hike is arranged, we plan with outward enthusiasm, but are filled with inward misgivings. We want a Scoutmaster who not only is responsible for the mental and physical development of his troop, but one who will watch over our children, see that they do not overeat, or grow too tired; one who will watch lest the exuberance of freedom may cause them to grow careless of the sharp axes and knives attached to their belts so proudly as they hastened to their meeting place; one who will curb their youthful enthusiasm when the magic flames of the campfire play in the wind. And when the shades of evening fall, and we cannot tuck the fellows in their beds, then most of all we want a Scoutmaster who will take care of our children and replace the blankets that their restless feet kick off during the night.

When they return to us tired, dirty, and happy, we discern amid excited chatter concerning their manly accomplishments that the Scoutmaster has been kind, considerate, and watchful. Maternal objections are overcome, and a new family era has entered the home. Every

member is affected by the "Scouting way."

Scoutmasters, we thank you when we are informed as to the what, who, where, and how of scouting.

The years pass rapidly while our sons advance from Tenderfoot to Second, First, Star, Life, and coveted Eagle Scouts. Our requirement for a Scoutmaster has changed. Those scouts of ours should now be tucking in the blanket about other Tenderfoot, but they need a Scoutmaster who will inspire leadership, good morals, wholesome companionship, and a reverence for God in them.

That is asking a great deal from

one man, but you have met the challenge, and we, the mothers, give you our heartfelt thanks. Guided by infinite patience and understanding by a Scoutmaster whom they first respected and later learned to love, our sons have learned to live, work, and play with others—to do their share, to stay by until the job is done, to be mindful and considerate of others, to explore new fields, to worship the Maker of this great universe.

You have kept their feet on the ground, but you have lifted their eyes to the sky.

We, the mothers, thank you!

Stretching the Dollar

Yes, the dollar bill has shrunk!

From all appearances it is the same old bill—the color, the shape, the size, the printing on front and back. But isn't George Washington looking a bit grimmer? From the face of the one dollar bill, he has calmly observed us spend wisely or foolishly—always proud that the bill has great value.

Now, even George has to admit that his people do not get as much for their money as in years past. A portion must go to Uncle Sam, who protected and saved the country from destruction—another portion for national and community improvement. Then, when that bill is presented in payment for family needs (and all those needs have doubled in price) it looks like thirty-five cents. It has definitely shrunk!

The task of Mrs. Homemaker, who spends the major portion of the income, is to stretch the dollar bill until it covers the family needs.

How can it be done? How are you doing it? Will you write and let us know? Address, The General Department of Women, The Auditorium, Independence, Missouri.

This is the way one woman stretched her dollar:

Recently she wore, for the first time, a very smart hat. It was a veiled, winter white felt with an attractive feather pom-pom. After being showered with compliments by her friends, she confided that she had seen the hat in a store for \$12.50, but couldn't afford to pay that much. She shopped around until she found a simple white hat for \$2.50 and wired goose feathers together for the pom-pom, saving herself \$10.00.

—LULU CARMICHAEL

Words are the most potent drug used by mankind.—Kipling.

Worship Suggestions for March

Theme for the Month: RESURRECTION
(The Inspired Version used in all instances.)

MARCH 7

Theme: RESURRECTION FROM DEAD WORKS.

Prelude: "Hark, the Voice of Jesus Calling," Saints' Hymnal, No. 344.

Call to Worship:

"Although a man should be baptized a hundred times, it availeth him nothing; for you can not enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God."—Doctrine and Covenants 20: 1. "And say unto this people, choose ye this day to serve the Lord God who made you."—Genesis 6: 35.

Hymn: "Hark, the Voice of Jesus Calling," Saints Hymnal, No. 344.

Prayer: (For guidance and knowledge.)

Scripture Reading:

"Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will go on unto perfection if God permit."—Hebrews 6: 1-3.

Poem:

I ask no heaven till earth be Thine;
No glory crown while work of mine
Remaineth here.

When earth shall shine among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee,
For crown, more work give thou to me,
Lord, here am I.

—Author Unknown.

Talk: Based upon the conversion of the son of Alma, the high priest, and the four sons of Mosiah, the king and a high priest (Mosiah 11: 159-207; 12: 1-13).

The son of Alma and the three sons of Mosiah repented from their dead works. Whereas they had been destroying the church, they now became alive. We, as individuals, must live to be resurrected from our dead works, and become alive by doing God's work, such as filing

our inventories, paying tithing, studying, and telling the gospel story to our neighbor.

Hymn: "O Lord, Around Thine Altar Now," Saints' Hymnal, No. 74 (verses 3, 4, 5).

Commission:

"Verily, verily, I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; For that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."

Benediction.

MARCH 14

Theme: IN SERVICE THERE IS LIFE.

Prelude: "Hark, the Voice of Jesus Calling," Saints' Hymnal, No. 344.

Call to Worship:

"I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6: 8.

Hymn: "Hark, the Voice of Jesus Calling," Saints' Hymnal, No. 344.

Prayer: Ask God to strengthen our desires and to help us to prepare for work in his service.

Poem in Response:

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day,
Help me to do my work always
Without complaint.

—Author Unknown.

Hymn: "Send Me Forth, O Blessed Master!" Saints' Hymnal, No. 214, or "O Master, Let Me Walk With Thee," Saints' Hymnal, No. 213.

Talk:

IN SERVICE THERE IS LIFE

Brother Burton had been appointed to Australia. This, Sister Burton said, was a great trial to her even though she had seen previously in a dream that Brother Burton would go to Australia and that she would accompany him. She says,

"After turning our faces homeward from Nova Scotia, my thoughts were so occupied with home and the children (which had been left in America) and the enjoyment of settling down again for a while, that even the delay for conference was a trifle tedious. Therefore, when the appointment was made known to me, it was like a shock of a ship that had come in contact with a rock and

BY BERNICE BONHAM

suddenly brought to a quivering standstill for a few moments; and then came the reaction of tears of sorrow and disappointment followed by a calm indifference for a few days . . . soon the conflict commenced between conflicting duties; that to my husband on the one side and our children on the other. Which of those was I to separate myself from?

"It was a hard position to choose between, and it seemed at times as if my heart was being drawn asunder. I could not bear the thought of such a long separation from my husband. . . . On the other hand, parental duty, as well as love, forbade the thought of leaving the children; especially the girls; they were just the age when they most needed a mother's care, and were already very weary of being separated from us. . . . I hoped after we got home my duty would be made plainer. How tedious to me were the many delays we encountered on our trip homeward. Every day that kept me away from them was a loss. . . ."

(It was at last decided to take the two girls with them to Australia, leaving their son, as he was not dependent upon them for support. To do this, they would have to sell their home to pay passage and expenses. It did not enter either their heads or hearts to give up the mission. Then came the struggle as to whether it was right to leave their son alone with no one to care for him if he became ill.)

"It seemed so like turning him adrift in the world . . . what a dreadful thought it would be, if in our zeal to save others we neglected and lost our own!

"And again, was it right for us to sell our little home? Money in hand soon slipped away; and if we were spared to fulfill our mission and return again, what then? . . . I believe He requires his people to exercise wisdom; and when they do not, they usually have to suffer the consequence. So if we had a home, and unwisely let it slip from us, could we reasonably expect God to provide us with another? Such thoughts as these continually revolved in my mind, hedging up the way on all sides . . . my faith was dormant. I was left to my own strength, and that was weakness.

"One memorable night, being alone, I was sorrowing and weeping in mental anguish, and fairly clutching the bedclothes for support . . . and cried out, 'O God, help me!' . . . I learned that night what many another child has

MARCH 21

Theme: ETERNAL QUALITIES
Prelude: "Come Ye Apart," Saints' Hymnal, No. 108.

Call to Worship:
 Doctrine and Covenants 4: 1.

Hymn: "Come Ye Apart," Saints' Hymnal, No. 108.

Prayer: To help us to discover those qualities that are eternal.

Hymn: "O For a Closer Walk With God," Saints' Hymnal, No. 313.

Talk:
 "Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you."—Doctrine and Covenants 4: 2.

These are the eternal qualities we must acquire. We cannot have patience one day and not the next; we must have it each day until it is as much a part of us as any part of our body. Jesus was patient not once but always with a people that did not understand his purpose and work. It is only as we become like him that we shall achieve eternal life.

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites!" He was not impatient or angry, but he knew their hearts were not right, and they could not be resurrected and live in the presence of the Father as they were.

Faith becomes an eternal quality as one obeys and the words of Jesus, believing them to be true. It is only after one moves forward to study or pray or observe the law that this faith becomes knowledge. When we have perfect knowledge, we will be able to come into the presence of the Master.

Our faith cannot be like a flickering light that does little good. It must burn brightly and steadily whatever the cost.

Another eternal quality is knowledge. "For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known."—I Corinthians 13: 12.

That which we receive here we will take into the hereafter. Then should not that which we read, study, and know, be that which will help us to live with him? It is such qualities as these that we each must build into our lives if we would be resurrected and live in his presence.

Meditation: If Suddenly Upon the Street," Saints' Hymnal, No. 216. (Read softly as music is played.)

Hymn: "I Know That My Redeemer Lives," Saints' Hymnal, No. 256.

Benediction.

MARCH 28

Theme: CHRIST LIVES (Easter).
Prelude: "Yes, the Redeemer Rose," Saints' Hymnal, No. 167.

Call to Worship:

learned, that no amount of tears or prayers will induce the Father to swerve one iota from the already given term. . . . 'All things are bought with a price.' I could only groan, 'Lord, help me to bear the price! . . .'

She asked the Father why it was necessary to go so far and if they could not tell the gospel there. She was answered, "Where would you have been had not Christ left his Father's glory and come to this world to seek and save those who knew him not? . . . Lord, give me strength, and I will follow, but oh, my son, my only son! How hard it is to leave him alone, knowing he will suffer so much loneliness.

"I freely gave my Son to suffer and to die."

"Forgive me, Father, I will do right.' But I wondered why, in this, my need, I did not receive that power and influence of that spirit that would be so comforting. . . . All night my cry had been, 'Let the cup pass,' but when I arose in the morning, after a few hours' sleep, it was with the solemn feeling of, 'Thy will be done.' I had passed the Gethsemane of my missionary life, and arose strengthened, and no longer withheld my consent to the sale of the place. Then preparations commenced in earnest."—*Beatrice Witherspoon*, pages 262-269.

So it is with us, if we would have life, we must serve others. We may not be asked to leave loved ones and go to distant shores as a missionary, but each one is asked to live and serve where he is. Will you refuse Him or say with Sister Burton, "Thy will be done," and go forth to teach a church school class, lead the choir, keep the church clean and warm, or tell your neighbor about the gospel?

Poem:

Lord,
 Not that daily tasks may lighter be,
 But that my way to thee I'll clearer see.

Not for wealth to squander on vain things,
 But treasures that in heaven, glory brings.

Not for friends that flatter or cajole,
 But friends, that hurting, purify my soul.

Not for health to walk the broad by-ways,
 But strength to do thy gracious will always.

Lord,
 May thy word not fall on shallow ground,
 But in my daily life much fruit be found.
 —Gladys Slemons.

Hymn: "Take My Life, and Let It Be Consecrated, Lord, to Thee," Saints' Hymnal, No. 307.

Commission:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—I Corinthians 15: 58.

Benediction.

"Jesus said unto her, I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11: 25, 26.

Hymn: "Lift Your Glad Voices in Triumph on High," Saints' Hymnal, No. 165.

Prayer: (Petitioning God to help us to know him better and what he requires of us.)

Poem:

Can you talk to Him in secret
 In the daily tasks you do,
 And then yearn to grow more like him
 In the lives you build anew?

'Now we pray thee, gracious Master,
 Send thy spirit day by day,
 That our lights will shine more brightly
 For the friends of life's highway.
 —Ruby Strand.

Scripture: Matthew 28: 1-5, 15-19.

Solo: "I Know That My Redeemer Lives," Saints' Hymnal, No. 169.

Talk: Based on the Easter story—Luke 24: 12-34, ending with something similar to the following:

The unfinished work of the Master is committed into our hands. We know only that the Master has risen, as we live to prove it to the world. As two of the disciples walked to Emmaus, Jesus joined them, but their minds were darkened from misunderstanding. It was only as they shared with Jesus and he blessed the bread that they recognized him. It is only as we share our knowledge of Jesus with our neighbors that the world will know Christ has truly risen and lives today. That is the work he has commissioned us to do.

Hymn: "I Know That My Redeemer Lives," Saints' Hymnal, No. 256.

Commission:

"And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you for ever. Amen."—Ether 5: 41.
Poem Prayer, ending with a few words of benediction that our lives may show he lives today:

A living faith I seek to know,
 O God, a faith to help me grow;
 A hope that earthly foe shan't dim
 As I shall seek to learn of him
 Who died, yet LIVES and LOVES us so.

O Lord, I pray that as I go
 Along life's pathway here below,
 I'll strive to keep my lamp in trim,
 Undimmed by ever-passing whim.
 O Lord, with hope my soul's aglow,
 A living faith.
 —Camilla Collins.

February is missionary emphasis month. Although New Horizons was primarily designed to serve as an outlet for layman expression, it now gives space to some of the younger appointees. We believe you will be interested in what they have as objectives and how you can assist them in the work.

New

Practice What We Preach

By WARREN H. CHELLINE

ABSOLUTELY THE WORST thing that can be said of any minister is, "He doesn't practice what he preaches." We early realize the value of personal appeal in our ministry and how our message will fall flat without it, so we never allow ourselves to go about wearing rumpled suits or soiled shirts, because a sloppy person cannot preach effectively about the orderliness of the kingdom. Neither do we act gloomy or unduly fearful if we hope adequately to reflect the joy and satisfaction of the gospel. The reasons are the same in other fields: the ship's captain who nervously chews his fingernails during a storm, or the nurse who anxiously runs through the hospital corridor can never instill confidence in those who look to them for help. So, to the young people of the church who often ask what they can do to help the missionaries, our answer is this: "Practice what we preach." Of course we shall be doing our best to practice it too, but we'll need you to help us.

YOU CAN PRACTICE what we preach by grooming yourself so that we can have an attractive young person to point out as representative of our church. By endeavoring to take personal pride in your neatness, you can be one of our best missionary tracts. I have a nice red-checked hunting shirt and a fringed suede jacket that are just

right for reunion campfires, but if I wore an outfit like that into the pulpit, no one would pay any attention to my sermon, would they? And you can further organize yourself to the advantage of the missionary work by filing your inventory, taking care of your money and possessions, and getting into the tithing habit. It may not seem important to you when you are only dealing with quarters and dimes, but you really can help us if you are a good steward. The unorganized people, who flutter around helplessly, are slowing us down in our missionary work. They are ill-informed about the church and nearly everything else; they call undue attention to themselves through their lack of harmony, and are never prepared to

offer effective service. Many times these poor, flustered people are the ones by whom our prospects are frightened away. So please, if you really want to help us, *organize yourselves*. We have been preaching it for a long time, but we need more Latter Day Saints to practice it.

WE WOULD also like you to practice being an optimist. To do this, you need not be unrealistic and wear rose-colored glasses. There is a great deal to be cheerful about, and nobody admires a grouch. The Heavenly Father created us that we might have joy, and all the prophets—especially the Lord Jesus—have tried to help us find it. It is important that we recognize the great progress our church is making; we need not brag about it, nor rest on our laurels, but neither need we minimize the fact that we are taking steps forward in Zion. So many times Zion's League panel discussions degenerate to raillery at the alleged mistakes of the older generation. That stuff never goes over, and you will be hurting our evangelistic drives every time you slip into it. You can practice what we preach, then, by being cheerful. You needn't be offensively clownish to get the point across; just let the joy of the restored gospel shine naturally out through your personality, and your help will be immeasurable.

Here Is the Writer



Warren Chelline was born and reared in New England. After graduation from Cranston High School, he attended Brown University, where he majored in English Literature. For the past five years, he has been under general church appointment—first as a missionary, and now as pastor of the Windsor, Ontario, Branch. He is twenty-four years old and single—"Something of a phenomenon among appointees," he comments. His present ambitions (in addition to continuing his ministerial career) are: (1) to grow a decent-looking mustache, (2) to live in a house with a fireplace, and (3) to write lots of worth-while articles for the "Herald."

Horizons

AND WHILE WE are thinking of how you can help, how about deciding to develop some of those special abilities we are always preaching about? We could use a few more ushers, musicians, landscape gardeners, handymen, and secretaries in our branches. Where can we find some scouts, guide leaders, tenors for our choirs, and publicity agents? We need experts in these many fields—not just mediocre hands, but well-trained workers—people who are prompted basically by devotion to Christ. When you sing or play at a church worship service, don't concertize; we would rather have you go flat than "perform." Do you see the kind of specialist we need? We need those who are led first of all by the loving desire to serve the Master, and led strongly, yet secondarily, by the art or craft of their talent. Throw away the old slogan, "Art for the sake of art," and substitute, "Art for the sake of the kingdom of God." You will discover that your talent won't suffer; it will glow *much* brighter, and your pastor and all the missionaries will number you among their choicest assets.

MISSIONARY'S PROSPECT can detect selfishness a mile away, and it frightens him off like poison. Are you scaring people away by being selfish? So-called "discrimination" for unsound reasons is gagging us when we try to preach the gospel to certain racial and cultural groups, because we fear that you may not be unselfish to our converts if they happen to be Negro, Mexican, Oriental, red-headed, double-

(Continued on page 23.)

I'm All Thrilled About the Restoration Festival

OUR NEXT BIG CHURCH-WIDE EVENT is the Restoration Festival. This, in my mind, is one of the most exciting things the young people of our church have entered into in recent years. It is their own vigorous way of expressing gratitude and joy for the restoring of Christ's church to our day.

This week of worship and festivity, celebrated for the first time this year, is between April 11 and 18. So close to the birthday of our church, no better time could be chosen than spring for a day or two days or seven days of joyous activity.

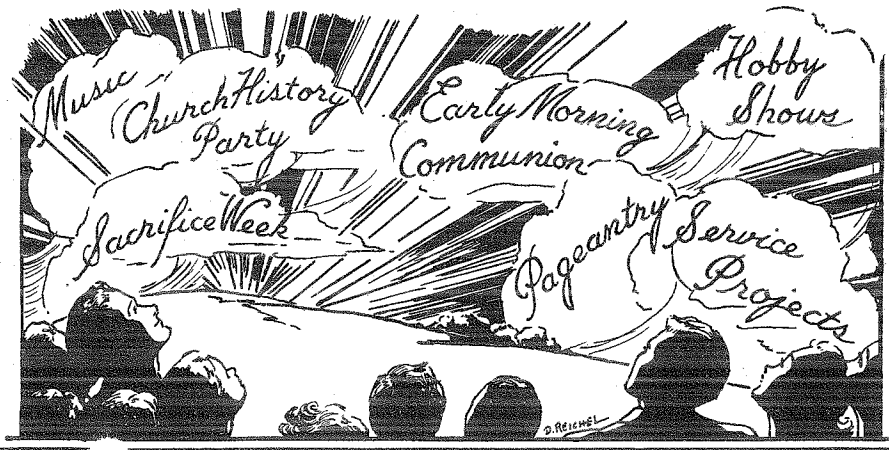
During last General Conference, members of the General Zion's League Council agreed that it would create an opportunity for happy experiences in worship, sacrifice, recreation, drama, festivity, and all the other available mediums, so they chose to set aside one week of the year for a church-wide Restoration Festival. This would be an annual event, in which would be presented all the beauty and pageantry that the young people could pack into seven days.

Some branches are small, but they can each have at least one event. A gracious dinner, perhaps, at which may be read a message from our patriarch, Elbert A. Smith—a dinner to which the Christ is invited. Simplicity is the keynote of this meal; sacrifice and worship, the theme. All the youth can share in this festival dinner with thanksgiving for the church of Christ and a spirit of dedication to act as a united people and as expert workmen.

Other larger branches might have a whole week of activity, with a myriad of events and a program of delightful experiences: a party, a festival of music or drama, a night of home ministry, a special early Sunday morning Communion service to which each Leaguer might bring a white envelope with his own gift, culminating a week of personal sacrifice; exhibits of hobbies, service projects, and every other form of group endeavor that a lively Zion's League could imagine can fill the festival week.

I'm thrilled about it. Our Leagues in Independence are planning already. Graceland is going to make it a big week. Every Zion's League in the church will want to do its best to make this a happy occasion—with the ultimate site in mind that this commemorates the restoration of the gospel of Christ, a program of inspired service to our fellows.

—Sadi Anka Moon



The Cottage Meeting

(Continued from page 6.)

tion in addition to the slides now being provided. The use of some aids such as these increase the effectiveness of missionary teaching in cottage meetings to a marked degree.

7. Obtaining decisions. Decisions must be worked for. While it is true that we ought not to baptize persons who are unprepared, it is our job to see that they are prepared *and baptized*. As one writer puts it, "You 'urge' them to go to college, to take liver pills, to buy a home, to join a service club—why not 'urge' them into the best thing in the world—the kingdom of God?"

In order to do this effectively, a number of things must be kept in mind. The missionary is introducing them to God. He desires them to see Christ as he sees Him. A decision to give themselves to Christ through His church commits them to a new way of life. This has tremendous implications. To help them in facing the issue, the missionary needs to think "through" them. He must see through their eyes and feel through their hearts. He must help them see that they are not merely joining a church, but identifying themselves with Christ.

If the decision is not made this time, keep the door open for later efforts. Prepare the way for another to follow you by leaving them as good friends. Many of our prospects will be not only good friends but good church members if we perform this labor of love.

THESE SEVEN FACTORS are pretty much the same both in branches and in new openings. In new openings, there will be fewer sources of prospect names at first, and there will be no public services to tie to, but the rest of the program is pretty much as in branches. As soon as possible in new openings, public

services ought to be organized. In branches, local workers will add to the missionary force, while in new openings, the missionary must start from scratch. As he develops his program, however, he will find the new opening growing rapidly into a group with increasing resources and facilities and a widening field of labor.

In the effective use of cottage meetings, there must be planning, and the plans must be worked. In branches, the priesthood should be called together and informed of the program. One member of the local ministry should accompany the missionary in each cottage meeting series, and should follow through the entire series. This will instruct him in the method and will help to tie the new members into the local congregation. If local priesthood members are carrying on the program, they should go in pairs and one should be *in charge*. He should take the lead, present the lesson material, and call on the other man for assistance as he may feel led. If there are differences in understanding about some matter, *never* discuss them in the presence of non-members. All differences, however significant or profound the issue may be, should be adjusted privately. If a wrong impression is left with the prospects through an error by the minister, he can correct it later himself to much better advantage than if his partner tries to do it at the time.

Set the time for the meeting in

accordance with the needs of the friends. Make it at the same time every week if possible, so an uninterrupted schedule may be followed here and in other homes. It may be possible to have meetings in two homes each night, one at 7 and another at 9.

The minister should organize the whole program with respect to the question, "What do I wish to accomplish with this family?" On this basis, he can set the time, arrange the subject matter, choose his priesthood assistant, plan the nature of the meeting, and point toward the decision. Having laid the plan, he must work it. No plan is any good unless it is worked.

The importance of prayer cannot be overstressed. If the missionary and the church members will pray earnestly, the ministry of the Spirit to both the missionary and the church friends will pave the way for the spoken and visualized message. Prayer will quicken the spirit of discernment and lay the foundation for a fellowship which is, after all, the "tie that binds." Using techniques which are appropriate and in the spirit of witnessing, missionaries (both appointees and local ministers) can use the cottage meeting as a continuing fruitful activity which will bring Christ into the souls of men and the souls of men to Christ.

NOTE: The writer gratefully acknowledges the assistance of Elders Ward A. Hougas and James C. Daugherty in gathering material for this article.

Church School Leadership Series Price changes, March 1.

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BULLETIN BOARD

Oregon District Youth Convention

A convention for the young people of Oregon District will be held at the Woodburn church on February 14 and 15. Zion's Leaguers, young married people, youth leaders, district officers and pastors are invited to attend. Apostles D. Blair Jensen and W. Wallace Smith will be present. The schedule is as follows: Saturday—prayer service at 8:30 a.m., classwork until noon, recreation in the afternoon, and an evening service at 7; Sunday—prayer service at 8:30, classwork, sermon by Apostle Jensen at 11, and a sermon by Apostle Smith at 3 p.m. Basket lunches will be served by the women's department on both Saturday and Sunday. Out-of-town visitors who plan to spend Saturday night in Woodburn should contact George E. Omans, 825 North Sixth Street, Woodburn.

J. L. VERHEL,
District President.

Notice to Gold Star Parents

I am planning to be in Margraten, Holland, this spring. If any parents having sons buried there would like to have me visit the graves, I shall be glad to do so. I shall also appreciate receiving the names and addresses (and any additional information) of friends and relatives of American church members in Holland.

ALBERT A. SCHERER.

Mission Headquarters
Annastraat 2
Rotterdam, Holland

Change of Address

Donald V. Lents
313 East South Avenue
Independence, Missouri

Mr. and Mrs. Russell F. Ralston
180 Dakota Street
San Francisco, California

Books Wanted

J. D. Anderson (president of Kansas City Stake), 1318 East Thirtieth, Kansas City, Missouri, needs a copy of *General Conference Resolutions* (1852-1915) and its supplement (1915-1922). Please write stating price and condition of books before sending them.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. D. C. Stafford, 1306 Bennington, Kansas City, Missouri, who is bedfast with a severe nerve ailment.

Prayers are requested for Edna Peterson of Thermopolis, Wyoming, who has been bedfast for the past sixteen months. At present, she is in the sanitarium at Boulder, Colorado. If there are any saints in that area, she will appreciate their contacting her.

Mrs. Herbert Beard, Rural Route 1, Thorn-ton, Indiana, asks prayers for her six-year-old niece, Emily Ann Hornocker, that she may be healed of anemia and rheumatic fever.

Prayers are requested for C. W. Fisher of Davidson, Oklahoma, by Mrs. Fisher.

Prayers are requested for Harry Dauster, a nonmember, who is seriously ill in Bell Memorial Hospital in Kansas City, Kansas.

WEDDINGS

Hinkle-Braden

Katherine Braden, daughter of Mrs. Nellie Hinkle, and Charles Elden Anderson, son of Mr. and Mrs. C. L. Anderson of Independence, Kansas, were married at the Reorganized Church at Joplin, Missouri, on January 25. Elder Arthur J. Rock read the double-ring service. The couple will make their home at Pittsburg, Kansas, where Mr. Anderson is

completing his senior year at the Kansas State Teachers College.

Morse-Maxwell

Lillian Maxwell, daughter of Mrs. L. P. Maxwell of Dallas, Texas, and Bonard E. Morse, son of Mrs. Etta Morse of Council Bluffs, Iowa, were married on December 28 at the Reorganized Church in Dallas. Dr. Preston Wheeler of Austin read the double-ring ceremony.

Pement-Craver

Bonita Craver, daughter of Mary Z. Craver of Kankakee, Illinois, and Norman D. Pement, son of Mrs. Pearl Pement of Manteno, Illinois, were married on December 30 at the First Methodist Church in Kankakee, the Reverend Morgan Williams and Elder Earl D. Rogers officiating. The couple are making their home in Lamoni, where Norman is a student at Graceland.

ENGAGEMENT

Wicks-Broun

Mrs. Esther K. Broun announces the engagement of her daughter, Pegge LaVelle, of Dallas, Texas, to Henry F. Wicks, son of Mr. and Mrs. H. S. Wicks of Dallas. The wedding will take place on February 14 at the Reorganized Church in Dallas.

BIRTHS

A daughter, Sylvia Sue, was born to Mr. and Mrs. Frank P. Pratt of Columbia, Missouri, on October 29 at the Noyes Hospital. She was blessed on December 19 by Patriarch R. V. Hopkins. Mrs. Pratt is the former Fern Updyke; Mr. Pratt is a student at the University of Missouri. Both attended Graceland in 1945-46.

A daughter, Betty Ann, was born to Mr. and Mrs. Kendrick Moseley of Prichard, Alabama, on August 8. She was blessed on December 28 at McKenzie, Alabama, by Elders Heamon Salter and Raymond Sharp. Mrs. Moseley is the former Betty Lou Odom.

A daughter, Sharon Nadine, was born to Mr. and Mrs. James Gray of St. Marys, Ohio, on July 31. She was blessed on January 11 by Elders Robert Galusha, Walter Wirebaugh, and Alvin Wadsworth.

A son, George Henry, Jr., was born to Mr. and Mrs. George H. Herzog of St. Marys, Ohio, on October 12. He was blessed by Elders Walter Wirebaugh, Alvin Wadsworth, and Robert Galusha on January 11. Mrs. Herzog is the former Lily Felver.

DEATHS

KERR.—Mary Kate, was born in Wansborough, Tennessee, in 1871, and died on January 14, 1948, at Roscoe, California. In 1896, she was married to Gustavus Kerr, who died in 1922. She was a faithful member of the Reorganized Church for thirty-three years, twenty-five of which were spent in Long Beach Branch.

She is survived by a son, Shely T.; a stepson, Jesse W., both of Long Beach; three sisters: Mrs. L. E. Shepard of Yuma, Arizona; Mrs. Lula Allen of Fruitland, Texas; and Mrs. Della Walters of Los Gatos, California; and three grandchildren. A daughter, Ruby, preceded her in death. Funeral services were held at Mottel's Mortuary in Long Beach, Elder Louis J. Ostertag officiating. Interment was in the Rose Hill Memorial Park at Whittier, California.

EASTWOOD.—Walter J., was born August 29, 1882, and died suddenly at his home in Stratford, Ontario, on December 18, 1947. He was baptized into the Reorganized Church on July 30, 1891, and in 1907 was married to Edith Smith, who survives him. In 1915, he was ordained a teacher and in 1916, a priest; he was a devoted church worker, and his home was always open to missionaries. He will be greatly missed in Stratford congregation where he served as counselor to several branch presidents, was a teacher in the church school, and solicitor for twenty-one years. Two sons, David and Alexander, preceded him in death. Funeral services were held in the Stratford Church, Evangelist W. I. Fligg and Elder Howard Schlotzhauer officiating.

MORANT.—Jessie, daughter of J. C. and Lillian M. Richards, was born December 25, 1882, at Farragut, Iowa, and died on January 20, 1948, at the St. Mary Hospital in North Platte, Nebraska. In 1899, she was married to George S. Morant; three children were born to

them. Two of the children, Richard and Georgia, died in infancy; the other, Mabel Morant Waltermath, died in 1932. Mr. Morant passed away in March, 1904.

She was baptized into the Reorganized Church as a child; she remained a diligent student of the doctrine and workers in the church throughout her life. Following the death of her husband, she attended Graceland College and the University of Iowa. She leaves a sister, Mrs. F. M. Lansing of Hershey, Nebraska; a brother, J. S. Richards of North Platte; and two grandsons. Funeral services were conducted by Seventy Albert Loving. Burial was in the North Platte cemetery.

Practice What We Preach

(Continued from page 21.)

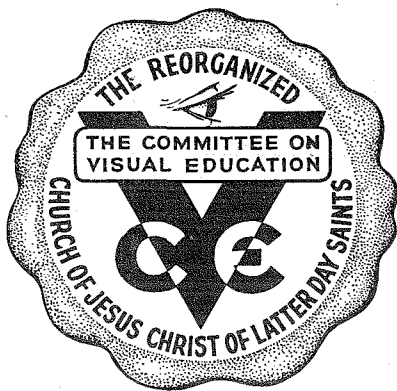
chinned, or something or other. You can be a real help to us if you will only share this gospel with *every-one!* The postman who brings you your mail, the waitress who brings you your soup, the porter who brings you your suitcase—they are all looking to you to bring them your church. While it may sometimes be indiscreet to distribute religious tracts to all the people you meet, it is *never* poor taste to distribute kindness and consideration. The tracts can come later.

WHEN ELDER SHEPHERD and Elder Traveler step into the pulpit next time, they will see you in the congregation. What they see will be an eager, talented young person who has just asked, "What can I do to help you in your work?" Do not be too surprised when they reply, "Practice what we preach." You see, I know Elder Shepherd—he's your pastor; and I know Elder Traveler pretty well, too—he's the missionary who swung his suitcase off the bus in your town for a few weeks' visit. These devoted men are doing their best, augmented by God's Spirit, to preach what is sound and inspiring and challenging. They are doing their best to win souls to the cause of Christ, and they are trying to reflect his ministry by making their lives exemplary. But they need your help, too. I can speak for them, and for all of us who ever assume the preaching role, when I admonish you to "practice what we preach."

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Information*



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FEBRUARY 14, 1948

NUMBER 7

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"Into All the World"



AUDITORIUM NEWS

F. Edward Butterworth is a representative of a young generation of church men and women who, in obedience to the divine call, are literally obeying the Great Commission, "Go ye into all the world" to preach the gospel of Christ. He and his wife, Lilly Raye, were in the Society Islands for a considerable time, with headquarters at Papeete. Brother Butterworth traveled among the islands on small ships, encountering sometimes stormy seas and having many experiences, as did other missionaries of the church before him.

Returning to the United States for a time to prepare for further service, Brother and Sister Butterworth now have a young son, Gary Edward, born October 11.

Brother Butterworth is doing missionary work here while he is gathering materials and information as he prepares to return to the Islands. He has great sincerity, deep spiritual strength, and a genuine love of the people.

In this splendid young family, and in many others like them who have gone abroad on other missions, as well as those who have begun their ministry in Australia, Canada, England, continental Europe, and the Islands, the church may well find reason to be proud and happy. It is our part to support them with our faith and prayers, and in the material things they need to carry on the work.

* BISHOP G. L. DeLAPP informs us that the Houses of Worship Survey questionnaires are now being sent out. Some have already been completed and returned, about a dozen in all. Others are expected soon. This is the first such survey in about eighteen years, and it is an effort to bring the records up to date on our houses of worship, to show our resources correctly.

* PRESIDENT F. HENRY EDWARDS, Bishop Henry Livingston, and Apostle Blair Jensen are spending some time on the west coast, engaged in the church survey in that area. Brother Jensen writes from Los Angeles: "Our survey is going nicely. President Edwards was delayed thirteen hours getting here on account of a train wreck ahead of him. Natives say it is cold here—we find it warm."

* THE FIRST PRESIDENCY report that Brother Tom Worth is spending the month of February in Texas, ministering to branches and groups there. Those who know him are confident he will do much good. Evangelist Ray Whiting is also in Texas, doing successful work in the Rio Grande Valley and at Mission.

* APOSTLE ARTHUR A. OAKMAN, interviewed recently on baptismal gains in the Central States Mission, reported a five per cent gain in Central Illinois. St. Louis also made a five per cent gain with twenty-nine baptisms in 1947. Missionary James Daugherty baptized thirty-five persons last year. The East Central States Mission gained 280 in baptisms in the first eight months of 1947, an increase of two per cent over a previous similar period in 1946. William Patterson, in the three-month period ending November 30, baptized thirty-six in the Rich Hill and Spring River district. In general, there is an upward trend everywhere, with excellent results in Central Illinois and the St. Louis area.

There is a new mission at Danville, Illinois, under the leadership of O. C. Henson.

There was a very fine experience in an institute held at Columbia, Missouri, with Dr. John Blumenschein as speaker. Evangelist R. V. Hopkins also ministered to students and members there, not very long before he passed away. The institute was held in December.

* ALMER SHEEHY, at London, Ontario, baptized five children and one adult on January 25.

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P. S.

* THE EDITOR looked at the muddy snow on his heels. He was apparently displeased. "Somebody is always tracking something into my office," he said, "and I have my suspicions who does it!"

* **Snow**
Snow in the sky, snow in the sky,
Wrapping the earth in your silvery gown,
What is it like to purify air
And top a whole city with sparkling crown?

Snow on the ground, snow on the ground,
Reflecting the sun on each drifted crest,
Why must you melt in wintery dreams
Before the whole city has learned how to rest?

—Frances Hartman.

The World As of Today

IN YEARS GONE BY WHEN our Latter Day Saint missionaries preached about "the signs of the times" and warned of events to come, their sermons were shrugged off as the utterances of "religious fanatics." We were told that things were to continue as they had always been—except on an ascending scale. Civilization was to go on and on triumphantly into an era of lasting peace and security. Peter had written of such wishful thinking scoffers: "Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of his coming? For since the prophets fell asleep, all things continue as they were from the beginning of creation."

Presently thoughtful students of world conditions and trends, educators, and others began to sound warnings. They, too, were scoffed at and called "calamity howlers" and "prophets of doom." But today, military men, statesmen, politicians (as distinguished from statesmen), scientists, educators, ministers, news commentators, and the man on the street vie with each other in warnings that civilization is approaching the brink of disaster.

Recently in her column, Dorothy Thompson had this pen picture of things as of today, "in a mad world":

What is the picture of the world but of violence unrestrained? Now it takes this form, now that. In its mildest it consists of words—words that bludgeon, demean, wound, carry swords; of strikes refusing arbitration or reason; of deliberative assemblies dissolving into sordid brawls.

Beyond these, class wars, race wars, religious wars—the accounts of them springing each morning from the newspapers to chill the day with premonition, the spiritual despair, which is the curse upon modern man. For it is literally true that man has lost his moorings, is off balance and directionless, and he knows it. There is no polar star of spiritual authority . . . and the fear of war is compounded by the awful knowl-

edge that there is nothing that men will not do in war: unchain the cohesions of the universe; reduce civilization to ashes; carry populations into slavery; drive men, women, and children from homes and farms to confine them behind barbed wire; blot out organic life with bacteria; route a race through gas chambers to crematoria. Being without focus, unrestrained from a magnetic center, the world picture is of *insanity*, in its precise meaning.—*Kansas City Times*, January 24, 1948.

THE PICTURE seems dark. Yet, it is in accord with the words of the modern prophet: "Peace shall be taken from the earth."—Doctrine and Covenants 1: 4. "And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion."—Doctrine and Covenants 45: 4. "All things shall be in commotion; and surely men's hearts shall fail them: for fear shall come upon all people."—Doctrine and Covenants 85: 25.

Dorothy Thompson says that, as of today, "the world picture is of *insanity*"—a world gone mad. How about those who have believed and been warned and have considered the warning? Paul said: "God hath not given us the spirit of *fear*; but of power, and of *love*, and of a *sound mind*."—II Timothy 1: 7. God does not baptize with the spirit of fear and hate and madness; that is the work of an evil power. We are to cherish love and be of a sound mind. Of all people, we should keep our heads and our hearts. We should endeavor to think straight, under divine guidance, and discipline our emotions. Remember, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." We should have faith in God, hope based on the promises and prophecies, and charity toward our fellow man. In the midst of all the world confusion and turmoil, there is a reservoir of human goodness; many though confused and stumbling groping for the wall, nevertheless

long for peace, law, and order, justice with liberty.

The early missionaries who preached on the signs of the times gave a true picture of the pattern of things to come in the world as of today. Their message was also that of Christ and the apostles. Since they were so right and the world was so wrong, our faith should be strengthened rather than weakened. We should trust in the balance of their message; the more earnestly believe as they did in God and Christ and the gospel, and in the promises of salvation and the final triumph of righteousness on earth with justice under the perfect law of liberty.

WE WILL DO WELL to heed the commandments to cry repentance to the world, to prosecute the missionary work at home and abroad, to stand in holy places, to live righteous lives. Christ himself said:

And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh.—Luke-21: 27, I. V.

And what I say unto one, I say unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.—Luke 21: 36, I. V.

All these things were to come to pass following the restoration of the gospel by angelic administration and in the hour of God's judgment:

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

ELBERT A. SMITH.

blue pencil notes

Across the Desk

From Elder E. Guy Hammond of Akron, Ohio:

"The enclosed clipping from the *Cleveland Plain Dealer* reflects the activities of the Utah people in reference to old records of titles, etc., relating to the church in the days of Kirtland."

Chardon, Ohio, January 15.—The Mormon Genealogical Society of Utah has ordered microfilming of all records in Geauga County from 1795-1850.

During this period, when Lake County was a part of Geauga County, Mormonism flourished in near-by Kirtland. A monument to the sect before the Mormons traveled west, is the historic Kirtland Temple, now the property of the Reorganized Church of Jesus Christ of Latter Day Saints.

The work of microfilming all deeds, mortgages, probate records, and marriage books, as well as tax duplicates, is proceeding in the basement of the courthouse and will take several weeks to complete.

Howard Simms, in charge here, said he has found the record books in good condition for their age, and commented on the unusual "copperplate" handwriting of Thomas Paine, recorder, and the fine handwriting of Ralph Cowles, county auditor in 1883.

The original film of these records being made for the Utah church will be stored in the vaults of the Eastman Kodak Company in Rochester. One copy will go to Utah and a third copy will be presented to Geauga County.

County Commissioner Thomas L. White today expressed appreciation for the gift to the county of the films of all the 1795-1850 records. "As this much of the records is a gift, we thought we might as well have the remainder of the records from 1850 to date filmed," he said. "We have often worried about our valuable records in case of fire in the courthouse. Now we feel much safer, as a copy of the record films will be stored in the courthouse and another stored elsewhere. This gift has saved us much expense as we can have the balance of the years filmed from 1850 at an estimated cost of \$1,600 for the entire records.

"The cost is three-and-a-half cents for exposure of two book pages. When the company first came to photograph the records for the Mormon Society, they went to Lake County, but found only copies there of the original records in Geauga County."

The pictures will disclose many interesting and historic documents. One of them will be the marriage license of Brigham Young and Mary Ann Angel, on file in the Geauga County Probate Court.

Kirtland Temple

The *Hammond Times* is published by the Hammond Organ Company. In its issue for December, it shows, among other churches, the Kirtland Temple, a remarkable night view of that sacred edifice, as

also a picture of Brother T. Evan Thomas at the Temple organ. We quote the comments of the magazine:

Perhaps one of the most interesting settings for Christmas services will be the Kirtland Temple, Willoughby, Ohio. The Kirtland Temple, owned by the Reorganized Church of Jesus Christ of Latter Day Saints with world headquarters at Independence, Missouri, is one hundred and eleven years old. Joseph Smith, Jr., of Manchester and Palmyra, New York, was the founder, and today Israel A. Smith, grandson of the founder, is the president of the church, which has world headquarters at Independence, Missouri. Minister of the Temple is John W. Banks.

The Temple is little changed from the day it was built. Situated on a beautiful highland, its tower dominates the quiet little village of Kirtland. It is visited by thousands of tourists every year. Played by T. Evan Thomas, the organ is heard every Sunday morning and evening at the regular worship services and it is often played softly on Sunday afternoon as visitors are conducted on tours through the edifice.

From Elder Jack A. Pray, Chatham, Ontario:

The recent visit of Apostle Jensen and Bishop Livingston was very much appreciated. On Sunday afternoon they lectured to a representative group of men from our district. Apostle Jensen's work here is of the highest caliber, and his ministry is very effective.

ISRAEL A. SMITH.

Vatican State?

The following press item indicates there is a growing opposition to maintaining an envoy to the Vatican:

WASHINGTON, Jan. 11.(AP)—Five Protestant clergymen today announced the formation of an organization to be known as Protestants and Other Americans United for Separation of Church and State and invited Jews to join them in attaining their aims.

They said they are concerned about the continued presence of a United States ambassador at the Vatican and various aspects of public financial aid for parochial schools. They added they have no purpose of criticizing or opposing "the teaching or internal practices of the Roman Catholic church or any other."

A "manifesto" outlining the organization's

goals was issued by Dr. Charles Clayton Morrison, former editor of the *Christian Century*; Bishop G. Bromley Oxnam of the Methodist church; Dr. John A. Mackay, president of the Princeton Theological Seminary; Dr. Louie D. Newton of the Southern Baptist convention, and Dr. Edwin McNeill Poteat, president of Colgate-Rochester divinity school.

National headquarters will be established here with Dr. Poteat as president.

ISRAEL A. SMITH.

Kansas City Stake Organization in Church Survey

In the *Kansas City Star* of Sunday, January 4, appears an article by the *Star's* church editor, Mary Hobbs, reporting the activities of various churches of the city. A very good section is devoted to the work of our Kansas City Stake organization. We quote as follows:

As a result of steady work in pastoral and evangelical work, substantial gains have been made in attendance by the Reorganized Church of Jesus Christ of Latter Day Saints, J. D. Anderson, president of the Kansas City Stake, which includes ten congregations in this area, said stewardship needs were emphasized in January and the number filing tithing statements increased to an all-time high here. It was an increase of 19 per cent over 1946.

In spite of the unrest and rising prices, contributions toward local expenses matched 1946 almost to the dollar, he said.

Total average attendance for church schools of the stake, he added, was up 11 per cent in 1947, and the morning pulpit service showed an increase of 12 per cent over 1946 and of 18 per cent over five years in spite of a decrease in total enrollment.

In 1947, several state-wide activities were promoted. Plans for 1948 include nearly all of these activities with the addition of a family camp for one week. An evangelistic campaign and series of such services at each congregation also are planned.

Someone says that the churches should go down into sixteen hundred years of "ecclesiastical wreckage and rubbish" and find the real "religion of Jesus." We believe we have it; but not out of rubbish.

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"I Am Not Ashamed of the Gospel of Christ"

OR THE CHURCH OF JESUS CHRIST

By *E. J. Gleazer, Jr.*

PRESIDENT, GRACELAND COLLEGE



ANY MINISTER has undoubtedly experienced the distressing signals of acute sermonitis—when the exhortation to brotherhood, the call to Zion-building, the stern admonition to mend our ways, or the treatise on calamitous world events seems not to satisfy the congregation nor the speaker and both feel as hungry as before. The prescription for remedy of the malady is not complex or obscure. It was declared by Paul in words that breathed life and fire: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Desiccation plagues the sermon when testimony disappears. Any ministry from the pulpit of the Church of Jesus Christ is supported and made effective through the sincere testimony of the one who would minister.

With that statement as prelude, may I make application. It is for the gospel that I am thankful, and for the church which is the instrument of proclamation.

The Privilege of Struggle

I am grateful for a church whose mansions are not yet complete—whose work has not approached finality nor can afford the luxury of retrospection. We are engaged not in memorializing the past, but in building the present—not in dedi-

cating mausoleums of religious philosophy, but in erecting tabernacles for life. The working drawings and the specifications may not be furnished with our call to the project. How much easier it is to assemble a newly purchased stove if the directions are there, and the pieces are numbered and all pieces can be found. How much more difficult if we would receive only the command to build with perhaps a brief explanation of the principles of thermodynamics. Add to this the further complication when the materials of which the stove is to be assembled must be prepared. Include another factor as you invite in your friends for their interpretation and suggestions. "Seek to bring forth and establish the cause of Zion" doesn't include the directions to detailed procedure. The principles—the requirements—are set forth, but there remains the hard work of building. And it is hard work. There exists the possibility of growth and the danger of conflict of ideas within the framework of an organization whose message must evolve continually toward current application.

For several years I functioned as a pastor in one of America's largest cities. No directions had come with the assignment as to the best way of preaching the gospel in that kind of a situation. The work was dif-

icult, and progress was slow in appearing; but the people who worked at the problems found their muscles were growing stronger, their minds more alert, and their hands showed the calluses of achievement.

In 1943, several of us were given the charge of occupying positions of responsibility in Lamoni Stake. In order to determine our direction, many questions cried for answers. What is the purpose of stake organization? How is a stake meant to function? If a stake is a support to Zion, what is Zion besides the pure in heart? What does it look like in terms of our experience? Hours led into days and days into months of hard study and the give and take of good exploration. The area of study grew wider until one day the leading officers of the church were invited to share in the principles tentatively adopted; for an entire day, many years of experience were pooled in defining the purpose and function of the stake. Not always was the way easy. Men vigorously defended their points of view. Sometimes an impasse seemed reached. But I'm grateful for a church that offers the glorious privilege of matching all of a man's powers against problems that demand his best.

The Blessing of Fellowship

I am thankful for a fellowship that is as real as family ties. My memory barely extends to the coal-mining town of Archbald, Pennsylvania. The first impressions made upon my mind as a very small child came from good neighbors, members of the branch. They were our brothers and sisters in the gospel—sharers of the material necessities of life and participants with us in the spirit and program of the church. Another vivid picture comes to mind as I remember the time when my father's pastoral responsibilities took him to the Southern New England District, and we shared a duplex house with Bishop and Mrs. E. L. Traver. No father and mother could have been more considerate and gracious toward children of their own than they were toward the pastor's family. From that time on, memory's pages are filled with names and friendly faces—Independence, Philadelphia, Los Angeles, Seattle, Lamoni, Denver, Detroit; mention any locality in the country and a brother or sister in gospel bonds comes to mind.

In our home, we experienced the dignity and kindness of Paul M. Hanson, the graciousness and courtesy of John W. Rushton, the sincerity and vigor of Frederick M. Smith, the good humor of John Sheehy, and the contributed qualities of many other ministers for Christ. If the statement has truth, "that I am a part of all that I have met," then surely the tapestry of experience is a rich one.

Not always is the fellowship without valleys of concern and disappointment. In associating with men, we learn of their humanity and find that even heroes sometimes have feet of clay. But maturing experience helps one to appreciate a man for his qualities and to understand him for his weaknesses. We learn to examine the road over which the fault has passed. The closer the fellowship, the greater the danger

of losing sight of the real stature of a man behind the mists of what we may term his shortcomings. And it is refreshing to note that the man we think is stubborn usually won't let us have our own way.

I'm thankful beyond measure for the thousands of persons in this church fellowship who have contributed to whatever strength my life holds.

Membership in a Minority

I am thankful to be a member of what might be called a minority group. At times, this has caused some concern. When introduced as a pastor, I have often found it necessary to launch into a description of the doctrine of the church, differentiate it from the Mormon Church, prove that Joseph Smith was not a polygamist, and explain why I am a member. Last summer, a committee in a world-famous university hesitated in admitting me to doctorate candidacy for a few weeks because of the fear that my religious background had made me narrow and dogmatic. A minority group must keep defending itself, must continually give reason for its existence, so there is an enthusiasm and an aggressiveness not found in the complacency and well-established dignity of larger movements. A minority group is a deviant or departure, from the normal, the common, the accepted. Until the kingdom of God becomes a reality on earth, I pray that I shall continue to be one in a minority group.

There are dangers encountered as well as values found by such groups. For many years, the smug concept of the chosen people arrested my concern. My sympathies included only those of the church and all others were apparently doomed. Growing experience has brought growing revelation that God is no respecter of persons.

"A Man's Reach Should Exceed His Grasp"

I'm thankful that I am a member of a church with great goals, above

all, the audacious one of attempting to build a new society, of evangelizing the world. Great goals make great men if the goals are rightly defined. But frustration and discouragement may come if they are beyond reach. We need the satisfaction of achievement—great goals interpreted in terms of more immediate objectives within stretching reach.

Few Members—Much Work

Occasionally I have been very conscious of the smallness of our membership, but I'm thankful for the values inherent in a small group. As long as I can remember, there has been opportunity for participation in the church. The Christmas play in Boston Branch, a junior deacon in Independence, young people's work—I have never wanted for something to do, and there has been pressure toward growth. Many times the conviction has come that better work would be possible with more time for preparation. It is not easy to forget the uncomfortable moments and unpleasant experiences—a pounding heart, nervous stomach, sleepless nights, pastoral duties, preaching, stake presidency, the college. Transfers of responsibility have been many and rapid, because we have been limited in available men; but it is true that participation has required some growth. Our small membership forces us to move out in evangelization. We can't consolidate our forces as the primary objective. To survive, we must grow. To grow, we must participate.

"The Word Standeth Sure"

I'm thankful for a message which squares with truth. It has not been necessary to retract fundamental and significant religious beliefs with the process of the years and learning. Rather they have taken clearer form as time and experience have come. There is much growing yet to be done, but in university work, time after time there has come that flash

(Continued on page 22.)

The Hand of God

By F. EDWARD BUTTERWORTH

FOR SEVERAL HOURS we had been enjoying a steadily increasing north wind which cleared and cooled the humid atmosphere of the tropical island. It was not until we had finished our noon meal that the storm struck.

We noted an abrupt increase in the velocity of the wind. It rose until it reached an alarming peak. Rotten limbs were crashing down—natives with fear-filled faces were scurrying for shelter. We particularly noticed the Saints living just outside the sea wall near the surf. They were fleeing toward the church, dragging all sorts of paraphernalia after them. Their meager belongings were wildly flung in a common heap in the assembly building.

The coconut palms, crescent bent by the pressure of the cyclonic wind, were vibrating violently. Missiles were flying everywhere. We made our way to the church and found the rear room filled with screaming children. We attempted to quiet them, but our voices were drowned out by the noise of the storm.

I leaned into the cutting wind and made my way toward the seaside, making sure that I was clear of all trees likely to be uprooted. Because of the terrific pressure of the wind, the house near the seashore was greatly endangered. The occupants had fled when they felt the rear of the house rise from its foundation. But at that moment, a large tree—some four feet in circumference—toppled over on the house, as by angelic assistance, without denting the tin roof or splintering one board. The house was saved, being pinned securely to the earth by this giant hand. Two natives were astride the tree, chopping with long knives, attempting to relieve the pressure on the weak structure. Roofs were being blown off other

small buildings near by.

The gale was blowing determinedly with an even pressure. There was no let-up. Small wind-driven leaves became missiles with a most painful sting.

I FINALLY PUSHED to the edge of our property near the seashore, and found a young priest, Rehi a Haoa, watching intently the churning sea and the rolling black clouds. After securing myself to keep from being blown away, my first thought was to importune the Throne of Grace. It was impossible for audible prayers to be heard because of the confusion of the storm. It was impossible to look directly into the wind and open my eyes, so I held my sun helmet before my face to deflect the wind. It was then that I noticed the peculiar color of the sky and the churning wind clouds. It was then that I fully appreciated the verse of Scripture, "Watch and pray."

I turned to see how the Saints were reacting and noticed that most of them were gone. One brother, Pioi, was fleeing toward the church with the wind in his favor. We heard a cracking noise and looked up to see a large limb wrenched from a tree just above where we were standing and blown a 100 feet or so to strike only a short distance from the runner. Coconuts and debris were raining down on every hand. The trembling palm leaves shivering under the terrific pressure of the cyclonic wind seemed to bespeak the inner emotions of us all, yet there was a feeling of confidence magnified greatly as we continued to quietly importune the Heavenly Father.

The angry sea was at its limit before charging in upon us, yet we stood firm, awaiting some definite sign of relief or disaster.

BROTHER SORENSEN joined me at the seashore and it was then that we felt a brief calm, for the wind changed from the north to a north-easterly direction. The church which faces north, is on the tip of the island surrounded by sea on two sides and a river on the other—a perfect target for a tornado. We could see it coming straight toward us, but after the calm of a few seconds, it was as if the hand of God reversed the wind, which broke with a fury never before experienced in this tropical mission. However, it was now in our favor. The changing gale dispelled the lowering rain clouds and exposed to our view the dark funnel swirling furiously against its opposing winds. Luckily, this elemental wrestling match occurred about a mile outside the reef. Had it been inside the reef, the pressure of the tornado on the lagoon would have driven the sea over the island as it did in the year 1906, destroying homes, church, and lives.

We saw the storm being carried on the wings of mercy in a direction void of inhabited islands. We felt the after suction; we saw the sea rise as the pressure of the tornado was relieved. It rippled gently to where we were standing as if to say, "It is finished. All is well."

The wind dropped to a deathlike calm. Excited natives gathered in groups and chattered nervously over the strange outcome. They had been steeled for certain destruction.

THE STURDY passenger boat—"Hiro," was outside the reef in the rough waters, searching for three small fishing boats which failed to return before the storm. One small schooner tied to the wharf capsized inside the lagoon.

We are living witnesses of the power of God over the tempests. We are also witnesses of the power of prayer to quiet the tempests of the soul. We shall ever be grateful to our Heavenly Father for protecting his Saints in the island mission, of Tahiti.

Is Death the End?

By James Daugherty

PADEREWSKI, at the age of seventy-eight, gave a remarkable concert as thousands of people listened. Many said, "Isn't it too bad that a life of such skill must perish and not be transferred to someone else? Those trained fingers and co-ordinating muscles, responding to the musician's mind, will turn to dust and no longer be able to make music unsurpassed." One remarked, "The music dies, and the hands cease to move, but must the musician die also?" The same question perhaps, was in the mind of Job when he asked, "If a man dies shall he live again?" What happens when life's journey reaches its end? Is it all over, or is it only the commencement time? Is it the journey's end or only the end of one phase of the journey?

Longfellow said, "Dust thou art, to dust returneth." Apparently he was referring to the body and not the spirit of man. For once man has loved and formed friendships, thought and developed a memory, learned to foresee and to co-ordinate ideas, can we say at death, "dust to dust," and just bury him? Man is more than a biological organism. Even though the earth eventually claims the body, it cannot claim the spirit.

Some fourteen years ago, I was buried under several tons of frozen dirt. As I began to feel the intense pressure upon my broken body, I suddenly realized that the earth had the power to destroy or claim my body, but only God could claim my spirit.

Time and again I have been reassured of this truth, especially when I have watched at the bedside of a friend as death gradually entered to claim the mortal body. Even though the body was diseased or broken, the spirit fought on for control and possession. As death be-

came the victor over temporal life, peace and quietness prevailed, leaving the thought that God was in his heaven and all was well.

THE THOUGHT HAS often come to me that when the spirit departs from the flesh, it must give an account to God for its stewardship while on earth. I have often wondered if the spirit was not happy when it answered to God, "I did not default in my responsibility to the body which you entrusted to me."

There is more than one death. Christ said, "Fear not them who are able to kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." You cannot kill a soul as you kill flesh, nor can you feed and build a soul as you would feed and build a human body. If the spirit in man dies, it does not die the same as the body does. The spirit of man is more than a passing phase of his physical nature. When virtues, ideals, friendships, and beliefs perish, this is the second death.

We have all seen people who are practically dead in healthy bodies, and others who live triumphantly in broken and diseased bodies. Their faith in God gives them hope that death is not final, but only a beginning of a new life. If God can live without a body (and we are told that man is created in his image*), is it not reasonable for man to believe he can also live without a body?

IN OUR EARTHLY associations, on the higher levels of fellowship, we do not love our friends' bodies; instead, we love them for their personalities, goodness, character, and unseen inward qualities. Paul apparently felt this when he said, "Now faith is the substance of things hoped for, the evidence of

things not seen." Faith in God gives us this hope of a new life. Cannot the Creator provide that we shall live, not only in the mind of our friends and loved ones, but also in the world of spiritual personalities and in the mind of God? It is not logical to believe that life exists beyond the grave and the celestial virtues shall never die, but be used for a high and noble cause?

The people who build within their lives these virtues are not satisfied to remain impotent; they endeavor to assist in God's great plan for a kingdom. If we strive to become godlike, we shall never drift beyond his love and care because the mind has become more than a brain, love more than a heart, and the soul more than a physical house. This *self* which can remember the past, anticipate the future and bring them together into the present, is something more than physical parts and cannot be destroyed by death.

STRANGE AS LIFE is, it would be odd and also cruel for man to be put here to build a fine life during a span of years, and to have all that he became dashed into endless oblivion. If this be the case, the impulse to build good lives is useless, and our highest hopes for our loved ones and ourselves would be as nothing to merciless laws and forces.

Life is contrary to such a belief. Does not all life seem to have a fixed purpose? Within itself, it has the power to fulfill its creation. Life dies only when it is out of harmony with the forces about it.

We trust God to give us food, light, air, water, families, friends, and to meet every physical need. Can we not trust him to give us life that shall conquer death? This kind of trust makes a big difference to all of us in our living here and now. If the teachings of Jesus Christ are trustworthy, our instincts

*Image, in this term, means creative intelligence, love, and spiritual faculties.

sound, and nature true, we are now becoming what we are to be hereafter, and the record stands. In this light, the structure of the soul has lasting significance, and the course of our soul is being determined here and now. Ella Wheeler Wilcox says, "'Tis the set of the soul that determines the goal, and not the calm or the strife."

If, then, the grave is the end of it all, what does it matter how we live? Why not store up great treasures, regardless of the cost to our fellow men? Why not make cheating and stealing a part of our way of life? Why not drink and be merry? Why not drift instead of climb?—Why not? Because we believe that what we become in this life will be measured back to us in the life to come. Even though we are not sure this is true, it has influenced the human mind and serves as an unwritten law for society.

NATURE TELLS US THE true story of life every day. For instance, an acorn falls to the ground among some leaves. It seems to be just mere chemical matter, but with the warmth of the sun penetrating into its very depth, it has the power to reproduce and become alive. It grows into a tree, which in a few hundred years will be fulfilling its purpose, and in turn bear other trees. The acorn itself could not look ahead a hundred years or even a day and plan its development. Someone with great foresight planned it.

A bluebird, hatched from an egg, seeks food for nourishment. The infant bird didn't plan to paint its feathers blue or warble sweet melodies. Nor did it ever plan to grow wings or reproduce its kind. But Someone planned it.

Is not the human mind far more significant than an acorn or a bluebird? Shall not the same One who planned for the trees and the birds plan even more for man? We are living in a world that teems with life and not a world that is dead. Does not our hope of triumphant life fi-

nally depend upon our faith in a wise and kind God?

Death cannot be the end of all life. It is only the beginning of a fuller, richer, and more beautiful life. It is becoming godlike and being worthy of fellowship with the godly.

A man putting on immortality is more than a man clothing his body. He is building a deathless soul. Having attained such a life in God's world, man learns to look at death with a singing heart.

"O death, where is thy sting? O grave, where is thy victory."



The Vigil

The weary hours creep,
While anxious eyes are riveted
Upon the clean, white bed,
Where spirit fights
To keep its human home.

Death's angel hovers close,
Yet time and time again
Is held away
By silent pleadings
That this life be spared.

He is so young—
And precious, too,
To those who wait in terror
Through the night.
And quiet tears are shed
And prayers are said—
In anguished supplication they arise.
The cries
Of souls about to be bereaved
Are deep
And sad to hear.

And then, as faintest wisps of dawn
Break through,
There springs a hope anew
And Life has won
For, wan and spent,
He lies, new vigor pulsing in his veins—
Safe anchored here on earth
By bonds of love.

LOUISE WRIGLEY.



THE FUNERAL SERMON OF

Dr. Joseph Luff

By **APOSTLE ARTHUR OAKMAN**

DR. JOSEPH LUFF was born in Toronto, Canada, on October 31, 1852, and died on January 6, 1948. On May 24, 1873, he was married to Janet Parker, who preceded him in death on January 7, 1942, almost six years to the hour from the time he departed this life.

As a young man, he entered the Methodist Church and became a minister—sincere, humble, and ever seeking the truth. He united with the Reorganized Church on May 22, 1876, being converted by the preaching of John J. Cornish, who baptized and confirmed him.

His career as a minister of the church began the same year when, on August 8, he was ordained to the office of elder. A few years later, on April 13, 1887, he was ordained to the office of apostle and served in the Quorum of Twelve with illustrious distinction until released to take charge of the Independence Sanitarium in April, 1909.

He took up the study of medicine while under appointment as a traveling missionary—a work which took him through half the United States and to Canada. Graduating in 1901 from medical school, he became a practitioner; many hundreds of people sought his advice and counsel, which was offered to them on an extremely high plane, both spiritually and physically.

Dr. and Mrs. Luff came to Independence in November, 1879. He manifested great faith in the re-establishment of the work here and served on the building committee of the Stone Church as chairman fifty years ago. He was always vigorous in his insistence that the church

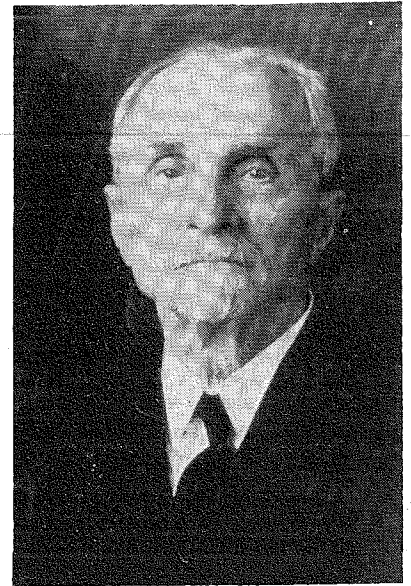
should be large and commodious, much larger, in fact, than many at the time thought wise. How abundantly his vision and faith have been justified.

DR. LUFF WAS an author, writing books and tracts for the times on gospel themes which are today models of literary excellence. He was a poet. He was a seer. He was a prophet. I give you as an example of his prophetic genius, a paragraph from the communication which he received in Independence in March, 1907:

“Dig ye deep into the mountains which centuries have formed and into which my providences are interwoven, and bring forth the witnesses of my forgetfulness or the testimonies of my failure. Reveal unto me wherein the generations have made frail the texture of my ordinances or dissolved the integrity of my promises. Speak! and I will hearken unto you! Declare! and I will give audience! Who hath been able to stand in the way of my accomplishment, or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement, and tomorrow thou shalt ask: ‘Where are they,’ and shalt declare, ‘Surely the Lord’s hand is in this thing.’

“Remember, therefore, that I change not, neither in my power nor my purpose, and what I have designed I will execute, and naught shall stay my hand, and my heritage shall not fail.”

ANOTHER BEAUTIFUL passage is from a communication which was delivered to him on June 12,



1923—a communication which contains excellent advice for young men of the ministry:

“The Lord shall proceed as of old, and your wise men and your noble ones shall scarce be considered. His messengers shall bear his image—they shall be clothed with the power of his might and their tongues shall be as a flame of fire. Their beauty shall be the excellence of his adornment, for unto this end have they been permitted to suffer in the days of their preparation, that the marks of his body might be upon them. These shall go forth with all of his chosen and shall achieve as has been written, and their conquest shall be in the glory of his power, for in them shall he be revealed, and before this revelation shall the thousands of earth prostrate themselves, and at this beholding shall they cry out unto him. The speech of these shall subdue and through the utterance of these shall many be quickened. The polish of your chosen words which have lulled them to slumber and the expressions of your preparation, together with the manner of your modeling by which ye have thought to allure shall be as the dust with which the foolish maiden hath sought to make her face beautiful, and shall cease to persuade. Men shall seek life and these cannot supply.

"Blessed in that hour shall he be who hath made the word of the Lord his study and in that hath found contentment, for his face shall shine with the glory of its fulfillment, and his feet shall be beautiful in the light of its vindication. His lips and his tongue shall minister as in the stead of his Master, and in these shall the heavens have delight. Their words shall mean accomplishment, for upon them shall the heavens wait and their eloquence shall be as the noise of the Holy Ghost. They shall not be known by the name given them of their fathers, but as the messengers of God, for in them shall he be discerned and his shall be the glory of their success."

AS FOR HIS abilities as a poet—can I say more than quote to you one stanza from the song, "Admonition":

Love ye me and love all people.
Love as I have loved you.
This your calling, this my purpose;
Thus be my disciples true.
Then in this exalted station
Your companion I will be.
Every promise of my Scriptures
Shall be verified in thee.

Such sentiments as these could proceed only from a mind and a heart ennobled and imbued as it climbed the rugged mountains of adversity to the land of clear vision in the spirit of the Master.

This kind of work constitutes even today a call to repentance and leaves an imperishable impression we have portrayed by the services of this illustrious son of the Reorganization. We shall be singing his "Song of Admonition" when the Master comes to make up His jewels.

WHAT SHALL I SAY, therefore, in relation to the brother as a church man? I dare quote a writing of his which reveals at once his intimate association with the great prophet, Joseph Smith, the father of our present president and prophet, his intimate association with this man and others under whose minis-

try the Reorganization grew from a mere 163 in 1860 to some 77,000 in 1914 when Joseph Smith lay down his work. I quote from Dr. Luff:

"Perhaps no now living man was more closely associated and intimate with our late President Joseph Smith than myself. Certainly no man ever loved him more. Yet no man, perhaps, ever more openly and earnestly opposed him than did I, when we differed on matters under legislation. In most instances he proved to be right in his convictions and contentions, but not in all, and I well remember his appearance before the Twelve one morning and saying as he stood before us: 'Brethren, I have come to offer my apology to you. I am now convinced that you are right.' I could scarcely refrain from embracing and kissing him at that moment. He looked so noble to my eyes.

"As he was lying upon what proved to be his deathbed, surrounded by quite a number, he turned to me and said: 'We haven't always agreed, Joseph, have we? We've had some pretty strong contentions—you and Brethren Lambert and Caffall and Kelley and He man and others of the Twelve and I.'

"When I acquiesced, he added: 'Well, Joseph, I never loved any of you less because of it. I knew you all and that I could trust you anywhere, and that the work as well as myself was always safe in your hands. They were all noble men.'

"To this I answered: 'Brother Joseph, no man was ever bigger in my estimation than you, and I couldn't love any man more than I have you; but there was one thing that was always bigger than you and that was the church, and when that got between us, you couldn't see me, and I couldn't see you.'

"Stretching forth his hand and seizing mine, he replied: 'That's it exactly. I couldn't have said it so nicely; but there is one thing I want to say to you, Joseph, and that is that you men saw the situation at

that time better than I did; and as I said to you once before, Joseph, some men have been apprehensive concerning you because of your disagreement with me and because of their opinion of your attitude, and have predicted your apostasy; but, Joseph, you will never trail the flag. I feel certain of that.'"

And how true the words of President Joseph Smith proved to be.

PREACHER, TEACHER, WRITER, poet, prophet, medical man—all these were his gifts, and more. What made them valuable? He had the testimony of Jesus. It was in him as a burning and a shining light, which grew brighter and brighter through the thinning veil of the flesh as his years mounted. Although released from the Quorum of Twelve in 1909, he rightly maintained the conviction that he was still an apostle and amply was his conviction sustained as his testimony down the years remained in unshaken fervor.

His family, children, grandchildren, and great-grandchildren, those who knew and loved him best of all among those of us who dwell in this vale of soul-making, all speak of him with reverent affection. As a father in Israel, he had no superior.

Dr. Luff is survived by two daughters: Mrs. E. B. Dooley and Mrs. William Bullard; two sons: J. J. Luff and A. C. Luff, all of Independence; a sister, Mrs. Mattie Smellie of Toronto, Canada; eleven grandchildren; and nineteen great-grandchildren.

*Mark the perfect man
And behold the upright,
For the end of that man is peace.*

When our friends pass away we feel the loss as the place they filled in our lives is left vacant. We remember the good thoughts, the acts of kindness, the happiness they gave us. And as we think of the God who gave them to us, we understand how he revealed his goodness through them.

What Latter Day Saints Believe

It is appointed unto men once to die, but after this the judgment.—Hebrews 9: 27.

THE PRINCIPLE OF eternal judgment is the last of the six “first principles” enumerated by Paul in the sixth chapter of Hebrews. It is a principle which runs through every action we perform in this life, for in the strictest sense, we are judged here and now by every act that we do, however trivial. Each motion, each thought leaves its impress upon our physical and spiritual fiber, which will remain there eternally. We ourselves are the record of what our lives have been.

The principle of judgment has always been in the world, and it always will be. It is an inescapable part of every law, both physical and spiritual, for each law carries with it the punishment for its violation. If I allow my finger to come in contact with fire—deliberately or accidentally—I am burned. If I eat too much, I get fat. If I skimp on sleep, my health suffers. If I treat you as an enemy, you become my enemy. If I ignore God, I lose his presence. If I don't protect my car radiator from freezing, I ruin it and perhaps crack the engine block. But let us note in passing something which we wish to speak of at more length later: namely, that judgment has its positive or good side, as well as its negative or unpleasant side. It brings rewards as well as punishments. If I live by the laws which govern fire and heat, it warns me but does not burn me. If I live by the laws of diet, my health is benefited. If I get a reasonable amount of sleep, my mind and body are invigorated. If I treat people as friends, I have friends. If I cultivate the presence of God, I have God. And if I fill my car radiator

with anti-freeze, I don't need to worry any more about cold weather.

ETERNAL JUDGMENT IS God's judgment—the judgment which attaches to his eternal laws. God is endless and eternal; therefore, his judgments are endless and eternal. We cannot escape them in time or eternity. But judgment, as we know it in this life, is often incomplete. We can point out many instances of sin, which by our human standards go unpunished, when the strong and the predatory and the cruel oppress the weak, when the clever commit crimes and somehow escape punishment through legal loopholes or bribery and corruption, when the perpetrators of some crimes are never even discovered, let alone brought to justice. Of course, we need have no fears that some form of judgment has not already made itself felt or stamped itself upon that criminal's character and conscience. But that still does not obviate the necessity for a final reckoning when all the inequalities of this life are balanced, when the hidden deeds and thoughts of men are brought to light, when the arrogant, the proud, and the powerful, who have used their power sinfully, are punished by one who is all-powerful, all-wise, and all-just, and when wickedness shall be destroyed in the triumph of righteousness and good. Without such a day of judgment, this life would be a senseless and stupid and cynically cruel existence from which to escape as soon as possible.

Reason demands such a day of judgment. The Scriptures promise that it shall be. The Psalmist David promised (96: 13), “He cometh to judge the earth; he shall judge the world with righteousness.” The wise preacher of Ecclesiastes wrote (12: 14), “God shall bring every work into judgment, with every secret thing, whether it be good or whether

it be evil.” Job wrote, “The wicked is reserved to the day of destruction, they shall be brought forth to the day of thy wrath” (21: 30). Jesus promised, “There is nothing hid which shall not be manifested” (Mark 4: 22), and, “The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”—Matthew 16: 27. Paul and Peter and John and Jude and all of the apostles and New Testament writers give us promise of a final day of judgment, which shall be universal, inevitable, just, impartial, and unerring. “Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.”—Galatians 6: 7. “Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”—I Corinthians 3: 13. No man, not even the angels in heaven, knows just when that day is coming (Mark 13: 32), but the teachings of Judaism, of Christianity, and of all the major world religions join in promising us that there will be a final day of judgment.

AS CHRISTIAN PEOPLE, we believe that on the final day of judgment, Christ will be our judge, acting under his commission from the Father. Jesus said to his disciples, “For the Father judgeth no man, but hath committed all judgment to the Son.”—John 5: 22. Peter, preaching to Cornelius, the first Gentile convert to the Christian church, said: “And he [Jesus] commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of quick and dead.”—Acts 10: 42. Not only is Jesus the Christ to be our judge, but he is to be the standard by which we are judged, since he is our perfect example and the

About Eternal Judgment

BY EVAN A. FRY

one through whom we receive forgiveness and redemption and restoration of spirit to body in the resurrection.

We are not left completely in the dark as to what shall be the rules or principles governing the judgment. We know that Christ will be the standard or example. We know that one of the rules or principles of judgment will be that men are judged according to their works—according to the deeds done in the body. Isaiah (4: 10, 11) warns that men shall eat the fruit of their doings, whether good or evil, and (59: 18) that according to their deeds He will repay. Jeremiah says the Lord gives to every man according to his ways and according to the fruit of his doings. Paul wrote to the Romans (2: 6) that God would render to every man according to his deeds; and to the Corinthians (I Corinthians 3: 8) that every man shall receive his own reward, according to his own labor. And again in the second Corinthian letter (5: 10) Paul wrote, "We must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." John's picture of the last judgment in the twentieth chapter of Revelation depicts the dead being judged according to their works. There are many other Scriptures we could bring to support this point, but I believe all peoples are agreed that the works done in the body will determine our status in the day of judgment.

THERE IS ANOTHER principle of judgment which we wish to examine, particularly because many Christian people have ignored it in formulating their theology. That is that judgment is to be tempered to men according to the degree of their opportunity and responsibility. In this day of universal education,

abundant newspapers, books, magazines, and super-abundant radio communication, the law takes the position that ignorance of law is no excuse for its violation. And yet we instinctively recognize that men cannot be held responsible for obeying a law which has never been proclaimed or published or broadcast. Even the traffic codes of our cities are so written that you cannot be held responsible for failure to stop at an arterial highway unless there is a stop sign there to inform you that a stop is required. God is not going to be less wise in his judgments than the men who write our traffic laws. He is going to take into account whether or not men had opportunity to know the law, when judgment is passed upon them.

There are ample Scriptures to support this principle. Luke reports these words of Jesus in the twelfth chapter, verses forty-seven and forty-eight. "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much of him will they ask the more." That principle is reiterated many times—in Isaiah's parable of the vineyard which had such great care bestowed upon it only to produce wild grapes; (Isaiah 5: 1-6) in Jesus' parable of the talents; in the parable of the fig tree which received much special care but failed to produce fruit (Luke 13: 6-9), and in the story of the widow's mite. To whom much is given, of him is much expected, and proportionately less is expected of him who has received less. Jesus said that it would be more tolerable for Tyre and

Sidon in the day of judgment than for Chorazin and Bethsaida, where he had done many mighty works without bringing the people to repentance. He instructed his disciples, if they were completely rejected in any city, to shake off the dust of their feet as a testimony against that city, and added, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matthew 10: 15.

AS A COROLLARY of this last principle, we may also lay down another: namely, that men are to be judged according to what is written in the books of the law which they possess. A careful reading of the second chapter of Romans, beginning with the twelfth verse, will disclose this principle. Paul says that "as many as have sinned without law, [that is, shall die without a knowledge of the law of Moses] and as many as have sinned *in* the law shall be judged by the law." Then he goes on to lay down the principle that the Gentiles shall be judged by the law which is in their hearts. The twentieth chapter of Revelation gives us a picture of the dead being judged out of those things which were written in the books, according to their works. The Book of Mormon adds an interesting and—I believe—a logical thought here; namely, that out of such books as they have, according to the opportunity they have in each case, all the nations of earth are to be judged. Certainly a savage who had never learned to read and who had never heard of the Bible could not be justly judged by what is written in the Bible. He will be judged by the degree of his obedience to the best that he knows.

NOW WE WISH to examine at a little more length a principle previously mentioned—that the judgment has its positive as well as its negative side. We should not allow ourselves to think of the judgment exclusively in terms of punishment. If it be true that whosoever offends one of Christ's little ones would be better off with a millstone around his neck and thrown into the midst of the sea, it is also true that he who gives so much as a cup of cold water in Christ's name shall in no wise lose his reward. In the parable of the ten virgins, the five wise virgins were rewarded with the bridegroom's presence; the five foolish were punished by banishment. In the parable of the talents, one man was punished by losing his talent, but two more were rewarded with increased responsibility for which their acts had fitted them. If Jesus says to those who failed to feed the hungry, clothe the naked, visit the sick and imprisoned, "Depart from me ye workers of iniquity," he also says to those who *did* do these things, "Come ye blessed of my Father; inherit the kingdom prepared for you." If the tares are gathered in bundles to be burned, the wheat is also gathered into the safety of the barn.

If men are to be rewarded or punished according to their works; and if the degree of their opportunity is also to be considered, it is inevitable that there shall be differences or degrees of reward or punishment. Many stupidities have been preached in the name of Christianity as a result of failure to recognize that simple but indisputable truth. Many people believe only in heaven or hell, with no gradations of punishment or reward and no middle ground. A police court judge does a better job of judging than that. He doesn't jail the petty offender for life and let a vicious murderer go because he calls the judge a good fellow. He judges men according to their works and according to the degree of guilt. In our schools, we

reward students in the same way—according to their works. In fact, I think we might draw a pretty close parallel between the system of grading in our schools and God's method of judgment—insofar as it is revealed to us.

WHEN I WENT TO SCHOOL, all students were divided into two groups—those who failed and those who passed. If you failed, you had to take the work over again until you learned it sufficiently well to go on to the next step. But not all who passed received the same grade or the same reward. A student might be ranked as excellent, superior, medium, or inferior. If a student sought entrance to a university after high school, he could not get in with inferior grades, because there simply would have been no point in his trying to understand university work. There were some university courses which he could not take unless he had an average of superior grades, for the same reason.

Now let us draw our parallels. All men can be divided into two groups—saved and lost. Men will be saved according to whether or not they accepted Christ as their Saviour, or—as John puts it in Revelation 20: 15—according to whether or not their names are written in the Lamb's Book of Life. Latter Day Saints believe that millions of people, who because of their geographical location or the time of their existence (all of which is ordered by God) were denied any knowledge of Christ and his gospel, will have opportunity to hear and to accept in the spirit world and thereby have their names enrolled in the Lamb's Book of Life. Those who do accept Christ, whether here or hereafter—and even some of the wicked who accept him after punishment and correction and teaching—will be saved. Those who reject him, after every overture of God to them has failed, will be lost and will suffer the second death. In their resurrected, immortal state, unable to die physically, they will be banished

from the presence of God and Christ and left in outer darkness to be tormented by the thought of what they might have been and the anguish of their own unrepented sin.

But those who are saved will not all be saved to the same degree of reward or glory. They can't be, if every man is to be rewarded according to his works. Jesus said, "In my father's house [or household] are many mansions." Paul said in the fifteenth chapter of I Corinthians, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead." Those who have earned a grade of excellent and proved their ability to use and enjoy the finest and highest things will be given celestial bodies in a celestial glory. Those who are superior, but not excellent, may have a terrestrial glory; and still others who are not worthy or capable of enjoying either a celestial or a terrestrial glory may be rewarded with a terrestrial glory.

THE PURPOSE OF judgment is the conservation of good. In order to conserve good, wickedness must be destroyed—by punishment and repentance if possible; if not, by the banishment of the second death, when the devil and his angels will be cast into the lake of fire, where, with a perfect knowledge of their guilt and their uncleanness, they must meditate throughout eternity on what might have been. In the day of judgment, regardless of what our lot shall be, every knee shall bow, and every tongue confess that Christ is Lord and that his judgments are just. That we may all stand together with the sheep of his pasture in that day is my prayer.

Beginning March 1

the *Saints' Herald* will be:

\$3.50 per year to the United States
\$3.75 per year to Canada
\$4.50 per year to Foreign Countries

NEW
Church School
LITERATURE

REQUESTS ARE BEING received with some regularity for information regarding vacation church school and reunion manuals for 1948. This material is now well under way, and we expect to have it ready for mailing about April 1.

The theme for this year is "Treasuring God's Word." The objective of the course is to help the pupil to appreciate and better understand the Scriptures through which God has spoken to us. There will be separate manuals for the kindergarten, primary, junior, and junior high age children. These will be supplemented by a leader's handbook. These will follow the general plan of the 1947 material.

A prebaptismal manual is also under the process of preparation now. We hope to have this ready about April 1. This is planned as a seven-week's course to be taught by the pastor to children eight to eleven years old. In some branches, the pastor may wish to assign the class to another member of the priesthood. The course will have study materials for the pupils and teaching helps for the pastor. If the course is started on April 25, it can be completed the Sunday before Children's Day.

We recognize the risk of announcing the distribution of such printed materials with all the difficult problems yet to be faced. Nevertheless, we think the church should know of these plans now so that those concerned can anticipate their program better. More definite statements will be made in these columns when we can see more clearly the way ahead.

CHRIS B. HARTSHORN, *Editor*
of Church School Literature

The family that worships together is never really divided.

Price Changes Effective March 1

	From	To
Angel Message Tract Book—cloth	\$ 1.00	\$ 1.25
Angel Message Tract Book—paper	.50	.75
Book of Mormon—cloth	1.50	1.75
Book of Mormon—limp leather	4.00	4.50
Book of Mormon—flexible leather	5.00	5.50
Commentary on the Doctrine and Covenants	2.00	2.25
	5 for 1.65	5 for 2.00
Compendium	1.75	2.00
Doctrinal References	.25	.35*
Does It Make Any Difference?	.50	.60
Enduring Word	2.00	2.25
	5 for 1.65	5 for 2.00
The First Americans	.50	.60
God Our Help	1.75	2.00
Inspired Version of the Bible—cloth	4.25	4.50
Inspired Version of the Bible		
limp leather	6.75	7.00
with thumb index	7.75	8.00
Inspired Version of the Bible		
flexible leather	9.25	9.50
with thumb index	10.25	10.50
Inspired Version of the Bible—de luxe	10.75	11.00
with thumb index	11.75	12.00
Let Us Worship	1.50	2.00
On Memory's Beam	2.50	3.00
Oriole Girl's Handbook	.35	.50
Restoration: A Study in Prophecy	1.75	2.00
	5 for 1.50	5 for 1.85
The Scouting Program	.35	.50
Through the West Door	2.00	2.50
Zion's League Annual	2.00	2.50

*no quantity price

Church School Leadership Series
Price changes, March 1.

	From	To
The Church School, Its Organization, and Administration	.50	.60
Exploring the Church	.50	.60
Improving Teaching—Children's Division	.50	.60
Improving Teaching—Young People's Division	.50	.60
Improving Teaching—Junior High Division	.50	.60
Junior Church Manual	.50	.60
L.D.S. and Changing Relationship to the Social Order	.50	.60
That Problem of Leadership	.50	.60

Herald Publishing House

Independence, Missouri

All Things to Me Are Spiritual

By *Evan A. Fry*

THERE SEEMS TO be an ineradicable tendency among people who call themselves religious, to divide life into watertight compartments—to say that this activity is secular and that religious; or to say that this thing or activity is temporal, and that another is spiritual. It has been said over and over again that life cannot be compartmentalized, that life cannot be divided into the spiritual and temporal; yet some people insist on trying to do the impossible and making this arbitrary division.

Man is a dual creature, composed of body and spirit. But if you begin to dissect a man to find out where the body ends and the spirit begins, you soon discover that you cannot divide a man into body and spirit without killing him. The careful observer can find a thousand and one illustrations of a principle which is no longer disputed—that mind or spirit has far-reaching effects on the physical body, and that, in turn, the condition of the physical body has equally far-reaching effects on the mind or spirit. These two modes of life cannot be separated. They belong together; they function together; they interact, each upon the other.

God said to the church in 1830 (Doctrine and Covenants 28:9), "All things unto me are spiritual; and not at any time have I given unto you a law which was temporal . . . my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual." Yet some of us still cling to the idea that studying the Bible or the Book of Mormon is "spiritual," or religious, and that studying dietetics, or cooking, or home nursing, or interior decorating, or other subjects which would help preserve the health and well-being and morale of the family is *not* spiritual, but temporal.

If it is impossible to separate the spiritual from the temporal, then I believe we will be safe in stating that it is not the activity itself which determines its classification as spiritual or temporal, but the attitude of mind in which the activity is performed. It is not the gift itself which determines whether or not it is a spiritual or a temporal gift, but the use and purpose to which that gift is put. Whenever a man or woman receives a gift or enters upon an activity with a sense of his vital relationship to the whole purpose of God and the church (which is the body of Christ), his gift or activity thereby is consecrated; it becomes spiritual.

MANY PEOPLE HAVE the notion that Paul's list of "spiritual gifts" in the twelfth chapter of First Corinthians is a complete and exclusive list. Nowhere does Paul say that it is. On the contrary, he says, "The manifestation of the Spirit is given to *every man* [not just those who exercise the gift of prophecy or tongues] to profit withal." The central thought of this chapter is that in the body—and similarly in the body of Christ—there are many members, each with a specialized and differentiated gift or function. No single member of this body can afford to lose its sense of relationship with the body. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" Neither can any single member of that body afford to disparage the importance of any other member

with its gift and function. "The eye cannot say to the hand, I have no need of thee." Just as the functions of every cell in the physical body are directed by the spirit which permeates that body, so the functions of every member of the "body of Christ" should be directed by the Spirit of Christ. And whenever that member performs his function under the direction of that Spirit he is exercising *his* spiritual gift regardless of what that gift may be. The Doctrine and Covenants (46:5) says, ". . . all have not every gift given unto them; for there are many gifts, and to *every man* is given a gift by the Spirit of God." Can the woman who exercises a gift of teaching or cooking or sewing say, "Because I have not the gift of prophecy, I am not of the body"? Or has the man who exercises the gift of prophecy any right to say that the one who exercises other gifts is not needed in the church or that his gifts are not as truly spiritual as the gift of prophecy?

THERE IS A TENDENCY in the church to covet earnestly the gifts given to another and to neglect the gifts given to ourselves in the thought that they are not spiritual. Because a few have sneered at the gifts of prophecy and tongues, some who should have been cultivating those gifts have preferred to exercise the gifts of wisdom and knowledge. Because some have envied the spectacular nature of certain kinds of gifts they have sought after them, and neglected the less spectacular gifts which God has given them.

God has commanded us, "Seek ye earnestly the best gifts" (Doctrine and Covenants 46:4), and Paul

- - - a home column feature - - -

closes his chapter on spiritual gifts with the command "Covet earnestly the best gifts." What are the "best gifts"? The best gift for me is the gift which God has given *me*. So far as *I* am concerned the gift he has given *you* is *second best*, though it may be best for *you*. The gift God has given me is my spiritual gift, if I recognize it as God's gift, and a spiritual stewardship to be improved and used for the edification of the body of Christ (I Corinthians 14: 12).

This is the way taught by Paul in the twelfth chapter of his first Corinthian letter—the way of differentiation and specialization of function, each member of the body coveting, improving, and using his own gift, and making it spiritual by his attitude towards it and his use of it. Examine with me the closing verses of that chapter: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? Are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (We pause to note here that the King James version gives no answer to these rhetorical questions, but continues) "But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

Let us note the important difference in the rendering of the Inspired Version. After these rhetorical questions, the answer is given: "I say unto you Nay; for *I have shown* unto you a more excellent way; therefore covet earnestly the best gifts." Paul *has shown* the more excellent way in the preceding chapter—the way of differentiated function, and diversity of gifts according to function, each member exercising his own particular spiritual gift in the niche assigned him in the body of Christ. Therefore, because "I have shown unto you this

Better Food for Less Money

ONE OF THE BEST ways I know to be sure that you get the right kinds of food on the table every day and still stay within your budget is to do the planning before you buy. I know it's quite a job, and I thought it was a little silly, too, until I had to do it for a few months. But once it is done, what a satisfaction it is to know each day just what is needed to be done for the next! There is no worry about whether there will be enough money to do it—that's all figured out. There's no question as to whether Mary will go into a nervous tantrum or faint at school for want of B vitamins, for they are there in planned foods every day. And what's more, when we get ready to make a pineapple pie for dinner, there's no question as to who will run to town to get the pineapple. It was brought in last Friday when we shopped, along with everything else we needed for the week—with the exception of a few of the most perishable foods.

Even one trip to the storage cellar does the job of several. We save a space in the kitchen for canned goods and potatoes. Then when the week's plans are made, enough is brought up at one time to keep us going for the week—with some extra in case of special company for which we haven't planned.

It *is* work, and it takes time, but we save that time over and over again during the week—no extra

more excellent way," covet earnestly the best gifts—the gifts given to you to use and improve and develop. "All are called according to the gifts of God unto them."—Doctrine and Covenants 119: 8. All gifts are spiritual if we recognize them as gifts from God; if we accept them as our stewardship, and if we "labor together with God for the accomplishment of the work entrusted to all."

By B. MILDRED NELSON

Instructor in Nutrition Extension Department, Ames, Iowa

trips to town, no extra trips to the cellar or locker, meals planned with a minimum of work (extra breakfast applesauce becomes a double recipe applesauce cake which serves for three desserts—one plain, one frosted, and one with a fruit sauce, spaced through the week so the family doesn't tire of applesauce cake). If you haven't tried it, just sit down and see how it goes.

PLANNING MEALS before you buy is like planning your wardrobe before you go to town to get a new dress. Have you ever "fallen in love" with a dress on the spur of the moment, went in and bought it, paid a neat bit of money for it, and then got it home to hang in the closet because there is nothing to wear with it and no money left for more? I have! Or maybe you looked over your wardrobe carefully and found that your black faille skirt could be combined with last year's white blouse, and all it would take to make it look just like the \$30 dress in the window would be a new sash in melon and green with a dagger pin to fasten it. You bought the materials for the sash and still had \$25 left for other dresses.

It's the same sort of thing when you plan meals. The ham looks wonderful, so you buy it and the pineapple and cherries for a sauce; then you suddenly realize that your grocery bill has gotten completely out of hand. So you get cold feet and buy half as many fresh vegetables as you know you'll need to help keep things in balance.

THIS IS HOW it works when you plan ahead. Ham with pineapple-cherry sauce would be wonderful for Wednesday. Let's see—

That will cost 90c for the ham, 25c for the cherries, 30c for the pineapple (and I'd use about half the fruit)—that's \$1.17 for the four of us, or approximately 30c apiece. By the time I get vegetables and a dessert, it will be a pretty expensive meal.

We like cured smoked tongue nearly as well as we like ham. That would be 49c a pound, and we could use a raisin sauce at 15c a pound (I'd use about ¼ pound)—that's 53c for the four of us, or only 13c apiece. Less than half the cost of the first meal. I can buy a bunch of broccoli, half dozen oranges, and a quart of milk for that extra money, and have a much better meal in the long run.

If we do decide to have ham, we'll use candied apple rings with it instead of pineapple-cherry sauce and plan to snip enough off one or two slices to make a ham salad for Thursday's lunch. Anyway you figure it, it can really mean better food for less money—just what we ordered for the new year.

WHETHER YOU SIT down to plan meals day by day or do it in a general fashion "in your head," don't forget the leftovers. We frequently plan to cook enough potatoes for two meals and enough cake for lunch tomorrow. We don't forget the *planned* leftovers. It's the leftovers which just accumulate that often are the gremlins in our food budget. If we put them back on the table as they are, the family politely ignores them, so we put them away and forget them until they are spoiled, and it doesn't hurt our sense of economy to throw them away (or we argue ourselves into believing the dog needs them anyway).

The much better procedure is to organize them in our refrigerators or other storage places, each in its own tightly covered container. Then plan somewhere along the line to use them.

For cooked vegetables, there can be a scalloped vegetable dish, a stew, or soup that will take care of odds and ends and extra juices. Or maybe they can be used in a succotash or molded vegetable salad. If it's corn, there are fritters and cakes. We can combine leftover corn with leftover mashed potatoes, chips of bacon, an egg, a little flour and seasoning to make delicious fried potato cakes. Leftover green beans make a tasty salad with chopped onions and a tart French dressing. Pea-cheese- and pickle salad is a favorite at our house.

For the odds and ends of fresh vegetables and fruits, there are any number of good tossed salad combinations or molded ones. Often there are bits of cheese, fish, leftover meats, or even hard-cooked eggs to go with them in a chef's salad that

is a good part of a light meal in itself.

The extra cereals, including rice and bread, may go into dressings, meat loaves, breakfast dishes (as fried mush or French toast) or puddings. We can use stale bread for a delightful confection when we are caught with company and no refreshments. Cut it into fingerlike strips, roll it in sweetened condensed milk, then in shredded coconut, and toast in a hot oven or under the broiler. It's the next thing to macaroons and much less expensive!

Bring back the leftovers, but always in disguise. They'll lift the budget from the doldrums, save food that would otherwise be wasted, and make you the family's favorite cook—as if you aren't already!



To My Valentine

*You know full well, dear Valentine, the things I want to say,
Because you came into my life one other lover's day.*

*The crowded moments of our life have known both work and
care,*

But in our humble home the glow of peace is everywhere.

Love's laughter is the music echoed by two little feet.

*Contentment filters through the roof, contentment deep and
sweet.*

*On this fond day, dear Valentine, my thoughts are full of you,
And happiness made possible because our love is true;*

Whatever insecurities may at our path be hurled,

*We three will stand together, strong, and laughing at the
world.*

—Martha Ford Floro

The Proper Care and Treatment of Husbands

AS LATTER DAY SAINTS, we believe in a Zionite condition, not only among peoples and nations but in our homes. After all, how can we seek to establish the kingdom of God on earth if we do not first set our homes in order as pertaining to temporal demands and requisites as well as to the spiritual phase of our everyday existence?

We cannot send our children into the world inspired and equipped to inspire those with whom they come in contact if our lives as parents—as husband and wife—are not exemplary in our relations to them, to the world about us and, most important, to each other.

Psychologists agree on this issue—that children who come from unhappy homes are in some way unhappy playfellows, students, and workers. Tragically, they derive inhibitions that without fail settle into inferiority complexes, which very frequently are carried with them throughout their entire lives. This more often than not leaves these children without real friends. They are either too shy and submissive, or their repression takes the form of self-centered arrogance and flaunted egotism. A child thus handicapped must always be the center of attraction and the leader in every activity, or he is desperately unhappy and is about as popular with his contemporaries as a venturesome civet cat.

What to do about a condition that leads to such drastic opposites? To begin with, the marriage vows as recognized and used by this church and other churches in the land and the world at large are evenly divided between the man and the woman who enter this sacred covenant. They are each required to love and honor the other. This would make marriage an equal proposition.

The man, however, has a slight edge; he is given the lead. Woman was created to be “an helpmeet” for

By MARGUERITE BAKER

him. It is his duty as husband and father to set his house in order so that he and his family may be better qualified to fulfill the purpose of their creation. This does not mean that his duty and work is more important than his wife's. Frequently, the woman is gifted so that through her understanding and assistance, she is able to make a much better man of her husband than he would have become through his own initiative. Still, she should not set herself up as his rival. She cannot compete with him for fame without endangering their marriage. She must either back up and build up her husband, thereby insuring her marital happiness, or sacrifice it on the altar of self-glory.

Many women are compelled by circumstances to assume the roll of breadwinners. They fulfill real needs in the emergencies that make these demands upon their versatility, and they do an excellent job of it. This is only part of the meaning of being a true *helpmeet*. “For richer, for poorer; in sickness or in health,” and the required promise, “You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives” entails a vast category of contingencies and emergencies that may arise on the fluctuating sea of matrimony. It is woman's duty to arise to whatever crises may confront her husband and her children, to answer the challenge with courage and fortitude, and to consecrate her life and talents to God through idealistic service to her husband, her church, and her home. She will then be instrumental in bringing one family unit into the kingdom and will have perfected her own life so

that she can serve the church more adequately.

Some men are endowed with stronger spiritual qualities or have grown to a higher spiritual stature. In either case, they are the pillar of strength in their homes, church, and community. A woman blessed with this type of husband may be justly proud. Her lot in life is greatly simplified.

Some years ago an article in one of the popular women's magazines bore the caption, “The Proper Care and Feeding of Husbands.” We women who belong to the Reorganized Church might change one word of that title to read, “The Proper Care and Treatment of Husbands,” and write volumes about it.

Marriage to the wise woman means interest and encouragement in her husband's work and spiritual life, compassion and sympathy for his dark moments, full co-operation at all times, and a heart full of love. She needs to provide an artistic and a spiritual atmosphere in the home and make him the integral part about which their home life pivots.

“And they twain shall be one flesh” means literally that they shall be one in purpose as God and Christ are one in purpose and as we are one with them when we live in harmony with divine commandments. When the marriage state of our people reaches this peak of perfection, we will have traveled a long way toward the building of Christ's kingdom on earth.

Asks for Correspondence

I will appreciate having the Saints in and around Roswell, New Mexico, write to me.

O. D. HENSON.

317 East Sixth
Roswell, New Mexico

A New Commandment

FOR OVER A YEAR, I have had the opportunity to spend some of my time in the homes of people, sharing with them the knowledge of the gospel of Jesus Christ. This sharing has been carried on in family meetings. In the informal atmosphere of the home, we discussed together—with the aid of colored slides—the type of church Christ established to carry forward his gospel, the principles of his gospel, the apostasy, and the restoration of the true gospel in its fullness, with its authority on earth to represent God, and the organization to carry the gospel to “all the world.”

One evening, I was in the home of a young couple with whom we had shared this story of the church. They were interested in our church and had attended many of our services. As we talked, the young woman said, “You know, when I attend my church, the sermons and lessons always carry the message to do as the Master has done. Christ is set before us as the example for our daily lives. At your church, they always seem to stress that one should live righteously in order to go to Zion, or tell of the mission of the church and what it must accomplish.” There was a hush. Like a flash, I understood something which I should have known long before. All the things I had been saying were true, but my point of emphasis was wrong. Christ had said, “A new commandment I give to you, that you love one another.” That commandment, in itself, was not new. The Old Testament was filled with such admonition. The newness

of that commandment was in the words which followed: “Even as I have loved you, that you also love one another.” From that moment on, I knew I would never again present the story of the gospel in the old way. The Christlike life and the opportunity to share that life with others would now be first in my thinking. Never would I say,

Here Is the Writer . . .



Jack Conway, whose home town is Minneapolis, is a graduate of the University of Minnesota. During the war, he was a lieutenant in the Navy; he served as navigator on an LST, NROTC navigation instructor at Northwestern University, and instructor at the midshipman's school in Fort Schuyler, New York. After receiving

his discharge, he expected to return to the Bell Telephone Company, where he had worked for a year preceding his enlistment, but a series of unusual incidents led to his becoming a general church appointee instead. His first assignment was in Independence, after which he was appointed missionary to the Des Moines-Nauvoo Districts. He and his wife, the former Bette Mallams, have a year-and-a-half old daughter, Kathleen.

“Live Christlike lives that you may go to Zion,” but rather, “Live Christlike lives that Zion may be.”

BY DEVELOPING THOSE qualities of life which Christ demonstrated, we might “become partakers of the divine nature.” As Peter said, “For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and

By Jack Conway

self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For, if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.”—II Peter 1: 5-8, Revised Standard Version. Here, then, is a way in which we cannot fail to be fruitful in sharing the gospel.

In the latter-day revelation of Doctrine and Covenants (4: 2), those same qualities of life of which Peter wrote are outlined for those who “have desires to serve God.” To possess these qualities of life, we must plant them in our lives as seed sown in fertile ground. We must desire to possess them, not half-heartedly, but eagerly. As we feel a bit of love toward our brother, we must cherish and nurture it that it may grow, plucking out the weeds of jealousy, distrust, and selfishness. As we feel a bit of faith that God does live and is able to bless and help us, we must let nothing separate us from that flicker of eternal life. We must read, pray, and associate with that which shall kindle the spark we possess. Thus, each of these qualities of life may be developed within us until, one by one, we may possess them all.

Did you ever say to a child, “You must love your playmate,” and feel that your command had established that desired love within the child? It simply cannot be! The very God who made us cannot force us to have those Christlike qualities of life any more than you can force your child to possess them. First there must be an example, then the desire to emulate that example. As children, we must open our lives to the example Christ set. We must



recognize there is a better way to live and make a conscious effort to follow that better way.

DO YOU WANT TO assist in sharing this gospel with others? The first rule of salesmanship is to sell ourselves—our personality, sincerity, belief in what we possess. Just as we must go through the door to gain entrance into our homes, so must we sell ourselves to others if we would share the gospel with them. Peter knew that. He said, in essence, that we cannot fail to be fruitful for Christ if we develop the qualities of life which Christ had. By possessing them, Christ will be in us, even as the Father was in him. The matter of allegiance to you, as an individual, will not even enter in, for even as you pass through the door into your home, so will the love and allegiance of those to whom you teach the gospel shift to the Giver of that joy which comes from a knowledge of Christ and the life he lived.

My testimony is that this is not just another church telling the story of its own gospel, but this church is the very movement of God with the children of the earth; if they will, all may rejoice in a knowledge of the truth. But, be you Latter Day Saint or of any other religious belief, God cannot make of you what you will not become. If you desire to assist in the work of the Master, "present your bodies as a living sacrifice, holy and acceptable to God."

MY DESIRE for the years ahead is that I may be a servant in the house of my Father—to assist in his work. Now that I understand more clearly the fullness of the gospel with all its offices of ministry as outlined in the New Testament, the plan of salvation, and the building of the kingdom as the actual answer to the problems of the world, I see all this as a means to an end—the end being that in you and me and in all mankind there might abide the "measure of the stature of the fullness of Christ." Seeing this as I do, there is revealed to me that

"Let them go two by two"

---one of them being a pilot

By Jessie Heide

I RECENTLY PICKED UP an old issue of the *Herald* in which Lily Oakman reported, among other events, the following item from Enfield, England: "An unexpected and welcome visitor during July was Elder Lawrence Brockway of Ann Arbor, Michigan, who flew from Canada in the short space of twelve hours." That sentence partially replaces my fear of the atomic bomb with a fear of God. God surely must be disappointed when he sees that we have accomplished so little when he has given us so much with which to work.

What has been done once can be done many, many times. A number of our priesthood members fly planes either in their daily work or for pleasure and could spend part time—or full time—carrying the gospel to the ends of the earth in a matter of a few hours. I do not know how much money such projects would cost, and I do not understand planes well enough to know which types would be suitable. I frequently find my ignorance of aircraft keenly embarrassing when conversing with children—even quite young children.

"LET THEM GO TWO BY TWO"—one of them being a pilot. When they go, what will they take with them? The gospel, of course. But how? What tangible thing do we have to present? The Three Standard Books—or have we?

I cannot find the quotation just now, but I have read one about God's wanting "many cultures" in Zion. We can take our literature to the United States and her territories and the British Empire—the English speaking world. We haven't even done very well at that yet. We could also take the gospel to the Scandinavian countries, Germany, Holland, and perhaps a few other small regions. But aren't we more or less lost in a fog when we contemplate reaching Asia, Africa, and Latin America? Even if we

which I must do and desire to be if I shall assist in his work and share it with others. Strangely though, we must possess a measure of the "end" that these means to the end might fulfill the purpose of their creation.

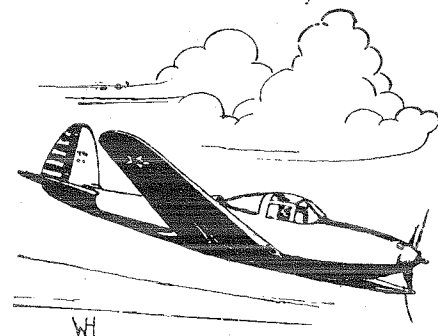
You can best share this gospel with others by being what it teaches.

had our books translated into those languages, who would help the people to understand them? Most of us are not fluent even in English, and so few of us bother to learn any other language. It was quite the thing for the old-time missionaries to rely on God to put words into their mouths, and many times their faith was marvelously rewarded. But they did not have the chances that we have to learn. In these days we have no right to ask God to compensate for our slothfulness in the same manner that he did in those early days.

IN THE DOCTRINE AND COVENANTS 64: 8, we read: "Zion shall flourish . . . and there shall come unto her out of every nation under heaven." Only today I heard a report on the radio that the Catholic convents and schools in Japan, as well as Protestant institutions in that country, are turning away native candidates and converts because of insufficient personnel and equipment—especially personnel.

What are we doing in Japan? I read in the periodicals and newspapers and hear over the radio much to indicate that the American economic frontier in the near future will be with Latin America, which, of course, will present many opportunities for us there. Are we able to take our chances? Are we ready to incorporate their culture into our Zion project? Are we willing to adjust our ways to theirs, or are we going to continue to be so bound by our petty ideas that we cannot let them be happy in Zion?

During the late war we heard a lot about "those who keep them flying," "those behind the lines," "those who do the little, important jobs," and "unsung heroes"; everyone understood his inestimable value. There is today—there al-



ways has been and always will be—a need for such people. Perhaps you can find something of that nature to do. People have done everything from visiting the sick to leading a branch in their spare time. Just try even an hour each day for a while, devoting it to some one, small project as wisely as you can. The need is so great that if any person should try to spread over a wide territory, he probably wouldn't do the church in general much good, although he probably could accomplish a great deal of self-help.

There is a tremendous amount of energy going into pastimes which are no more than just that—pastimes. Going to too many movies, reading too many books and magazines, listening to too many radio programs, spending too much time just "lolling around"—all of which are harmless forms of recreation and necessary to most people's happiness, but they can become wasteful both in time and money.

I am convinced that, as a collective group, we are missing innumerable opportunities to present the gospel over the radio, particularly over the small, community stations which are springing up all over the nation. We are losing out because nobody bothers to make the effort. And short wave radio! Isn't it thrilling even to imagine for a minute what could be accomplished by a very few persons with the personal contact of a short wave radio set?

Some fine work has been done with amateur movie equipment, but it strikes me that a finished, professional movie would be more effective. Is anything too expensive or too much trouble to spread the happy news of the Prince of Peace these days?

What I started out to say is, the transportation and communication are ready for us any time we want to use them.

Has Traveling Church Library

I wish to thank all who prayed for me some time ago when I requested prayers. I have received much strength. I am still trying to start a mission here in McPherson, although there are only three Latter Day Saints in the county. I now have a traveling library of church publications including thirty *Angel Message* tracts, nine copies of the *Solid Rock*, nine of *The Call at Evening*, three of *The Old Jerusalem Gospel*, and others. Pray for me that this missionary attempt will prove successful.

GEORGE H. ROBERSON.

610 South Maple
McPherson, Kansas

Briefs

BURBANK, CALIFORNIA. — Wylene Hughes was baptized on December 14 by Elder R. C. Chambers. Elders Herbert Blakeman and R. C. Chambers officiated at the confirmation.

EROS, LOUISIANA. — Elder T. B. Sharp conducted a series of meetings in Eros from December 28 to January 3. Attendance was good despite the unfavorable weather.

IOWA CITY, IOWA.—Meetings are being held in the Y. M. C. A. rooms of the Iowa Memorial Union. There are approximately fifty members in the group, and weekly attendance averages twenty to twenty-five. Dale Ballantyne is president; Dr. Vos Meredith and Dr. Walter Daykin are counselors. The present course of study is *Comparative Religions*; Cecil Ettinger is in charge.

OILTON, OKLAHOMA. — Elder William Hayden conducted a two-weeks' series of meetings late in December. At the close of the series, he baptized Mrs. Monte Sanders and her daughter, Janice. Oilton congregation has gained three new members and paid the debt on the church.

JACKSON, MICHIGAN. — Officers were elected on January 29 to serve during the coming year. Robert Smith of Lansing is pastor; John Cox and Edward Cotton are counselors. The building fund continues to grow, and it is hoped a new church may soon be built.

BAKER, OREGON.—A new mission has been organized with Elder Harry S. Fry as pastor. District President J. L. Verhei, who was in charge of organization, spent three days in Baker, visiting with the Saints and preaching.

PORTSMOUTH, VIRGINIA. — On December 7, the Saints met for the first time in their new church home at the corner of Rodman Avenue and Griffin Street in Westhaven. This building represents the result of years of saving and two years of hard work by the men of the branch. During the war, the servicemen who attended meetings in Portsmouth contributed generously to the fund. Lyle Steede of Ladysmith, Wisconsin, remained in Portsmouth two weeks after receiving his discharge to help lay the foundation for the new church. At the December Communion service, Carolyn Ann, daughter of Mr. and Mrs. William Jenkins, and Helen Virginia, daughter of Mr. and Mrs. Lester Shattuck, were blessed.

"I Am Not Ashamed of the Gospel of Christ"

(Continued from page 6.)

of insight bearing witness to the truth of the Restoration message. Since my field has been the social sciences—and the church for more than a century has emphasized the importance of social relationships—the experience of classroom truth uniting with religious truth has been a frequent one.

Comradeship of the Spirit

I'm grateful probably most of all for the comradeship of the Spirit of God. As I have been humble, it has stimulated me to efforts beyond the normal. It has melted my heart when routine and self-concern have dulled sensitivity to human need. Out in the fields under a blue sky, looking into the stars at night, in the sickroom, in the sacraments of the church, He has been very near. I can understand Paul in his testimony, for I, too, am not ashamed of the gospel of Christ nor of the church called to reveal the power of God unto salvation. My life has felt its saving touch.

Isolated Saints Invite Visitors

There are ten of us Saints living in Lehigh Valley in eastern Pennsylvania and New Jersey. We meet every second Friday and hold a monthly Communion service. Since we are fifty miles from the nearest branch (Philadelphia), we extend an invitation to any of the Saints who may be passing through this area to contact us. We live along U. S. Highway 22, eighty miles east of Harrisburg, and U. S. Highway 309, fifty miles north of Philadelphia.

Mr. and Mrs. Adolph Edwards
648 Main Street
Egypt, Pennsylvania

Mr. and Mrs. Charles H. Reitz
229 South St. Cloud Street
Allentown, Pennsylvania

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BULLETIN BOARD

Northwestern Ohio Women's Institute

The women of Northwestern Ohio District will hold a one-day institute at Bradner, Ohio, on February 19. A full day of work, devotion, study, and music has been planned, beginning at 9:30 a.m. Missionary Lloyd Adams will be the afternoon speaker. All reservations for the dinner (\$1.00 per plate) should be made with Mrs. Mary French, Bradner, Ohio.

RUTH SMITH, *Secretary*.

Southern Indiana Priesthood Institute

The Southern Indiana Priesthood Institute will be held in New Albany, Indiana (515 East Tenth Street), on February 21 and 22. The theme is "Be Ye Converted."

CHESTER METCALF,
District President.

Central Oklahoma District Conference

The Central Oklahoma District Conference will be held on March 12, 13, and 14 at Tulsa. Apostle D. T. Williams, High Priest L. W. Kohlman, and Elder W. C. Haden are to be in attendance. All reports should be sent to B. A. Howard, 806 Northwest Eleventh, Oklahoma City 6, Oklahoma. Reservations for housing during the conference may be made with L. W. Kohlman, 1150 North Elwood, Tulsa 6, Oklahoma. Meals will be served at the church at nominal cost.

ONALEA BAILEY,
District Secretary.

Notice to Oregon State College Students

Services will be held for students of the Oregon State College in Corvallis as soon as a suitable meeting place can be located. Interested students, or parents of students, are urged to contact Mr. and Mrs. Calvin Wertick, 730 South Tenth Street, Corvallis; Mr. and Mrs. Carlyle Cole, 2121 Monroe Street, Corvallis; or J. L. Verhei, 3824 Southeast Grant Court, Portland.

Attention, Kentucky and Tennessee Members

I recently lost my home by fire and with it all records and correspondence from the isolated Saints in this district. I must again obtain the names and addresses of these nonresident members before I can continue my service as nonresident pastor. Your co-operation will be greatly appreciated.

O. S. CALDWELL.

617 North Poplar Street
Paris, Tennessee

Silver Wedding Anniversary

Mr. and Mrs. C. B. Constance, 3035 California Street, Omaha, Nebraska, will hold open house at their home on Sunday, February 15, from 3 to 5 p.m., in honor of their silver wedding anniversary. No invitations have been issued.

Quarterlies Wanted

Several copies of the quarterly, *Evangelism and the Teaching*, by F. M. McDowell, are needed by the Department of Religious Education, The Auditorium, Independence, Missouri. This quarterly last appeared in July-September, 1945, as a part of a year's course for older young people entitled "Our Call to Evangelism." The quarterly number is Q634C. Ten cents will be paid for each quarterly that is complete and in good condition.

F. M. McDOWELL.

Books Wanted

Mrs. R. H. Smith, 1614 Walnut Drive, Cedar Falls, Iowa, is soliciting for copies of Cheville's

The Bible in Every Day Living to be used by a study group. Please contact her if you are willing to sell or lend your copy.

Volumes I, II, III, and IV of the *Church History* are needed by J. L. Verhei, 3824 Southeast Grant Court, Portland, Oregon.

Flannelgraph Figures Needed

Mrs. Dan C. Babbitt, Grayling, Michigan, needs the flannelgraph characters of *The Call at Evening* for use in Zion's League work.

REQUESTS FOR PRAYERS

Lucy Rushton, Box 15, Springhill Mines, Nova Scotia, requests prayers for her son, Clarence, that he may regain his health.

Mrs. W. H. Hickman, Route 2, Point Pleasant, West Virginia, asks the prayers of the Saints for her health, that she might be healed of a nervous affliction, and for her mother, who is suffering with a broken hip. She will also appreciate letters from any who care to write.

Mrs. Sue Ice, Route 7, Box 71, Spokane 12, Washington, requests prayers for her granddaughter, Mrs. June Williams, who is a patient in the Arroyo del Valle Sanitorium at Livermore, California.

Arthur H. Dammon, Strong Memorial Hospital, Rochester, New York, asks the prayers of the Saints that he may speedily recover from a broken hip. He also requests prayers for a fellow patient, who has a similar fracture.

Prayers are requested for Mrs. Nellie Schools by her mother, Mrs. Iva Light of Lebanon, Pennsylvania. Mrs. Schools, who has a serious heart ailment, is the mother of two children.

ENGAGEMENTS

Crabb-Jones

Mr. and Mrs. Edgar R. Jones of Denver, Colorado, announce the engagement of their daughter, Elinor, to S/Sgt. Arthur C. Crabb, son of Mr. and Mrs. C. D. Crabb of Sagle, Idaho. The wedding will take place this summer.

WEDDINGS

Hewitt-Dean

Jeanette Mary Deane, daughter of Mr. and Mrs. John Deane of Kansas City, Missouri, and Paul Johnson Hewitt, also of Kansas City, were married at Central Church on October 25, Elder Dan Sorden officiating. They are residing in Kansas City.

Allen-Williams

Helen Williams, daughter of Mrs. Bertha Williams of Kingsville, Missouri, and Merlin Allen, son of Mrs. Alice Allen of Independence, Missouri, were married at the Liberty Street Church in Independence on October 3, Elder Roy Martin, uncle of the bride, read the double-ring ceremony.

Hubble-Pratt

Charlotte Ann Pratt of Independence, Missouri, and William Preston Hubble of Hartshorne, Oklahoma, were married on December 3 at the home of Elder Hubert Case in Independence, Elder Case officiating. They are residing in Hartshorne, where Mr. Hubble is pastor of the Reorganized Church.

DEATHS

THURMAN.—Henry J., was born in Illinois on November 25, 1860, and died on January 11, 1948, in Webb City, Missouri. As a child, he moved with his parents to Iowa. On November 6, 1879, he was married to Matilda Ellen Lyons; seven children were born to them. Both he and his wife were baptized into the Reorganized Church in 1900.

He is survived by a son, Jesse, of Lorimar, Iowa, and three daughters: Mrs. Edna Owen, Redwood City, California; Mrs. Laura Karlstrom, Independence, Missouri; and Mrs. Emma Gilmore, Lewiston, Montana. Mrs. Thurman died on February 18, 1939.

PETERSON.—Fred A., son of Peter and Phoebe Overbey Peterson, was born at Council Bluffs, Iowa, and died November 27, 1947, at Dallas, Texas. He moved to Independence, Missouri, as a boy with his parents, where he later was a partner with his father and brothers in the coal and feed business. He

was baptized into the Reorganized Church at the age of eleven; in 1910, he was ordained a teacher, and in 1940, a priest, which office he held at the time of his passing. Brother Peterson was a kindly man, loved by all who knew him, both in and out of the church.

He is survived by his wife, Nancy; two brothers: Bert E. and Edmund O. Peterson; and a sister, Mrs. W. A. Stevenson, all of Independence. Elders H. E. Davenport and Linden Wheeler officiated at the funeral service. Interment was at Bristol, Tennessee, the former home of Mrs. Peterson.

STAWPERT.—Joseph, was born in Atchison, Kansas, on September 26, 1864. He was employed, until retirement, in the offices of the Missouri Pacific Railway in Atchison and St. Louis. Fifteen years ago he returned to Atchison, residing at the home of his sister-in-law, where he died on November 10, 1947. He was an extensive reader and spent much of his time in the public library. He was baptized in his youth into the Reorganized Church and was a faithful member until death. He never married. Funeral services were conducted from the Harouff-Buis Chapel, Frank G. Hedrick officiating. Burial was in Mt. Vernon Cemetery, Atchison.

MATTISON.—Bessie Cook, was born November 9, 1887, at Underwood, Iowa, and died at Long Beach, California, on January 23, 1948, of a heart attack. Most of her life was spent in Council Bluffs, Iowa, but last May, she and her husband moved to Long Beach. She was married to Charles Mattison in 1907, and was baptized into the Reorganized Church on October 5, 1920. She loved the church and was a faithful member until her death.

She is survived by her husband; three daughters: Mrs. Glenn Shane and Mrs. Stanley Jarvis of Long Beach, and Mrs. Clifford Johns of Omaha, Nebraska; a stepmother, Mrs. Jane Cook of Long Beach; one sister, Mrs. Flossie O'Donald of Council Bluffs; and five grandchildren. A funeral service was held at Long Beach on January 25, after which her body was shipped to Council Bluffs, where a second funeral was held at the church on January 31, Elder V. D. Ruch officiating. Interment was in Walnut Hill Cemetery in Council Bluffs.

GREEN.—Laura Bell, daughter of Edmund L. and Catherine Bishop Kelley, was born at Kirtland, Ohio, and died January 28, 1948, in Independence, Missouri. After graduation from Graceland, she studied music at the conservatory in Leipzig, Germany. Upon her return to America, she continued her musical studies under Sir Carl and Mrs. Busch in Kansas City. She was then appointed as head of the department of music at Graceland, where she served for some time. In addition to her activities in the field of music, she was a member of the Mother's Club of the Independence Sanitarium and the Delta Tau Delta and Delta Gamma college sororities. She was married on August 16, 1916, to Dr. John R. Green; five children were born to this marriage. Mrs. Green was a devoted wife and mother, but her interest was also extended to those outside the family circle.

She is survived by her husband; a son, Lt. John Richard Green, a physician at the Naval Hospital in Oakland, California; four daughters: Mrs. Louise Grenawalt, Independence, Missouri; Mrs. Virginia Rasse, Boston, Massachusetts; Katherine and Mary of the home; four brothers: Edmund L., of Hardin, Montana; Richard C., Philadelphia, Pennsylvania; David E., Kansas City, Missouri; and J. Stanley Kelley, Independence, Missouri; two sisters: Mrs. Jeannette V. Craig, Independence, and Mrs. Ruth Lichtenwalter, Short Hills, New Jersey; and three grandchildren. Services were conducted at the Carson Funeral Chapel, Elders L. F. P. Curry and Glaude A. Smith officiating. Interment was in the Green family vault at Mound Grove Cemetery.

MILLER.—Ezra David, son of Calvin and Paradine Miller, was born January 7, 1879, in Illinois, and died January 17, 1948, in Delavan, Kansas. With his parents and twin sister, Etta, he moved to Kansas in 1900. On April 17, 1926, he was married to Edith McGoon; one son was born to this marriage. He had been a member of the Reorganized Church since November 23, 1947.

Besides his wife and son, William, he leaves three children by a former marriage: Beatrice Remlinger, Iola, Kansas; Thelma Bumbly, Long Island, New York; and Bernard Miller, Smolan, Kansas; a brother, George, of Topeka, Kansas; two sisters: Elizabeth Raigen of Oregon and Lucy Carpenter of Wichita, Kansas; and three grandchildren.

EASTER PROGRAM MATERIAL

The Answer of the Cross

A Pageant for Easter Week

By Marie Graham

Seven characters find the "seven last words of Christ" an adequate solution to their varied troubles. Price 10¢ each.

PAGEANTS AND PLAYS

The Risen Lord

By Walter Russell Bowie

Two scenes, 17 men, 2 women, reader, and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person. Price, 25¢

The Broken Seal

By Edward T. Kirkley

In eight scenes, the resurrection story as recorded in the Scriptures is told simply and effectively. Full instructions for presentation. Eight women, 15 men. Time, 45 minutes. Price, 10¢

The Way of Life

By Martha Bayly

One act, 2 men, 3 women, and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play. Price, 30¢; \$3 a dozen.

PROGRAMS

Easter Program Builder No. 1

This builder contains recitations, exercises, readings, choral, and musical readings, playlets and songs which have been carefully classified into 6 sections. Departmental supervisors will welcome this grouping plan. Price, 35¢

Standard Easter Book No. 2

A 48-page program book offering "The Broken Seal" pageant, recitations for all ages, short playlets, drills, acrostics, exercises, etc. The program committee will find here complete programs worked out and ready to produce, or can build its own program from the variety of material provided. Price, 30¢

Eureka Easter Recitations No. 4

By Mattie B. Shannon

Program material for kindergartners, primaries, juniors, and junior highs. Pantomimes, plays, songs, and special features. Price, 25¢

An Easter Morning Praise Service

Easter morning sunrise praise service completely arranged, simple, and impressive. Price, 10¢

Light on the Hills

Complete service materials for church school needs, including responsive readings, songs, recitations, and acrostics. Price, 10¢

Wonderful Morning

An Easter service for the church school, songs, recitations, etc. Price, 10¢

Easter Bells

Contains original songs, recitations, etc., arranged in a service form for the church school. Price, 10¢

Glorious Easter

Songs, readings, recitations, and exercises for the church school hour. Price, 10¢ Quantity prices on the above 4 service programs: \$1 a dozen.

CANTATAS

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small or inexperienced group of singers. Has dignity and real beauty. Price 40¢

The Living Redeemer

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir but will require more rehearsal time than others of its type. With song and story this cantata builds upon the dramatic events leading to the crucifixion, concluding with the thrilling choral number, "Immanuel Victorious." Price, 40¢

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections through the cantata. The reading of the story may be omitted at the option of the director. Price, 20¢

The Victorious Christ

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message. Price, 20¢ \$2 a dozen.

Immanuel Victorious

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity. Price, 20¢

HERALD PUBLISHING HOUSE



Palmer-Lappine Studio

*“And Preach the
Gospel”*

Z. Z. Renfroe,
President of Seventy

THE
Saints Herald

VOLUME 95

FEBRUARY 21, 1948

NUMBER 8

www.LatterDayTruth.org

President of Seventy



AUDITORIUM NEWS

“And preach the gospel” is the keynote of the life of a seventy. It is his creed, his ambition, his way of expressing in his own life the love of God for the children of earth. The seventy is a recruiting officer for the Army of the Lord. He works at his task as Paul did, “in season, out of season.” With him, all subjects of discussion lead to religion, all paths lead to heaven.

Z. Z. Renfroe is representative of a group of men who stand at the head of the seventies of the church. They are, as listed in the last General Conference appointments: E. Y. Hunker (president), Z. Z. Renfroe, Harold I. Velt, Percy E. Farrow, Glen H. Johnson, and George A. Njeim. They work under the direction of the Quorum of Twelve. Two men who are now apostles came from the group of presidents of seventy: Roscoe E. Davey and Maurice L. Draper.

The rebuilding of the ranks of the seventies is one of the great tasks and opportunities of this generation of church members. The training of men, the gathering of funds to support and maintain them, and all the church work and organization to make their efforts effective, must go forward in our time. Then we can see them literally obey the Great Commission, “Go ye into all the world and preach the gospel.”

* PRESIDENT J. F. GARVER and Bishop Walter N. Johnson are due to reach the U. S. mainland on their return journey from Australia by March 15, according to information lately received. They have not been able to go to Tahiti as they had hoped, but will have a stop at Honolulu.

* APOSTLE MAURICE L. DRAPER reports that Pensacola, Florida, had twenty-six baptisms for the year 1947, an increase of 7.2 per cent in the membership of 361. Brother Draper's itinerary includes the Southwestern Texas district conference at San Antonio, February 14 and 15. Then he will go to Florida, stopping at Mobile, Tampa, and Orlando for missionary work.

* LAMONI STAKE NEWS informs us that Harold A. Tabor has been named as a counselor to the stake president, Robert Farnham; John P. Lane will be a new member of the stake high council.

* APOSTLE ARTHUR A. OAKMAN has been scheduled for a visit at Lamoni, then to continue to Chicago and St. Louis successively.

* DES MOINES, IOWA, has twenty-seven persons enrolled in training classes for leadership and instruction, which meet at regular intervals under the direction of Sister Florence Freberg, according to the Department of Religious Education.

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Canadian Customs

The Herald Publishing House has recently been experiencing some difficulty in getting church literature through the Canadian Customs. It will be recalled that a similar difficulty was experienced several years ago, but that after correspondence with the proper authorities, arrangements were made whereby materials published or manufactured by us could enter Canada free. In recent weeks we have been particularly concerned over the refusal of entrance of Income and Expense Record Books. The entire matter is again being canvassed with the customs officials at Ottawa and we hope to have favorable information within the next few weeks.

A Golden Reed

"And he that talked with me had a golden reed to measure the city."
—Revelation 21: 15.

READING THE CHAPTER in which the above statement is found, one reflects that the golden reed was adequate to measure only the physical proportions of the Holy City. It could not reach beyond material signs of wealth. When the spiritual conditions of the city were described, the golden reed was useless—it was not mentioned. For these other values, vision and understanding were required, and John wrote, "I saw."

Today there are people who have nothing as a basis for the judgment of values but a golden reed, or (as another version puts it) a "measuring rod." And when they are confronted with the spiritual values of life, miss them entirely or have nothing by which to estimate them. Love, happiness, gratitude, kindness, peace, purity—all these and a thousand other qualities are beyond the measurement of the golden reed, and they are more important to the welfare of people than anything the golden reed can measure.

What a pity it is that our civilization gives the predominance of its attention to the measurements of the golden reed, when there are millions suffering because they do not know enough about the other values?

Do not forget that the golden reed is important. Otherwise, why would it be used to measure in the Holy City? But let us remember, even in church work, that it is not the measure of all things.

THE MARKET KEPT rising, spiraling slowly and steadily upward, carrying inflation with it, like a bird of prey soaring gradually out of sight. Then it faltered, dropped like a plane in a downdraft, caught itself, dropped again, and paused a while. There was no crash, only a

warning to the nation that the upward ascent could not continue forever. We must keep in mind that the market is concerned with more than commodities. Human welfare, human existence, life, and death depend in some measure upon the movements of the market. Because of it, somewhere in the world, people may eat or go hungry, live or die.

The newspaper quotes a government official as saying that the changes in the market are due to the speculations of "thousands of small investors." Once again, despite warnings, the spirit of speculation, the desire to get something for nothing, to reap without planting, to eat without labor, endangers us. Some of us never learn. One man is reported to have made \$200,000 in "selling short" in the wheat market. He did not plant. He did not harvest. He simply gambled. If he had misjudged, he could have lost that much or more.

Those who live by labor resent the fact that some men are permitted, under our economy, to win and lose fortunes "playing the market." Yet every citizen who buys a home and later sells it at a profit is in the same sense "playing the market"—the same kind of market. Every honest merchant runs a risk of losses as well as opportunity of gains. We may not think of it, but a free market is one of the indispensable factors of our total freedom. Destroy the free market, and you destroy freedom. The world waits for a solution of this problem.

And there is a sense in which he who takes a risk in owning commodities, over ever so long or short a period of time, performs a service. It is a finely drawn line, but it is there.

The peak of the market is something that interests everybody. Every speculator desires to know when prices will reach the highest point,

so that he can squeeze every last possible penny of profit out of it. He wants to take all the gains and give all the losses to somebody else. And often his greed betrays him into waiting too long and taking all the losses himself.

THERE ARE OTHER PEAKS for us to consider. When the reed of gold has taken its measurements and finished its work, there are the other intangible values to be taken into account. Human beings, like markets, begin at the bottom, make a slow and steady upward climb in value, reach a peak of usefulness, and then decline. Some reach a small peak early and never go beyond it. Some climb a succession of peaks, making grander achievements each time and going ever higher than before. And some, alas, never climb at all. They remain at the bottom and never experience a fall. The peaks are things they see in the distance, if at all, through the mists of space.

I was talking to a minister friend recently about how much time people give to the making of money, how much life is ground to bits to gain it, how many minds crack in worrying about it. Then he said, "In all the years I have been conducting funeral services, no relative has ever asked me to mention how much money the deceased person made. They ask me to mention good personal qualities, service to the church, examples of kindness and generosity, but never money. Nobody ever seems to be proud of it."

That gives us something to think about.

Yet the golden reed has enormous usefulness. Somebody signs a check, and a widow's suffering is eased, an education for some young person is assured, a church is built, a missionary is sent to foreign fields, a home is erected, and a thousand

(Continued on page 19.)

Editorial

Church Programs Now on KFRM

During last December, officials of KMBC reported to the church officers that increasing pressure was being brought to bear on them to force them to make available another half-hour of church time for commercial purposes, and signified their desire to proceed under the terms of the contract drawn up in the summer of 1946 (see page 740, *Saints' Herald*, Volume 93, number 32, August 10, 1946) to cancel this half-hour and make stipulated payment therefore to the church. The half-hour in question was at 4:30 on Sunday afternoon. As an alternative, they offered to give us in exchange a half hour of time from 11:00 to 11:30 a.m. on Sunday over the new station KFRM, which was opened on December 7 at Concordia, Kansas. At this time, the Stone Church Choir would be broadcast simultaneously over the two stations, KMBC and KFRM.

The whole question was discussed at length by those concerned. It was felt that the church could not meet competitively the type of program by which this Sunday afternoon half-hour was surrounded, without the expenditure of much more money than we deemed wise to spend at this time, and that this half-hour was not winning the good will for the church that it should. If we allowed the complete cancellation of this time, we would only be withdrawing farther from the radio picture, with no possibility of a future return. On the other hand, if we accepted—even on a temporary basis—an additional half-hour of time on KFRM in lieu of the Sunday afternoon time on KMBC, we would at least partially hold our position, with a possibility of resuming the relinquished time at some future date. We would also be utilizing the best possible radio material, the Stone Church Choir and organ, and we would be reaching an audience never before reached by programs on KMBC.

Effective with the first Sunday in January, therefore, the Stone Church Choir has been heard direct from the choir loft of the church at 11:00 a.m. each Sunday, not only on KMBC, but also on KFRM, which is under the control of KMBC, and which is programmed from the Pickwick Hotel studios in Kansas City. A short sermon by Elder Dan Sorden from the studio completes the program.

KFRM, which operates on 550 kilo-

cycles and a power of 5,000 watts, daytime only, can be heard over practically all of Kansas, in Oklahoma, Eastern Colorado, the Texas panhandle, and southwestern Nebraska. We suggest that Saints having relatives or interested friends in this territory call their attention to this weekly broadcast at 11:00 a.m. each Sunday on KFRM, and that Saints in this territory make it a point to listen. It is believed these broadcasts may help prepare the way for further missionary work in this territory.

THE FIRST PRESIDENCY,
Israel A. Smith.

Travelog

On January 10, Apostle D. T. Williams and I boarded the well-known "Rocket" for Des Moines. It was scheduled to deliver us at our destination at 1 p.m.; but schedules go in the discard when trains derail; a freight wreck just out of Kansas City delayed us. We reached the Iowa capital at 6 p.m.

However, we spent the time in pleasant chat. Doughty James Daugherty was aboard, and time does not drag with James about. He left us at Chariton.

We were met by Bishop Stephen Robinson and District President Ralph Wicker, and were soon in the midst of Des Moines District and branch officials, their counselors and wives. A number of people were at the church, where a fine repast was served by the women of the Des Moines Branch. Speeches were made by Brother Williams and myself; Bishop Robinson gave a report of the financial progress of the district, which showed a gain in receipts of more than \$3,000 over 1946.

Brother Williams went to the Wicker home, and I was taken to Brother Robinson's for the night. Stephen and I are of the same profession, and I always enjoy the fine hospitality of the Robinson home. The children are rapidly growing up, the two older girls being in Graceland.

Sunday, January 11, was Des Moines District "Financial Day," and it was well filled with activity. Brother Williams was in charge of an early prayer service, and Brother Robinson took charge of the 11 o'clock service, when I addressed the Saints. The choir provided appropriate music under the able leadership of Wilbur Chandler.

During this meeting, a collection of inventories was made, the Saints of the district responding nobly to the call from their officials.

Bishop Henry L. Livingston had joined us in the morning, and at 2:30 p.m., he addressed the Saints. Brother Myron Wood, bishop's counselor, was in charge. Having responded to the need of the day, I started home at 5 p.m., leaving Brother Williams to speak at an evening meeting with Pastor Herbert Scott in charge. Brother Scott, lately transferred from Denver, has taken over the work left by Brother Frank Fry and is carrying on "in stride."

Iowa is a great state in many ways, and notably in the quality of its citizenry.

Israel A. Smith.

Calls to Service

No higher honor can come to a man than a call to serve his fellow man. When a call to civic duty comes from those who constitute the judiciary of a political subdivision of the state, it should receive our attention.

Several months ago, a movement was begun in Jackson County, Missouri, to secure a better form of government for the county. The new Missouri Constitution, which was approved in 1945 and became effective in 1946, has a provision whereby counties of this size can establish their own form of government. The writer, who served as a delegate in the Constitutional Convention of 1943-1944, identified himself with a small group in making the initial proposal. His colleague in the convention from the fifth senatorial district, General E. M. Stayton, also

(Continued on page 22.)

THE SAINTS' HERALD

Volume 95

February 21, 1948

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Musings of a Presiding Bishop

A train of thoughts, and a load of problems

By G. L. DeLapp

I HAD TO HURRY to catch the train that morning, stopping at the office on my way to the station to check up on one or two things before leaving. Sometimes it is a relief to leave the office to take one of the trips frequently demanding my attention; but more often such trips only add to the problems that are already engaging attention and occupying desk space.

My colleagues were both away—Bishop Johnson in Australia, Bishop Livingston in Michigan. It had required continuous effort to keep all desks clear, and this had been done, but clear only of current correspondence; the greater problems were being left untouched. I was tired, and I knew that when I returned the desks would be piled high with work again.

The Rock Island from Kansas City to Minneapolis afforded one of those occasions so infrequent since the beginning of the war, when I could find a double seat unoccupied. As I was not particularly interested in talking with anyone, I was glad to relax comfortably in that seat and spend the time with my own thoughts.

IT WAS ALMOST twenty years since I had left Minneapolis to go into church work, and now I was headed toward my old home; not that I hadn't been back several times

during the interval, but this was, after all, a milestone; and naturally my mind passed over the many things that had transpired. I remembered the enthusiasm with which I had faced the opportunity for participation in the work of the church—the assurance which had been given that my stay in Lamoni Stake (to which I had been assigned as Bishop) would be reasonably permanent. I recalled the establishment of the home, the receptiveness of the people in Lamoni and the stake to me, my wife and baby (our first daughter was just five weeks old then), the making of new friends, the enjoyment I had in my ministry and in the organization of some of the economic phases of the work of the bishopric. All of this seemed many, many years away.

My mind turned to the move to Independence and my work in the Presiding Bishopric, the problems faced in this new responsibility—the response made by the membership of the church as a whole to the solution of those problems—and I could not help thinking of the relationship of all to the attainment of the objectives of the church. Were those objectives toward which we had worked some twenty years ago any closer to our view than they were at that time? Were we making progress? Is Zion any more of a reality?

A LECTURE ON Russia heard just a few days before, relating to the great events which are transpiring in our present-day world, came to mind. I remembered that the speaker had said, in approximately

these words: "For those who read history and have the ability to interpret from that which has happened, the trends show evidence of divine guidance in pointing men to a great destiny, the building of a better world." These are probably not his exact words, but the thought he expressed made me think at the time he uttered them of the statement made by Moroni in the Book of Mormon, "The eternal purposes of the Lord shall roll on until all of his promises shall be fulfilled."

Compared with the eternal purposes of God, a period of twenty years seems quite insignificant, and one's personal problems likewise are of little moment—a good thought when one gets to feeling sorry for himself—when the problems of life and the problems of the church loom up in such magnitude as to bring a feeling of hopelessness. Somehow I felt that way as I looked back over the past, with seemingly so little accomplished in comparison with the tremendous problems facing us. I kept thinking of these problems as I looked out the window and saw coming into view as the train sped along, farm after farm, some with good improvements, others not so good; some where erosion had carved great gullies into the sides of the hills, where the topsoil had worn thin.

THIS REMINDED ME of our own agricultural program. It reminded me of the commandment given to the church to purchase land, to colonize our people, to es-

tablish the kingdom. Those words sound good as one repeats them to himself, but the problems of land use and the management of land require trained personnel and long-time programming. The development of related projects necessary for the support of any community that might be established calls for canning factories, mills, packing plants—organization and management—the need for more land—farmers willing to adopt methods to handle the soil scientifically—animal husbandry. Some little progress has been made, but just when progress seems to be realized, the problems of conflicting personalities and human relationships are added to the problems of capital and management.

It is good to have a little time to think. I have found that there is an art of thinking; likewise there is an art of sleeping. Some people seem to have the latter art; they can relax and in a short period of time feel fresh and ready to go again. It must be a wonderful gift. The art of thinking is even more important. That fundamentally is the purpose of education—to train one to think. It would have been profitable to spend years in college. I would like to have spent more time at Graceland. . . .

GRACELAND! That brings up a problem. It needs a new dormitory, among many other things. Building costs are terrific. To build or not to build, that is the question. Then there is the problem of personnel and faculty pensions, equitable adjustments in allowances, and a host of related problems—which reminds me, I suggested to the president of the college that he have a committee from the faculty study the pension problem; I wonder what progress has been made.

The problem of building also brings up the question of completion of the Sanitarium. Building costs are out of reason, practically prohibitive, except where the need

is imperative. The operating rooms need to be moved from the first floor up to the fifth floor to provide more space for administrative needs. If and when we complete the seventh floor, we must provide storage space and workrooms. Lots of problems in connection with the hospital—personnel—social security.

Many of our branches are developing building projects . . . the \$300,000 appropriated is not adequate . . . too many branches seem to want blank checks. They are unable to foresee terrific costs of building, or possibility of decline in income. This presents problems of considerable magnitude. However, one can't help feeling sympathetic to their needs . . . many branches are without adequate facilities . . . but we should apportion funds for the best interests of all, if we can.

THE AUDITORIUM also needs to be completed. Present building conditions indicate we have to think in terms of hundreds of thousands of dollars. We should approach the task to get more utility. Acoustical treatment is necessary; however, we still have the job of making it weatherproof.

The maintenance costs of the Auditorium have been mounting, too. Such a large building requires constant supervision. I had hoped we could develop a crew which could do much of the work, so that we would have someone working at it constantly. This has been true only in part. Well, it needs further consideration. Our office personnel has also increased. Which reminds me that we have been hopeful of working out some pension plan. The same thing applies to the Herald Publishing House employees—Social Security helps some. If we only had more time to give to such problems, more trained personnel. . . .

WE NEED TO define more explicitly the principles of stewardship. Some people wonder why we have not solved the problem of inheritances. This problem needs to be attacked . . . but why don't more

people see the relationship between competency in vocation or profession to stewardship and inheritances?

That brings up the question of "Elders' Expenses" and "Family Allowances" . . . the problem of equity . . . treating everyone with equity is a problem. I wish I were a Solomon. It's a great responsibility to be accountable for just dealings with people in all the various ramifications of bishopric work.

That question of accountability! Is justice based upon equal distribution of temporal benefits without proper accountability for services rendered? Are we making progress in this study? It seems that it is basic to the establishment of Zion.

ZION BRINGS up the question of the Gathering. Some progress is being made in counseling and locating people, but the problem of community building still is largely unsolved. Can it be accomplished without greater numerical strength? without greater participation on the part of our members? without greater financial support? Such a small percentage of members renders an annual accounting. If I did not know our people, I would think this evidenced a lack of interest, but they are good people, for the most part, and want to comply with the law. We probably are pretty weak in contacting and instructing them.

That makes me think of the work of the Aaronic priesthood. If the Aaronic priesthood were properly instructed and functioning as teachers and in home visiting, our people would understand the law. . . .

Well, there are many things that need to be done. I wish I could tell of all the things I thought about on that trip to Minneapolis, but I'm still thinking.

It is a good thing that we think in terms of the eternal purposes of God. We need to make our contribution, to do what we can, and work with all our might, but remember, "The eternal purposes of the Lord shall roll on until all his promises shall be fulfilled."

1948—A Year For Action

By Lloyd E. Cleveland

ONE WHO HAS A mental "finger" on the pulse of the church today cannot help noting increased strength in the heartbeat and a quickening of the rhythm as the weeks and months go by. Changes are occurring; many of them small, no doubt, but changes which are heartening to those who have tugged valiantly at their loads through the years while the towers of Zion glittered on the distant horizon. Little things—an improved quarterly, more down-to-earth articles in the *Herald*, a more optimistic approach to many of our problems; some things not so little, such as an increased missionary program and an accelerated yet careful gathering movement. These are as the first few drops which herald the refreshing rain.

The towers of Zion begin to show with increasing clarity, and we say to ourselves that it is time we had the theory well enough in mind and heart to begin our actual approach to the task of deploying our forces to best advantage in all the phases of our movement. We tire suddenly of prophets of gloom as we remember the scriptural admonition, "Fear not, little flock," and as our faith is bolstered by seeing hundreds of capable Zion-minded people as we journey hither and yon. We realize with soberness, of course, that as a church we have not yet learned to channel all this willing talent into the most productive courses so that all our human strength is linked to the Divine in a mighty crusade for kingdom-building.

We hear with consternation that many of our number are not as yet converted to all phases of keeping the law, and we are often made sad as we see the lack of understanding and wisdom on the part of many who bear the name Saint. This, despite our knowledge that

Jesus said on one occasion the kingdom was like a net cast into the sea. We would win all men, and especially all Saints, to a thoroughgoing application of the principles of Zion living.

ZION WILL BE BUILT. Of that we are confident. But by whom and when? We children of the Atomic Age, who dwell in the shadow of destruction, feel these questions welling up inside us, and we ask ourselves, "Is the activity of this day contributing in any measureable quantity to a program of building Zion *today*? Or are we lulling ourselves into a semi-hypnotic state of false assurance with an endless round of meetings and talkings?" Sometimes it may hurt our pride, our ego, or our complacent belief in our own superiority to admit our inadequacy, and in a new attitude of humility and contriteness ask God for a portion of his great wisdom to help us set ourselves once more on the upward path. But hurt or not, such an admittance may be necessary—not once, but many times as we tread the forward path.

There is a story of a man of "action" who jumped upon his horse and galloped madly off in all directions. My remembrance of the story may be somewhat inaccurate, but it presents a vivid picture of what we humans sometimes attempt to do. The type of action which we plan in 1948 should be just that—carefully planned. Then we should follow the plan unhesitatingly. Fear never won a battle. Our individual and collective courage will triumph over seemingly insurmountable obstacles if we will but believe and do some *intelligent* work.

In my perhaps inadequate con-

cept, building Zion is not meant to be an endless chain of glory hallelujah and sweet roses. We may be pricked on a thorn now and then. Some very earthy earth must be displaced if we lay our foundation below the "frost level." All the faith in the church will not set the storehouse in motion nor establish one stewardship without some "blood, sweat, and tears."

WE JUST CAN'T afford to shrug our shoulders and quote "the love of many shall wax cold" as we see thousands who are starving for the wonderful sustenance of Zion turn away in bitter disappointment because we have failed to move out—with what knowledge we do have and the faith that God will help—and do something concrete about our plan.

What is something concrete? Well, good brother or sister, have *you* filed your inventory and paid your tithing? Have you kept pace with the church's program for religious education? Have you dedicated and consecrated all your talent and possessions to the Master's cause? Have you done something about our evangelistic program for winning new souls? If your answer is "yes," and if there are enough "yes" answers, then nothing can stop us. I'm sure the general officers of the church, the Bishopric in particular, have some concrete suggestions for Saints of your caliber.

The year, 1948, *must* be one of planned, intelligent action on the part of every sincere Latter Day Saint. World events are pushing us. Why wait to be pushed? Let us lead out in action in 1948!

The Silent Week

A Between You and Me Feature from the "Lamoni Chronicle" by the Editor,

KATHRYN C. METZ

WHAT this weary world needs is a chance to practice the art of silence. In a land where days are set aside for observing this and that, it might be well to add one more, a day—yes, even a week of silence. A period when no speeches would be made, no politicians saying anything, no remarks from the Communists, a period during which no newspapers would be published and no radio programs heard. And, maybe not even a sermon preached.

Don't laugh—I'm serious. One of our greatest troubles is that we talk too much. We raise such a din that even God cannot get a word in edgewise. Commentators shriek from the radio, Stalin shouts from the headlines, crime reports color the atmosphere, and idle conversation fills every nook and crevice of our minds.

People need to get away from the rush of life, to relax in a quiet place. Even Jesus found it necessary at intervals to remove himself from the clatter of the world and . . . "rest awhile." And David once advised . . . "commune with our own heart . . . and be still." Then, there is the stirring command, "Be still, and know that I am God."

Benjamin Franklin, who lived in a comparatively quiet day, dryly remarked upon one occasion, "None preaches better than the ant, and she says nothing."

Silence has its values in other ways than providing us a chance to give ourselves opportunity to think. Silence covers up our folly, keeps secrets, avoids disputes, and prevents hurt feelings. In short, it conceals many imperfections and shortcomings, if we but realized it.

Yes, we make too much noise. We talk too much. The sun makes no noise; you cannot hear spring arrive; the mechanism that turns the earth on its axis cannot be heard, and even the birds are silent except when they sing. Only man is noisy. He talks, talks, talks, and to no avail because ideas do not find birth in talk . . . only in thought. As Carlyle puts it, "In silence, great things fashion themselves."

Emerson was another advocate of silence and peace. "Let us be silent that we may hear the whispers of the gods," he said. And Zeno, who had his choice of all virtues, selected silence, "for by it," he said, "I hear other men's imperfections and conceal my own."

Yes, a period of silence, when we could empty our minds of rag-bag thought and rearrange our notions to make room for fresh, new ideas, would be a boon to mankind.

Let's see. We probably won't have room for another "week" in February. Already the calendar says we have, (1) Boy Scout Week, (2) National Heart Week, (3) National Drama Week, (4) National Cherry Week, (5) National Sew and Save Week, (6) Brotherhood Week, and Leap Year Day.

Well, maybe next month.

A Handshake By Air

THE THRILL OF A Latter Day Saint handshake in far-off and unexpected places cannot be described, but those who have had the experience know how it grips the heart. Meeting an isolated Latter Day Saint by means of amateur radio can give the same thrill.

The operator of amateur radio station WOFTD made a "general call" to all amateurs, and was about to give up when out of the static and interference came a weak reply. It was another amateur radio station on the eastern coast, located in Dover, New Hampshire, calling. The listening operator thought, "No use in trying to reply to this fellow, he's too weak—too covered with interference from other amateur radio stations. It would only end in an incomplete conversation." Despite this thought, WOFTD called the station in Dover. The reply from this station, W1ENY in Dover, was almost completely covered. Only scattered words came through the many amateur signals around him. One word in particular, however, came through, and for some reason took on real meaning. The word was "headquarters."

Though he had been able to hear only a few words of the total message, Clarence (Bud) Resch, Jr., operator of WOFTD, was almost certain that the word "headquarters" had something to do with the church and so expressed himself to the other operator in Dover. Then the voice of Carl Frost, W1ENY came through clear and distinct for the reply. Bud's hunch had been right; the word "headquarters" had referred to the headquarters of the church, and Frost's voice was filled with emotion as he told how privileged he felt at being able to talk to the "center place." He was deeply grateful for this "privilege," as he expressed it, and more than a little surprised that out of a jumble of sounds and static two Latter Day Saints had been able to tune their

instruments together and feel that heart-warming thrill of fraternity speeding along the airways with the signals.

Right there the vista opened. Why not a net, or club, of R. L. D. S. amateurs? It had been talked of before. Here was proof of the feasibility of such a project. What could be nicer than a "handshake by air" between brothers and sisters of the church? Conversations would be far above and beyond those normally experienced in the realm of amateur radio. There are thousands and thousands of amateur stations and amateur operators in the United States, its possessions, and foreign countries. Why not a world-wide amateur radio net made up of church amateurs? Church interested amateurs, too! When this idea was presented to Frost, he was all for it and expressed his desire to be a part of such an organization.

For four consecutive days, contacts were scheduled and maintained between Carl and Bud. Plans for the get-together of Latter Day Saint amateur radio operators developed rapidly. "Get-together," that is, by way of radio communication.

Would you be interested in joining a network of radio amateurs composed of church members and those interested in the church? Or do you know an amateur who might be interested? Then please show this article to such amateurs, and write to Evan Fry, Church Radio Director, in care of the Auditorium, Independence, Missouri, giving your name, address, and call letters—or those of your interested friend. A form will be sent you to fill out and return, which will give the church a complete picture of your interest, your equipment, and your standing, after which plans can be made for some sort of organization and activity, and perhaps some meetings at the next General Conference.

The First Battalion

By Joseph Richard Meloan

“IF I COULD ONLY be a missionary, I would do a great work for God!” Have you heard this said before? No doubt most of us lay members have at least thought it. But, for some reason, we’re not missionaries. Perhaps God has a different work for us to do.

Did it ever occur to you that you contact many people no missionary will ever meet? Haven’t you known some really good person who doesn’t attend your church—or any church at all?

Two thoughts should have come to your mind at this point. First: “He’s a good guy, why can’t I approach him on religion? How do I know for sure he never thinks of God and a way of life? Perhaps he has problems right now that require divine assistance and would welcome a discussion of them but believes much the same about me as I do him.”

The second point concerns approach. Obviously we must give this real consideration. For help, we may well go to the principles of business and the field of selling, for the fundamental is the same.

MANY THINGS FAIL to sell because of the wrong approach. I might make several illustrations . . . one of the Latter Day Saint who made the right approach. Traveling on the train one day, he found that his companion was a Catholic. Anxious to further the spreading of the gospel, he considered how to approach this person of so dissimilar a belief. The impulsive way was wrong, so he did not start a violent argument laden with accusations or read the riot act out of Ku Klux Klan attack literature. Instead, he began comparing the ways in which the two churches were alike. . . . “You believe in this . . . so do we.” A friendly discussion ensued with

the Catholic gaining much knowledge of our church and carrying away something to think about which may bear fruit later.

Our second illustration has to do with the now familiar Jehovah Witnesses standing on the street corners, holding their magazines in their hands. (And I much admire their courage and sincere effort. Representatives of other churches might well be shamed for the lack of theirs.) I’ve watched these workers in their attempt to intercept theater crowds on the streets of Dallas, and while I see here the eternal picture of pleasure-loving masses brushing by the words of Christ as they have done through the ages, yet here is an example of the wrong approach. Ask any salesman. But before letting this go, please note that they have obeyed the first vital principal of selling . . . *they have gone directly to where the prospects are.*

Our radio missionary, Evan Fry, once stated in a broadcast that while it may be sufficient to witness the gospel to the people of the nations, before being disgusted with their nonacceptance and shaking the dust from our feet, we must be very certain we have witnessed the gospel to each person in the way he could understand it and have a fair chance to accept it!

NOW FOR OUR approach. Any salesman knows that it’s really “tough” to approach a prospect “cold” or make a “cold canvass.” Even in direct selling . . . house to house . . . the Fuller brush man greets you cheerily and offers you a free brush as a gift. While you are happily responding to such generosity, he sticks his foot in the door. Once inside he makes a “flash” . . . he opens his case and magically

spreads a wonderful lot of brushes over your carpet. By now you are not only impressed but heavily involved. You can’t just ask the man to pick all that stuff up right away—and besides, it’s more interesting than doing the dishes. The important thing is that he is no longer the stranger at the door. So he gets to tell his story, and maybe you order. If you don’t . . . he still has done a lot of advertising for the company . . . and you may order later. Now get this point: the salesman probably asked you for the names of five or more neighbors who might be interested, may have even promised you something if they were, and you probably obliged.

Now we have learned a cardinal principal of selling applied to missionary work. Don’t meet your prospect “cold” . . . if you can help it. The illustration given shows that even in direct selling—which is the “coldest” form of doing business—the approach is carefully worked out. Even attention getters must be used with reason.

WE MUST APPROACH people *in the the right way.* Particularly with a thing as magnificent as the gospel of Jesus Christ. Let’s not cheapen it in our desire to tell the story. The author, as much as he believes that costly church buildings are too often “whited sepulchres” and the money might be better spent for functional buildings plus productive enterprises, must admit our beautiful cathedrals do inspire respect for God more than the thousands of churches springing up everywhere in America in habitations and surroundings that belie the dignity of the gospel.

It is self-evident that we cannot

trip people on the street and tell them the gospel; the approach can be made in better and more resultful ways. Nor would I have you lose the thought first expressed in this article . . . that no matter who you are in the church you can be an effective missionary. Here is how.

DID YOU EVER BUY a name list? Chances not. But if you have ever shown interest in buying anything by mail (or otherwise) you are in somebody's "name list" and your name is worth money and is being sold! If you are a "good" name, you and people like you are worth about seven dollars a thousand. Not much you think, but don't let that quotation fool you.

A large insurance company says, "that where there are people, there is money; and where there is money, you must find prospects." Let us simply say that where there are people, there are prospects for the word of God. Everyone would like to know where he is going, what will happen to him, what he can do about it. There probably has never been a period of greater insecurity coupled with a period in which our leaders of state knew less about what to do. Perhaps God has knowingly prepared a condition which is progressively intensifying in that direction to make it ideal for your missionary effort. Yes, the conditions are right. A principle of business is thus attained. The mood is established. "Thrust in your sickles and reap" for indeed the harvest is white.

NOW, WHERE ARE OUR prospects? Too many sermons and talks incite us to action, then leave us up in the air. That's where I hope to be different.

Let's go to work. If Mr. Jones next door is thinking of buying a washing machine or new electric range and you know it, any salesman in his right mind will pay you for his name as a "hot" prospect. And the same is true for other prod-

ucts. The brush man who wanted the name of five other ladies not only wanted prospects but an entree to get in their door . . . "Mrs. Brown referred me to you . . ." No cold approach now; it's on a friendship basis.

How do some companies get prospects? They believe in the "law of averages." If they mail out 5,000 circulars, they will get a certain response. This is one principle. For instance, a house-to-house salesman doing it the "hard way" (which is comparable to mass advertising not specifically directed to certain names) knows that as he goes down the street the more people who say, "No," the closer he is getting to one who will say "yes"—granting he has a good proposition. And you have a good proposition!

So let's talk to all people and, like a good salesman, watch for a chance to open the subject. If you are careful, you can do it skillfully. Right now it's as easy as talking about the weather to mention the election, then world conditions, and then, "What are your plans, Smith, for the future?" If you can't work the economics of Zion and then the spiritual qualities of a people necessary to its establishment into that conversation, you'd better stay home and listen to Bob Hope.

Remember "mood." A good approach will not be effective if we choose the wrong time. Like the young swain wooing his maid, you should instinctively know when is the proper time and condition to pop the question. Let's learn about people while we're learning. All of us are character analysts to a degree, if only by observation. Spend some time now and then in studying psychology or just standing around observing people.

PERHAPS WE DON'T know a prospect when we see one, and—being new to selling—we are unlike the door-to-door salesman; we get discouraged after the first few do not accept, and we are self-conscious about approaching people. The

cure for the first is a knowledge of the law of averages. The second is to free yourself from the handicap of all inhibited people by becoming so interested in others and the result you hope to achieve that you "lose your self" in the cause. You are a soldier of Christ, commissioned to attain an objective, in the first battalion, attacking the unknown.

If this gives you the driving power—and here we are not concerned with the power of money, but the power of God—then you are getting the missionary spirit. Once, while soliciting children to be photographed, I was told by a fellow worker who noticed a small child playing in a yard, "Look Joe, there's a five dollar bill out in that yard." So I lost my hesitation about knocking on the door, because I could plainly see a five dollar bill—and I needed a five dollar bill! As a result of this mercenary but plain motive, the mother probably still treasures the portrait I took which otherwise might never have been taken. Develop motives that you can see and understand—and the motives for telling the gospel are the best in the world.

LEST YOU BECOME discouraged please note that a company is happy if it receives six per cent replies on a mailing of 1,000 circulars. Have you spoken to a thousand people about the gospel?

Perhaps you don't have to. Perhaps by now you have some idea of how valuable a prospect is to a business. You may even have thought of dozens of people you know who, in the light of the above, are very good prospects. You may even guiltily know some very "hot" prospects you let get away. You can see that six people who have shown any interest whatsoever are worth a hundred who have not thus far shown evidence. Are you working on these six? Are you "following them up" as a company would do . . . with a number of calls or subsequent mailings? Is your presentation as good as possible?

Remember this illustration: A man opens a business on a busy boulevard. He has a good product or service to offer and he puts up a sign. Thousands of people go by. Few if any come in perhaps for months. He may be discouraged—but if he knows business, he will hold on, because the principle of “repetition” in advertising is taking place. Many people are reading that sign. Some, more than he thinks, are intending to stop and buy some day. Like the drip, drip, drip of the water that wears away the stone (in this case, sales resistance) the sign is working, but if he is not courageous, he will give up and close his business just when it would have become a success.

SO PUT UP YOUR SIGN *you* in action as a Latter Day Saint! Keep talking and doing. This kind of repetition will not only impress prospects—it will do something wonderful for you.

Summarizing, let's understand these points: Different from most products, the gospel has everyone for a prospect; but some are more ready to receive it than others. Therefore, while spreading the word generally, let's not fail to concentrate on our best prospects and make every effort to close the sale. Don't *ever* let a really interested person drift away. In sales work, this is criminal. For you it is sinful. Compile your own name list. These names are profitable to God. Actually write down the name and address of every person you see or meet that you think might be at all interested. You may have two lists—one a general list, and the other a real prospect list. It wouldn't hurt to card file and classify these as a salesman does.

And here is your challenge to the unknown. You will soon have a list of people, some of whom are undoubtedly souls God particularly wants for some purpose—and I believe if you are prayerful, you will have divine guidance here. I know a woman in Dallas who, in her sell-

ing days, constantly prayed that she would be directed to the right people. Her prayers were answered—often in miraculous ways—and she was able to finance her son's college education and pay her own expenses. This is not only an example of selling but the way anyone who believes in God should live.

YOUR NAME LIST need not be confined only to those people you see or meet. It should include anybody you would like to see share the virtues and rewards of this gospel with you. If you like Bing Crosby, Lew Ayres, Greer Garson, or Ingrid Bergman whose characterizations or life may show a keen understanding of things inseparable from the gospel, write them a letter and send them some information. Remember Bing could sing “Consecration” as well as he does “Silent Night,” and Henry Fonda could do an effective job of playing “Oliver Cowdery.”

And don't forget the leading men of the world. When President Truman took office in those perilous days (and they are no less so now), I wrote him a letter telling him that some of us Latter Day Saints in his home town were praying for him and I got a sincere reply. Many columnists, statesmen, and leaders have never heard of our church or our world program. Let's don't keep it a secret. They are in an excellent position to tell others. Don't assume someone else will do the job or that these people are difficult to reach. They are more likely to give you consideration than your neighbor.

INVEST A FEW DOLLARS in your campaign for God. Buy some tracts or copies of the *Herald* and mail them to the prospects on your list. For those you know, select some special piece of literature you think would interest them. Also note that some issues of the *Herald* contain missionary articles.

Make it a habit to continue accumulating names and following them up as your time and pocket-

book afford. You will be paving the way for “the approach,” if not by you, by the church or some other member.

It is also true that many people are better reached in this impersonal manner than if you went to them directly. It prepares the path in a tested way. The practices of business may well be used here. On a certain day, a post card tells your prospect, “A representative of our church will call on you; we hope you will be in.” Organized campaigns may be worked out using maps of the city (this is done by several churches) put colored pins in the map where your prospects are located. Move these or change colors on them as they are developed. Co-operate with your local ministers. Don't forget the principle of repetition, but at the same time don't make yourself a nuisance use some common sense. Many radio stations for instance, won't accept a commercial announcement unless it is contracted for at least a month's daily use. They know it takes at least that long for it to show results.

REMEMBER THAT THE man who is definitely not interested today may be your best prospect tomorrow and don't forget that God is on your side and is working with people too. You are one of his direct agents doing part of the job. Some of these people are going to have to get an awful jolt to become your prospects, but many are getting it. If you don't believe it, read your daily papers. Depression, war, and personal tragedy put a lot of people on speaking terms with God or anyone who represents him.

We are “selling the Gospel,” a real product designed for the good of humanity. And just as the light, gas, oil, and coal companies furnish you the power to operate your modern conveniences which give you a more abundant life, so you can help to bring the power of God from heaven to his children on earth.

What Latter Day Saints Believe

ONCE READ a story about a man who was quite satisfied with his Bible and much opposed to any new translations thereof. He expressed his attitude in these words: "If the King James Bible was good enough for Peter, James, and Paul, it's good enough for me."

Are you satisfied with your Bible? That may seem to be a shocking question to some who regard the King James Bible as the very word of God, inspired and infallible in every word, letter, punctuation mark, and verse division. There are still a great many people who so regard the Bible—particularly the King James version—although with the growth of Bible scholarship and Bible criticism, and with the development of the many new and modernized versions, the general attitude towards the infallibility of the Bible has been changed.

The fact is (and all Bible students, if they know anything at all about the origin of our Bible, will have to admit it) that the King James version of the Bible, although one of the best versions we have in English, is still imperfect. All Bibles are. It is impossible that they should be otherwise, when you consider how the various translations have come to us. People have never been quite satisfied with the current translations of the Bible and have forever been trying to make a newer and better translation. A new one came off the press within this past year, and the end is not yet. If there were any translation of the Bible anywhere which was perfect and infallible today, it would still be necessary to revise it two or three hundred years from now, because, with the inevitable language changes which occur in that length of time, our posterity would not be able to read it intelligently.

LET US LOOK BRIEFLY at some of the reasons why perfection and infallibility in the Bible are absolutely impossible, even if you grant infallibility (which they never claimed for themselves) to the original authors.

In the first place, there is not in existence today a single "original" manuscript of the Bible—that is, one in the handwriting of the author. The oldest manuscripts for the Old Testament date from the second century A. D., and the oldest for the New Testament date from the third century A. D. The manuscripts we have are copies—no one knows how many times removed from the original, and we have absolutely no way of knowing exactly what the originals were.

Second, if you have ever studied language, you know that it is constantly undergoing change. Old words become obsolete and are dropped from current use. New words are added. Dozens of new words, for instance, were added to our dictionaries by the last war. Grammatical usage changes. Spelling changes. The King James translation was completed in 1611; Shakespeare died in 1616. If you were to try to read either Shakespeare or the King James Bible in the original, you would have considerable trouble over the obsolete words, quaint spellings, and archaic phraseology employed three centuries ago. As a matter of fact, the King James Bibles we read today are very much revised by the publishers. If they were not so modernized, we could not read them.

While we are considering this problem of language, we should note that the New Testament was not written in classical Greek, nor in the "Biblical Greek" which had been employed in the earliest translations of the Old Testament from

the Hebrew, nor even in the literary Greek of New Testament times. The New Testament was written in the common Greek of everyday life and contains 900 words, or one sixth of its vocabulary, which are not found at all in classical Greek dictionaries. Can you see the problems of correctly translating these 900 words almost 2,000 years after they were written?

THE THIRD REASON why infallibility is impossible in any Biblical translation is the frequent impossibility of a literal translation. Meaning often has to be determined by the context, and then opinions of translators may differ. As an example, consider our simple three-letter English word *bar*. It can be either a noun or a verb. My dictionary lists twenty-one meanings for the noun, and eleven for the verb. Would that present any difficulty to a foreign scholar, three hundred years or more from now, trying to translate English into some other tongue?

Fourth, we might group together roughly what may be termed mechanical difficulties in getting a literally correct and infallible translation of the Bible. Until the fifth century A. D., Hebrew manuscripts were written without the accent marks which are used today, without vowels, and without divisions between the words. Since parchment was very expensive, no space was left between lines, and very small margins were permitted. If a copyist omitted something or made an error, there was no room in which to correct it, and since old manuscripts, when worn, were destroyed and only the new ones saved, an error might be perpetuated for generation after generation.

Fifth, because human and fallible men chose the books that make up our canon of Scripture, and because the Bible in its present form dates

About the Bible

BY EVAN A. FRY

from about the fifth century, there is no possible way of being sure that all the books of our Bible are of divine inspiration, or that all books which were divinely inspired have been included in today's versions.

The fifty-four scholars who worked for nearly three years on the King James translation of the Bible never claimed infallibility for their work, as so many people try to claim for them today. Their contemporaries were far from regarding them as infallible. Men rose up to ask, "Has the church been deceived in the past? If our Bible was true in the past, is it not true now? Why do we need to mend it or improve it?" They loudly decried the presumption of the translators in "tampering with the word of God." But these scholars, who made no claim to inspiration or infallibility in their work, worked faithfully at their appointed task; their purpose being to make the Bible so understandable that even the simplest could read it. They acknowledged their debt to previous translators and, although they translated from the Hebrew and Greek, made full use of other translations for comparison. If they had regarded their work as final and infallible, they would have allowed only one interpretation to any word or passage; but these translators made liberal use of marginal notes, suggesting several possible renderings or meanings for doubtful passages. The King James Bible was the work of scholars—not prophets; though scholars and prophets have this in common, that neither one ever claims to have the final and infallible word about anything.

NOW, PERHAPS, YOU are wondering what all this has to do with what Latter Day Saints believe about the Bible. We believe in the infallibility of such inspiration as there is contained in the Bible, but

not all of the Bible is pure inspiration. Some of it is pagan poetry (for example, the Song of Solomon); some of it is history, pure and simple; some is genealogy, like the first chapter of Matthew; some of it is private opinion, as Paul admits in part of his comments on marriage. (See I Corinthians 7: 6.) The Bible is a library of books on many different subjects, not all of equal value; not all of equal inspiration. To believe in the infallibility of every word and comma and verse division is foolish and superstitious, for as we have already pointed out, there was no punctuation at all in the early Hebrew manuscripts, and the first English version to separate the Bible into chapters and verses was the Geneva Bible published in 1560.

Well over a hundred years ago, Joseph Smith formulated an epitome of faith which was published in a contemporary Chicago newspaper, and which—in substantially the same form—is used as a concise statement of Latter Day Saint belief to this day. His statement regarding our belief in the Bible is as follows:

We believe that in the Bible is contained the word of God, insofar as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

Notice particularly the wording of that statement. "We believe that in the Bible is contained the word of God, insofar as it is translated correctly." This expresses our belief in the inspiration of Scripture, but leaves the way open for corrections, revisions, and new translations. We are at the same time relieved of the onerous and impossible task of defending some of the all-too-obvious mistakes, misprints, and omissions which have occurred in the best of

Bibles. We do not think it necessary to accept the mistakes and contradictions of the Bible along with the truths. In moral principles, in prescribing the means of salvation, in witnessing to Christ as the Saviour and Redeemer of mankind, the Bible is unsurpassed. The wonder is not that it has so many mistakes, but that it has so few, considering the difficulties through which it has gone to reach us. We believe that the Bible should be the standard by which we conduct our lives, exercise our faith, organize and function as a church. It should furnish the basis for our teaching, and any teaching that contradicts the plain teaching of Scripture is, to say the least, suspect.

LIKE MOST CHRISTIAN peoples, Latter Day Saints use the King James translation, especially for convenience when we are comparing notes with our friends of other denominations. You may have noted that all my references during this current series of sermons have been to the King James version, unless otherwise specified. But the King James version is not the last word. Sometimes it is profitable to compare the Revised, the American Revised, the Weymouth, Moffat, and Goodspeed translations in the hope of getting a broader basis for our understanding.

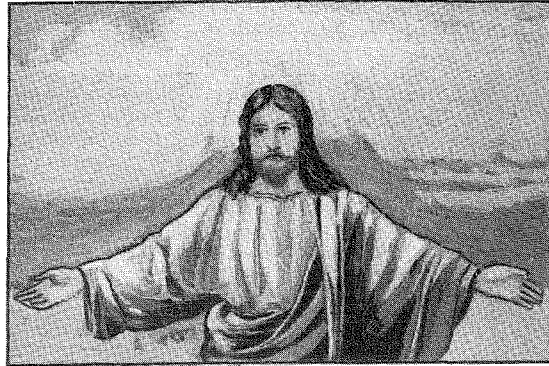
Latter Day Saints, however, are unique among all Christian denominations in their use of what is known as the Inspired Version. Note that we do not call it a translation. It is the work of Joseph Smith, begun in the summer of 1830 and completed on July 2, 1833. Because of unsettled conditions and persecutions, which made it necessary for the Saints to move several times in the ensuing years, the book was not published until 1867, long

after his death. We do not claim infallibility even for the Inspired Version, but we do think it is a far superior version. Acting under the same spirit and inspiration which moved the original authors, Joseph Smith took the King James version and boldly (some people say presumptuously) corrected it. He was not a scholar; at the time he did the work, he did not know much of Greek or Hebrew. But a verse by verse comparison will show that many of his corrections have been anticipations of corrections made in the Revised and other versions published since his day. We have not time to mention even a few of the many hundreds of changes—some major and some minor. The great fundamental Bible truths remain unchanged in the Inspired Version. I do not think you would find anything in it that would do violence to your conscience or to your Christian faith, but you would be satisfied many times when the King James version had left you puzzled and dissatisfied. One author, not a member of our church, commented: "This much, at least, may be said of the changed readings found in the Bible of the Reorganized Latter Day Saints: its author had the courage deliberately to alter the text and make it say clearly what many Bible students succeed in getting by theological legerdemain."—P. M. Simms, *The Bible From the Beginning*, page 145.

LATTER DAY SAINTS do not believe that the Bible is a static or a finished book. We believe in an open canon of scripture. We believe that new translations of Scripture from time to time will be necessary to keep the language of the Bible up to date and to reveal new light on old truth as further information becomes available in the field of Bible research and scholarship. We do not believe that John's curse against those who add to the words of "this book" meant the

Bible at all, because John never knew the Bible. Some scholars even assert that John's Gospel was written after his release from Patmos; and, if so, John violated his own injunction—if it applied to the Bible. Further, the New Testament canon was not ratified until the third council of Carthage in A. D. 397, long

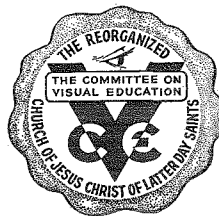
after John was dead. In the next two articles, we plan to dwell more at length on our belief in books of Scripture other than the Bible and on our belief in an open canon of scripture. We invite you to read them and, meanwhile, to prove all things and hold fast to that which is good.



Life of Christ Slides

by ELSIE ANNA WOOD

This set of 50 slides is generally considered to be the finest collection of pictures on the life of Christ available from one artist. Elsie Anna Wood has been a resident of the Holy Land for many years and has an intimate knowledge of the manners and customs of the people, which have changed little since the time of Christ. Each picture was painted with a deep understanding of the background against which the particular event took place, giving a feeling of authenticity seldom equaled in paintings by the Old Masters. It is this authentic quality that makes this set usable in so many teaching situations. Individual slides can be used in picture-centered worship services. Certain groups of a seasonal nature can be used for worship services at the appropriate time. Other groups or individual slides can be used to visualize church school lessons. The accompanying script was prepared by Eveline Burgess under the direction of the Advisory Committee on Visual Education.



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|---|---------|
| Set of 50 slides bound in glass with copy of script | \$30.00 |
| Set of 50 slides in Eastman readymounts with script | \$25.00 |

Visual Aids Department

HERALD PUBLISHING HOUSE

Independence, Missouri

The Cost of Alcohol

By VIDA M. FLETCHER

DURING THE PAST YEAR, Americans spent the appalling sum of nearly eight billion dollars for alcoholic beverages. Since the repeal of the eighteenth amendment, we have spent nearly fifty-two billions on them. But when we start counting the cost of this expensive nonessential, the initial cost is but the beginning of the total cost.

The drinker suffers in health, so his doctor and medical bills are increased. His efficiency is impaired, so his value as an employee is lowered. If this trend continues downward, his salary is lowered, or he may lose his job; then his family suffers want. He may commit crimes while under the influence of liquor. When this happens, he becomes a ward of the state and increases the tax burden which is necessary to maintain police and prisons. His family suffers not only financially, but spiritually and socially. If he drives a car after drinking, he becomes a safety hazard to all traffic on the highway, endangering his own and many other lives.

If these things happened only occasionally, there might be some reason for the unconcern manifested by many people. When at least thirty per cent of all accidents and crimes are caused either directly or indirectly by drinking—when divorces have gone up fifty to three hundred per cent because of drinking—when our hospitals are receiving a continual line of traffic victims—when our prisons, houses of correction, and insane asylums are filled to overflowing because of drink, the alert Christian surely will not be guilty of side-stepping the issue any longer.

THE INSTANCES LISTED are the usual peacetime occurrences; now let us consider the cost in war. Do you remember when our boys in Italy, Germany, and the Pacific Islands were crying, "Why don't you send us the supplies we need to fight with?" Those supplies were waiting while untold tons of beer and other liquors were carried to the men at the front over heavily-burdened emergency transportation lines. How many months shorter the war might have been, and how many thousands of young Americans might have come home sound and whole instead of lying in graves

far from home or in hospital beds because the liquor traffic was more concerned with making drinkers of them than in winning the war!

A mother wrote recently, "They took my boy to war and sent me home a drunkard." How many thousands of men came home drunkards from this war because the traffic saw to it that Army camps were well supplied with drinks? Don't blame the fellows too much; they were supplied beer when they wanted water. The water was denied them in many cases, or else it was warm and unpalatable, while the beer was cold. If you know a young alcoholic who was in service, do not despise him for his weakness. Help him to get away from the associates who tempt him, and let him know he has friends who care. His downfall was deliberately planned by those who wanted to profit by his degradation.

It would be interesting if we could know just how much pressure the liquor and tobacco interests are bringing to bear on the universal military training bill now pending.

In wartime, how many military secrets escaped lips of men who had had just enough alcohol to impair their judgment? Self-control is lacking when alcohol gets into the brain. In conversation with a college girl recently, I was surprised to hear her say that she could see no reason for concern about the liquor traffic. Obviously, she had never been in contact with drinking people. Perhaps the young man she might have loved and married is dead or a patient in some hospital because a military secret was betrayed, or because the supplies he needed remained in a stock pile somewhere, while the transports were loaded with liquor.

WHAT ABOUT THE EFFECT of the liquor traffic on the world food supply? Someone has estimated that if the foods wasted in alcoholic beverages had been fed to the people who needed food, there would be no starvation. A radio speaker recently stated that there is such a small percentage of our American grain used for liquors, it really doesn't amount to much. We would ask, "Is five and one-quarter million tons of grains and grain products a small item—not to mention

the thousands of tons of fruits, sugars, and syrups used in addition to the grains?"

Here is an example of the attitude of the liquor manufacturers taken from Bulletin 437 of the Small Brewers Committee, issued October 24, 1947: "At a recent meeting of the Luckman Committee in Washington, the Big Brewer from Missouri was asked, 'If the need were real in Europe, if people were starving, would you not cut your production to some extent?' The answer of the Big Brewer from Missouri was, 'Not by a barrel, not by a . . . barrel.'"

From the statistics furnished for the first four months of the present fiscal year (July 1, 1947, to November 1, 1947) we learn that the brewers used 191,455 tons of corn, wheat, and grain by-products compared to 92,000 tons in the same period of 1946. The distillers in the same period used 57,665 tons of grain products in 1947, compared to 84 tons in 1946. Note that this covers only four months time in each year. So much for the solicitude of the liquor manufacturers for the famine stricken!

WHAT IS ALCOHOL COSTING at the peace tables of the world? Many people have noted with concern the newspaper accounts of the great quantities of liquors that are shipped in for the use of the delegates. Is it any wonder that we hear much more of discord than we do of peace, when that which impairs good judgment, arouses evil passions, debases character, and fathers corrupt politics flows so freely among the world's diplomats? Under existing conditions, it is actually possible for a statesman to make commitments in diplomatic conferences without compensating guarantees, which could loose the world to free men for generations to come. All that has been accomplished by the death of millions of patriotic men can be lost in one hour of drinking around a conference table.

Who can count the cost of alcohol—what terms could show the value of the lost character, the broken homes, the destitute and delinquent children, the political corruption, the death toll on our highways? How long will we permit this exploitation of our citizens and our resources?

We are always complaining that our days are few, and acting as though there would be no end to them.—Seneca.

Feminine Influence in Foreign Lands

By GRACE L. KRAHL

AT THE WORLD CONVENTION of the Women's Christian Temperance Union held in Asbury Park, New Jersey, three foreign delegates — Mrs. Schlosz of South Africa, Mrs. Chitamber of India, and Mrs. Hsu of China—gave interesting addresses, from which we present the following excerpts.

Mrs. Chitamber: "The eyes of the world are on India as never before. The British government has been a blessing to her in many ways. But gradually the spirit of independence grew in India. Much credit for this awakening is due to the missionary enterprise. From thousands of mission schools, hospitals, dispensaries, and churches came the good tidings of Jesus Christ, the Saviour of the world. The Christian message makes us realize the value of every human soul. As a result, our legislators—many of whom have been under Christian influence—outlawed child marriage and untouchability. We gratefully acknowledge the strong stand of Mahatma Gandhi and other native leaders, both Mohammedan and Hindu, for total abstinence and prohibition.

"The government has prohibition for the entire country as its goal. In every province, plans are afoot to introduce prohibition with the view of bringing all India under prohibition within five years. Provinces are autonomous, so the plans differ somewhat. The W. C. T. U. of India published the truth about all habit-forming drugs, including alcohol, opium, and tobacco. The use of liquor has increased tremendously among boys and girls alike since the war. Our greatest problem in India rises from imported liquor, native intoxicants, hemp, drugs, and opium."

The year, 1947, was the sixtieth anniversary of the W. C. T. U. in

India. "It has not been easy, but we thank God for his help and guidance, for we see, on all sides, signs of victory ahead."

Mrs. Schlosz: "South Africa is a country with many problems because of its mixed races and large native population. One of its greatest problems is the drink evil. After many requests, the department of education has now made scientific temperance teaching compulsory in the primary schools.

"Posters are displayed wherever possible, and a new contract has just been completed for the display of over eighty posters in railway stations throughout the Union and Rhodesia.

"Essay competitions report widespread entries of a high standard with many native students from the training colleges taking part. Women folk in South Africa are protesting against their municipalities establishing beer halls. The tot system is an evil the women are trying to eradicate. Each tot contains half a pint of liquor and three tots are given daily on many farms as part payment to the laborers.

"Annual grape festivals are held in March, during which time schools and institutions are supplied with grapes to use as food, at a greatly reduced price, to prevent them from going to the wineries.

"Other women's organizations cooperate with us so as to make this an outstanding event of the year. Members of the W. C. T. U. have formed committees to produce attractive fruit drinks to provide the liquid refreshments for weddings and other social functions. Along with teaching scientific truths about alcohol, they supply activities for the children. Annual singing competitions are held and trophies awarded to the winners."

Mrs. Hsu: "Alcoholism is not the same pressing problem in China as it is in many other countries; there are other phases of intemperance which deserve our whole-hearted attention. Some of these are gambling, especially Mah Jong, the wrong use of leisure time by non-productive women, and illiteracy.

"The use of opium has been greatly reduced by the consistent and effective suppressive measures undertaken by our central government. Many violaters have been executed by the government after failing to obey repeated warnings against the evil habit.

"Public opinion, especially among the young people, is one hundred per cent against the use of the drug. This has aided the government in its suppressive program.

"As an organization, the W. C. T. U. has been engaged in prevention more than reform. We try to prevent evil habits from being contracted before they have become firmly entrenched in the lives of the disillusioned, the insecure, and the disheartened. War-torn homes and homeless children offer another touching problem. Vocational guidance centers have been organized, and young women trained to staff them. Mrs. Herman Lin, executive secretary of the W. C. T. U. in China, has toiled unceasingly in behalf of these centers and the 'war-phonages'—so named by Madame Chang Kai-shek.

"To wipe out illiteracy and its three companion vices—poverty, lack of co-operation, and disease—is the aim of the women of this organization in China."

a home column feature

Food Reminiscences

WHEN I WAS A BOY on the farm, the menu was quite different from that of today. Most of the food was processed and cooked at home. Some of the dishes that I enjoyed most would not be available at all now. For example: fried young prairie chicken with potatoes and thick cream gravy was a delectable dish; also, baked wild goose with dressing. Our staple articles of diet were bread and butter, meat and potatoes, eggs, cottage cheese, and milk. There were not enough fresh vegetables and fresh fruits to balance the diet, especially in the wintertime. I was old enough so that I remember very vividly the first peach I ever tasted, the first cultivated grapes, and the first banana.

My mother was a good cook. The doughnuts that she took hot and crisp and brown from the kettle were something to remember. When she took two loaves of home-baked bread from the oven and broke them apart, there was a fragrance that filled the kitchen, and a slice of that bread, well-buttered with home-churned butter, was a treat. Baker's bread has never been satisfactory to me. I wonder if it would be more work to bake bread than it is to prepare some of the elaborate side dishes we have today. Another old-time product of the kitchen she called Indian bread. It was made of corn meal, and I presume sorghum or molasses, and was baked in an old iron kettle. It had a wonderful flavor and a wonderful fragrance, although it was almost necessary to resort to a hatchet to cut the crust. And, of course, we had a great variety of pies and cakes. The farm table, when there was company or at threshing time and Christmas, may well be said to have groaned beneath the weight of good food.

I BELIEVE the homekeepers of today do a wonderful job, many of them, and serve a better balanced

By **ELBERT A. SMITH**

diet than was available in those days; and probably they arrange it more tastefully and artistically. There are available the year around, fresh fruits and vegetables. I fear, however, that some of our foods, especially flour, baker's bread, and cereals have most of the life processed out of them before they ever reach the kitchen and dining room.

My wife is an excellent cook. I never had occasion to remind her of the way my mother used to cook. She serves a number of my favorite dishes among them a meat pie of roasted beef, well ground and seasoned, covered with rice, and served with a thick tomato sauce. Then, in these days of shortages of fats and conservation of flour, she serves a pumpkin pie, made without crust and baked in a casserole. It goes very well, indeed, as I never cared too much for the pie crust anyway.

As I remember it, most of the women of those earlier days who were good cooks did not follow a cookbook; they had their own recipes. When you inquired how a certain dish was put together, they

would say, "Oh, I just made it up out of my head." And it is true, too, that some of the cooks of that day who made things up out of their heads should have had better heads and some training in domestic science. I rather marvel today at the way girls, comparatively young, get married and surprise everyone with the job they do as homemakers and cooks, and the job they do in taking care of their babies and training them.

* * *

Sister Smith's Recipes—

RICE-MEAT CASSEROLE

Use leftover meat; grind and mix with gravy from meat. Season as desired. In a greased casserole, put a layer of cooked rice, a layer of meat gravy mixture, then a layer of rice and meat, being sure to have the gravy meat mixture on top. Bake in oven until thoroughly cooked. (About thirty to forty-five minutes.) Serve with tomato sauce, which is made like white sauce, substituting tomato for the milk.

* * *

PUMPKIN PIE WITHOUT CRUST

In co-operating with the government to save fat, one can bake pumpkin pie mixture in a pie tin or shallow casserole. Any pumpkin pie recipe may be used.

LET'S BE YOUNG

I WAS SITTING in the beauty parlor getting my hair combed. A young girl stood in the booth with us, talking to the operator. They were talking about some social gathering. The girl said, "We had a good time, but I wish that old man wouldn't insist upon running with our crowd."

"Can't you get rid of him?" the operator asked genially.

"No, we can't," the girl complained. "You wouldn't think an old man like that would want to go around with our crowd, would you?"

"How old is this old man?" There was a bit of suspicion in the operator's question.

Nothing but irritation registered with the high school miss. "He must be twenty-five," she said seriously.

In some of our branches where there are not many young people, it seems wise for those of the older group to play around with them, but don't fool yourselves! With the really young, you are the old folks.

Thinking of this girl and her definition of age, it has occurred to me that the only way to stay young is to progress into the advanced group as soon as it is time to go. In that way, you're always the young person. Isn't it worth trying?

Ella Lambkin.

LETTERS

The Law of the Lord Is Perfect

I believe that much of our trouble in the past—lack of unity in the priesthood, and consequently among the members—is a direct result of our not obeying God's law given to the church in 1830. For one example, we read in Doctrine and Covenants 85: 5: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom." In the eighth verse, we read: "And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same." So it is very clear that the observance of the law of God, as revealed to the church by the spirit of revelation, is very important.

Now to a basic law, Doctrine and Covenants 122: 1, 2: "My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstandings and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, as they shall be directed by revelation, from time to time." This makes it clear to whom we should appeal when there is any lack of understanding by anyone belonging to the church.

Let us take a look at the Word of Wisdom, Doctrine and Covenants 86: 3: "And all Saints who will remember to keep and do these sayings, walking in obedience to the *commandments*, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." Wonderful promises, both physical and spiritual, if it means anything at all; and it certainly is far reaching to those who will put it to a test.

Some months after the Word of Wisdom was given, the Lord spoke again in Doctrine and Covenants 95: 4: "Behold, I, the Lord, am not well pleased with

many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them." This applies just as strongly to us today in the redemption of Zion, as in 1833. I am thankful that we have three generations of the First Presidency that agree in explaining the Word of Wisdom; I hope we shall never have one that will disagree. I wish now to quote from an article by one who was a member of the presidency when he expounded the Word of Wisdom. In the *Herald* for April 1, 1914, Elbert A. Smith stated: "We have been asked the following question: 'Does the term *hot drinks* appearing in the Word of Wisdom refer to tea and coffee?' There is no doubt in our mind that the term hot drinks was intended to include tea and coffee. True, the words tea and coffee do not appear, yet they are covered by the general term. In a similar way, whisky and brandy are not especially named, yet their use is discouraged under the clause which refers to strong drinks."

In a sermon given at Nauvoo in May, 1842, Hyrum Smith, who at that time was Presiding Patriarch, said, "And again, hot drinks are not for the body or belly; there are many who wonder what this can mean; whether it refers to tea and coffee or not. I say it does refer to tea and coffee."—*Times and Seasons*, Volume 3, page 800. Hyrum Smith was in an excellent position to know the understanding that the church had of the meaning of this revelation at the time when it was given. So far as we know, his interpretation was never challenged by the early church or by any quorum or leader of the church. It was consistent with the action of the church in Missouri in discouraging the sale of tea and coffee in the community. The following is from the minutes of a general assembly of the church, November 7, 1837: "The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee and tobacco" (*Church History*, Volume 2, page 120). President Joseph Smith, who was "to teach those revelations which you have received," is on record as follows: "Tea and coffee are not named in the word, but they are included in the sentence, 'Hot drinks are not for the body or belly.'" (*Saints' Herald*, Volume 49, page 1170).

So far as we are aware, no quorum or leading church officer in the Reorganization has ever challenged this decision of

President Joseph Smith. While he is not presented as an infallible authority—for we know of none such among the membership—he is by virtue of his office, calling, experience, and personal qualifications as good an authority as we know on such a matter of interpretation.

One more. There lived for several years, at the home of Elder W. A. McDowell, a good sister of the church known as "Auntie Hicks." She was fifteen years old at the time the Word of Wisdom was given. When Joseph was asked to explain the meaning of "hot drinks," she said she heard him say: "Brethren, what are we drinking for hot drinks?" and they replied, "Tea and coffee." He answered, "That is what it means."

The only reason I know of why anyone would try to teach the Word of Wisdom to mean otherwise is because he likes to drink what God has said we should not.

JASPER O. DUTTON.
Galva, Illinois

Faith of Our Fathers

In his story of early ministerial experiences published in the *Autumn Leaves* many years ago, Elder Alexander Hale Smith tells of his journey to the western mission. Quoting from his writings, "I had gone twice before on short missions, but now I was required to go a long way from home, seventeen hundred—nearly two thousand miles." This was in the year 1866; there were no fast streamliners or planes as today, and the trip meant a long, hazardous journey of three months by horse and wagon. He started out without purse or scrip and only one coat, according to the belief at that time, leaving loved ones behind to face the uncertain dangers of the hills and plains. It took great faith, a faith entirely reliant upon a God who would provide.

Many were the hardships of the missionaries of the early Reorganized Church. Some laid down their lives in far-off lands, giving all to the furtherance of the gospel story. To these men we owe the privilege of enjoying such a wonderful heritage.

When my father, Elder John Kaler, a member of the first quorum of seventy, arrived in Australia, he faced similar conditions as did the early pioneers, Brethren Rodger and Wandell—vast distances to be covered in a strange land. There were then some railroads; but the Australian membership was small, and money for transportation was not always available. There was work to be done, the gospel message to be preached, isolated Saints and branches to be ministered to. Father many times made his journey on foot, sleeping at night on the large circular barks that fell from the trees of the trop-

ical forests, lulled to sleep by the cries of the native cockatoo. Privation and hunger? Yes, but no complaint; he was happy to be about his Father's business.

Such are the oft-told stories of the pioneer missionaries, who suffered severe persecutions even as late as the early 1900's, when mobs threw stones and rotten eggs and would have done great bodily harm if the protecting hand of God had not intervened. With strong, abiding faith in the Restored Gospel, they continued to work for God's kingdom here on earth.

Today, in foreign fields, we find young missionaries and their families inspired by the same zeal and hope of Zion. This new type of pioneering has just as great dangers, persecutions, and privations, as they go out to preach unto the world the hope of peace, good will to mankind.

"Faith of our Fathers," let us arise—we who are behind the battle lines, and find in loyal, active service the fulfillment of the dreams and sacrifices of our fathers.

ELMER A. KALER, SR.

1614 Hedges Avenue
Independence, Missouri

In Favor of Co-operatives

I enjoyed the item in a recent *Herald* about the co-operative lumber company being organized in Lamoni. There are many co-operatives here in northeastern Montana. Most of them began when people had very little money—during the depression and drought years. With no crops and no income to buy feed for their livestock, the farmers were almost destitute. However, they were quick to grasp the idea of buying essentials through a co-operative system. Since everyone was hard up and had to save every penny possible, these co-operatives grew rapidly. Two things were accomplished: first, all items were placed in the hands of the consumers at a price that was no higher than the prevailing prices charged for similar items sold in other places. At the end of the fiscal year, there was a refund paid to all the patrons based on the amount of business each had done. This has amounted to as much as thirteen per cent in our oil station, which handles gasoline, oil, tires, and light hardware. Second, it built up competition to the extent that many hard-to-get items were available at a price much lower than ever before. This means the patron receives more for his money.

I consider a co-operative a service, not a money-making scheme. I believe there should be many such business places started in and around the center place. People who understand the mechanics of co-operative buying and selling have already learned a lot about our Zionian plan,

even though they know nothing about the Reorganized Church of Latter Day Saints. The co-operative business is paving the way for many people so that when the time comes, they will understand the principles of living and working together.

AUGUST J. HENTZ.

Hinsdale, Montana

An Interesting Discovery

In a book on Russia, I recently discovered a map with the name, *Maya River Landing*. West of that was a city called Maya.

Also, a little south of the center were the "brown people." Josephus, the Jewish historian, says, "Shem, who had the priesthood, was a brown man; Japhet, the red man; Ham, the black man."

In A. B. Phillips' book, *Helps to Bible Study* (page 284), Shem is called the brown man.

They also have their "runners," who run only three miles, while the Book of Mormon runners ran six miles.

One of our elders, a well-read man, said when the ten tribes were dispersed, some of them went to Russia.

Perhaps, then, in spite of the adverse criticism of the Russians, no doubt some of it deserved, they may "have something up their sleeve."

KATHERINE GOODWIN.

Lee's Summit, Missouri

Appreciates Being Remembered

I wish to thank everyone who remembered me in prayer during my recent illness. I am grateful, too, for the many cards and letters I received. I shall be happy to continue hearing from my friends in the church.

HUGHIE C. JOHNSON.

615 Poplar Street
Murray, Kentucky

Editorial

(Continued from page 3.)

other things are done for the world's need. True, the check is not all. Back of it is work and saving, often thrift and sacrifice.

The golden reed has a limited range of movement and usefulness. In the hands of a good man, it can bring great benefits. In the hands of a bad or selfish man, it can do great harm. In the hands of a good people, it can lay the foundations of the kingdom of God.

L. J. L.

For Missions Abroad Fund

Total reported to Presiding Bishop on December 31, 1947—\$3,311.97.

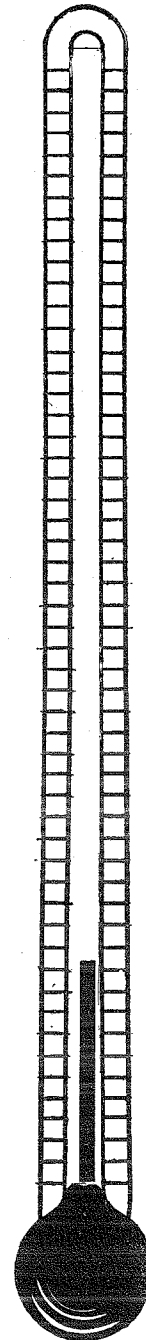
Goal

\$25,000.00

by October 1, 1948

\$20,000.00

by April 11-18, 1948
Restoration Festival



\$3,311.97

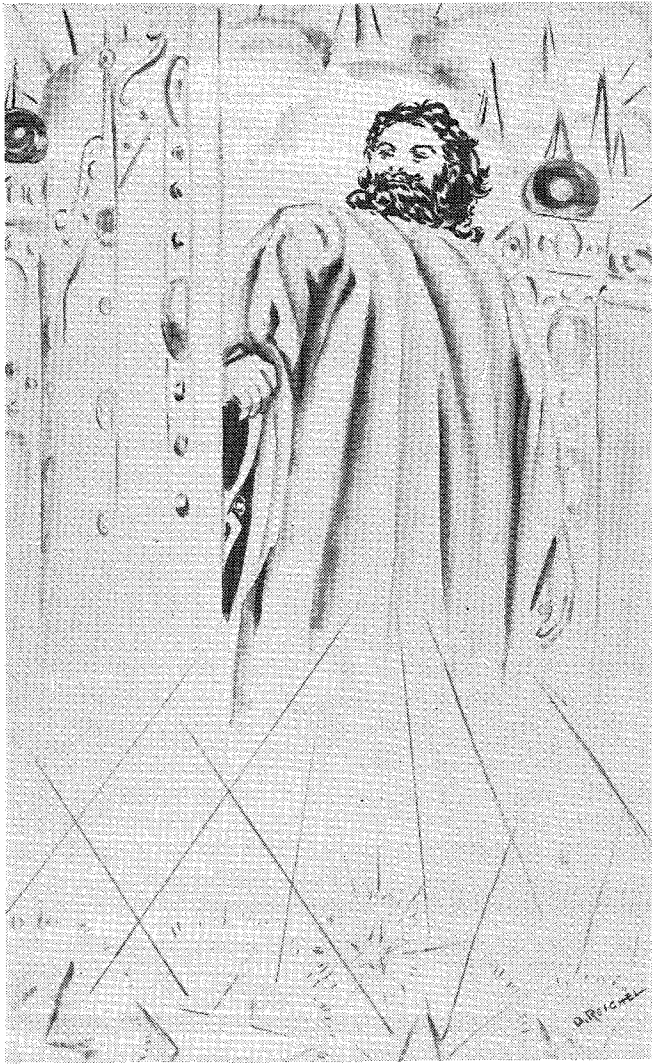
by December 31, 1947

(amount reported to the office of Presiding Bishop).

Stakes and districts reporting funds during December were: Central Missouri Stake, Kansas City Stake, Lamoni Stake, Gulf States Mission, Arizona, Northern California, Central Illinois, Chicago, Northwestern Iowa, Maine, Eastern Michigan, New York, Western Oklahoma, Central Texas.

Passport to Heaven

BY BILOINE WHITING



ST. PETER STOOD AT THE GATE of heaven reviewing the applicants for admission to the city. It was still early in the morning—so early, in fact, that the heavenly mists had not yet rolled away from the high towers of the gate. Yet, in spite of the hour, the milky way was jammed with candidates clamoring for admittance.

"Must be another war on earth," mumbled Peter. "Wonder if mortals realize what a traffic jam they cause up here every time they drop a bomb?"

He polished his eye glasses with the tip of his robe and, clearing his throat, shouted in a monotonous voice, "All those wishing to enter here must relate one incident of God's goodness to them." Pausing no longer than to take a breath, he continued, "Didn't 'spect anyone to be ready. Be back at 15:30 o'clock."

The mob, which had clamored in a hundred tongues when Peter had first appeared, now lapsed into silence. All one could hear was the music of the spheres, the hiss of a comet blazing past, and the discordant din from a planet called earth—an insignificant ball almost invisible from heaven.

"I knew I needn't have gotten up so early," grumbled Peter, turning back toward the gate. "But I can't convince Michael of anything. Mortals nowadays never think that God does anything for them—they're so self-sufficient—wonder what they think we're up here for? Well, at least I can sleep a few hours before anyone will think of something." The great door had swung open just enough for St. Peter to slip back into heaven when a feminine voice called after him.

"Peter, O St. Peter, wait up a minute."

A look of irritation crossed his countenance, but he paused in heaven's doorway to see who was delaying his morning nap. Far down the milky way, jammed between some Chinese and a planeload of British pilots, were two men and a woman. Catching Peter's eye, the woman waved her handkerchief.

"God has been good to us, Peter, let us tell our story. Why, love and God got us into The Church."

"Oh, he got you into *The Church*, did he? . . . I s'pose you're Catholics, then, or else Buddhists," said Peter, standing on his other foot.

"No, no, we're not," called out one of the men, shoving his way through the crowd. "But I'm sure you've heard of us. We're Latter Day Saints—Reorganized Saints, that is, and we have our minister with us to verify."

"Well, why didn't you say what you were in the first place," interrupted Peter. "You folks come along here so rarely that you're quite a curiosity—because of your small numbers, of course. Get on up here, let's see what you look like."

The three candidates pushed through the fringes of the mob and mounted the first step to stand self-consciously before St. Peter. His foot still held open the Gate, and the winds, stirring among the spheres, whistled and blustered about the door.

"If you'd take your foot out of the door," ventured the woman timidly, "I've two children of my own, and I know how drafty it gets if the doors are held open. I'd hate to be responsible for a cold floor in heaven."

Scowling at having to be reminded of his duty, St. Peter shut the door and sat down on the top step. "You needn't tell me where you're from," he said, "no one but a New England housekeeper would be that pernickety. Now what're your names?"

The three looked at each other to select a spokesman, and the man in the center spoke up. "I'm Bert Young, from Stoneport, Maine, and this is my wife Grace. This other man is Elder George Oliver of Prominence, Rhode Island."

Peter nodded shortly. "Pleased to meet you. Now what's this story that's keeping me from my nap? If you all have the same tale, it better be pretty good to get three of you into heaven."

Bert cleared his throat. "Well, it all began back when I was courting Grace. I was in love with her, and she felt the same way about me. We would have had no problems except that I was determined not to marry anyone who wasn't a Latter Day Saint, and Grace was about as equally set on marrying only a Catholic."

"You see, St. Peter," broke in Grace, "I was reared a Catholic and couldn't see living with a man who didn't believe as I did on so important an item as religion."

"That was diplomatically put," said Peter with his first smile of the morning. "Well, go on, Bert."

"When I realized how I felt about Grace, I became very worried about her religion. A Latter Day Saint married to a Catholic might have trouble, so I decided to pray about it. I spent many nights asking God what I should do, and I finally decided to take her to our church at the first opportunity."

"Just a moment," interrupted Peter, "first you prayed, and then you acted on your best judgment. Remarkable—remarkable. You Latter Day Saints believe in setting the stage for your miracles. Well, go on, go on."

"I believe it was around Christmas time in 1939 when I was transferred to Prominence to work for the post office. Grace came to visit her relatives in Bristol (that's near Prominence, St. Peter), so I figured that this was the time to take her to church. Prominence had a fine branch, and I prayed most earnestly that she would be favorably impressed with my people."

"Now this is where I came in," spoke up Elder Oliver for the first time. "About a week before all this took place, I woke from sleep bathed in tears with the words of a sermon on my mind. I knew that our Heavenly Father had given me a spiritual experience, and it was made known to me that after preaching this sermon, three young ladies would be baptized into God's church. I arose from my bed and started to write. As I took up my pencil, the whole manifestation came back to me, even to the exact words, almost faster than I could write it down. When I read over what I had written, I realized that it was a missionary sermon, while most of my former sermons had been of a pastoral nature. Early the next morning, I phoned to our Prominence branch pastor, and told him of my experience. We decided that I should preach my sermon on the following Sunday. In the meantime, we called together all of our available members of the Prominence branch priesthood to try to contact as many nonmembers as possible and invite them to the next

Sunday evening service. On that night, I preached the sermon as best I could."

"And were the three young women there?" asked Peter eagerly, resting his elbows on his knees and his chin in his hands.

"Yes, as I preached I looked over the congregation, and I saw three young women who seemed particularly interested. Among them was Mrs. Young."

"You see, St. Peter," said Bert, "I knew nothing about Elder Oliver's experience. Only by chance, I thought, did I ask Grace to attend church that Sunday evening with me."

"When I had finished the sermon," continued Elder Oliver, "I went to the door to shake hands with the congregation as was my custom, when Mrs. Young came up to me. She told me how my sermon had impressed her, and she asked me for my scriptural references. Now I had them all with me, but somehow I felt moved to ask her to come back Wednesday evening and I would give them all to her then."

St. Peter turned to Grace. "And how did this inspired sermon affect you, Grace?"

"Oh, Peter, I hardly know how to describe it. When Elder Oliver started preaching, I found that, much against my will, I seemed to be floating in space and was conscious of nothing but his voice and what he was telling me. I don't believe I moved a muscle during the whole sermon. The music sung by the choir that night seemed heavenly—and I know inspiring—but yet I could feel myself fighting against believing what I had heard. After church, I was particularly impressed with the friendliness of the Saints. I was too impressed with what had been said in the sermon to talk to Bert much. He seemed to understand, for when he left me that evening, he gave me a copy of the *Call at Evening* to read. When I retired, I took the book to bed with me and read a few chapters before falling asleep. I had been asleep much of the night, I believe, when I was awakened by a bright light in my room. I was frightened, but as I gazed at the light, a personage robed in white appeared before me. He smiled and said, 'I am the angel Moroni; choose wisely for there is but one way.' When he left, I found myself sobbing uncontrollably, but I knew without a doubt which was the right way, and that I had been visited by an angel of the Lord."

"One question, please," asked St. Peter softly. "Had you ever heard of the angel Moroni?"

"No, he had not been mentioned in the sermon, nor had Bert ever referred to him. In April, I went with Bert to Maine to meet his parents, and on April 6, 1940, I was baptized in Indian River. Although ice encrusted the banks of the river, the water seemed warm to me."

Grace finished her story, and Peter looked inquiringly at Elder Oliver.

"Yes, we did baptize the other women mentioned in my dream."

New Horizons

For a long time St. Peter sat with his chin in his hands on the top step to heaven. Finally, gathering his long robe about his legs, he stood up.

"Do we get into heaven, Peter? Will you open the gate?" asked Grace.

As if for answer, the great golden hinges began to creak, and slowly the gate opened—not just a little crack for Peter to slip through—it swung open so wide that the stars seemed small and the milky way like a trail of ants. The music of the spheres swelled to a crescendo as the great gate opened, and when a clap of thunder had rolled over the threshold, St. Peter ushered them forward.

"Welcome to heaven," he boomed, straightening the folds of his robe. "To those the Lord smiles upon, we extend the greeting of Saints."

EDITOR'S NOTE: *Just thought you'd like to know that the story of the Young's conversion is a true one. The heavenly setting is, of course, pure fantasy.*

Calls to Service

(Continued from page 4.)

Mayor Roger T. Sermon of Independence and Judge William J. Randall of the county court, supported the movement. Statements from the *Kansas City Times* of January 20, 1948, give briefly the result of the proposal.

A representative commission of seven Democrats and seven Republicans to frame a proposed charter for Jackson County was chosen yesterday by secret ballot at a meeting of circuit court and probate judges at the courthouse. The commission includes two women.

The names of the persons selected for the charter-writing task were announced by Judge Brown Harris, chairman of the group, after the judges had reduced a master list of recommendations from seventy-two to fourteen.

A DRAFT IN A YEAR.

Under the Missouri constitution the commission must draft a proposed charter for submission to the electorate of Jackson County within one year.

* * *

The ten circuit court judges and Judge Leslie A. Welch of the probate court signed the order certifying that the freeholders had been appointed by a majority vote. Although a simple majority, six of eleven votes, was necessary to elect a person to the commission, it was learned that most of the fourteen members received nine or more votes.

"We feel this is a strong commission," Judge Harris said at the close of the meeting in his chambers. "I don't think we could improve on it. We've picked the most capable we could find from the names of more than 200 persons who were considered. We have some persons on the commission who will take interest in the county institutions."

"I was a little surprised that we completed it this afternoon. After the second round of voting there were very few differences."

OTHERS PLEASSED WITH GROUP.

Judge John R. James of the Independence division of the circuit court and other members of the group expressed satisfaction with the appointed commission.

"I think we ended up in pretty nice shape," Judge James said.

The master list of seventy-two names which the judges considered was reduced to seventeen on the first round of balloting.

The appointment of the commission was the third step in the procedure toward framing a charter and submitting it to the voters.

There was some uncertainty as to the next step in the organization procedure. The judges generally were of the opinion that the members of the commission would have to meet on their own call to select a chairman and whatever other officers are required, before proceeding with commission work.

Discussion of the opportunity to modernize the county government by drafting a home rule charter began late in 1945. A committee of nine civic leaders, headed by Maj. Gen. E. M. Stayton, retired, of Independence, was appointed last July to establish a county-wide charter organization.

The committee was named by Kearney Wornall, then president of the Chamber of Commerce, who was given that assignment by a unanimous vote at a rally in the Little Theater.

NAME DRIVE IS STARTED

In a few weeks a score of civic organizations lent their weight to the movement and under the direction of Johns, general chairman, an organization to obtain the required number of signatures was formed. The drive began in November for the signatures of 20 per cent of the last total vote for governor in the county. Mayor Roger T. Sermon of Independence directed the drive in Jackson County outside Kansas City.

After being checked by the Kansas City and Jackson County election boards, the petitions, bearing the signatures of 68,234 voters, were presented to the county court. The county court certified the petitions to the circuit and probate judges December 17.

The commission was appointed at the second meeting held by the jurists. The 60-day period allowed the jurists under the state constitution for the selection of the members would have expired February 15.

We are very much pleased and take both organizational and personal pride in the fact that these ten circuit judges and the probate judge have selected Presiding Bishop G. Leslie DeLapp as one of the fourteen freeholders to make a draft of the charter to be submitted to the voters of the county. The complete list of the commission, taken from the *Kansas City Times* (January 20, 1948) is as follows:

DEMOCRATS

G. LESLIE DELAPP, Blue Springs road, Independence, presiding bishop of the Reorganized Church of Jesus Christ of Latter Day Saints.

ROBERT B. FIZZELL, 621 Westover road, a lawyer and retiring president of the Lawyers' association.

MRS. HENRY I. EAGER, 615 West Sixty-seventh street terrace, former chairman of the Democratic Women's city committee, who also was a vice-chairman of the Citizens Bond committee.

TERENCE M. O'BRIEN, 7328 Jefferson street,

a lawyer and president of the Kansas City Bar association.

VINCENT J. O'FLAHERTY, JR., 912 West Thirty-fourth street, former president of the Real Estate Board and a partner in O'Flaherty-Norman company realtors.

JOHN W. OLIVER, 848 West Fifty-seventh street, a lawyer who was active in the anti-machine Citizens party.

DR. EDGAR A. HOLT, 11007 East Fifty-seventh street, professor of American history at the University of Kansas City.

REPUBLICANS

GEORGE W. MEYER, 5330 Oak street, a lawyer and former state representative from the eighth district.

ELLIOT NORQUIST, 703 East Forty-seventh street, a lawyer and a veteran of World War II.

MRS. REDING PUTMAN, 800 West Fifty-eighth street terrace, a member of the Jackson County board of visitors, active in Girl Scouts, the P.-T. A., and child care and other welfare projects.

RICHARD S. RIGHTER, 805 West Fifty-first street, a lawyer who was a delegate at large to the constitutional convention of 1944. He served as chairman of the judicial committee.

BERNARD T. HURWITZ, 1250 West Sixty-first street terrace, a lawyer.

DELOS C. JOHNS, 648 West Sixty-eighth street terrace, a lawyer, vice-president and general counsel of the Kansas City Federal Reserve bank and an associate general chairman of the Citizens Bond committee.

C. C. BUNDSCHU, 820 West Waldo avenue, Independence dry goods merchant.

As a personal acquaintance of most of these citizens, we predict that the people of Jackson County will be given the opportunity to secure for themselves and posterity a form of government immeasurably better than the one under which the county has operated since Missouri became a state in 1820.

Israel A. Smith.

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Chicago 24, Illinois
Telephone, Mansfield 5343
(office)

Books Wanted

Doris Oakman, 1538 North Main, Independence, Missouri, would like to buy a copy of the *Saints' Harp*. Please send information of condition of the copy and price requested to her before mailing the book.

Stanley Johnson, Graceland College, Lamoni, Iowa, would like to obtain a copy of *Edward's Priesthood Manual* and *Missionary Sermon Outlines*.

A copy of *The Battle-Axe of Jehovah* is wanted by Hubert T. Weston, Colony 2, Westminster Hospital, London, Ontario.

REQUESTS FOR PRAYERS

Mrs. Mary J. Miller, 33 Simpson Avenue, DeBois, Pennsylvania, requests prayers for her sister, Mrs. Sarah E. Nelson, who is suffering from a nervous breakdown. Mrs. Miller also asks prayers for herself, that she may be healed of arthritis.

Prayers are requested for Heber F. Colvin, a patient in Elks Hospital Tucson, Arizona, by his aunt, Mrs. A. F. Puckett, Route 4, Peebles, Ohio. Brother Colvin, formerly associate pastor of Tucson Branch, is anxious to regain his health so that he can continue with his work in the church.

WEDDINGS

Richardson-Carpenter

Kathryn Carpenter, daughter of Mr. and Mrs. Robert Carpenter of Detroit, Michigan, and Ted C. Richardson, son of Mr. and Mrs. E. G. Richardson of Port Hope, Michigan, were married on December 27. Evangelist George H. Booth performed the ceremony.

BIRTHS

Mr. and Mrs. Herbert Scott of Des Moines, Iowa, announce the birth of a daughter, Rosemary, born January 29. Mr. Scott is pastor of the Des Moines Branch.

Mr. and Mrs. Charles Schmidt of Berwyn, Illinois, announce the birth of a daughter, Lawrel Elizabeth, born December 7. Mrs. Schmidt is the former Judith McCaig.

A daughter, Marilyn Ann, was born to Mr. and Mrs. Lloyd F. Rippey of Helena, Missouri, on January 11 at the Missouri Methodist Hospital in St. Joseph. Mrs. Rippey is the former Dorothy Baughman.

Mr. and Mrs. Richard B. Lewis of Providence, Rhode Island, announce the birth of a daughter, Donna, born January 17. Mrs. Lewis is the former Muriel Colbourn.

A son, Kenneth Charles, was born on January 8 to Mr. and Mrs. Raymond W. Whorf of Providence, Rhode Island. Mrs. Whorf is the former Dorothea Cockcroft.

Mr. and Mrs. Norman Hinderks of Stewartsville, Missouri, announce the birth of a daughter, Sandra Kay, born January 15. Mrs. Hinderks was formerly Velma Hampton.

A son, Craig William, was born to Mr. and Mrs. Orville Short of Moline, Illinois, on December 28.

Mr. and Mrs. Ralph Elias of Donora, Pennsylvania, announce the birth of a daughter, Cherie Adele, born October 21. Mrs. Elias was formerly Shirley Johnson.

A daughter, Laurie Kathlyne, was born on January 10 to Mr. and Mrs. Charles E. Erwin of Lamoni, Iowa. Mrs. Erwin is the former Bessie Robinson.

Dr. and Mrs. Paul Harrington announce the birth of a son, Richard Eugene, born October 12. He was blessed on November 30 by his grandfather, Elder Joseph Harrington, at the Grandview Church in Kansas City, Kansas.

A son, Robert Wayne, was born on November 29 to Mr. and Mrs. H. O. Bingham of Houston, Texas.

Mr. and Mrs. J. Mabry Holland of Houston, Texas, announce the birth of a daughter, Carol Lynn, born January 8.

A daughter, Marjorie, was born on January 11 to Mr. and Mrs. Richard Davies of Houston, Texas.

A son, Cecil Roy, was born to Mr. and Mrs. Wallace Covington of Houston, Texas, on January 24.

A daughter, Candace Diane, was born on August 20 to Mr. and Mrs. Richard C. Cochran of Independence, Missouri. She was blessed on December 21 by Elders Charles Graham and Glaude Smith. Mrs. Cochran is the former Marjorie Sintz.

Mr. and Mrs. David R. Grayum of Houston, Texas, announce the birth of a daughter, Linda Jane, born October 2.

A son, Kerry Peyton, was born on October 6 to Mr. and Mrs. Ben Oliver of Houston, Texas.

A daughter, Sherry Lynn, was born on October 7 to Mr. and Mrs. Ogle Baker of Houston, Texas.

Mr. and Mrs. Billie J. Crossland of Houston, Texas, announce the birth of a son, Dennis Wayne, born October 8.

DEATHS

FISH.—Howard Raymond, was born April 5, 1895, at Webster, Pennsylvania, and died in December, 1947. He was baptized a member of the Reorganized Church on April 10, 1932. At the time of his death, he was serving as justice of the peace; he was also supervisor of the local steel mill.

He is survived by his wife, Veva; a son, Henry, of Detroit, Michigan; a stepson, Charles Brandon, of the home; a stepdaughter, Mrs. William Hickman of St. Petersburg, Florida; and five grandchildren. Elders Clarence Winship and James M. Hough were in charge of the funeral services. Interment was in Fells Cemetery.

BEHANNA.—George Home, was born August 17, 1875, at West Columbia, Donora, Pennsylvania, and died January 13, 1948, at his home on Waddell Avenue. He had been a member of the Reorganized Church since August 21, 1926.

He leaves his wife, Louise; four sons: Clarence, Clyde, Ralph, and Vernon; a daughter, Mrs. George Hilty; one brother, Harvey Behanna; and a sister, Mrs. Vernon Brooks. The funeral was held in Donora, Elder James P. Marsh officiating. Interment was in the Monongahela cemetery.

REED.—Annie E., was born May 23, 1865, at White Water, Wisconsin, and died at Mercy Hospital in Council Bluffs, Iowa, on January 30, 1948. At the age of twelve, she moved with her parents to Council Bluffs, remaining in Pottawattamie County the rest of her life. In 1887, she was married to Allen Reed; ten children were born to this union. Mr. Reed and three of the children preceded her in death. She had been a member of the Reorganized Church for about fifty years.

Surviving are three daughters: Mrs. Alice Graybill and Mrs. Ida Slack of Council Bluffs, and Mrs. Blanck Martin of Shelby, Iowa; four sons: Wesley of Weston, Iowa; Andrew of Sioux City, Iowa; George and Wilber of Council Bluffs; thirty-five grandchildren; nineteen great-grandchildren; and one great-great-grandchild. Services were held at the Woodring Funeral Home, Elder V. D. Ruch in charge. Burial was in the Neola, Iowa, cemetery.

PARKER.—James C., was born January 23, 1886, at McKenzie, Alabama, and died September 2, 1947, following a heart attack. He

was baptized into the Reorganized Church on August 19, 1905, and was married to Annie Odum on December 28, 1911.

He is survived by his wife; two daughters: Julia Dour and Lula Parker; two sons: James and John Parker; three sisters: Mrs. Lula Odum, Mrs. Mae Patrick, and Mrs. Jeanie Booker; and four grandchildren. Elder Joseph W. Breshears officiated at the funeral service. Burial was in the Pleasant Hill Cemetery.

ESSLIN.—Elizabeth Jane, daughter of Mr. and Mrs. Ebenezer Curry, was born near Pittsburgh, Pennsylvania, and died on December 30, 1947, at Lake City, Missouri. She was baptized a member of the Reorganized Church on September 4, 1887. A year later she was married to Charles M. Esslin, who, with a son, Joseph L., preceded her in death. Five years after their marriage, they moved to Lee's Summit, Missouri, from the East. Following the death of her husband, Mrs. Esslin made her home at Lake City.

She is survived by her daughter, Mrs. May Price, and son, Charles Edwin of the home; a brother, Lemuel Curry of Kirtland, Ohio; one grandchild; and five great-grandchildren. Services were conducted at the church at Mt. Washington, Elders W. F. Boinger and C. Ed. Miller officiating. Burial was in Mound Grove Cemetery.

COOPER.—King, was born at Marsville, Ontario, in 1866, and died January 16, 1947. He had been a resident of Guelph, Acton, and Cedar Valley, Ontario, for the past sixty years. Until his recent retirement, he was a contractor and farmer. A devoted member of the Reorganized Church, he served as pastor for twenty-three years and was largely responsible for the building of the Mitchell Street Church. His first wife, the former Annie Brain, a daughter, Mrs. Ralph Swackhammer, and a son, Lloyd, preceded him in death. He was married to Caroline Thaler in 1944.

Besides his wife, he leaves two daughters: Mrs. William Scorgie of Stratford and Mrs. N. W. Simmons of Guelph; a sister, Mrs. Margaret St. John of Utica, New York; nine grandchildren; and two great-grandchildren. Funeral services were conducted by Elders A. Dunn and J. Shields. Interment was in Woodlawn Cemetery.

ROGERS.—Pvt. Marion S., son of Mr. and Mrs. J. F. Rogers, was born March 18, 1921, in Butler, Missouri, and was fatally injured in the Battle of the Hedgerow near St. Lo, France, on July 29, 1944. He was baptized into the Reorganized Church in his early youth and proved to be a faithful member. On January 18, 1944, he was married to Betty June Gray of Mexico, Missouri, who was responsible for having his body returned to the States for burial. The funeral was held on February 5, 1948, at the Booth Funeral Home in Butler, Elder Leroy Beckham officiating. Interment was in the Oak Hill Cemetery.

Besides his wife and parents, he is survived by four brothers: John of Richmond, Missouri; Kenneth, Ray, and Glenn of Butler; and one sister, Mrs. Martha Ezell of St. Louis, Missouri.

LEWIS.—Daisy Elversia, wife of John D. Lewis of Kirtland, Ohio, died December 19, 1947, at Lake County Memorial Hospital following a brief illness. She was born on May 19, 1886, at Kirtland, where she had spent her entire life except for three years in Independence, Missouri. She served as a church school teacher and president of the women's department in Kirtland Branch; she was also president of the Parent-Teacher Association and chairman of the Kirtland Red Cross Chapter for ten years.

She is survived by her husband; two sons: David Milton of Kirtland and Myron H. of Columbus, Ohio; a daughter, Mrs. William J. Meyer of Kirtland; two grandchildren; and two brothers, Clifford A. and O. S. McFarland of Kirtland. Funeral services were held at the Temple, Elders Earl R. Curry and George Lindsay officiating. Burial was in the Kirtland Temple Cemetery.

CONDIT.—Mary Ann, was born at River Sioux, Iowa, and died in Independence, Missouri, on January 22, 1948, at the age of seventy-eight. She was married to David S. Condit on March 20, 1887; nine children were born to this union, seven of which died in infancy and one in young manhood. Mr. Condit passed away in 1947.

Surviving are one daughter, Mrs. Gladys Reynolds, of Independence; three grandchildren; and six great-grandchildren.

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Herald Publishing House

Independence, Missouri



*"Called to be an
Apostle"*

Paul M. Hanson
President of the
Quorum of Twelve

Palmer-Lappine Studio

THE
Saints Herald

VOLUME 95

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The Missionary Work



AUDITORIUM NEWS

It is appropriate that we should present, at the climax of our month of emphasis on missionary work, the picture of Apostle Paul M. Hanson on the front cover of this issue.

Apostle Hanson is the senior member of the Quorum of Twelve and the president of that body. He is the oldest in point of years of service. He has traveled around the world, and has probably been in as many different countries as any man representing the church today. He is one of our most able scholars in research, and has particularly distinguished himself in the field of American archaeology. For years he has been one of the ablest exponents of the gospel and defenders of the church.

The chief responsibility for the missionary work in all the world rests upon the members of the Quorum of Twelve. They travel far and almost continuously. They are engaged in the supervision of administrative work in many ways, and they carry great responsibility.

The expansion of our missionary work, under the direction of the Presidency, will be accomplished under the leadership of the Quorum of Twelve.

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* RESTORATION FESTIVAL WEEK

The church-wide Zion's League organization will celebrate Restoration Festival Week from April 11 to 18. Part of the materials is presented in this issue, and remaining features will appear in our March 13 issue. Among the latter will be the message to be read, "Witnesses for the Restoration," by our Presiding Patriarch, Elbert A. Smith.

* INDEPENDENCE

Saints of Independence raised an all-time record amount of \$185,898.02 for church purposes in 1947 according to the financial report of Bishop J. S. Kelley to the Conference in Zion. This was an increase of more than \$4,500.00 over the totals for the year 1946.

These funds are allocated as follows: \$126,111.95 for general church purposes, of which \$8,443.59 was oblation for relief purposes. The sum of \$59,786.07 was contributed for local operating and building funds for the various church congregations in Zion.

According to a recent report of C. V. Graham, Supervisor of City of Zion, total church membership in Zion for 1947 was 9,028, or an increase of 435. Total baptisms, 264. Our average total attendance of all our congregations for the morning preaching services was 2,982. Average total attendance evening preaching, 1,385. Average attendance church school, 2,693. The South Chrysler congregation was organized during the year, making a total of thirteen congregations.

* ST. LOUIS - TULSA

Bishop G. L. DeLapp was in St. Louis, Missouri, on February 8, speaking to the adult classes at the church school hour, and addressing the congregation on "Stewardship" at eleven. In the evening he spoke about conditions in Europe. Brother Frank McDonald is pastor at St. Louis, and is doing a fine work, with excellent spirit and co-operation among the members.

Bishop DeLapp was in Tulsa, Oklahoma, on the fifteenth, speaking at the morning hour on "Our Missions Abroad," and in the evening on "The Relationship of Accounting to the Attainment of our Church Objectives." It was financial day at Tulsa. Brother Leslie Kohlman is pastor there and accomplishing a good work.

The Abundant Life

I am come that they might have life, and that they might have it more abundantly.—Jesus, in St. John 10:10.

YOU CAN SEE listed among the radio programs one entitled, "Life Can Be Beautiful." I have often thought I would like to listen to it, because I believe in it as a principle of living, and I have found it to be true. But I have been so busy discovering the beauty of life for myself, I have not had time to listen to the program.

Life is beautiful to those who accept its rich gifts with gratitude, who seek every good experience they have time to explore, who try to learn all that comes within their reach, who appreciate the goodness and kindness they find in neighbors and friends, and who try to love God and their fellow men. Life itself is a wonderful adventure.

One can learn to find beauty in the bare arms of the winter trees, the complex variety of yellows, browns, and grays, of the trunks and limbs, and the lacy patterns of the smaller twigs and branches against the sky. One can find beauty in the winter landscape as well as in the bright, fresh green of spring and the red and gold of autumn. One can find beauty, too, in the silhouette of an old building against a setting sun. There is beauty everywhere, if we know how to find it. And the appreciation of this beauty is a part of the abundant life that Jesus promised us. It is there for the taking, and it will cost us nothing at all.

HOW DOES ONE GO about to find the abundant life?

I think one begins by loving God, and thanking him for all his good gifts and mercies and blessings. No life is worth more than an animal existence without gratitude. Gratitude is a result of the power of mind and spirit to understand, to appreciate, to know. Simply feeding

the body, keeping it warm, well, and comfortable, and pampering its appetites is not enough for a life. Any beast of the field or forest can do that. It is as the mind becomes active that appreciation and gratitude may grow, and it is at that point that happiness begins. One begins to be happy by regarding life as an adventure, with many pleasant experiences in it.

I think one enjoys the abundant life by loving his fellow men, not just in masses, but as persons, individuals, neighbors, working associates, and friends. The social careerist who loves humanity but dislikes individuals is just a misanthropist in disguise. The love of people must be based upon a true affection for specific persons, and especially those who are near and seen every day.

I think one finds the abundant life in good books and magazines, in keeping up with the news of the world, in being informed on the developments of science, scholarship, and literature. A good city library, and a modest investment of cash in good books are keys to the abundant life.

I think one finds the abundant life in good music, in attending concerts and seeing the players, in hearing the best music on the radio, or in playing his own recordings of symphonies, operas, good songs, light classics, and other things.

I think that one finds the abundant life in going to church, in worshipping God, and finding spiritual strength in company with his neighbors and friends.

I think, as I see my friends at work, that they find the abundant life in giving unselfish service to the world, in doing good in their own communities, in helping with church work, in leading and guiding boys and girls. Wherever you see a busy man or woman, you are probably

seeing a happy person, if the burdens are not too great.

Make a list of all the unhappy people you know—the pessimists, the gloomsters, the despairers, the hopeless ones. Then notice what they are doing. Chances are, they are doing nothing, or at the most not very much. They sit, but they do not see the beauty of the world. They watch life going by, but they take little part in it. Now make a list of the happy people you know. They are all busy, aren't they?

FOR MOST OF US, Zion is at the center of our thoughts and dreams about the abundant life. We think of a people skilled in the sciences and industries, producing goods for the use and enjoyment of all. We think of a people happy in work, study, religion, and home life. We think of a people organized so that all have sufficient and none are exploited, so that everybody who can work will have the chance, and so that nobody plays the idler, nor lives by the sweat of other men's brows. We think of a people who hold high the standards of culture and education, for the increase of human welfare and happiness. We think of a people who live honorably, sanely, cleanly, and morally. We think of a people who have homes that are beautiful without extravagance or waste, adequate for all needs, equipped with the spiritual as well as the physical essentials of welfare and happiness.

The full realization of the abundant life, of course, cannot be reached by persons working alone. They must work in association, co-operate, share the labor and the fruits of labor with others. And above all, they need the motivation and the hope of a great religious faith, as they look to the future and to the eternal life.

L. J. L.

Editorial

Across the Desk

From Elder J. R. Taylor, 175 Beaumont Street, Hamilton, N.S.W., Australia:

Quite recently we had the fine experience of sharing the companionship and ministry of your deputies, President J. F. Garver and Bishop W. N. Johnson. We all enjoyed their stay with us and regret that they could not stay longer. They left to go farther north with the expectation that if it could possibly be arranged, they would come back to us for another visit before returning to Independence.

In order that the editors may catch items which would be of interest to *Herald* readers, we will be pleased to have copies of district and branch bulletins mailed to The Editors, Herald Publishing House, Independence, Missouri.

It has just come to our attention that Brother Ward A. Hougas, president of the Central Missouri Stake, living at Warrensburg, Missouri, has been selected president of the Ministerial Association of that city. Our congratulations, Brother Hougas.

Report From Holland

The First Presidency has received information that permits have been obtained for Apostle M. A. McConley and Seventy Eugene Theys to enter Germany. A recent letter from Brother Theys contains this interesting information:

"German correspondence is keeping me pretty close to my desk. Every day I find a stack of it awaiting me, and by the time I have it translated and answered, another stack has accumulated. I plan to preach my first sermon in Germany in that language. I might just as well start now as later.

"Mickey [his son] is catching on to the Dutch language quite rapidly. Alma [his wife] is studying, too, and seems to be doing very well. I find I can do a fair job of reading the Dutch paper.

"Holland is a lovely country, and we enjoy it very much."

Official Notice

In the interest of obviating possible misunderstanding, our members will please be advised that literature circulated by Pauline Hancock, H. Irvin Luke, and Andrew L. Parker, all of Independence, Missouri, does not receive the endorsement of the church.

ISRAEL A. SMITH.

Tributes to Beauty of "The Messiah" Broadcast

The following is a list of quotations from letters received regarding the broadcast over the Columbia Broadcasting System, originating at KMBC, Kansas City, of "The Messiah," on December 25, 1947, 10:30-11:30 CST.

It came through beautifully . . . the finest broadcast of "The Messiah" I have ever heard on the air. The choruses were inspiring and the Philharmonic Orchestra accompaniment was grand. It was truly a wonderful background to the chorus. Mrs. Mader was finer than ever, and the bass soloist was great in his rendition of "Why Do the Nations So Furiously Rage Together?"

MRS. FRANCES WHITE NORRIS,
Sheffield, Illinois

I heard your Christmas broadcast and enjoyed it, via the station in Kansas City.

F. C. PUTNEY,
Camp Hill, Pennsylvania

We enjoyed the rendition of "The Messiah" as it came from Kansas City on Christmas night. The choruses and solos were very good, indeed the whole rendition left very little to be desired, unless it might be more of the same. The nearest station from which it came clearly was WCAU, Philadelphia . . . also came very clearly from WCBS, New York. . . . You are to be complimented for a very fine piece of work.

ARTHUR H. DUROSE,
Flint, Michigan

We got a splendid reception over station WCBS, New York, and we feel that it came as a fitting climax to all the Christmas radio programs throughout our nation. We have heard this beautiful oratorio many times, but feel this performance was the best ever.

MR. AND MRS. BENJAMIN L. CARTER,
Stonington, Maine

I have just finished listening to your broadcast of Handel's "The Messiah," and I should like you to know that I have never heard such beautiful music in my life. I have heard and sung "The Messiah" many times, but never before has it affected my emotions as well as my musical senses. May I thank you for and congratulate you upon a magnificent and inspiring performance.

ANNA DILLARD McLAREN,
Shumaker, Arkansas

We listened to the broadcast of Handel's "The Messiah" tonight. It was most beautiful. In fact, we hear it each year, and think this was the most beautiful of all. It was given so expressively, and it stirred our hearts. Thank you so much for making our Christmas complete.

MR. AND MRS. CARL F. DAVIS,
HELEN DAVIS,
MRS. JULIA WHITSELL,
Crown Point, Indiana

We've just heard the broadcast of "The Messiah" and while the whole thing is still fresh in my mind, I want to write you a short note telling you how much I enjoyed the broadcast. The soloists were all good, but I particularly enjoyed the contralto soloist . . . My thanks to you for an enjoyable hour.

FERNE S. LIPP,
Denver, Colorado

"The Messiah" was outstanding in every respect. The orchestra did a splendid job as well as the chorus and soloists. It was most inspiring.

WALTER H. BLOCH,
Flint, Michigan

Congratulations on the very gratifying rendition of "The Messiah" last evening. It would be impossible for me to try to adequately express the satisfaction that was ours as we listened.

WILLIAM GRAVES,
Lamoni, Iowa

Have just listened to the broadcast of "The Messiah" and find it hard to express in words the beauty of that performance. It was an inspirational experience that I shall not soon forget. Thank you, for one of the finest gifts I have received this Christmas.

BETTY ANN MOSIER,
Independence, Missouri

The choruses were fine, particularly "Since by Man," which sent out goose bumps with its power and sustained build-up. Congratulations on your good work.

EDITH BROCKWAY,
Akron, Ohio

My thanks to you and to your fellow musicians for your magnificent accompaniment of the Messiah Choir on the night of December 25. That rendering of the sacred cantata was my biggest treat this Christmas. Every good wish to all of you for 1948 and always.

JOHN F. STUBBS,
Toronto, Canada

I offer my congratulations to you for your splendid work.

ROBERT R. CLARKE,
Fort Worth, Texas

"The Messiah" came through very clearly. We certainly enjoyed the finished rendition of the oratorio. The orchestra added a great deal to our listening pleasure. . . . It seemed a fitting climax to the day.

MR. AND MRS. W. C. PORTER,
Dixfield, Maine

We want to write you of our appreciation for the splendid "Messiah" broadcast we were privileged to hear on Christmas night . . . over a Philadelphia station, WCAU. The chorus sounded magnificent. The "Surely He Hath Borne Our Grievs" was especially thrilling.
(Continued on page 14.)

THE SAINTS' HERALD

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The Church Upon This Rock

By A. B. Phillips

GR^{EAT} SPIRITUAL LEADERS have noted the singular fact that words uttered by Jesus often reveal greater significance and power after much meditation. The text in Matthew 16: 17-19 of the Inspired Version appears to exemplify this truth, becoming a living reality to the born-again Christian and proving, as Jesus said: "The words that I speak unto you, they are spirit, and they are life." No separate part is enough, for all parts combine to show its full atmosphere and meaning. Following "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus then declared: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

The Roman Catholics believe "this rock" is Peter. Various others think it refers to Peter's confession, to God's revelation, or to Jesus himself as the Christ. These views serve to emphasize the fact that printed and spoken words are but imperfect symbols of thoughts, concepts, and deep, living truth. That these words of Jesus are such is shown by the spiritual significance of the terms "rock" and "church." Also, the Greek text often holds implications not fully conveyed by the words used in translating it, as meanings not specifically stated are at times implied from the context or from the atmosphere of a preceding relative text. In some cases, this is highly important.

"Rock" Used as a Symbol

As frequently used in the Bible, the word "rock" is rich in symbol-

ism. It is first used in Genesis 7: 59 (Inspired Version) to represent the Lord in his mission as the Messiah: "Blessed is he through whose seed Messiah shall come; for he saith, I am Messiah, the King of Zion, the Rock of heaven, which is broad as eternity; and whoso cometh in at the gate, and climbeth up by me shall never fall."

Thus it may be seen that the "rock" is not so much a personal as a qualitative symbol, both in this and in various other texts. Its essential meaning as usually applied is that of a secure and impregnable foundation or refuge. Note the words of David, II Samuel 22: 2, 3: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour." (Also see Psalm 18: 2).

Jeshurun, symbolic name of Israel, in Deuteronomy 32: 15 is warned because "he forsook God which made him, and lightly esteemed the rock of his salvation." Its spiritual meaning is specifically noted in I Corinthians 10: 4 of those baptized unto Moses: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

So, in Matthew 7: 34, Jesus likens those who hear and live by his teachings "unto a wise man, who built his house upon a rock," against which the destructive forces of wind and storm beat in vain. This aspect of the symbolism is strikingly similar to that of Matthew 16: 19, where the Greek word for "rock" is *petra*,



of which Dr. Moffatt says: "English fails to bring out the play on the Greek word of 'rock.'" It means a mass of rock, and is distinguished from *Petros*, the Greek for Peter, which means a stone or piece of rock. Dr. Weymouth states that *petra*, "being feminine, would be manifestly unsuitable as the name of a man." But applied qualitatively rather than in a personal sense, its feminine character is significantly appropriate in the Greek manner of expression.

Its Spiritual and Qualitative Meaning

The Inspired Version in John 1: 42 points out the spiritual significance of *Petros* in the words to Peter: "Thou shalt be called Cephas, which is, by interpretation, a seer, or a stone." Cephas is a Syriac word of Chaldaic origin, which in Greek is *Petros*. This shows that Christ gave the name to Peter to signify seership or divine revelation, which was outstandingly manifested when God revealed to him Christ in his office of Messiah, Son of God, and Saviour of the world. These qualities, not in the abstract but in divine revelation, were all symbolized by Jesus in the term "this rock," upon which his church should be built. As will be further noted, it is a di-

vinely established unity of abiding relationship between man and God, the inner sanctuary, Holy of Holies, where the elect are one with God through their new birth and regeneration. So the church is informed: "Whosoever repenteth and cometh unto me, the same is my church; . . . whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."—Doctrine and Covenants 3: 16, 17.

Both terms, "this rock" and "my Rock," thus emphasize the qualitative sense in which Jesus Christ, the Saviour-Messiah, refers to his divine mission as Redeemer of mankind. This is further shown by the remarkable circumstances that Jesus specifically applied to his notable declaration that, not by man but by revelation from God, his Messiahship-Sonship was known to Peter the seer; while by revelation from God, Jesus knew Peter whom he had been directed to choose as having the qualities of a seer or stone, a piece of rock, one of the called-out or elect, in the building of His church.

How the Church Qualifies

The true meaning of the word "church" as used by Jesus is not only important but is essential to clear understanding of how the church is established on "this rock." It is a translation of the Greek *ekklesia*, literally meaning the called out. *Ekklesia* is from a compound of *ek* or *ex* (denoting origin, from whence, or out) and a derivative of *kaleo*, to call or call forth. *Kaleo* is akin to the base of *keleuo*, to hail, order, or command. As used by Jesus, the *ekklesia* (church) would include one or a number of persons called out of the world of sin to receive his message and become his disciples. By centuries of changing custom and usage, it appears that the meaning of "church" as used by Jesus has to some extent become obscured and is commonly applied in a much

broader and looser sense today.

The *ekklesia* are therefore those who enter into a divinely established fellowship with Christ, and this relationship is sealed with the seal of adoption into the family of God by the promised Holy Spirit (see II Corinthians 1: 22; Ephesians 1: 13; 4: 30) "unto the day of redemption." A careful study of texts previously noted will help to show why these compose the true church established "upon this rock," and why against such the gates of hell shall not prevail.

The Revelation of Christ

To Peter, Christ was revealed both in his character and office. It became clear that, as he had proclaimed, Christ was "the way, the truth, and the life." He was the living embodiment of life in its supreme and eternal reality. To be in Christ was to be in union with him as "the way, the truth, and the life." And if you are in Christ, you know the mystery of his mission as explained by Paul: "which is Christ in you, the hope of glory" (Colossians 1: 27). In order for the church to be established "upon this rock," the church must be in Christ, and Christ must be in the church. In name alone is far from sufficient, for the real meaning of Christ is the way of life that conquers sin and death. You can never know Christ until he is divinely revealed as the living power within you. "Upon this rock" of Christ revealed in your life, the living "way, the truth, and the life" you, the church, must be built to conquer the evil powers of hell.

This is the way of repentance and redemption from sin, the truth of the new birth, the life that has no sting of death; all of which are comprehended in the gospel that Paul declares "is the power of God unto salvation." As having this meaning, we may note the advice: "Build upon my rock, which is my gospel" (Doctrine and Covenants 10: 11).

It is evident that the unity of meaning in "my rock" and "my gos-

pel" centers in them as the divine Way of Life. God's power operates in the disciple who builds his life upon it, and he becomes a regenerated soul, an adopted son of God. His qualities become transformed and sublimated as he partakes of the divine nature, and thus he, the true *ekklesia* or church, is built upon the eternal and impregnable rock, against which the "gates of hell" cannot prevail. That, I believe, is the sublime and spiritual meaning of this remarkable text.

Brother X Goes to Work

I saw Brother X the other day. For some time I had missed him from Big Church and thought he was slipping. It was only when I was asked to preach at Little Church that I found him.

Brother X grew up and learned the church work in a small congregation. Then, when business opportunity called him to the city where he could attend services at Big Church, he went. For a time he enjoyed leaning back and letting others do the work, but one day he awoke to the fact that his spiritual joints were becoming stiff and his religious muscles lacked exercise. Big Church offered him no opportunity to work. It didn't need him. Then he discovered dozens of others like himself, sleeping their time away in comfortable seats, just waiting for the end to come.

"It is a pity," said Brother X, "that a man should die so long before they bury him." So he looked around. Not far away, he discovered Little Church. It was so much like his home branch that he loved it. The people were friendly, but not well organized. They were short of help. They needed him.

Once more Brother X is busy and laden with responsibility. "You know," he says, "it's great to be wanted!"—From *The Standard*, Australia.

A Little Sermon on Feet - By Elbert A. Smith

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—Isaiah 52:7.

Having your feet shod with the gospel of the preparation of peace.—Ephesians 6:15.

RECENTLY I HEARD a person remark, "Feet always seem to be the most unattractive portion of the human body." The statement appeared to have a general application, and probably in many cases, it is an understatement. But the remark started me to thinking, and I recalled a statement made by Paul when he was comparing the church and its many members to the human body. Among other things he said: "And those members which we think to be the less honorable, upon these we bestow the more abundant honor; and our uncomely parts have more abundant comeliness."—I Corinthians 12: 23.

Human feet—the most lowly part of our anatomy, and the critic said the most unattractive—have had the responsibility and the honor to carry the human race down the road of time until now, through dust and mud, over rocks and thorns, across mountains and deserts, through tropical heat and Arctic cold. To be sure, in this supersonic age we ride on wheels or fly on wings a great deal. Yet we would be surprised to know how many miles per day are traversed on foot by housewives about their work, waitresses, nurses, farmers, postmen, miners, office workers, and children as they hop, skip, and jump their way to maturity and fallen arches.

Man stands erect, unlike the four-footed beasts. The Creator gave him two feet to stand on and the power to stand straight with dignity, to look on life with level eyes, and—if he will—to look up into heaven. It is very reverent betimes to kneel to God in prayer. It may be very reverent at times to stand erect on our two feet and look up in prayer

to the God who made us men and gave us power to walk and the right to choose the paths in which our feet shall go. Jesus one time said: "When ye stand praying, forgive, if ye have aught against any."—Mark 11: 25.

HUMAN FEET SERVE humanity. They bring the nurse down the long hospital corridor to our bedside. They bring the doctor to us on his rounds. They bring the postman down the hill and up the terrace to our door with the letter we have waited for. They serve us on farms, in mines, shops, and factories—and in the church. They walked the floor with us when we were babies and will carry us down the church aisle and out the door the last time we go to church. They walked into Gethsemane and up Calvary. They carried the risen Christ up out of the tomb, and with them, he walked the road to Emmaus with two of the disciples. His feet shall stand again upon the Mount of Olives at the last day. Beauty is sometimes in the eye of the beholder. So one wrote:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52: 7.

On an occasion after nightfall, Jesus, desiring to teach a lesson of humility and service, girded himself with a towel and took a basin of water and washed his disciples' feet. They had sweated and trailed through the dust of dirt roads, were chafed by crude sandals, burned by the sun, perhaps stub-toed, caloused, but they had faithfully carried the disciples along the road that He had elected to travel. Upon them, He bestowed the "more abundant honor."

Now, brethren, in conclusion; Paul argued that the church of

Christ is the body of Christ. All the members are interdependent and interrelated. The eye cannot say to the hand, "I have no need of thee." Nor the head to the feet, "I have no need of thee." Even the lowly and humble church members are given responsibility in which if they serve sacrificially and faithfully, they may merit the "more abundant honor." The word of the Lord one time came through his servant: "There is no one of that spirit so humble or in so obscure a place that he or she shall be forgotten of our Lord."

And yet one more thing: in these days of world-wide strife there may be little we can do to promote world peace—but that little we should do *within ourselves* and in the radius of our influence. Paul admonishes us to put on the "whole armor of God" from head to foot, that we may "be able to withstand in the evil day." This not to fight against flesh and blood but against iniquity and for righteousness. And he adds: "Having your feet shod with the preparation of the gospel of peace." Our feet should walk in the ways of peace in our own homes and in our own congregations. That our influence may be a "preparation for the gospel of peace," let us avoid contention; be very slow to take offense, be quick to forgive, refuse to brood over grievances real or fancied. Let us be careful to avoid giving offense, which means that we shall be considerate of others, their rights and feelings, and if we have without intent given offense, be not above apology. Remember, "He hath given to us the ministry of reconciliation." Let your feet be "shod with the preparation of the gospel of peace."

blue pencil notes

THIS DAY

By Geraldine Wyatt

“I JUST DON’T KNOW what things are coming to,” a very anxious woman complained to me the other day. Though strangers, we had been discussing both national and international affairs. And out of her deep concern had come her plaint.

With anxiety rampant, it is no wonder great numbers of people are worried. The radio and newspapers not only carry current eyewitness accounts of world-wide natural disasters, stories of battles, hatreds, and expected wars, but they also are the means of propagating predictions of economic collapse and ruin of every kind. Thus the picture of chaos becomes very vivid with: “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

The real tragedy is that people become so terrorized by the outlook of the future, they neglect to live in the today. And it is the action, the living, and the fear of today which shapes the tomorrows.

From time to time, I have been called upon to teach knitting. Any person who has looked at knitting instructions knows how complicated and impossible of fulfilling these directions appear, with abbreviations and numbers all garbled together in an apparent unintelligible mass. I always admonish a beginner not to worry over them as a whole, but to follow each step as it comes. Almost miraculously, it seems, the pattern then becomes simple.

LIFE IS VERY MUCH the same. Looking into the future, it sometimes appears very bleak and impossible. But each day lived to the fullest changes the future for us into just a continuation of today.

Christ said, “Take therefore no thought for the morrow: for the

* * * * *
* Author of “The Dawn of Peace,” and *
* numerous contributions to both juvenile *
* and adult publications, a faithful worker *
* in an Independence congregation, Mrs. *
* Wyatt has added to her achievements by *
* placing a novel with a national publisher, *
* soon to appear under the title, “Buffalo *
* Gold.” *
* * * * *

morrow shall take thought for the things of itself.” And in the prayer he gave us as an example, he prays, “Give us *this* day—”

One of the most amazing concepts of the intellect of God ever written is in Einstein’s *Cosmic Religion*. This famous scientist tells of hours he spent contemplating and wondering about God, and of how the orderliness of science proves a Creator of vast intellect. But, because of God’s greatness, Einstein could not believe He was any more interested in people than we are in the stones of the earth.

Personally, I have pondered considerably over why God is so interested in individuals. Why are we helped? Why are our prayers answered? Why, when we pray over our work, is it of higher quality? Is it because we are put on our best mettle? Or is it because we become aligned with the immeasurable force of God’s creative power? And honestly, I do not think the cause at all matters, since the effect is much more important. Undoubtedly there are laws and combinations of laws concerning prayer about which we are totally ignorant.

Since this is not an analytical article proving the why of God’s love and help, we will only repeat with Rousseau: “Above the logic of the head is the feeling in the heart.” And with Pascal: “The heart has reasons of its own, which the head can never understand.”

The important fact is that we recognize our heritage as God’s children, complying with his laws, seeking and accepting his proffered

help, heeding the admonition: “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

I IN THE BOOK OF MORMON we find a very gripping story about Alma and his band of followers who fled into the wilderness from the persecution of King Noah. Here they established a righteous city, where they lived in peace and security until discovered by Amulon and the Lamanites, by whom Alma and his people were then harassed.

This righteous group called upon God for help. Amulon ordered them to cease praying, with the threat of death for any caught by the guards calling upon God. “And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him: and he did know the thoughts of their hearts.”

God not only strengthened them so that they could bear their burdens with ease, but he delivered them from bondage.

Like Alma and his followers, we need never face any trial alone. If we live according to God’s laws, we have the right to ask for his help.

“Let not your heart be troubled, neither let it be afraid,” to me are the most beautiful words in the Bible. I began my sophomore year in high school on my own. I had no home, no financial help. I attended classes of mornings and clerked in a downtown store afternoons and Saturdays.

With having to buy schoolbooks and supplies, clothing, pay room rent and three carfares a day, there was very little left for food. Two very inexpensive, but usually satisfying meals a day were a good average. Attending church cost another two precious dimes for car-

ONE OF US

By Ruby Tinkham

fare. Most of the time I went anyway, although quite often I spent the sermon period figuring finances, until I would become so anxious I did not know how to keep going. Then I would remember the last half of the sixth chapter of Matthew, and the fourteenth chapter of John. I would sit quietly in the pew and repeat these verses over and over to myself from memory: "Let not your heart be troubled:—" By the time the benediction was pronounced, I had courage to face the new week.

TO WASTE ENERGY on fear seems rather shameful. Especially is this true, since like any other emotion it can evoke the same feeling in others.

After all, our tomorrows can only be what our todays have created. If we accept Christ's proffer: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," then the future will be free of fear. Yes, even though the world be full of doubt and grave imaginings, which naturally bring about grave happenings, man can have the sure, abiding peace of God.

It is the heritage Christ gives us for this day.

Christian Evidence

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.—H. T. Kerr, in the *Elim Evangel*.

MAYBE YOU ARE one of the little people—a truck driver or mechanic or salesman. Or maybe you're a housewife with three children to cook and wash and iron for, or a beauty operator or a stenographer. Maybe you ask yourself, "Where do I fit in the kingdom of God? What can I do?"

I have no special talents. I can't write a beautiful poem. I can't compose a soul-stirring hymn. (To be frank, I can barely carry a tune.) I read articles in the *Herald*, and the clarity and understanding with which the authors present their views astound me. I feel small and insignificant and slightly moronic. So I call myself one of the little people.

Did you ever try to pray and not know what to say? No beseeching now! No begging! No compromising! No promises in exchange for blessings! No asking for help that you don't actually need! I get up and know that I am a failure even at praying. There's no glorious singing in my heart; only confusion. That's what it is to be a little person.

OTHER PEOPLE HAVE the surety that the Book of Mormon is true. How many times have you been told, "If you'll only read it with the desire to know, God will make it known to you." So I desire to know! I sink my teeth into it, and I wade through it determinedly, word for word, missing nothing. For sheer drama, I have found nothing to equal it. It held me shivering at times and then made me want to cry. In my heart I appealed to God, "Please, dear Lord, give us another Shakespeare to immortalize our Book of Mormon."

Did I do anything with my newly found knowledge? No! Why? Because when I tried to talk about the beauty and emotional impact (discounting its historical significance)

I found in the Book of Mormon, my friends began to get restless and drop their heads as if they felt sorry for me. If I persisted (thinking it my duty, of course), they changed the subject or quickly agreed with me, so I would change it. It doesn't take much of that to cut you back to size. So there I am, just a little person again.

AND YET, in my neighborhood a farmer was seriously injured during harvest time. All the little people got together and brought in his entire corn crop from the field to the barn in two days. There was no talk about "what I believe" or "What church do you belong to?" Just, "There's a job to be done—let's do it." It was a grand feeling and lasted for quite a while, and it made me wonder about Zion. Right then I was glad to be one of the little people.

Writing

It takes courage to write—for after all, we seek human approbation and people are, for the most part, blunt and quick to find fault. Yet, once the idea is born, we think it's not worth writing but we put it down anyway. Then we are timid about showing it to anyone until someone sees it by accident and applauds it. This encourages us, however mistakenly. Next, at the insistence of someone else we entrust it, with trembling hands, to the United States mail and the judgment of an editor. We never forget the stamped, return envelope because we really couldn't bear to think of our manuscript languishing in an editorial wastebasket, however poor it might have been.

Then we wait an interminable length of time during which we suffer the tortures known only to writers. If we get only a rejection slip, we are righteously indignant. If it is accepted, no one is more surprised than we.—L. W.

Christ in the Schoolroom

A teacher's observations on education and religion

TODAY WE HEAR A lot about education. Everybody seems anxious to become educated. Thousands of discharged servicemen have enrolled in colleges, universities, business and vocational schools throughout the United States under the GI Bill of Rights. Thousands more of our young men and women are attending higher institutions of learning on their own initiative, scholarships, and subsistence from home. The great desire of our people to become educated is forcing the campuses of secondary schools, colleges, and universities to expand as never before in the history of our American educational system. Millions are marching through the halls of learning and will continue to do so. The year 1950 may bring a decrease in scholastic enrollment, but the figures will remain far above prewar statistics.

What type of education are these millions of Americans seeking? We may venture that their interests will be varied because of individual differences. A glance through any college catalog will reveal departments of knowledge in every academic field known to the human race. Mental and physical interests can be adequately satisfied by the modern educational curriculum. After the completion of a required number of hours (quarter or semester) of course work and a stipulated residence requirement, students are graduated from the colleges and universities of this country. This routine process is thought of as becoming educated. Our young and old are seeking an education in all of the arts and sciences. Every year, armies of students wearing caps and gowns parade around college campuses throughout the United States

to let the world know that they have received degrees and are now educated.

TOO BAD THESE graduates are allowed to go out into the world unaware of their actual standing as measured by professional and business ethics. They are not educated; they are only slightly trained in the art of learning how to become educated. The serious educational process begins when the university graduates brush shoulders with society in an attempt to keep their date with the world. The correction of another erroneous conception in the thinking of scholars is that true education is founded upon religious principles and prepares one for a more abundant life through service, but does not necessarily guarantee a fabulous income. Many learned men and women have died penniless.

Becoming educated seems to be pretty much of a self-centered matter these days. The professor's permanent record thermometer has but three indicators which determine the student's grades, namely: facts, figures, and physical ability (of course the mercury is frequently forced up or down by likes and dislikes). Therefore, in the academic world, people are inclined to rely upon their own intellect for scholastic achievement. And, as they gain knowledge, they become more and more defiant when challenged to prove their kinship. These poor creatures are ignorant of the precepts of God; they are a law unto themselves. Isn't it wonderful that we have an understanding Saviour?

TODAY, GOD is seldom mentioned in the classrooms of our schools. We are told that education and religion do not go together in the curriculum. We are told that edu-

BY RUSSELL TOOZE

*An instructor in the
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San Diego, California*

cation belongs in the schools and taught everything except Christ. Is religion in the churches. Pupils are it any wonder the penitentiaries and corrective institutions are filled to capacity? Is it strange that we have corrupt politics and business? How can there be anything but war, war, and more war? The teachings of Jesus Christ is the only solution to the problem. The Twenty-third Psalm should be hung in every classroom in America (elementary, secondary, and college) and over it should be inscribed in large gold letters, "THE LORD IS MY SHEPHERD." Every man, woman, and child in the schools of this nation should be required to learn this spiritual literary gem and recite it in unison every morning before academic work begins.

Religion has a very definite place in education. Reference to Graceland College is sufficient to prove this contention. God lives at Graceland; Graceland students live for God. Too bad all institutions of learning aren't like this grand Alma Mater. They (educators, politicians, and some clergymen) say education and religion do not go together, but such folk never knew Graceland. And I'm not sure they want to, because they might have to carry out a general house-cleaning program. They should give serious thought to the admonition given in Daniel 12: 4, 10, "Many shall run to and fro, and knowledge shall be increased . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Christ will have to be exemplified in the

lives of our leaders (local, state, and national) before religion can be convincingly introduced into the schools. Perhaps now is a good time for everybody to become aware of the fact that Jesus lives in 1948 if the atomic war which is predicted for 1953 is to be prevented.

RELIGION IS NOT JUST a Sunday cloak. It must be a specific factor constantly motivating the personality of every human being if our modern world is to have a more abundant life. What is wrong with reading a Bible lesson to each class before the day's work begins? And what is so inconsistent about having the teacher or a student offer a prayer following the Scripture reading each day? We pledge allegiance to the flag of the United States every morning (at least we do in California) in our public schools. What is so harmful about pledging allegiance to God? This procedure certainly would not create a conflict of religious beliefs. Opponents of religious training and practices in the schools of this country cannot cite a single instance where conflict has resulted if the religious education plan was given a fair trial under competent leadership.

There are altogether too many ungodly men and women on our educational faculties today. President Truman's commission on higher education gives hazy recognition to this fact by saying, "Greater emphasis must be placed upon ethical ideals." True followers of Jesus Christ should staff our schools; as Ralph McDonald, Executive Secretary, Department of Higher Education, NEA, says, "The hand of the teacher is the one in the dyke of civilization. The raw product with which we deal is the human being, with its potentialities for good or evil, for fullness of living or emptiness of existence. What we mold is civilization." The Master Teacher taught according to the dictates of the Spirit of God. Present-day pedagogues could profit much by following his example.

If parents would practice saying the Lord's Prayer (2 Nephi 14: 11, 12) and reading the Scriptures (II Timothy 3: 16, 17; Psalm 19: 7) in the home, students would not be embarrassed at the sight of the Bible or astonished at the mention of the sacred name of our Lord. It would be safe to assume that at least ninety per cent of the instructional staff in the United States (which numbers 864,547) would blush to speak His name before their students or coworkers.

AS LATTER DAY SAINTS, we are obligated to warn the nation (if not the world) of the deplorable spiritual condition existing in the institutions of learning throughout the length and breadth of this land. We must call upon the government of the United States to appoint a commission to investigate this serious problem. Meanwhile, let us pray unceasingly until the Spirit of the Lord comes down from heaven and rests upon every person associated in any way with education. Then, when the school bells ring in the morning, signifying that it is time to begin work, we shall hear one great chorus all over America saying, "THE LORD IS MY SHEPHERD."

Forgiveness

By Ruthann Sager

IF WE ARE TO enjoy life, we must learn forgiveness. Many people have become embittered and despondent because they have neglected to forgive.

Jesus taught his disciples to seek forgiveness. He asserted his power to forgive and proclaimed he had come to seek and save the lost.

Most of us have experienced the wretchedness we have felt within ourselves, when we have had misunderstandings with someone. Yet, when we have forgiven or have asked forgiveness, the burden was lifted from our hearts.

When Jesus began his ministry, he exhorted his hearers to repent, which is the response of man to the appeal of God. Without repentance, we cannot enjoy the blessedness of his forgiveness.

When the prodigal acknowledged his folly and need, he said, "I will arise and go to my father." He repented. The prodigal's welcome illustrates God's readiness to forgive and restore. This matter of forgiveness lies at the bottom of all our joy.

DO WE ALWAYS forgive when others seek forgiveness? Do we always ask forgiveness of others? Christ forgave and asked God to forgive even as he was nailed to the cross. If God looked only on the products of life and nations and people today, he would probably be tempted to give up the world as a bad job. But he offers forgiveness of sin and redemption from evil habits. "For thus saith the Lord . . . Seek ye me, and ye shall live." —Amos 5: 4.

We must keep striving, learning, and working. We must try to help others so that they may have a chance to know and love God. We must support by way of inviting hearers who need the gospel, and by prayer, and by financial aid. Those who cannot teach or preach must make it possible for others to spread the gospel story. We will win friends for the church only when we live such examples that we become magnets to draw people to God. Our lives will have to be such that other people will spontaneously believe in our religion.

To acknowledge God means more than to recognize him in general terms as the Lord of the earth. It means to trust him with our whole hearts—to have faith in him and serve him, to look to him for guidance each day. If our feet are to be directed in the paths of peace and safety, we must acknowledge him in all our ways.

What Latter Day Saints Believe

LAST WEEK WE TOLD of our belief in the Bible. We asserted our belief in the inspiration of the Bible, but not in its infallibility in its present form. We asserted our belief in its testimony that Jesus is the Christ. We asserted our faith in its teachings as our guide in matters of faith, morals, church organization, function, and practice, and our instructor in the means of salvation. But, in conclusion, we also asserted our belief in an open canon of scripture, and in the more fundamental fact that the Bible does not contain *all* of the inspired word of God. That brings us, now, to a consideration of what Latter Day Saints believe about the Book of Mormon.

What is the place of the Book of Mormon? Why do Latter Day Saints believe in it? Why is not the Bible enough? What proofs can be presented to indicate that the Book of Mormon is worthy of a place beside the Bible as a sacred record? What do Latter Day Saints believe about it? Many volumes have been written about the Book of Mormon, but we shall try to condense our beliefs into this one short article.

Latter Day Saints believe that the Bible prophetically foretells the migration of certain peoples to the American continent, their writing of sacred records, and the coming forth of those records at an appointed time to stand as a witness beside the Bible. In other and plainer words, Bible prophecy foretells the Book of Mormon. Let us examine first the forty-ninth chapter of Genesis, which tells how Jacob called his twelve sons about him for a last blessing. Jacob says (verse one), "Gather yourselves together that I may tell you that which shall befall you in the last days." Jacob's prophecy, then, had to do with the descendants of his twelve sons. Some of the blessings are only one short

verse; others, two or three verses in the Biblical account. The longest blessing, and the one most fruitful in promise, is the blessing to Joseph, his youngest son. In it, Joseph and his posterity are characterized as a "fruitful bough, even a fruitful bough by a well, whose branches run over the wall," indicating that Joseph's posterity shall cross the barrier of waters and settle in a new land. In verse twenty-five are enumerated the blessings of that land; and in verse twenty-six is given the location—"Unto the utmost bound of the everlasting hills." Starting from Egypt, where this blessing was given, the "utmost bound of the everlasting hills" would be the American continent on the other side of the world, which was promised to Joseph and his seed for an inheritance.

Now turn with us to the thirty-third chapter of Deuteronomy, in which Moses pronounces certain blessings upon the twelve tribes of Israel. Israel has been led forth from Egypt and is about to enter the promised land of Canaan, while Moses sits on a mount overlooking the land and delivers his final prophetic blessing. Read from the thirteenth to the seventeenth verses of this chapter for a description of the blessing. Compare them with the known size and resources of Palestine, remembering that the descendants of Joseph through Ephraim and Manasseh received only a portion of that land as an inheritance; you will readily see that Moses is not speaking of Palestine. Compare those resources with the known size and resources of America and refer again to Jacob's promise; the conclusion is inescapable. Joseph's land is the land of America.

The twenty-ninth chapter of Isaiah is cited by Latter Day Saints as foretelling the appearance of the

Book of Mormon. Two great cities or civilizations are discussed in this chapter. The first is Ariel, or Jerusalem, for which distress and heaviness and sorrow are promised. The second is another civilization which shall be to me (God) as Ariel, which shall be brought down, and which shall speak low out of the dust. The Scriptures of the Jews from Jerusalem have been known to the world since their composition. They have never whispered low out of the dust. But the sacred writings of the American continent were hidden in the ground and in due time were brought forth as a "sealed book" (see verse eleven). Read the remainder of the chapter, and you will see that the coming forth of this book was to be shortly followed by a marvelous work and a wonder and by the return of fertility to Palestine. The coming forth of the Book of Mormon was followed by the restoration of the gospel and the establishing of Christ's church in its original purity of doctrine and perfection or organization; and it was also shortly followed by a return of the former and latter rains to the land of Palestine. And here we might also mention the prophecies of Ezekiel concerning portions of Israel which were to cross the sea (Ezekiel 27: 16, 17; 17:1-10), and Isaiah's prophecy in the eighteenth chapter of the land lying "beyond the rivers of Ethiopia."

Latter Day Saints believe that the Book of Mormon fulfills the requirements of Jesus' statement in John 10: 16: "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." These "other sheep" could not have been the Gentiles for Jesus said, "I am not sent to the lost sheep of the house of Israel." Since there were only remnants of

About the Book of Mormon

BY EVAN A. FRY

the two tribes of Israel remaining in Palestine during Jesus' day, it seems obvious that he was referring to some of the lost and scattered remnants of Israel as the "other sheep" who should also hear his voice. The Book of Mormon teaches that those "other sheep" were the prehistoric inhabitants of America, who were of the house of Israel through Joseph of Egypt and that Christ visited them here after his ascension.

Latter Day Saints believe the Book of Mormon because the central figure of that book from cover to cover is Jesus Christ. The early Book of Mormon prophets prophesied of him and bore witness that he should be the Messiah who was promised to their fathers. The people of Book of Mormon times learned to expect him. They received signs of his birth, of his death, and of his resurrection. After his ascension, he visited the people of the American continent, taught them his gospel, established his church, chose twelve disciples as he had in the Holy Land, and instituted the Lord's Supper, baptism, healing of the sick, and so forth. This we believe is reasonable, inasmuch as God made of one blood all nations, determined the times before appointed and the bounds of their habitation; and inasmuch as God sent his only begotten Son to save the *world*—not just a minute portion of the old world—we believe, furthermore, that although the Bible is an undeniably strong witness to the divinity of Jesus Christ, the Book of Mormon adds another strong testimony to that same truth, in keeping with the ancient Biblical principle that "in the mouths of two or three witnesses shall all things be established." We point also to the declared purpose of the book, as printed in the preface prepared by Moroni, who was the final compiler of the several histories that went

into the complete book: ". . . to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

Latter Day Saints believe in the Book of Mormon because its doctrines not only agree with the doctrines of the Bible, but they greatly clarify and explain them. All Christian people believe the Bible and accept it as their final authority in matters of faith, doctrine, and practice. Yet, we have literally hundreds of Christian denominations, with almost complete disunity about such simple doctrines as baptism, original sin, atonement, life after death, the nature of God and Christ, and spiritual gifts. If the Bible can be the source of such confusion and disunity, either there is something wrong with those who interpret the Bible, or there is something quite confusing about the Bible, which needs to be clarified. For those who will accept it, the Book of Mormon will go a long way toward bringing unity of faith and doctrine among those who believe in the Bible. The Book of Mormon teaches the same high plane of morality as does the Bible—particularly the New Testament. It counsels honesty, sobriety, chastity and integrity in the marriage relation, loyalty to governments that guarantee men's freedom, industry, thrift, love of neighbor as of self, co-operative economic and social action—in short, it commends all the virtues which the Bible commends, and condemns all the vices which the Bible condemns. Truth must agree with itself and with other truth in whatever time it appears. The record of God's dealing with the people of the American continent agrees in moral and spiritual tone with the record of his dealings with the people of the old world.

Latter Day Saints believe that the

Book of Mormon is a valuable book for use in converting the Jews, as well as the descendants of the ancient peoples of America, to a belief in Christ. The New Testament, with its testimony of Christ, has been in existence for nearly two thousand years, but the Jews who have been converted to Christianity through the Bible are negligible in quantity. Of course, the same might be said as yet of the Book of Mormon; but that book is only 117 years old, and Latter Day Saints believe that it will yet be the means of convincing great numbers of the House of Israel that Jesus is the Christ. It will be the principal means of approach to the great multitudes of American natives in Central and South America, who will welcome this history of their ancestors, and who will find it in agreement with their own national and tribal legends and histories.

That suggests, at this point, a mention of our belief concerning the archaeological, historical, ethnological, and anthropological evidences of the truthfulness of the Book of Mormon. We believe that the Book of Mormon is unique in that it is the only book that can satisfactorily explain American origins. It was delivered to the printer in 1829, before there were any works on American archaeology printed and available in America. It contained some statements which were hailed as ludicrous and impossible; but as archaeological discoveries have increased, fact after fact which is stated in the Book of Mormon has been verified. The Book of Mormon explains why in America there are remains of two great civilizations or cultures, of which the older is the greater or higher. It explains why the centers of these two ancient cultures were in Central and South America. It explains the means by which these two great civilizations

rose and the things which contributed to their downfall. It explains why so much of Hebraic and Egyptian influence is found in these ancient ruins on the other side of the world from Palestine and Egypt. It explains what no other book can explain—something which the world's best historians and archaeologists have tried unsuccessfully to explain for the past hundred years—the reason for the widespread use of the cross in ancient American building and ornamentation, and for the almost universal traditions among all native American races of a bearded white god who appeared out of the east, taught them religion and culture and arts and skills and sciences, and then departed in the direction from which he had come, promising some day to return to them.

Before you dismiss the Book of Mormon as a cheap fraud upon credulous, simple people, you will do well to examine the book itself, and all the reasons which we have so briefly given for our belief in it. Check our reasons with the known facts. Compare the Book of Mormon with the Bible. Study the Bible prophecies concerning it. Pray as you study, that your mind might be open to truth, and on guard against error or deceit. If you do this, the Book of Mormon contains the promise that God by his Holy Spirit will bear witness to the truthfulness of it, so that those who really desire to know, may know. We invite you to claim that promise and to join us in the inspiration and beauty and enjoyment which are to be found in the Book of Mormon.

An "If" for Latter Day Saints

If you're a Saint who sits and waits
For better days to come,
And feel there's nothing you can do,
Or that your work is done,
That the task of building Zion
Is for someone else to do,
Then, my friend, you must get busy,
For Zion waits for you!
—Darlene Bowden.

Tributes to Beauty of "The Messiah" Broadcast

(Continued from page 4.)

ing. The soloists were excellent, their voices clear as bells. It was good to hear Garland's voice again; Van Deursen, who is a newcomer to us, did an admirable job. The ladies' voices left nothing to be desired.

FRANK AND MARIE SHANK.
Chicago, Illinois

Will you please accept for yourself and convey to your choir my sincere thanks for the glorious rendering of the sacred cantata on the night of December 25 heard here over CFRB. Born of a musical family, I have heard Handel's masterpieces in many places under varying conditions throughout half a century; at times have sung them. I do not recall ever having enjoyed "The Messiah" more than last Thursday night; it was my biggest treat this Christmas.

JOHN R. STUBBS.
Toronto, Canada

It came over the air perfectly here in Philadelphia. The choir is out of this world! And it was certainly inspiring to me to hear Mrs. Mader. She has such a beautiful voice. Thank you for a thrilling experience.

EDNA STONE.
Philadelphia, Pennsylvania

May I congratulate you for what I consider a perfect offering of "The Messiah." . . . "Worthy Is the Lamb" was outstanding, a cappella "Since by Man Came Death" perfect in pitch, symphony absolutely accurate as any accompanist could possibly be. The choir portrayed such excellent balance, and how precise you were! If I were to adjudicate your choir, I'd give a perfect rating. The soloists were likewise outstanding—particularly the contralto.

RACHEL LATIMORE MEYER.
Tucson, Arizona

I listened to "The Messiah" on Christmas night—it was grand. The entrances, runs, solos, in fact everything was most commendable.

ANNIE VINCENT.
Independence, Missouri

We listened to "The Messiah" over station WCAU, Philadelphia . . . was a grand piece of work.

MYRTLE BOECKMAN.
Dayton, Ohio

We enjoyed the broadcast of "The Messiah"—it came in so plain and clear . . . never heard anything like it . . . it sounded as if it was coming from another world.

MR. AND MRS. R. R. WALTER.
Elkhart, Indiana

The blend of the chorus and diction was very beautiful. Josephine Mader was excellent, so was Garland Tickemyer—in fact, it all was splendid. . . . Wish we could hear them more often.

MR. AND MRS. CHARLES W. HARRIS.
Brooklyn, New York

"We heard it from the CBS station in Omaha . . . it was as nearly a perfect performance as I've ever dreamed possible, and you are surely to be congratulated on it.

LOIS MOORE.
Mead, Washington

I wish to express my thanks and deep appreciation for "The Messiah" broadcast over radio station CFRB, Toronto. Coming at such a late hour here, it was a very fitting climax to a beautiful Christmas day.

J. F. STEWART.
Toronto, Canada

I heard your rendition of "The Messiah" on Christmas night, and I want to say it is the best presentation I have ever listened to. Your diction came over the air very well as a group, and your solo voices were marvelous. I certainly was glad I stayed up until that late hour to hear this. I was well repaid.

GEORGE STERTZER.
Columbus, Ohio

We picked up "The Messiah" through KRLD at Dallas, and it was truly wonderful. Seems to me it was better than ever before.

MRS. DARRELL.
Colorado Springs, Colorado

Out of Darkness Into Light

It was a great thing in the eyes of the early apostles of Jesus for someone to hear the gospel and become a covenant follower of the Christ. "The very angels long to get a glimpse of this," said the Apostle Peter. Again he said, "But ye are a chosen generation . . . that ye should show forth the praises of him who called you out of darkness into his marvelous light."

The Apostle Paul likewise rejoices in the great blessings of God when he writes to the Colossians of "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

These men wanted to pass on the light that had come to them. It was a great treasure to be shared, especially with those they loved. Of Andrew, the brother of Peter, it is said that after John the Baptist had told him of Jesus, "He first findeth his own brother Simon, and saith unto him, We have found the Messiah." He *first* wanted his own brother to hear the good news.

This eagerness to share the glad tidings with others was also manifested among the ones who received the restored gospel in the early days of the Restoration Movement. The desire that sons and daughters and other loved ones might receive the gospel caused the work to grow rapidly and spread afar. We quote from the *Story of the Church* to show how the gospel was carried to one Canadian community in 1833:

"In the month of September, one Freeman Nickerson who had a large and prosperous farm in the town of Dayton,

Cattaraugus County, New York, consisting of two hundred acres on Conewango Creek, took a journey to Kirtland with his wife. There had been preaching in his home for some time, and at length he and his wife were baptized. They had two sons working in Canada. They were good boys, and came home very frequently and divided all their earnings with their parents, and although they had tried to explain the gospel to these sons, they had not been very successful. Their purpose in coming to Kirtland was to take the prophet to Canada to convert their sons! And that is exactly what they did."

Because of the interest of those parents in the welfare of their children, the work was started in that area.

God would have us, now, take an interest *first* and very earnestly, in making the gospel effective in the lives of those whom we love most dearly because of family ties. He says to us in latter-day revelation that parents who are members of the church should "teach their children to pray, and to walk uprightly before the Lord." He also urges that they be so taught that they shall be ready and "shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." In the eyes of God it is a great thing that children shall be taught to obey the gospel in their early years.

How great is the meaning of this command to you—everyone of you? Does it have in it consequences of life or death for the children of the church, as to whether or not they are taught? Are we passing on to them treasures of everlasting life, as we think of teaching them the gospel?

Andrew *first* went and told his beloved brother Peter! Perhaps this should always be the beginning of our evangelistic efforts.—Glaude A. Smith, in *Stone Church Bulletin*, February 15, 1948.

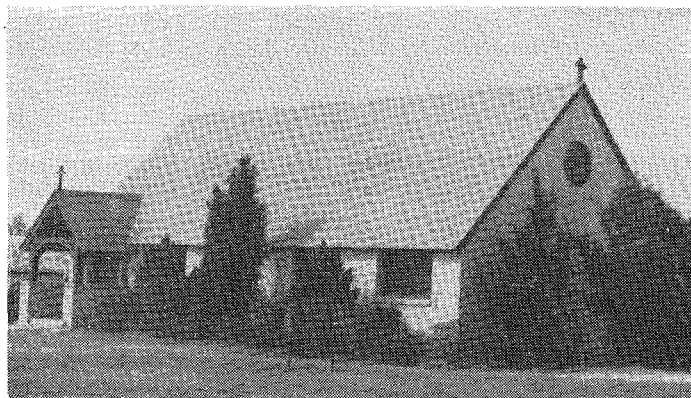
Wants to Contact Members

I should like to locate the nearest branch or mission of the church, and I shall also appreciate hearing from any members in this area.

MRS. OTIS BAKER.
112 West Mable Street
Odessa, Texas

Requests Letters for Friend

Mrs. John Graham, Route 1, Fort Scott, Kansas, asks that anyone who is interested in consoling a bereaved widow write to Mrs. H. A. Brooner, Charles Street, Route 1, Fort Scott, Kansas. Mr. Brooner died recently of a heart attack.



Attractive Landscaping for a Small Church

The Church Beautiful

By BISHOP C. A. SKINNER

The heavens declare the glory of God; and the firmament sheweth his handiwork.
FROM THE ABOVE QUOTATION from Psalms, we infer the Lord must have an appreciation for the beautiful. The beauty of nature, the work of his hands confirms this thought. The mountains, the valleys, and plains all reflect the master mind of the great Creator. God showed interest in beauty when he gave instructions with reference to the building of the first house of worship, the tabernacle in the wilderness, as also with subsequent temples. There is no doubt that the Lord appreciates a well-planned and well-kept church building.

Too many of our houses of worship have been neglected; rather than being places of which we are proud, they are cause for shame. The church is judged by the quality and appearance of its plants.

The thought in presenting this article is to stimulate interest and pride in the appearance of our church buildings and lawns.

For centuries, architecture, painting, and sculpture have been classified among the fine arts. For years, landscape architecture has been considered on the same plane, for really it is an art of building; therefore, some of the techniques used by architects and engineers are employed by the landscape specialist. The ability to arrange land and objects upon it so as to present the most pleasing effect is a real art and is in harmony with the thought expressed by the Lord as revealed in section 59: 4, 5 of the Doctrine and Covenants:

"The fullness of the earth is yours; . . . yea all things which cometh from the earth in the season thereof, are made for the benefit and the use of man, both to please the eye and gladden the heart; . . . And it pleaseth God that he has given all these things unto man for unto this end were they made."

Can we not get enjoyment and pleasure from placing, in an artistic manner, shrubs around the church, trees in the yards and along the streets, and roses on the trellis? Let every branch join in making its church home more beautiful and attractive.

A member who is interested in seeing us beautify our church yards and lawns has offered the following prizes to the branch that produces the most attractive landscaping.

- First—One leather bound Inspired Version
- One leather bound Book of Mormon
- One leather bound Doctrine and Covenants
- Second—One leather bound Book of Mormon
- Third—One leather bound Doctrine and Covenants

The contest will end October 1, 1948.

This might be a good project for Zion's League, or for some church school class. Mail pictures of your church to "Church Beautiful Contest," Herald Publishing House. Competent people will be selected to act as judges.

The above picture may give you an idea of what can be worked out, even for small places.

A Leisure Hour . . . for What?

BY LOUISE WRIGLEY

THE FIRST THING that catches my eye in a bookshop is the "Hobby Section." The bright book jackets pull me like a magnet. Inside the covers of these books, I find unfolding a whole new world of adventure . . . an adventure in achievement and contentment.

Hobbies are such fun! Lots of people haven't yet discovered it. Have you? Psychologists say that hobbies enable us to "let off steam," and "get away from it all." Yes, they help take our minds off our troubles and ourselves. They give us something constructive to do with our hands, our minds, and our time. We don't care what the high-sounding terms are—we only know that we lose ourselves in something fascinating, and the busy, happy hours fly. Our back muscles ease up—our leg muscles unknot—our facial muscles loosen into a smile. Yes, we're relaxing.

What will do this for you? How can you choose a hobby? There are as many different kinds of hobbies as there are people. What some like, others care nothing for. We can choose anything we like and make it a hobby. That is its peculiar appeal—that it may be as personal and individual as we care to make it.

HOBBYISTS HAVE SAID that you don't always pick out a hobby with a cold, calculating eye. You just think long enough about something you'd like to do, and the first think you know, you're doing it. When it has irrevocably attached itself to you, it becomes (sometimes to your surprise) your hobby.

The days of considering stamp collecting and coin collecting as the standard hobbies are over. For some they still retain their old appeal, but many new and exciting hobbies have been "discovered" and acknowl-

edged. Now, anything from tying fishing flies to planning cruises abroad for travel-hungry friends makes an absorbing leisure-hour pastime.

In addition, public libraries all over the country are beginning to be veritable treasure houses of information on crafts, sciences, model-buildings, and many other unrelated subjects, all selected as possible hobby material. So you needn't bumble along in the dark. If there is something which especially interests you, chances are you can find a fairly good source of information readily available. There are magazines, too, which are published solely for the enjoyment of those who like to keep up with what others are doing in the hobby world.

POPULAR PASTIMES ARE leathercraft, silvercraft, woodworking, and photography. Coppercraft is gaining popularity, and forming the gleaming metal into useful and decorative items is fascinating. Painting glass and china rewards one with an array of delicately beautiful pieces for display. Making good book friends through reading is a highly satisfying hobby. Restoring furniture and antiques is absorbing work in which skill is attained only by careful attention to detail. Stenciling with textile paints produces amazing results for the amateur. Party planning, sewing, quilting, and travel are all stimulating in their own manner.

Irma Rombauer started collecting recipes when her children asked for "what Mother used to make." This collecting tided her over a period of

loneliness and grew into an unusual cookbook. It was just a hobby with her, but now her book is on the shelves of almost every leading bookshop in the country.

Model-building and "railroading" appeal to men. Some, defying tradition, knit, crochet, and tat unbelievably beautiful things.

Some people's hobbies are making other people happy. Some find joy in a garden. Some collect folk songs. Some circulate magazines to shut-ins.

MRS. LUCY GOODE McDOWELL has found an unusual interest which is providing an educational opportunity. She collects prints of Madonnas. This hobby, which has come to mean more than just collecting to her, started when Dr. McDowell went to Europe in 1930. He visited twelve different countries and many galleries where some of the world's finest art was hung. He sent back post cards and other sizes of pictures which were copies of the gallery collections. Somehow or other, they seemed to be predominantly Madonnas.

Mrs. McDowell had been collecting all sorts of pictures since 1920 as she painted and was using this collection for art studies. Then the idea occurred to her, "Why not collect Madonnas!"

She says that this interest "just grew." Along with her Madonnas, she continued to gather religious pictures of all types. She has been called upon many times to furnish these pictures for worship services in the Independence churches and is very gracious about lending them. Of pictures of Christ, she says it is

- - - a home column feature - - -

interesting to note that no matter how crude or primitive the picture, should it feature his face, it is immediately recognizable—which testifies to the distinctiveness of the face.

The likeness of Christ has been perpetuated in gold, silver, brass, copper, stone, iron, glass, clay (pottery) and wood—each a part of the earth itself. Mrs. McDowell even discovered a lady who has executed the Last Supper in lace.

THERE ARE OVER 400 prints in this unusual group, most of them colored prints. She does not go out to seek new Madonnas but clips them from magazines and newspapers as they are printed. The newspaper prints are merely for reference. She tries then to get duplicates in color or black and white. She has a few etchings and some very fine black and white prints.

Two genuine Currier and Ives Madonnas are a valued part of Mrs. McDowell's collection, and she is looking forward to adding a genuine Wedgwood Madonna to the rest soon.

In addition, she is building a library of reference books about her chosen subject. Some contain only chapters, some are wholly concerned with her subject matter, all are informative and interesting reading. Mrs. McDowell is primarily looking toward the knowledge and history of these Madonnas, the country in which they originated, how they came to be painted, and the legends surrounding them.

At present she is very much intrigued with learning more about two or three Ikons, one of which is supposed to be on the island of Malta where St. Paul was wrecked. This Ikon is said to be in a cathedral which has been built to the memory of St. Paul. Another, called The Miraculous Ikon, is reportedly in an old monastery in the vicinity of Cyprus, high in the mountains. It has made the monastery famous all over the Greek Orthodox Church. These three are said to have been painted by St. Luke. The location

The Stranger

By Marie Gosline

And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good.—3 Nephi 13:42.

IT WAS NEARLY TIME FOR prayer meeting, the first to be held in the new church. There was still much to be done and few willing hands to do it. The dedication services were just three days away, and it seemed to Sister Mary as she sat alone in the rear of the church that it would be impossible to have it ready by Sunday. If only she were not so tired—so tired and so discouraged! In her mind, she reviewed the struggle which she and a few others had made to build that church. It had been a trial the whole way along. First, the carpenters had become dissatisfied and were on the verge of quitting. Then, the plumbing fixtures were late in arriving. Finally, the electrician failed to appear. This afternoon the church was to be cleaned, but no one came save seventy-year-old Sister Mary. Others had promised . . . promised, and that was all. So few hands to do so much! Now, before prayer service, the chairs at the back of the church must be placed in straight rows. But she was too tired to do it. She prayed, "God, why is it so hard? Why must I do everything alone?" But it was growing late, and soon the crowd would be coming. "Alone," she whispered to herself as she arose and started to arrange the chairs.

She picked up one chair and set it in its place. She picked up another. Then she heard footsteps coming up the front stairway. She turned to look and, walking toward her as though on a cloud, was a young man, his black hair shining in the light. Sister Mary thought, "Here is a stranger. I must speak to him." So she said, "Hello." He looked at her steadily and without smiling asked, "You do not know me?" All at once the verses from the Book of Mormon came to her . . . "And behold they will be among the Gentiles, and the Gentiles knoweth them not. They will also be among the Jews, and the Jews shall know them not."

After the stranger had spoken, he helped arrange the chairs, moving from one to another with hardly a sound. Peace and a warm spirit filled the room. So touched by the spirit was Sister Mary she could do nothing but stand and watch. Then suddenly he went out the front door and was gone.

"Did you pass someone on the stairs?" asked Sister Mary of the good woman who was first to arrive.

"Could it have been . . . an angel?" she whispered.

"Hush," said Sister Mary. "Hush!"

of the third is not known.

When Mrs. McDowell travels, her souvenirs are usually Madonnas. She feels that they have added materially to her life and to her appreciation of beautiful things. As she puts it, "I have found so many lovely things, they help to keep me thinking along lovely lines."

From time to time we hope to bring you reports on hobbies from our people all over the nation. If you are keeping something interesting under your hat, won't you share it with us? Just give us all the information you can, and send it to the Women's Department, Auditorium, Independence, Missouri.

LETTERS

I Married Outside the Church

I married outside the church. My wife joined shortly afterward. Our children were raised in the church, and at one time did splendid church work, holding and working in several district and local offices. Later on in life, I married a fine lady who was not a member of our church. Now to obey the gospel law includes tithing, offerings, and consecration. How much harder and almost impossible to obey this important part when one's companion requires her share for her church, or objects to the law of tithing. Man was formed from the dust of the earth, but woman was formed of something better—"out of the body of man," spiritually more than physically. To be married successfully means more to a Latter Day Saint than to those of other denominations. There is a body and soul in man, and how can a son or daughter of God unite with a body and soul of the sons of man and successfully perform the work he is called to do in redeeming Zion?

We have a daughter fifteen years old, seemingly with very little religious inclination. I would like very much to send her to Graceland.

Many times I have sensed the feelings of our prophet when he said, "It rejoices my soul that I am no longer to be alone in the world."

Read Genesis, chapter viii. The synopsis states: "The sons of God transgress by taking wives of the daughters of men"; third verse: "And the Lord said unto Noah, the daughters of thy sons have sold themselves, for behold mine anger is kindled against the sons of men, for they will not hearken unto my voice." This chapter goes on to say that Noah prophesied and taught the gospel as it was in the beginning. Those of Noah's, Moses' and Joseph's time were taught the same. Why? Because as God told Moses: "Not because you are numerous, because you are few, but because you are a chosen people about to enter the promised land." So it is with us today. Moses dwelt forty years on the border because his generation was unprepared to enter. How long will our generation tarry on the border of health, wealth, and plenty or all the blessings promised to the chosen people who obey all the commandments? Think of the time and cost in bringing this one commandment down to

our time. Can we rely on the advice of the ages, or do we still have to learn by our own experiences—many times too late for our own good or the good of our cause. I know there are exceptions but there are exceptions to almost all rules. I hope to see our teachers and leaders more diligent in teaching this law.

(Author's name withheld)

God Speaks

While in Toledo on a business trip some twenty-eight years ago, I was in a large store, standing in line to be waited on when God spoke to me saying, "Go to Brother M." I knew there was such a man in that city, but not wanting to miss my turn, I waited. Again I heard the voice, and I decided I would go after business hours. In a few minutes, the words were repeated with great power, so I left at once. When I reached the house, Mrs. M. came to the door. She said that her husband was at General Conference, but she asked me to come in. I wondered why I had been sent until I noticed a girl who appeared to be in pain. Mrs. M. explained that her daughter had been in a severe accident and would have to have part of her hand amputated. The doctor wanted to operate immediately, but the girl asked for administration first. By the next day, her hand was almost entirely healed.

Again, several years ago, God spoke to me in my office. I was busy, and the brother I was told to see lived several miles away. When I heard the words, "You go to Brother C.," the second time, I left my work and went to his home. This brother was dying; he said, "It is too late; there is no hope," but I administered to him anyway. During the administration, I felt a power surging through my arms. Afterwards, I said, "Brother C., I feel that your voice will again be heard among the Saints." This was verified in less than thirty days.

I know God speaks and is a God of miracles. Let us all be humble and have faith in the Omnipotent Father.

Dover, Ohio

A. B. KLAR.

From a Lonely Member

It has been worth the price of a year's subscription to the *Herald* to read "The Four Horsemen of the Apocalypse." So few seem to understand that we are living in perilous times.

I am isolated and would be glad to hear from any *Herald* readers my age; I am seventy-six. My son was buried six weeks ago. I am lonely and need your prayers.

Box 232

BERTHA PHILLIPS.

McArthur, Ohio

"Light of Life" Program in the Boston Area

Mrs. Myron C. Fisher, Jr., of Lexington, Massachusetts, under the direction of Reed Holmes, district president, supervises the "Light of Life" work in the Boston area. A recent letter enclosed applications certifying completed work for eight award certificates, one each for the first and second awards and six for the third award. Two mother-daughter teams are enrolled: Mrs. Fisher and her daughters, Carolyn and Kay-Frances, of the Girl Scout organization of Lexington, Massachusetts; and Mrs. Edward L. Traver, Jr., and her daughter, Sandra Jeanne, of the 4-H organization of Derry, New Hampshire. The "Light of Life" program is the religious award program for the girls of our church participating in the various activity programs: Girl Scout, Oriole Girl, 4-H Club, Camp Fire Girl, and others.

Sends Greetings to Friends

I am thankful to have the *Herald* coming to my home each week, and I take this means of sending greetings to all the Saints I have learned to love. I especially enjoy reading their testimonies. I had a serious operation recently, but God was with me and I knew no fear. That he may bless suffering humanity everywhere is my prayer.

G. F. Walling

233 West Second Avenue
Denver, Colorado

From an Isolated Member

There are eight in our family. Four of us have been members of the Reorganized Church since 1943, but inasmuch as the nearest branch is at Memphis, we are isolated from church privileges. We will appreciate hearing from Saints in other parts of the state or elsewhere. Please pray for us.

Mrs. Mary Wray

Route 1

Gates, Tennessee

Letter From England

To Sisters Dorothy Bryson, Carolyn Larson, and all the women of Portland, Oregon, Branch, we send thanks for the parcels which were safely delivered here just before Christmas. An even amount was distributed to each home. We cannot express the happiness which was registered in the faces of our Saints as they received these gifts. We also wish to express our

appreciation to Sister Thelma Cline and the women of Cincinnati, Ohio, for their parcels. We pray that they may be blessed and that their joy will be full.

To Brother Paul Goodrich, pastor of the Grand Island, Nebraska, congregation, we send word that the church here in Warrington, which he used to visit, is being repaired and redecorated.

May our united efforts on both sides of the Atlantic be such that the establishment of Zion will be a reality in the near future.

G. O. Lampard

"Cumorah"
25 Dorothea Street
Orford,
Warrington,
Lancashire, England

A Blessing From God

For the past two months, we have had a water shortage in Santa Barbara. Because of this, it was necessary to ration water, except for domestic use, to conserve our storage supply. No lawns, flowers, shrubbery, or trees could be watered; all plant life was so neglected that dust began to fly from the yards. One man used a plane to shoot dry ice into the clouds; an Indian Chief was imported from Oregon as a "rain-maker," but no rain fell. Church people resorted to prayer in hopes of bringing an end to the dry spell. Suddenly, the sky filled with black clouds, and two inches of rain fell within twenty-four hours. It was a relief in many ways. Although we now have little more reserve than before, the grass and trees have been revived. It was a real blessing, and it came from God.

C. J. Lant

1717 Thomas Avenue
Santa Barbara, California

Letters of Appreciation

Mrs. L. L. Jordan, Wynne, Arkansas; Ethel Sheppard, 203 West Church Street, Lexington, Tennessee; and Mrs. George Standard, Box 75, Quincy, Ohio, express their appreciation for the cards and letters they have received from *Herald* readers. They are also grateful for having been remembered in prayer by the Saints.

Grateful for Letters

I want to thank all who remembered me with prayers, cards, and letters. I have been truly blessed, and my health is much improved.

Mrs. Burl Sopher

Route 1
Boscobel, Wisconsin

Murder in a Laboratory

Lady Nicotine apprehended in death of a mouse and a fish. The mouse and the fish couldn't help themselves, but you can. Why be a mouse? Or a fish?

Smoking's Something to Think About

This new filmstrip promises excellent aid to parents and church school workers in the campaign against the rapidly increasing tobacco habit among younger school children. In a dramatic way, this series of still pictures, each carrying its own explanatory title, shows how some young people enter a laboratory and by conducting their own experiments show the destructive power of tobacco.

S. F. Filmstrip \$2.50 ea.

Life of Christ Slides

by ELSIE ANNA WOOD

This set of 50 slides is generally considered to be the finest collection of pictures on the life of Christ available from one artist. Elsie Anna Wood has been a resident of the Holy Land for many years and has an intimate knowledge of the manners and customs of the people, which have changed little since the time of Christ. Each picture was painted with a deep understanding of the background against which the particular event took place, giving a feeling of authenticity seldom equaled in paintings by the Old Masters. It is this authentic quality that makes this set usable in so many teaching situations. Individual slides can be used in picture-centered worship services. Certain groups of a seasonal nature can be used for worship services at the appropriate time. Other groups or individual slides can be used to visualize church school lessons. The accompanying script was prepared by Eveline Burgess under the direction of the Advisory Committee on Visual Education.



Set of 50 slides bound in glass with copy of script \$30.00

Set of 50 slides in Eastman readymounts with script \$25.00

Visual Aids Department

HERALD PUBLISHING HOUSE

Independence, Missouri

The Satisfied Customer

By Philip Moore

DO YOU WANT TO HELP the missionaries of the church? Do you want to make it possible for them to have greater results? If you do, become a satisfied customer.

In the business world of today, the very best advertisement is one that cries, "I tried it; it's wonderful; you try it, too." Every day we hear and see the personal endorsement of the nation's products. "Try Fresh Skin Soap if your marriage is going on the rocks. Connie LaFemme, the famous movie actress, is never without her cake of Fresh Skin." And so, because a million American women think Connie LaFemme is beautiful and charming, they too try this new soap. In their rush to be beautiful, they may forget this pretty starlet has had her own romance or romances go on the ash heap. The satisfied customer has sold them. The radio, the magazine, the newspaper, the billboards that line our highways and all other avenues to reach the eyes and ears of a customer nation bombard us with the personal testimony of a customer satisfied by any and all commodities.

The advertising agencies of the nation depend upon the "satisfied customer" to do a big percentage of their advertising. It is as natural as can be to tell others of the things that you like. As soon as a young mother is home from the hospital with her new charge, she receives from her friends and neighbors a multitude of suggestions on the ways and means of keeping the baby happy. Some of these suggestions may be the kind our advertising tycoons want, for

they endorse certain commercial products. Other ideas may be the endorsements of ways of life, ways of eating, various schedules, and the values or disadvantages of rocking the child to sleep.

At the same time, her husband may be getting the neighbor's newest idea on a different way to land a rainbow trout or plant his summer's garden. Whatever it is we learn or discover for ourselves, we want to help our friends by letting them in on the secret.

SIMILARLY, THE MOST effective witness of the gospel's worth is a satisfied customer—one who himself has experienced the redemptive power of the Spirit of God in his life. However, this individual finds that he cannot give his verbal testimony and allow it to stand alone, for the world demands that it be supported by evidence in his life that his testimony is true. We cannot honestly believe that all the movie stars, athletes, debutantes and such, actually use all the products they endorse. They have the advantage of distance, for very few of the gullible purchasers actually see these people prove or disprove their endorsement. They take it for granted that way out in Hollywood a certain star does use that toilet soap. However, when we are trying to persuade our neighbors to believe our concepts of the gospel, they will look to see what our attitudes have done in our lives. If I tell my neighbor

that I believe the best public relations are found in kindly dealings with my acquaintances, he won't take much stock in what I say if he sees me do anything to harm my associates. In the same way, if I tell my friend that the only way to enjoy a really full life is to live by God's laws and follow in his Son's footsteps, he isn't going to be very impressed unless he can see the results of such behavior in my life.

TOO, OUR COMMERCIAL advertisers, for all their ballyhoo, deal only with things that are superficial and temporal. It doesn't make a great deal of difference if one does change from one breakfast food to

Here Is the Writer . . .

Seventy Phillip Moore, a native of Kansas City, Missouri, has been under general church appointment for several years and is now serving as pastor of the Spokane, Washington, Branch. He is a graduate of Graceland College and has represented the church in the southern and northwestern missions. At present, he and his wife, the former Lois Lambert, and their young son, Bobby, are making their home in Mead, Washington, near Spokane.



another, or if he goes ahead eating "Wheaties" every morning. That isn't going to cause him to make any sacrifice or change his mode of living. Regardless of which cereal he eats, he can still go on using the same amount of sugar and milk or follow any other individual like or dislike.

On the other hand, in this matter of testifying to the advantages of a godlike life, it does require—for those choosing to abide by the gospel laws—a complete change of life; unless they can actually see in us the regeneration, which only the Spirit of Christ can work, our job of per-

New Horizons

Nothing Gained

By Larry Marlowe

suasion is increased. If one desires to test commercial advertisements, he need do nothing more than visit his nearest store and try just one box. It is a simple thing to try a new dentifrice and then switch back to the old one if not satisfied. But to ask a man to give up perhaps his favorite form of recreation, to change his allegiances, his life, and in some cases to face the disapproval of friends and family for the sake of that which seems intangible, means a change in his life that can never more be totally forgotten. The advertising our lives give this gospel plan must be great enough to prove that the prospective member will actually receive benefits and happiness greater than he now knows and experiences every day. Any step into the unknown takes courage and faith, so we must instill these friends with such faith in the way of life we live that they have the courage to follow after God and Christ.

It would be easy if people would simply listen to what we say and take our words at their face value, but no matter how hard we wish for such acceptance, those about us pay a great deal of attention to what we do. One of the old adages, "Our actions speak louder than our words," surely is true. Therefore, we should bring our lives to a standard of excellence which will show to the world that our oral testimonies are backed up by everyday living which proves we are indeed satisfied customers — satisfied with the "power of God unto salvation" as we follow after Christ.

THE IMPORTANCE OF OUR living example can never be minimized. During the war, a certain young man was inducted into the armed forces. Many of his new acquaintances in his barracks were the worldly type so apparent and numerous today. Each night before retiring he would kneel in prayer by his bunk and silently commune with his Heavenly Father. The first night a shoe was thrown at him. Loud guffaws reached his ears. For sev-

eral nights following, the same treatment continued. Gradually the fun poked at him decreased until eventually he was able to draw others into his prayer circle.

Sometimes we try to excuse ourselves and our worldliness by saying that we must do as our friends do to maintain their friendship if we expect to draw them up with us. In other words, we want to sink to the other fellow's level and excuse ourselves by saying that we will remain strong enough to finally pull him up to our former status. If two men were hunting in the wilds of Africa and one fell into a pit such as the natives dig for animal traps, would the other jump in also in order to rescue him? That would be foolish, for then both would be doomed. The wise person would keep his senses about him and stay up on his own level so that he would be in a position to aid his friend and eventually pull him to safety. It is no different in our lives. Only by remaining free of the traps and snares of our modern world will we be in a position or have the ability to effect any rescues at all. We must remain *humbly* between our friends and help lift them up to God.

IT GOES WITHOUT saying that we cannot sell a product we ourselves have not tried and proved to be valuable. No man today could put on the market a mixture of drugs and sell it as a cure for cancer unless he has made exhaustive tests and experiments and proved that it will work. No one would have any faith in the value of his product otherwise. If he could prove that he had a cure for cancer and could give examples of the way he had treated and cured patients with his method, the peoples of the world would flock to his door, for they need and are seeking such an answer to this great problem.

Likewise, a godly life will not keep quiet, for it is much too important a thing to the world today. Even more people seek after a life of abundance and spiritual satisfaction than after any one other thing

No matter who you are or where you live, you've probably heard someone say, "I just stayed home today and took life easy." He sat around and didn't do a thing—he accomplished nothing. In so doing, he let time slip by which will never return.

In school days, you heard the teacher ask Johnny what he was doing. His, "Oh, nothing," always invited the return, "That's what I was afraid of." All of us, when asked what we have done to reach our goal, have many times replied, "Nothing."

I once heard a story about a centipede that started on a long journey. He walked for hours and hours, and then his feet began to hurt. Stopping to rest, he thought, "This will never do. If I am going to reach my destination and win the prize, I must not stop at all." On and on he traveled until his feet hurt so much he began to cry. One foot struck a pebble, and the pain was so great he had to lift the injured foot from the ground. "Why didn't I think of this before?" he mused. After that, he lifted every other foot and traveled along on fifty at a time in-

in the world. The way of God, as delivered to us in this day, is the only thing that will make possible the fulfillment of all for which men were created. Each of us in our lives can show the power of redemption if we fully respond to the flow of the spirit. When we do, we will be satisfied customers to such an extent that we will not be able to keep still about the gospel. We will be filled with such love for the gospel that we will seek out souls for God. Those people, as they hear our oral testimony and see that we are satisfied customers, will be able to understand the value of God's plan of life and salvation.

stead of a hundred. Finally, he began to slow down, and his steps became shorter and shorter. He became so tired that he had to quit and rest for three whole days before he could continue. "By walking as I have," he sighed, "I was more comfortable for a short while, but in the long run, I lost the prize."

Many times we hurry on in this fast moving world without once thinking of what we are doing to gain the prize. If one of us stumbles, it throws that much more of the load on the others. If one stops, the rest are slowed down.

How our Father in heaven must grieve when he sees us fall short of our goals because of lack of preparation, because of stubbornness, or because we did not pray for help and guidance. All of us have made mistakes, but now that we've made them, let us try hard to compensate for them.

Remember: Nothing gained is something lost.

... **NEW**

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INDEPENDENCE, MISSOURI

Briefs

IOWA CITY, IOWA.—Dr. F. M. McDowell was present from January 16 to January 18. The high point of his ministry was at the Communion-fellowship service held on Sunday morning. A study is being made of programs designed to meet the needs of college groups. Students at the University of Iowa, their families, and a few permanent residents comprise the group of nearly fifty members which attend services in Iowa City. Dale Ballantyne was re-elected president for the second semester of the school year.

BUTLER, MISSOURI. — Lots have been purchased for the building of a new church. In order to raise money, the women have been serving lunches at sales and holding rummage sales. The men, too, are helping to increase the fund. The choir will unite with other churches in Butler to present a musical service on Easter Sunday.

DAVIDSON, OKLAHOMA.—W. E. Haden presented a series of sermons from January 19 to 24. He visited with the Saints and administered to those who were sick. He also conducted a series of meetings at Anadarko.

SINKING SPRING, OHIO. — The annual birthday party, held in the church basement, proved to be a financial as well as a social success. Missionary Merle Guthrie held a two weeks' series of services recently, and Norma Anne Kirkendall presented an illustrated lecture. Larry James, infant son of Mr. and Mrs. Loyal Rhoads, was blessed by Elders Caroll Rhoads and Heber Woods. Elder Rhoads has been elected to serve as pastor for the coming year.

INDEPENDENCE, MISSOURI.—The Women's Department of Stone Church honored President Israel A. Smith's birthday by giving him two beautiful gifts. Following a special service, at which President Smith was guest speaker, a reception was held at the Women's Center across from Stone Church. A large floral arrangement was presented by the Daughters of Zion for the occasion. Since Mrs. Smith was unable to attend the reception, the president was given an artistically decorated cake to take home.

ESCATAWPA, MISSISSIPPI.—Seven new members were baptized and confirmed on Sunday, February 8. They are Hubert Hunt, Mildred Hunt, Hubert Hunt, Jr., Huey Graham, Fay Graham, Barbara Bossage, and Mary Frances Rogers.

BULLETIN BOARD

Attention, Western Los Angeles Members

Elders Garland Tickemyer, William Meador, and Glenn Davis are planning to organize a prayer and study group in Western Los Angeles. This area includes the U. S. Veteran's Hospital and Home, Westwood, Brentwood, Pacific Palisades, Malabu, Beverly Hills, and Santa Monica Canyon. If you are interested, or have friends in this vicinity that may be interested, please contact William Meador, 3734 Muirfield Road, Los Angeles, Telephone Axminster 29371, or Lucy Worcester, 422 Arizona Avenue, Santa Monica, Telephone 4-3902.

Minnesota District Conference

The Minnesota District Conference will be held in Minneapolis on April 2, 3, and 4. Apostle Roscoe Davey and Seventy Percy Farrow are to be in attendance. Visitors should write to Vernon Lundeen (Minneapolis pastor), 4337 West Broadway, Robbinsdale, Minnesota, before March 20 so that accommodations for sleeping may be provided. Meals will be served at the church.

Priesthood Study Outlines Needed

Ten *Priesthood Study Outlines* are needed for church school use in the priesthood study class at Stone Church. These outlines cover the material presented at the appointees' institute held in Independence August 27 to September 17, 1946. If you will sell or lend your copy, we shall greatly appreciate it. Do not send until advised, but let us know at once.

C. W. CLARK.

1021 South Park Street
Independence, Missouri
Telephone 751-J

"Heralds" For Sale

James D. Bales, Harding College, Searcy, Arkansas, has fifty bound volumes of the *Saints' Herald* which he will sell for \$10 a volume. All are dated before 1925. Those interested may write for exact dates.

Books Wanted

Mrs. Peggy Elliott, 1206 West Maple, wants a copy of *The Fourth Relaford*. Please write stating price and condition of book before sending it.

Address Wanted

A church member by the name of Sam Addams is requested to get in touch with the Editors, giving his mailing address so that information can be forwarded to him.

REQUESTS FOR PRAYERS

Mrs. Mary Davis, Estella, Oklahoma, asks prayers for herself and her son-in-law, Mark Davis.

Lucy Worcester, 422 Arizona Avenue, Santa Monica, California, requests prayers for her son, Herbert Worcester, and for Mary Jane Brownrigg, who is a patient at the United States Hospital in Phoenix, Arizona.

Prayers are requested for a young mother (no name given) of three children. She is isolated from church privileges and is in very poor health.

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, asks the continued prayers of the Saints that she may regain her health.

Mrs. Vernon Levenson of Lamoni, Iowa, requests prayers for her mother, Mrs. Earl E. Anderson, who is seriously ill in the Decatur County Hospital at Leon, Iowa.

Prayers are requested for a member who is in need of physical and spiritual blessings.

BIRTHS

Mr. and Mrs. Leonard R. Bebout announce the birth of a daughter, Judy Ann, born December 10. Mrs. Bebout is the former Corlas Prine of Independence, Missouri.

A daughter, Deanna Lynne, was born on November 27 to Mr. and Mrs. Edward Epling of Roseville, California. Mrs. Epling was formerly Lillian Kerger of Pisgah, Iowa. Both parents are Graceland graduates.

A son, Richard Glen, was born on January 28 to Mr. and Mrs. Richard Marolf of Goodland, Kansas. He was blessed on February 8 by Elder J. R. Graybill. Mrs. Marolf is the former O'Ellia Been.

Mr. and Mrs. Jerry Holcomb of Independence, Missouri, announce the birth of a daughter, Dana Sue, born January 3 at the Independence Sanitarium. Mrs. Holcomb, the former Relma June Teague, attended Graceland in 1944-45.

DEATHS

MAPES.—Amy Ellen, daughter of Mary and Elza Landrum, was born at Jackson, Ohio, on December 21, 1874, and died January 4, 1948. She was married to Arthur Mapes on June 4, 1893; twelve children were born to this union, two of whom preceded her in death. She was baptized into the Reorganized Church on February 25, 1892, and served her Saviour faithfully for fifty-five years. An affectionate wife, a loving mother, and a kind neighbor, she will be greatly missed by all who knew her.

Besides her husband, she leaves ten children: Mrs. Stephen Radcliffe, Mrs. Marshall Willis, Orville, Carmel, Edwin, Kimbal, Zendon, and Arden, all of Jackson, and Mrs. Allerd Smith and Fondon of Dayton, Ohio; thirty-one grandchildren; and six great-grandchildren. T. R. Beatty and Kenneth Kriebel were in charge of the funeral service.

FINKEN.—Pauline Arndt, was born on March 16, 1868, in Carroll Township, Ohio, and died October 4, 1947, in Oak Harbor, Ohio. She was married to Daniel Finken on July 31, 1885, and was baptized into the Reorganized Church early in life. She was among the first members of Oak Harbor Branch.

Besides her husband, she leaves six sons: Everret of Valley Center, Michigan; Milton, Ralph, Leonard, Gilbert, and Stillman of Oak Harbor; three daughters: Mrs. Nida Wadsworth of Port Clinton, Ohio; Mrs. Nancy Ryder and Mrs. Nettie Brough of Oak Harbor; thirty-seven grandchildren, and several great-grandchildren. Two sons, Martin and Scot, preceded her in death. Funeral services were held in the church at Oak Harbor, Elders Walter Wirebaugh and Alvin Wadsworth officiating. Burial was in Rusha Cemetery.

SALES.—Centhelia Ellen, daughter of Squire and Eliza Lines, was born April 7, 1864, at Wabash, Indiana, and died February 3, 1948, at the Community Hospital in Imperial, Nebraska, following a year's illness. She was married to Edwin Sales on December 24, 1880; six children were born to this marriage. Two of them, Lillie and Adalaska, died in infancy. As a young woman, Mrs. Sales united with the Methodist Church, but after hearing of the Restored Gospel, she was baptized into the Reorganized Church, of which she remained a member for forty-two years. Mr. Sales preceded her in death in 1923.

She is survived by a son, Roy; three daughters: Mrs. Sylvia Goddard of Imperial, Nebraska; Mrs. Mary Smith and Mrs. Pearl Smith of Champion, Nebraska; three brothers; twenty-one grandchildren; forty-one great-grandchildren, and one great-great-grandchild. Elder Steve Bullard was in charge of the funeral. Burial was in the Champion Cemetery.

HILL.—Melissa, was born December 25, 1890, at Conway, Arkansas, and died September 30, 1947, at Tulsa, Oklahoma, where she had gone for medical treatment. She was married to Henry C. Hill on May 5, 1910. A long-time resident of Bartlesville, Oklahoma, she had been a member of the Reorganized Church for twenty-four years.

She is survived by five daughters: Mrs. Jerry Willis of California; Mrs. Ralph Vanway of Tulsa; Mrs. Ralph Wynne of Texas; Mrs. Frances Brown and Miss Imogene Hill of the home in Bartlesville; two sisters: Mrs. Mike Hall and Mrs. Pat Ernst of Bartlesville; four brothers: Arch Saylor of Bartlesville; Joe and Othea Saylor of California; and Doc Saylor of Oklahoma. Mr. Hill passed away on November 29, 1947. Services were held at the Neekamp Funeral Home, L. W. Kohlman officiating. Interment was in Memorial Park at Tulsa.



Kenneth Yarrington

Inevitably associated with the church and all that it stands for is the name of Kenneth Yarrington. This was true when he lived, for he identified himself consistently with the church and the spiritual needs of the Saints in Midland, Michigan. Kenneth's childhood was spent in Bentley, Michigan, where he was born. He was graduated from the Flint Central High School and later was married to Elsie Arleen Burch of Bentley. Shortly following his marriage, he moved to Midland and for four years was employed at the Ashman Grocery. Subsequently, he became a valued employee of the Dow Chemical Company. While in this employ he made steady advancement, increasing his service to the company until he worked as technician foreman of the instrument department. He was well-known, liked, and respected in the community.

Kenneth was ordained a priest soon after he established his home in Midland, and in 1938, he was ordained an elder. Through the years, he worked himself into the very hearts of the Saints. He served as supervisor of the young people. They often assembled at his home for their meetings, as it was always open to them. After having expended time and energy in helping build the distinctive new church edifice in Midland, he became its first pastor. When a general church appointee was sent to Midland and elected pastor, Kenneth was selected and unanimously sustained as the associate. In a most admirable way he supported and upheld his successor without reservation. From that time (1943) until his recent accidental death, he served in this capacity.

His most remarkable quality of character was his loyalty and faithfulness to the church and his never-failing presence at all services. He dedicated his more than ordinary talents to the church. He sang in the choir and was frequently soloist at services. His prayers were always spiritually elevating when heard at the midweek service, on Sundays, or during administration in the homes of Saints. Invariably, he was one of the first to bear his testimony at prayer service, thus preparing the way for others.

He was never heard speaking deprecatorily of another person. His spirit of love for the Saints and his fellow men was contagious and inspiring. He sought his brother out and in so doing found God and his own soul. His co-operation with his fellow workers was wholehearted, intelligent, and congenial. In a word, he was loyal to the highest he knew. His church and all that it stands for was literally

placed first. He is missed by his family, his church, and the community, but the memory of his goodness, devotion, and love shall live in the hearts of the people continually and inspire like qualities in them.—JOHN W. BANKS, Pastor, Midland, Michigan.

CARLSON.—Carl Joseph, was born October 5, 1874, at Gilmore City, Iowa, and died January 31, 1948, at Duluth, Minnesota. He was baptized a member of the Reorganized Church early in life. His wife, the former Arminta Martin, preceded him in death in 1916.

Surviving are two daughters: Adah Carlson, Barnum, Minnesota, and Mrs. Opal Bradley, Detroit Lakes, Minnesota; three sisters: Mrs. W. O. Eckley, Dickens, Iowa; Mrs. J. B. Snyder, Seattle, Washington; and Mrs. A. H. Dathé of Barnum; and two brothers: William A. and Arthur J. Carlson of Three Forks, Montana. Funeral services were held in Duluth, Elder James Thomas officiating. Burial was in the family lot at Barnum.

SABIN.—Lila Jean, was born May 31, 1930, and died February 8, 1948. She was a faithful member of the Reorganized Church and was truly concerned over the welfare of others her age. Although for several weeks she felt death imminent, she remained cheerful until the end.

She is survived by her parents, Mr. and Mrs. Ralph Sabin; three sisters: Mrs. Betty Simms, Mrs. Dorothy Chafin, and Nancy Sabin; and two brothers: Donald and Warren. Another brother, Sgt. Herbert Sabin, preceded her in death. Funeral services were held at East Lawn Chapel, Evangelist William Dawson and Elder Myron Schall officiating. Interment was in East Lawn Cemetery.

MILLER.—Ezra David, was born January 7, 1879, in Illinois, and died January 17, 1948, in Delavan, Kansas. With his parents and twin sister, Etta, he moved to Kansas in the fall of 1879. On April 17, 1926, he married Edith McGoon; one son was born to this marriage. He had been a member of the Reorganized Church since November 23, 1947.

HILL.—Henry Colly, was born September 20, 1884, at Italy, Texas, and died November 29, 1947, at his home in Bartlesville, Oklahoma, after an illness of five years. He was the son of the late Jesse King Hill, prominent rancher and statesman, and Martha C. Hill. He attended school at the Indian Mission near Skiatook, and the Oklahoma A. & M. College at Stillwater. He served as State Game Ranger, was active in the Isaak Walton League, and had been a member of the Reorganized Church for nearly fifty-five years. On May 5, 1910, he was married to Melissa Saylor, who preceded him in death on September 30, 1947.

Surviving are five daughters: Mrs. Jerry Willis of California; Mrs. Ralph Vanway of Tulsa, Oklahoma; Mrs. Ralph Wynne of Texas; Mrs. Frances Brown and Miss Imogene Hill of the home; three brothers: E. A. Hill of Muskogee, Oklahoma; D. H. Hill of Tulsa; and Lt. Col. J. L. Hill of San Francisco, California; one sister, Mrs. Jessie Elam of Tulsa; and three grandchildren. Services were held at the Neekamp Funeral Home, L. W. Kohlman officiating. Interment was in Memorial Park at Tulsa.

WEDDINGS

Larkins-Parker

Bonnie Lucille Parker, daughter of Mr. and Mrs. Ervin Parker of Akron, Colorado, and James B. Larkins, Jr., son of Mr. and Mrs. Benjamin Larkins of Bogard, Missouri, were married on February 8 at the Reorganized Church in Fort Morgan, Colorado. Elder W. A. Reynolds performed the ceremony.

Brandon-Arnott

Wanda Arnott, daughter of Mr. and Mrs. James Arnott of Owendale, Michigan, became the bride of Robert B. Brandon, son of Mrs. Fred Brandon of Bad Axe, Michigan, on January 31 at the Reorganized Church in Owendale, Elder Frank Sheuffelt officiating. They are making their home in Pigeon, Michigan.

Walker-Shuart

Allene Shuart, daughter of Mr. and Mrs. Grayden Shuart of Bad Axe, Michigan, and Harry William Walker, son of Harry Walker of Ubyly, Michigan, were married on October 4 at the home of Elder Silas Parker in Owendale, Michigan. Elder Parker performed the double riting ceremony. Mr. and Mrs. Walker are residing near Ubyly.

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Etude



AUDITORIUM NEWS

*They are not always wise
Who walk the ways of wisdom.
They are not always best
Who hold themselves apart.
Better to be a little happy human
And risk a little breakage
Of the heart.*

* * * * *

*He who would be happy,
Let him dream a dream;
But one in which his heart
May find content:
For him no restless longing.*

*He who would be happiest
Dreams his dream alone:
. . . . A starward striving,
And a thing apart
For he whom a dream hath possessed
Knows no more yearning.*

JO SKELTON

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* EUROPE

Eugene Theys writes from Switzerland, where he has made contact with members there. He reports strong faith and missionary interest among members interviewed and will contact others as opportunity permits. An effort will be made to develop the work at Basle.

German tracts and reference books will be printed in Switzerland. Translations will probably be made from standard works in English.

Dutch tracts, translated from English works and printed in Holland, are to be sent to relatives and friends there by contacting Albert Scherer, Avenue Concordia and Annastraat, Rotterdam, Holland.

* BAPTISMS

January baptisms, always low on account of the weather, reached a high point of 139 this year, the second best in the 1940's, and the fourth best in twenty years. The 1947 mark was 156. It is hoped that we surpass the record of that year in 1948.

* CHURCH SURVEYS

President F. Henry Edwards is back at his desk after participating in a survey of the church work in California, Oregon, and Washington, in company with Bishop H. L. Livingston, Apostle D. B. Jensen, and Charles R. Hield. Brother Hield remained for additional work at San Francisco, Salt Lake City, and Grand Junction, Colorado. Apostles W. Wallace Smith and Roscoe Davey participated in the survey and will remain in their fields until the Joint Council meetings in April. Bishop Livingston is back at his office.

The Presidency have received word from Apostles D. T. Williams, G. G. Lewis, and C. G. Mesley about the completion of their survey of church work in the Atlantic seacoast and eastern states.

Surveys have also gone well under Apostles Paul M. Hanson, E. J. Gleazer, and Maurice L. Draper. All officials contacted there are happy over the widespread missionary revival throughout the churches and the very excellent opportunities opening in many places. In the metropolitan centers of Detroit, Flint, and Port Huron there have been large crowds, surpassing former attendance records. Apostle Gleazer will be in Michigan preaching, meeting with reunion committees, etc., then will visit Northern Indiana District in company with Luther Troyer.

* DETROIT, MICHIGAN

Next big event for this area of the church work will be the Young People's Convention for the combined Detroit-Windsor and Flint-Port Huron Districts. Visiting leaders will be President E. J. Gleazer, Jr., of Graceland College, and Carl Mesle of Independence.

* DES MOINES, IOWA, had a district Zion's League institute February 21 and 22, ably directed and promoted by Harry Myers, young people's leader. The theme was "Building Homes of Tomorrow Today." Topics discussed included "Being the Right Person," "Associating With the Right Persons," and "Choosing the Right Persons." Dr. F. M. McDowell took a leading part in discussions and reports large attendance from all parts of the district.

Dr. McDowell and John Darling spent February 23 at Graceland College, interviewing faculty members and students on summer camps and other projects.

On a Note of Gratitude

TO THE STUDENT of literature, titles of books and plays come in types and styles. Some original creator produces something new, and the world likes and admires it, so that less original folk are soon paying it the tribute of imitation. Then it becomes commonplace, people overdo it, and everybody drops it. Meanwhile, the genius is producing something new to be imitated again.

In our editorial work, we find that some of our best writers of articles and stories dislike to concern themselves with titles, and ask us to furnish them. What a joy it is to participate, even in so small a way, by providing a title for some good piece of writing. And others, alas, begin with excellent titles but lose their way before they reach the end of their work.

When Norman Corwin wrote *On a Note of Triumph*, he created not only a new literary form for the radio, but also a new kind of title. How it struck the imagination. All the hope and joy of a world liberated from fear and pain is gathered up into that one phrase. Since the notes of resounding joy have died away in the first months of peace, the nations of the world have descended from the mountain peak of victory to the dreary waste of another "valley of dry bones." But this does not lessen the importance of the liberation that the phrase "On a Note of Triumph" celebrates.

Let it be admitted here that we are practicing a certain kind of imitation, but it seems a worthy gesture to pattern after something that is good. And further, it seems necessary to begin at this point to indicate a different direction, a different purpose.

CONSIDER THE PHRASE, "On a Note of Triumph." Certainly it is pleasant to be on the winning side. But when we see the tragic

faces, the suffering bodies, the ruined homes and lands of the vanquished, we realize that something terrible has happened in this war to all of us—to victor as well as vanquished. Something precious has been lost. It appears now that we have not been wise in gloating, nor realistic, nor charitable. "Triumph" is hardly the word for our times, for our deeds. There is no triumph. We paid a heavy price for victory. The vanquished paid a heavy price, too, for something they never received. That they ought never to have it, does not return to them what they have paid. They have been defrauded. And in our relationships with them since the cessation of combat, we have sacrificed and lost even more. There is not now any reason left for exultation. Side by side, victor and vanquished gaze in distress at a world they have all but ruined.

At first, we accepted gladly the theme of triumph. Now, in the times of cooler judgment, we recoil from it. If our journey in the times of peace is not to be "On a Note of Triumph," what is the true note to be?

As many times before, once again we find a key in the Scriptures. Paul wrote to the Thessalonians (I, 5: 18), "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

At first we resent it. Thankful for what? For sons sacrificed in the slaughter of war? For resources exhausted in consuming and profitless conflict? For hatreds and fears multiplied? For broken covenants and shattered faith in world relationships? No, not for these things. Not for what is lost, but for what remains.

Let us consider the alternative, "On a Note of Gratitude." We can be thankful that the war, like a raging fire, a terrible destroyer, has ceased before it consumed every-

thing—the world, and the people who live in it. We are thankful for the people who are left. For the chance now of beginning to plan and build a new and better world. Thankful that God's blessing has preserved so much for us. Thankful that there is still hope, still a possibility of escaping failure and catastrophe. Thankful that we find in ourselves and in all people something good on which world peace and friendly relationships can once more be built.

ABOVE ALL, we are thankful for the great plan that can bring about our salvation, and for our opportunity to carry the message of that plan to the world. And each one of us may be thankful for his own chance to participate in the work of establishing that working plan in the world.

Wherever our missionaries go in the world, they find suffering, need, problems, and trouble. But they also find kindness and goodness in the hearts of the people. They find minds searching endlessly for a way out of the dilemma into which we have fallen. And they find that saving grace of the whole human family—hope. The missionaries find the people willing to forgive, willing to try again for the good way of life, willing to learn, willing to work. It is to the work of our foreign missions, and to the world wide evangel.

Those who have found their lives in ruins have looked up from black despair to find the sun shining in the heavens, and to learn that the treasures of God's goodness were not exhausted. He has other things for those who wait, work, and trust. We find friends we had not known, resources we had forgotten, strength renewed, faith restored. Can we do less than take up the tasks of life again, filling hearts and minds with the words of a new theme, "On a Note of Gratitude"?

L. J. L.

Editorial

Across the Desk

Sister Clifford Dallyn, Ribstone, Alberta:

Dear Brother Smith: I know you are a very busy man and, believe me, we do appreciate all your writings in the *Herald* and the great responsibility you have in being the president of our church. But still we ask for one thing more. We are way up here in Alberta, and we haven't got to know you yet except through the *Herald* and from talking to our missionaries.

We have a little district paper, the *District Leader*. Perhaps you have seen one. It is edited by Sister M. A. Hanna of 2208-14 A Street, Southwest, Calgary, Alberta.

Sister Hanna, a woman of sixty-eight, who serves as district women's department leader, wanted to do something especially for shut-in and isolated Saints. Then the idea of a district paper came to her. She wrote to the different women's leaders and asked their advice and help. The first paper was sent out in February three years ago. She has educated herself largely through reading, study, prayer, practice, and the dictionary. She learned how to type after she got the idea of the paper.

The pastor in Calgary works in a printing shop, and he prints the paper for her. Some of the stenographers (who are church members) used to type the stencils for her, but she tells me she does nearly all that herself now. She also writes hundreds of letters, asking people to contribute articles to the paper. It has been a big job for her, but she has been faithful to it, and we all look forward to receiving our paper each month. Last summer at the district conference it became the district paper rather than just the women's department paper with District President Elgin Clark working with Sister Hanna.

Because I am one of her helpers, every once in a while she gives me a special job to do; this time it was to write to you and ask you to contribute an article, testimony, or experience, to the *District Leader*.

God bless you every day.

W. J. Breshears, president of Gulf States District:

The ministry of President Edwards and Apostle Draper was appreciated by our men. High Priests A. D. McCall, Franklin Steiner, and Elder A. Orlin Crownover, who are associated with me in the district presidency, also gave efficient ministry. . . .

In a letter on December 26, I reported sixty-nine baptisms for the Gulf States District for 1947. This did not include the Mobile report which has raised the total to ninety-nine, Mobile having reported thirty.

During the eight months that I have been in the district, new groups have been formed at Flomaton, Alabama; Pascagoula and Ocean Springs, Mississippi. One new branch has been organized at Evergreen, Alabama. There were twenty-six persons baptized as a result of a series of meetings I conducted.

Brother M. H. Siegfried, Independence, Missouri:

Recently there appeared in the *Herald* a short statement about a building at Graceland being named "Kelley Hall," with a very brief description of the building. . . . I am convinced the building is entirely inadequate for such a memorial.

Brother Wm. H. Gunlock, Independence, Missouri:

In 1926, at Trenton, Missouri, a number of young graduates from high school came to my place with their diplomas, saying, "Now we have our diplomas, what can we do? Our business men use their own children in business and don't need us. All we can do is to go to some city and try to find work." With little money, it is hard for a young man, and how much harder for a young woman.

The first question asked of them is, "What can you do?" Having had no experience, what chance have they? Many are ashamed to return home admitting failure, so we lose them. They are the ones who need help the most.

We have seven children, on an average, all doing well. But not one of them is raising food or is in a position to be safe in case of a long depression, which I am sure will come. Had I been a good farmer, some of our children might have become farmers, and today had land to come to in time of need. Also, our children would not be scattered

as they are today. In unity there is strength.

Years ago our church leaders said that we were losing many of our young because we did not have the amusements and recreation for them. That has been wonderfully improved. . . . Will we lose them now because we have nothing for them to do? Helping our young learn something useful during vacation will help solve the juvenile court problem and also the divorce problem.

Kon-tiki

We have been interested in the story of "Kon-Tiki," an adventure by Thor Heyerdahl and associates who launched a raft of balsa logs off the coast of Peru and were driven by trade winds and currents westward over 4,000 miles to Raroia, one of the Tahitian group of islands. Caught first by the Humboldt Current, it later traveled the South Equatorial currents to its destination.

In *Life*, a map of ocean currents was shown in connection with this experience, and it is noteworthy that the North Equatorial Current is shown. It runs westward from Central America. The "equatorial counter-current," however, runs almost due east between the South Current and the North Current (both westward).

If the "Kon-Tiki" (meaning Inca Sun God) could thus travel westward, it is entirely logical that floating craft could come from the Indian Ocean to Central America.

Our attention to "Kon-Tiki" was first called by Brother Calvin Sears, New Haven, Connecticut, who supplied us with almost monthly press items during the time it was making the long journey.

ISRAEL A. SMITH

THE SAINTS' HERALD

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Priesthood Authority

By Apostle W. Wallace Smith

MUCH HAS BEEN written, and much more will be written before the end of time, regarding the various phases of priesthood. It will be our endeavor to set forth herewith some of the things that have come to our attention through the years, regarding priesthood authority. I might say, at the outset, that we believe in a divine priesthood representing God, having its authority through Jesus Christ—a priesthood restored in these latter days by God through John the Baptist and Peter, James, and John, “. . . the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James and John.”—*Church History*, Volume 1, page 36. It is upon this premise we approach the subject.

We believe there are two orders of priesthood, the Aaronic, or lesser, and the Melchisedec, which is the greater—the one being after the order of Aaron, having to do with the material things of the kingdom and the other after the order of Melchisedec, having to do with the spiritual things of the kingdom. So far in our church organization, the bishops are high priests acting in the office of bishop. Ordinarily, the bishop is the head of the Aaronic priesthood, and we are of the opinion that in the event there does appear a literal descendant of Aaron, he will have charge over the material things of the kingdom, acting without council.

It is not inconceivable that such a thing will happen in the latter days. We look around us and observe the signs of the times—prophecy being fulfilled, and Palestine (at least in part) being restored to the Jews. Surely we will not accept the teachings of Jesus Christ, acknowledge him as our Saviour and deny

the power and authority by which he was sent. That would be like accepting an ambassador from England, but at the same time denying that there was an England. This we cannot do, because we know full well “there will always be an England.”

THE PURPOSE OF the Melchisedec priesthood can be stated in a very few words. From there, one can go on and say a great deal pertinent to the subject. The purpose, power, and authority of this higher priesthood is to hold the keys to all the spiritual blessings of the church, and to administer in spiritual things. We note that this does not include just some of the spiritual things of the kingdom but *all* the spiritual blessings of the kingdom. Perhaps no one officer will have the task of taking care of all of these things at one time. However, the office will, and it is the office which has been restored, and will not be taken from this earth.

In the beginning, the Melchisedec priesthood was called the holy priesthood after the order of the “Sons of God.” Later, to avoid repetition of the term “God” so often, it was called after one mighty in the spiritual strength of his Heavenly Father, and one who “was such a great high priest.” We can trace, if necessary, the transmission of the Melchisedec order from Abel to Noah and by the “Sons of God” by him across the flood where it remained while they were faithful (Doctrine and Covenants 83: 2). Since that time, we have looked to their descendants for the transmission of this holy power, even the acquiring and spreading of the power of the Holy Ghost unto all mankind. This can be accomplished, because in this priesthood is held the



keys to the spiritual blessings of the church.

We are concerned with the right or authority of this priesthood to function in these latter days. We believe that unless one is called of God and ordained by those having authority to do so, he cannot call himself a representative of God. A man cannot set himself or other men up as truly representing God unless through some medium he has had contact with God. Even Jesus Christ did not choose himself, or arbitrarily assume the office he held, but was called to it by God. “And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be an high priest, but he that said unto him, Thou art my Son, today have I begotten thee.”—Hebrews 5: 4, 5.

During Christ’s time, according to St. John, “Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit.”—John 15: 16. Also, “Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained” —John 20: 21-23. Why should we

feel that we could do otherwise than to follow the example of our Master in this, as well as in other things pertaining to the kingdom?

I do not think we would hesitate to ascribe to Jesus the right to convey the authority of the Father to these, his disciples. We must recognize the authority of those who, through our Lord and Saviour Jesus Christ, appeared to Joseph Smith and Oliver Cowdery, and by the word of God revealed to them that they were to be ordained to the higher or Melchisedec order of priesthood.

WE WOULD NOT CARE TO assert, contrary to the writings of Historian Heman C. Smith, that Joseph and Oliver were actually ordained by Peter, James, and John. "Some have supposed that they received two ordinations; one under the hands of Peter, James, and John, and one by each other; but it is scarcely supposable that they would fail to mention so important an item. There is no historical evidence of such an event. Nor is there evidence that Peter, James, and John were present, either when the instruction was given to ordain or when the ordination actually took place."—*Church History*, Volume I, pages 64, 65. We would, however, go so far as to say that inasmuch as ordain means to set in order, to arrange according to rule, to regulate, to set, to establish, that these men did receive their ordination from Peter, James, and John since it was their responsibility to see that the church was set in order, and that, "this priesthood was then conferred on each other by the will and commandment of God." Joseph and Oliver agree as to the fact that they were commanded of God to ordain each other, also to the fact that they did so ordain.

A noteworthy part of our church policy is likewise here established when, even though the Lord had commanded that Joseph and Oliver

be ordained to this high and responsible position, he recognizes the right of the people and shows no inclination to force upon them a man not endorsed by them. This gives rise to the church rule of "common consent." We cannot refrain from inserting the apophthegm, "The rule of common consent can so easily degenerate, through apathy on the part of the membership, into the rule of common *assent*." In a case of this kind, it is a matter of just dealing, and surely here is justice being done. As God grants us the privilege of ratifying his choice, is it not disrespectful on our part to disregard him and refuse to seek and obtain his consent before we select and ordain? When we have done so, and place our hands upon the head of our brother, we feel that he then has the power of authority. He has been *called, commissioned, ordained* and *set apart* to represent God. He has his credentials as an authorized representative. He is responsible both to his Heavenly Father and to his church.

THROUGH THIS HUMBLE, yet noble beginning, the Melchisedec priesthood was restored in this latter dispensation of time; a priesthood beyond that of Aaron and one which carries with it the authority of the laying on of hands for the gift of the Holy Ghost. Even as in the ministry of Christ, when he instituted priesthood as a part of the system to carry on the work of the church, we have priesthood in our midst. What we do with it is an individual matter. After being called and ordained, we cannot repudiate nor divest ourselves of the responsibility to God and our fellow men, which was placed upon us by our acceptance of this divine and holy calling, by the mere act of voluntarily relinquishing our license. Responsibility for wishing to do so cannot be put upon another by simply stating that our views on a matter differ from those of our brother, and unless ours are accepted, we will refuse to function in our priestly

office. Justification for such an act cannot come from within ourselves. Such a matter would have to be adjudicated.

The holding of this priesthood gives men the right to stand in the stead of God and act as the spiritual instructor to those of the body of the church who make up the great potential as an influence for good in the lives of humanity. While it gives them this right, it also imposes tremendous responsibility. The blessings of the priesthood are not confined to those who hold the priesthood but are likewise available to all who accept their ministry and respond to it. As members of the priesthood place their lives in harmony with the teachings of Jesus Christ and the will of God by placing their hands in his for guidance, so can the lay members receive direction through their ministry. This priesthood holds the right of presidency and has to do with the direction in the affairs of the church. The right to act for God depends on humility, love, and the recognition of the divine nature and purpose of God. No one can truly represent God who does not believe He still lives and reveals himself to his people.

Through the working of the Melchisedec priesthood, which holds the keys to all the spiritual blessings of the church, we can expect to receive such gifts as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. To what extent we shall receive these blessings depends upon us, each individually. As we were told at our last General Conference in the communication from the president, "Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies; . . ."—*Doctrine and Covenants* 140: 5.

The best results from our efforts depend not only upon us, but also upon how we co-ordinate our efforts and our knowledge with that of our brother. I may have one gift, you

another. Separately they are good and have a specific use, but put together they may have a different use, perhaps an even greater use than that which could be rendered separately. Hydrogen and oxygen each have specific uses. Mixed together in the right proportions, they form another highly useful material, water. Sometimes this is a conscious blending, sometimes accidental. We are often amazed at the results of the unintended ministry of our lives. It is said of Livingstone by one of his followers, "He made me a Christian, and he never knew he was doing it." The impact of our lives upon people and situations is like national advertising—it is hard to measure, but the results prove its value.

SO FAR WE HAVE treated in a more or less general way, priesthood authority with an emphasis upon the Melchisedec order. Of only slightly less importance in the general functioning of the total scheme of the church is the "lesser," or Aaronic priesthood, including the Levitical priesthood. This is called the priesthood of Aaron because it was conferred upon Aaron and his seed, throughout all their generations. The office of Aaronic priesthood did not originate with Aaron. Likewise, in these latter days, it did not originate with Joseph Smith, but was conferred upon him by a heavenly messenger. He did not create it, but rather he was prepared to accept and occupy in it. The office was ready and waiting for an occupant much the same as it is today.

While we speak about this priesthood being the second or lesser priesthood, it is, in the matter of divine authority, on a par with the higher or Melchisedec priesthood. As far as the authority from God to act in his stead is concerned, there can be no difference. God commanded that Aaron be ordained: "And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth

and abideth forever, with the priesthood which is after the holiest order of God." The children of Israel did not heed the commands of God and as a result, the higher order of priesthood was removed from their midst, but the Aaronic was continued. In these last days, we find it being restored by God through the instrumentality of John the Baptist, to a people chosen for a specific purpose—that the authority of the priesthood should be among men on earth as it was in the beginning. For an exact account of the incidents pertaining to the restoration of this priesthood, we find no better words than those of Joseph Smith himself as recorded in Volume I, page 34, of the *Church History*: "While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid hands upon us, he ordained us, saying unto us 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; . . . the messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us."

ALL THAT HAS been said about the responsibility, opportunity, and authority of the Melchisedec priesthood can be said about the Aaronic, which "administers the gospel of

preparation; repentance, baptism for remission of sins, and tithing."—*A Commentary on the Doctrine and Covenants*, page 187. It is not our purpose to outline in detail the specific duties of the "carnal commandments." We are more concerned in this article about the authority than we are about the duties.

We feel that because the mission of John and Christ was not completed while they were here upon earth and because the Melchisedec priesthood was lost in the days of Moses and was not restored until Christ came to earth, and because all priesthood authority was lost from the face of the earth during the dark ages, it was necessary for this priesthood to again be restored, a factor which is necessary in the salvation of mankind. Inasmuch as no ministry is effective without authority, and inasmuch as this authority has not been granted to another, we further feel that we as Reorganized Latter Day Saints do offer to the world a type of salvation "peculiar" to us. We thank God that we can say, because of our peculiar beliefs, that we owe the authority of our priesthood to God, not to man or any set of men.

Great truths are like basic elements. Seldom do we discover a new element, yet science is continually making a new application of the old elements as well as combinations of them. While we may not have uncovered any new truths, we hope we may have reaffirmed some of our old ones in such a way as to help.

Soul's Choice

Three things there are
Which man desires:
Health, wealth and immortality.

Health is only kept by constant vigilance,
Wealth is quicker lost than gained,
And only a man's free soul can choose
Immortality. —Louise Wrigley

Church-Wide Restoration Festival Week

April 11 - 18, 1948

PROGRAM SUGGESTIONS FOR ZION'S LEAGUE -- PART I

Prepared by the Department of Religious Education

What Is It All About?

DURING THE General Conference of April, 1947, 175 delegates and representatives from 63 states and districts and four missions abroad met daily in what is known as the General Zion's League Council.

The intelligent consecration of these young people and their leaders was most marked. They evidenced throughout a determination to:

- (1) put the church and its welfare first in all of their considerations,
- (2) increasingly make the church their church in very deed,
- (3) Learn of its divine mission and prepare to receive a personal witness of it,
- (4) share without reserve in its difficult and accumulating tasks and burdens, and
- (5) individually and collectively join in world evangelism and kingdom building.

In harmony with this spirit and purpose, they waited upon the general officers of the church, asked for and received a task "worthy of their mettle"—the raising of a \$25,000 Missions Abroad Fund. They are now well on their way to that worthy goal.

But, as suggested above, our young people were not content with this. To them all was in vain unless there could be born or perhaps reborn in each individual a compelling witness of the very spirit, genius, and eternal verities of the restored gospel.

The Restoration Festival

How was this to be accomplished? Fertile and alert minds were not long in mapping out at least one promising answer. Why not ask the youth of the church to join annually in the observance of the "Restoration Festival."

Something of the nature and purpose of this celebration has been set forth in *Zion's League Annual, No. 1*, from which we quote the following:

1. An occasion for cultivating oneness among Latter Day Saint youth all over the world, "that they all may be one."
2. The climaxing of a project to raise \$25,000 by the youth for our world-wide missionary endeavor, in the belief that we sense unity when we work together for a common purpose.
3. The celebration of "the vision of 1820" when Joseph Smith, a lad of League age, went to the grove to seek guidance and sensed his first commission to prophetic work.
4. Climaxing of seven months' study and laboratory work before the festival week.
5. Re-emphasis of the centrality of Christ in the Restoration Movement under the caption, "Hear Ye Him!"

In Accord With the "Pastor's Handbook 1948"

The celebration of a church-wide Restoration Festival week is in complete harmony with the program provided by the First Presidency for use of pastors throughout the church in the form of *The Pastor's Handbook 1948*.

The theme suggested in the *Hand-*

book for April, 1948, is "The Fundamentals of the Restoration." We quote in part from the *Handbook*: "During this month you will wish to make special efforts to inform your people concerning our faith in God who speaks to men of every generation, our confidence that he calls men to serve in his ministry today, our peculiar joy in the Scriptures, our experience of the spiritual gifts, our grateful appreciation of the principles of the gospel, and similar fundamentals of Restoration testimony."

Acting under this instruction and in harmony with this spirit and purpose, each branch may well provide a unified support to its young people as they plan for and conduct commemorative services, activities, and programs during the week of April 11-18. We feel that there is no better way in which the pastor may comply with the instruction of the First Presidency and meet his obligations as shepherd of the young people than by supporting them wholeheartedly in a few of the many projects herein suggested.

Month of April for Zion's League

This month:

We join all other youth of the church in a world-wide fellowship.

We think through the significance of the vision of 1820.

We relive the days of the Restoration and rededicate our lives.

We commemorate the Restoration with a Restoration Festival which will include:

Worship—A service woven around the first vision.

Study—A play reviewing the sig-

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nificant feature of the Restoration.

An essay contest.

Recreation—A Restoration Banquet.

A Palmyra Party.

Service—Activities in World Fellowship.

See pages 120-137 of *Zion's League Annual* for suggestions.

April in Church History

April 3, 1836—Remarkable vision of Joseph Smith and Oliver Cowdery, Kirtland Temple.

April 6, 1830—Church organized at the farm of Peter Whitmer, Sr., Fayette, New York, with six members.

April 6, 1841—Cornerstone for temple at Nauvoo was laid. This was pursuant to revelation of January 19, 1841.

April 6, 1860—Joseph Smith III, acknowledged and ordained as president of high priesthood. High council also reorganized and seventy and presidents of seventy ordained; also presiding bishops.

April 6, 1882—General Conference met in Independence, Missouri, first time for fifty years.

April 6, 1883. General Conference met in Kirtland Temple, in Ohio, first time in forty-five years.

April 7, 1946—Ordination of President Israel A. Smith.

April 8, 1853—Seven men ordained to Quorum of Twelve in Reorganization.

April 26, 1832—Joseph Smith, Jr., was acknowledged president of high priesthood in Independence, Missouri.

April, 1891—General Sunday School Association organized by direction of General Conference.

April, 1893—General organization of Zion's Religio Literary Society for young people by a committee of General Conference.

About April, 1893—General organization of Daughters of Zion. There was a local Daughters of Zion organized 1879, Providence,

Rhode Island. Mite societies for benefit of poor and the church existed from early days of Reorganization. This organization later changed its name to Women's Auxiliary for Social Service, then to Women's Department.

April, 1903—The grandson of David Whitmer delivered to Joseph Smith III, and others of the church, the Book of Mormon manuscript, John Whitmer's *Manuscript History*, copy of Book of Mormon characters taken by Martin Harris to New York, and a few sheets of early revelation.

April, 1916—The former Independence Stake divided into Independence, Kansas City, and Holden Stakes.

April Conference, 1927, held in lower Auditorium.

April, 1930—Centennial Conference of church held in Auditorium.

Events for the Week—

These Could Be Done:

Sermons:

Suggested themes from *The Pastor's Handbook, 1948*; for additional sermon themes, see pages 88, 89, and for missionary topics, see pages 90 and 91.

1. The Marvellous Work and a Wonder, Isaiah 29: 14.
2. The Restoration Today, Doctrine and Covenants 1: 3-6.
3. God's Wonderful Ways and Purposes, Psalm 139: 1-14.
4. Our God Is Able, Daniel 3: 13-27.
5. God Who Giveth to All, James 1: 5.
6. In God We Trust, Psalm 129: 1-14.
7. Exceeding Great and Precious Promises, II Peter 1: 4.
8. The Unchangeable God, Alma 5: 75.
9. The Inheritance of the Saints, Colossians 1: 12.
10. For All Men, Everywhere, Acts 17: 30.

Sunday Night Branch Service Sponsored by the League:

Suggested Panel Discussion: "The Fundamentals of the Restoration."

First Speaker: "Why did the Restoration Occur?"

Second Speaker: "Why are the statements of the 'three witnesses' important to us?"

Third Speaker: "What is unique about our church?"

Fourth Speaker: "How may we reflect the spirit of the Restoration?"

Summary: "The meaning of the Restoration for us today."

Zion's League Meeting:

Suggested quiz program on church history based on *Exploring the Church* by Elbert A. Smith.

1. Did Christ organize a church? Page 5.
2. Why was the Restoration a necessity? Page 8.
3. Make a brief statement as to the difference between the terms: Apostasy, Reformation, and Restoration. Pages 9-13.
4. What did the Roman emperor, Constantine, have to do with Christianity? Page 10.
5. What caused the apostasy? Pages 10, 11.
6. Had this condition of apostasy been foretold? Page 11.
7. How do both the Old and the New Testaments foretell the apostasy? Page 11.
8. Why did the great reformers feel that a Reformation was necessary? Page 12.
9. Name at least three of these great reformers. Pages 12, 13.
10. What is our position when we compare our church with those of Catholic and Protestant faiths? Page 13.
11. How did the Restoration Movement differ from all other movements? Page 13.
12. Describe the first great religious
(Continued on page 22.)

Challenges

By Norma Anne Kirkendall

—1.—

I HAD ALWAYS wanted a pair of cowboy boots, so last summer below the border I had myself fitted in a fine pair. Since then I have worn them on hikes, horseback riding, and in the snow. They are the most comfortable footwear I have ever had. If it were not for the fact that when I wear them everyone stares at me, I would wear them all the time. I must admit that the public opinion against my wearing them keeps me from having the utmost foot comfort.

Maybe that's the reason why we often fail to do certain things which would better the conditions of our own souls and of our church. We are afraid to do too much that is conspicuous. We're too afraid of being a "peculiar people."

I go street shopping—wearing my boots—and I hear remarks and catch the glances of others. This is not always in criticism, for often I have heard them complimented, *but* I am conspicuous. Now comes a question of values—the welfare and comfort of my feet or caring whether people stare at me. The same would be true of those other experiences. It becomes a matter of values, whether it is more important to continue in a virtue or activity or to care more for the notice of the crowd.

—2.—

PERSONALLY, I CANNOT appreciate the bloop-bleep of a lot of the so-called popular music of today. My own collection of records is slowly growing with the music that lasts—the music that I appreciate more every time I hear it. Recently, through a new source, I have been

able to obtain several excellent foreign recordings of the classics as performed by symphonies and artists of other countries. Some of these are familiar things and the orchestration and interpretation differ little from that of our own best musicians. Again I realize that music is indeed a universal language.

There are other things which are universal in appeal, as well. A smile is never misinterpreted, no matter what the language. Nor need the language be a barrier. Janke writes to me in Dutch, a Catholic priest translates her letters for me. I write to her in English, and her fiance does the translating over there. Yet we have common interests in the church and those extra persons who must necessarily intervene have little effect on our correspondence. Truly the message of Jesus Christ, as brought forth by him, and unchanged in these latter days, is universal, recognizing no barriers of language, race, or geography.

—3.—

THE MASTER OF ceremonies of a popular radio program asked his listeners to ballot on those things of most value which they would like to give to the world at the last Christmas season. Over seventy thousand people voted and their choices in order of preference were as follows: peace, understanding, faith, love, God, happiness, contentment, tolerance, health, and friendship.

If seventy thousand people have really deep convictions about wanting these things for the world, then we may expect 1948 to bring great strides for their accomplishment. That number of people banded together can be a formidable army.

And just think how strong the

army of the Lord would be if all the members of the church would band together for the accomplishment of a set purpose, whatever the purpose might be stated. Surely if that purpose were the program of the church, we would bring to the world all of the qualities of a full life as balloted upon by this radio audience. There *are* others thinking about these things just as strongly as we are, but somewhere the necessary leadership is lacking, and most people continue doing nothing but thinking and balloting.

—4.—

THE RECIPE ON THE box assured me that only one unbeaten egg, a couple drops of vanilla, and a half cup of milk were needed. I beat up the mixture well, and in a few minutes a lovely dozen cupcakes came out of the oven. Baking is no task when such prepared mixtures are used. No matter what you want—biscuits, cakes, gingerbread, pies, fudge, hot chocolate, mashed potatoes, or soup—just add a little water and pop in or on the stove and you're a good cook. Yes, the product is usually good, but so far I have not tasted any of these things which can compare to the product of a good cook who uses her own ingredients and her own favorite recipe.

Even religion has become synthesized to a great degree, and many people cry for more such nut-shell religion. All the quarterlies, lesson helps, and daily readings in the world are superfluous if they do not stem from and contribute to good, old-fashioned, honest study of the standard books. All the printed worship programs, poems, drama, and music for our services are overage unless they contribute to the soul's contemplation of God and a determination for greater service. There will never be a pill one can swallow on a Sunday morning which will give him salvation. Christ's way of life was a full-time job, and thus it is intended to be.

BACK IN DEPRESSION days many families found it necessary to rely on government aid for their subsistence. I know of a family that received its allowance of flour. Two days later, a visitor called and found that none of the flour was left. The mother had baked all of it up into pumpkin pies and the members of that family had made themselves ill, gorging on the pies. Two days later, they were hungry.

The reunions, conferences, and special meetings often are consumed in this way. Instead of serving as stimuli for an extended period, the spiritual experiences of these meetings are often exhausted in intensive enthusiasm immediately after such meetings, but soon the real purpose of the gathering has been forgotten or lost.

After all, a continued diet (spiritual or physical) is more important than a lot of pumpkin pie eaten in one day.

The Second Mile

SOME PEOPLE ARE wonderful. They never expect something for nothing. They don't take advantage. They pay full fare and full price. And when they think a mistake has been made in their favor, they return to make restitution. Believe it or not, there are people like that. And the happy part of it is, some of them are church members.

Take this example. The Management announced that on a certain date the subscription price of the *Herald* would go up. That means that for a certain time, some subscribers will enjoy reduced rates.

Then consider this fine letter from Bethia M. Law, 210 Austin Street, New Bedford, Massachusetts:

"Enclosed is a dollar that I happily send to add to my subscription of a few months ago. It doesn't seem fair that I should have the privilege of the good things in the *Herald* nine tenths of this year for \$2.50 just because my renewal was so late in the fall of 1947. Previous to the announcement that the subscription would be increased, I came to realize that in many instances a single copy was worth the full subscription price to me. . . . There are few issues of the *Herald* which rate anything less than a subscriber's hearty appreciation for its helpful, thought-provoking material."

So our contributors can take a bow, and know that their hard work to make the *Herald* a success is appreciated. THE EDITORS

Is Your Husband a Member of the Church?

BY MARIE GOSLINE

WHEN I AM ASKED, "Is your husband a member of the church?" I like to remember three women. None of their husbands belonged to the church, yet they started a branch, built and paid for a church and later a parsonage. Blood (almost), sweat (of course), and tears (many of them), made that branch grow until now it has well over two hundred members. I know what women can do who have determination, grit, and a vision. These women were looking for no excuse to be idle. They were looking for no easy way out. They were not afraid to work. You see, I know something about what those women went through to clear those buildings of debt, for I was reared in that village church.

I know what prayer, zeal, and labor did. I know what these three accomplished who set their goal and never lost sight of it, whatever their husbands were. Come to think of it, one was a gambler! I know of what sort of stuff these women were made. I know, because one of them was my mother. It is not easy for me to forget all the cookies she baked, packed in a basket lined with a clean, white cloth, and sent my little brother out to sell to help pay for that church.

When someone asks me, "Is your husband a member of the church?" I like to remember three women—women of character and courage, and women who were strong in the faith.

At first, many years ago, there was just a Sunday school held in a hall downtown. I, with my brothers, must have marched miles in that hall to the tune of "Onward, Christian Soldiers!" which my sister played with one finger on the old organ, her feet barely reaching the pedals. Then, at last, enough money was gathered together to buy an older church, sadly neglected, at the outskirts of the village. Finally, oh, wonderful day, a lot was purchased and a church was built. Then the adjoining lot was bought and a parsonage constructed.

My Share of Life

Count not my age by years, and say,
 "She is too young to die today."
 But count my age in hours spent
 In happiness and deep content.
 And when you've counted, you will know
 I've had my share, and I must go.

LEOLA LALONE SHEPPARD

(As a young mother of Pittsburg, Kansas, the author was informed by physicians that she had an incurable malady and would die. Facing eternal life, she served her family and the church to the end, finding time to write such verse as this.)

What Latter Day Saints Believe

REVELATION IS AT THE heart of all religious experience. Men in all ages have sought to know God and in varying degrees have found him in nature, in the lives of other men, in their own hearts, and in the writings of prophets and holy men. Revelation is the end of all religious experience; for if men live sinlessly and worthily on earth, they may come into the presence of God and have a full revelation of his love, his power, and his glory. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3. Revelation will continue to come so long as men need to know that Jesus is the Christ, the son of the living God. Flesh and blood cannot reveal this truth to us. I cannot tell you; you cannot tell me in such a way that we have a sure testimony. Such knowledge requires a revelation from the Father in heaven. Paul wrote to the Corinthians: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, except he has the Spirit of God."—I Corinthians 2: 11. As long as men need a testimony that Jesus is the Christ, just that long will they need revelation, for "the testimony of Jesus is the spirit of prophecy."—Revelation 19: 10.

Revelation is not static. It does not come to us exactly as it came to our fathers, nor as it came to Abraham, Moses, or Peter. Revelation goes forward as men grow in capacity to receive and to understand and to apply and use it. Even a casual perusal of the Bible will establish that principle. Revelation came to the several Bible writers on different planes of intellectuality and spirituality, as men rose from the lower to the higher. The reve-

lation of God through Christ was quite a different revelation than the revelation of God on Mount Sinai. That is not to say that it was not the same God revealed on each occasion or that the new truth revealed contradicted or negated the old. It only supplemented it, as men had grown in capacity to apprehend. The God revealed through the scientific approach to nature in Galileo's day was quite a different God from the God of the atomic age; yet the difference lay only in the ability of men to see and to comprehend. God was the same.

IT HAS OFTEN BEEN said that Christ was the ultimate and final revelation of God, and too often those who have made that statement have implied by it that there could be no more revelation after Christ. But as we have already pointed out, who can know Christ? Who can comprehend the full and ultimate revelation of God which he gave in his life? Who has yet apprehended even all his teachings? Even with Christ, the ultimate in revelation of God to men, there is need in each new generation of a completely new revelation, not denying or displacing the revelation of the past, but supplementing it in the light of modern needs. Even Jesus himself, after three years of close association with his disciples, recognized that he had not revealed to them even a fraction of that which might have been revealed; and he said to them, "I have many things to tell you, but ye cannot bear them now." He promised that when the Comforter was come, he should guide them into all truth—revealing to them as they had need and as they developed capacity to comprehend.

One difficulty of revelation is illustrated by the limited capacity of children to comprehend. Take your little son or daughter on your lap

and try to tell him in words that his childish mind can understand just how much you love him. Immediately you are confronted by two insurmountable difficulties; first, the lack of a vocabulary of words which will express at all the thing you feel; and second, the lack of capacity in the child to understand the full implications of parental love for a child. So God's revelation to us has always been marred—and always will be marred—by the dullness of men's perception and by the inadequacy of words to convey sublime thought.

But the fact that revelation is a difficult process and can never be perfect so long as man remains mortal does not keep God from using the processes of revelation to show himself to men any more than the inadequacy of words, and the lack of capacity in your child will keep you from telling him that you love him. Being the kind of person he is, God must be unchangeable, impartial, willing to treat all his children in all ages alike. If he revealed himself to Adam, Moses, Abraham, Peter, James, John, and Paul, he can and will reveal himself to you and me today if we develop the worthiness to receive and the capacity to receive, which must precede all revelation. We are commanded that man shall live by every word which proceedeth (present tense) out of the mouth of God and not alone by that which proceeded from his mouth in the past.

ALL REVELATION depends ultimately on God. He reveals himself as he will and when he will. But much of revelation depends also on us. God has revealed himself in the beauties of nature, for example, but not all men can see him there. God seeks to reveal himself also in the mysteries of science,

About Modern Revelation

BY EVAN A. FRY

but he is discernible there only to the man who has trained himself to the ways of science and who has sought to find God there. God seeks to reveal himself in the changed and reconciled lives of other men, but the scoffer cannot see him there. God seeks to reveal himself to us within our own spirits, but the man who has not repented of his sin which separates him from God, and who is not reconciled to the God-nature within himself, can receive no such revelation. God has revealed himself, and still does from time to time, by inspiration, by vision, by dream, by the gifts of discernment, tongues, and interpretation of tongues. But none of these avenues of revelation are open to the man who is not reconciled to God and whose capacity for receiving and understanding remains undeveloped.

Do we need revelation today? I believe that a little thought will convince you that we need it even more today than at any time in the world's history. As civilization has progressed and life has become more complex, we are confronted by problems which were totally unknown to our simple and oftentimes primitive ancestors whose horizons were limited and whose lives were not complicated by a multiplicity of gadgets and inventions which could be used either to bless or to exterminate mankind. As the radio, the printing press, and the airplane have shrunk the size of the world to a neighborhood, the need for intelligent control of the forces which man's genius has unleashed has become more and more apparent. If the people of Moses' day or of Jesus' day needed revelation, certainly we need it even more today. Who but God can show us the way to world peace? Who but God can direct men in their efforts to live according to the laws of his king-

dom? Who but God can interpret for us in the light of modern world problems and present world needs, the laws and principles which he has already revealed to us? Who but God can give us the wisdom or the capacity or the insight to see all the implications and ramifications of the revelation he has given in the past? In any event, we need revelation today.

But some would say, "We have all the revelation we need, finished and complete for all time between the covers of the Bible." Latter Day Saints believe that the Bible is necessary and essential and basic to the Christian faith and belief, that it contains rules and principles and methods of attaining to salvation. But they do not believe that it contains *all* of God's revelation, or that men will never need any other revelation.

IN THE FIRST place, the Bible does not contain all the sacred books that have been written. A great many of them—no one ever will know just how many—have been lost. Some were rejected by the various councils which met to select from many possibilities the books and epistles which would go to make up the full canon of scripture. The King James translation alone mentions at least nineteen sacred books which are not included in our present canon of scripture. The Bible simply does not contain all of God's revelation to men.

Second, the Bible, as we have it today, cannot be the final arbiter in cases of doubt as to religious observance, because there are many differences in creditable Biblical manuscripts. If one creditable manuscript reads one way and another one equally creditable reads in some other way, which one is right? Which one is revelation, and which one is not? Only modern revela-

tion, geared to today's needs and given in keeping with the capacities of today's men, can resolve these difficulties.

Third, there are almost countless variations in translations of the Bible. It is the work of prophets to write scriptures, but not to translate them into other languages. That is the work of scholars, and scholars sometimes honestly disagree as to the exact wording or phraseology to be used in making a translation. Does that fact not point to a need for modern revelation?

Fourth, the hundreds of sects and denominations in existence today all point to the Bible as their final authority. Yet there are seemingly irreconcilable differences of doctrine and belief existing between many of these denominations. Two denominations can take the same verse of scripture and get diametrically opposite doctrinal interpretations out of it. Which one is right? It is impossible that both should be. Then does not this fact point also to the need for modern revelation, which can interpret afresh for each generation the basic doctrines of Christ? Such interpretation is essential to the unity and vitality of the church. One of the insurmountable obstacles to church unity has been the refusal of most churches to accept present-day authority in the sense that the Roman Catholic church accept it or on the other hand to accept the necessity for modern revelation, direct from God, to clarify and unify and modernize old doctrinal concepts.

Fifth, the record of old revelation is always insufficient for today's needs. It is not enough that a wife should read over her husband's old love letters occasionally. She wants to be told today that he loves her; she wants some demon-

stration of affection in the present tense. The record of past revelation and past experiences with God is not sufficient for men and women of today. The Bible is the word of God, but it is not the last word. Rather it is the embryonic word, or the seed, which, when planted in the hearts and lives of men and nourished by a continuing process of revelation, will grow and expand and develop.

And sixth, we would remind you that all ancient revelation was once modern. Men have always been more willing to reverence past revelation than to seek for revelation in the present. It has always been the habit of men to reverence the prophets sent to their remote ancestors and to garnish their tombs with flowers and wreaths; but to ignore and ridicule and kill the prophets who were with them in the flesh. We do not need a revelation that Christ *was*. We need a revelation that Christ *is*—a revelation that will expand and grow and increase as we increase in capacity to understand and appreciate and apprehend the truth which God has promised shall be revealed to men who seek him, line upon line, precept upon precept, here a little and there a little, until the end of time.

IT IS MUCH easier to live by a dead, static, recorded formula than it is to live daily so that we are worthy of an always fresh and living new revelation of God, in terms of our new capacities, new and modern needs, and our growing understanding. God does not reveal himself to lazy or indifferent or sinful men, but to those who seek him with clean hearts and pure motives, eager to use the revelation they receive for the furthering of his purposes and the building of his kingdom.

Next week we plan to tell you how Latter Day Saints believe in implementing revelation by providing within the structure of their church the means of receiving in-

spiration from God for the instruction, exhortation, and regulation of his church. We invite you to read

the next sermon in this series, "What Latter Day Saints Believe About Modern Scripture."

Price Changes Effective March 1

	From	To
Angel Message Tract Book—cloth	\$ 1.00	\$ 1.25
Angel Message Tract Book—paper	.50	.75
Book of Mormon—cloth	1.50	1.75
Book of Mormon—limp leather	4.00	4.50
Book of Mormon—flexible leather	5.00	5.50
Commentary on the Doctrine and Covenants	2.00	2.25
	5 for 1.65	5 for 2.00
Compendium	1.75	2.00
Doctrinal References	.25	.35*
Does It Make Any Difference?	.50	.60
Enduring Word	2.00	2.25
	5 for 1.65	5 for 2.00
The First Americans	.50	.60
God Our Help	1.75	2.00
Inspired Version of the Bible—cloth	4.25	4.50
Inspired Version of the Bible		
limp leather	6.75	7.00
with thumb index	7.75	8.00
Inspired Version of the Bible		
flexible leather	9.25	9.50
with thumb index	10.25	10.50
Inspired Version of the Bible—de luxe	10.75	11.00
with thumb index	11.75	12.00
Let Us Worship	1.50	2.00
On Memory's Beam	2.50	3.00
Oriole Girl's Handbook	.35	.50
Restoration: A Study in Prophecy	1.75	2.00
	5 for 1.50	5 for 1.85
The Scouting Program	.35	.50
Through the West Door	2.00	2.50
Zion's League Annual	2.00	2.50

*no quantity price

Church School Leadership Series Price changes, March 1.

	From	To
The Church School, Its Organization, and Administration	.50	.60
Exploring the Church	.50	.60
Improving Teaching—Children's Division	.50	.60
Improving Teaching—Young People's Division	.50	.60
Improving Teaching—Junior High Division	.50	.60
Junior Church Manual	.50	.60
L.D.S. and Changing Relationship to the Social Order	.50	.60
That Problem of Leadership	.50	.60

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LETTERS

To a Great Man

The sad news of the passing of Patriarch R. V. Hopkins, which reached us this week, and the moving tribute by Patriarch Elbert A. Smith in the *Saints' Herald*, brought to us the sweet memories of one of the many friendships we made during our stay in the Center Place last year.

We first met Brother Hopkins at the Fellowship Group prayer service in the basement of the Stone Church, a few days before General Conference convened. His warm welcome and gracious introduction touched our hearts beyond words.

On the several occasions that we were privileged to be in his company, we were made aware of his close living to God. He was truly a patriarch and a father; the church and those who were dearest to him are left with the sweet fragrance of the life of one who loved and was loved.

Our only regret is that we were not permitted to share more of the rich ministry which he so unselfishly gave to the church.

Truly a fitting end would be such as the Psalmist expressed: "Mark the perfect man, and behold the upright, for the end of that man is peace."

A. T. TRAPP.

17 Honyatt Road
Gloucester, England

The Goodness of God

I can truly say that God is good and that he hears his servants' prayers. Not many months ago, my daughter was so near death the doctors said there was no hope for her. However, I called for the elders to come and administer to her. Today, she is well and able to work. I pray that I may find a way to repay Him for his goodness.

Millie Lance.

Kennett, Missouri

Report From Rosedale, British Columbia

The past year was one of accomplishment for the Saints of Chilliwack Branch. Half the church roof was re-shingled, and the lot adjoining the church grounds was purchased so that the building can be enlarged at a future date. In order to raise money, members of the Zion's League planted beans on the new lot. This project

cleared \$117.79 for the fund. Fifty dollars were donated by the women's department. Another improvement to the church was the replacing of transparent window panes with obscure glass.

The British Columbia District Children's Convention was held in Rosedale in July. Apostle Roscoe Davey was a welcome visitor, and Missionary Arthur Gibbs will be present the latter part of February. There were six baptisms and three men called to the priesthood during the year.

Ray Carter

Rosedale, British Columbia

In Appreciation of a Friendly Visitor

Under the leadership of Minnie Fiscus, friendly visitor for our branch, the women have done a wonderful work caring for the sick and needy. Since I have benefited by this ministry, I would be most ungrateful not to express my gratitude for it. Because of a heart ailment, I have been under an oxygen tent for the past four months. The doctors admit there is nothing they can do for me except to keep me as comfortable as possible. I have received many blessings through administration and have been made to feel that my work on earth is not complete. I therefore ask the prayers of the Saints everywhere that, if God so wills, my body may be healed and I may be made strong enough to serve him here on the earth.

I shall appreciate receiving letters from any who care to write.

MRS. MARTHA LUCE.

124 East Dwight
Lansing, Michigan

Asks Prayers of Members

I am isolated from church privileges and have been most of the time since I was baptized in 1915. I am still confident, however, that this is not just another church. One day as I was meditating, I began to question whether or not it differed much from the other churches and a voice whispered, "What about the Book of Mormon." I had read the book and knew it was true, and I thanked God for reminding me of this blessing. I used to walk a mile and a half to church, and one night as I started for prayer service, fear came upon me in the darkness. I prayed as I walked, and God replaced the fear with peace. Surely, he is mindful of his children.

Please pray for me and my non-member husband.

Mrs. Amelia LaBonte

Lake Leelanau, Michigan

No Furlough Granted

The past year has called for greater effort, a more intensive output of energy than ever before. Our hours are full of living.

In Eastern Oregon, where I labored for six months, as well as in Eastern Montana and Western North Dakota, there is a call for workers in God's vineyard.

Elder V. W. Ditton, president of Eastern Montana District, spends much time in visiting and preaching throughout the vast distances of his field. Such a territory could use half a dozen young ministers to the financial and spiritual advantage of the district, as well as the whole church.

The local ministry can do much to meet this need as well as in assisting the Saints to "go on to perfection."

We met with the Saints of Bantry at the Jerome Wager home. I enjoyed much liberty in telling again the "glad tidings." These people will have a branch here again soon if they let their light shine. What a vast field lies before us. It is a field yet almost untouched.

"Whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts."—Doctrine and Covenants 11: 2.

There is no time for rest. Joy and peace are to be found only in service.

ORRIN R. WILCOX.

Wallowa, Oregon

From a Ninety-year-old Member

I wish to thank all who remembered me on my ninetieth birthday with letters, cards, and gifts. I appreciate these very much. Several have asked me the secret of my long life and good health; I believe it is because I observe the Word of Wisdom. I have not touched tea or coffee for over fifty-one years, neither do I use alcoholic or carbonated beverages. I have cooked cereal for breakfast, a light lunch, and a warm evening meal. I have not eaten beef or pork for forty years. Also, I retire and arise early.

It is my testimony that all who observe the Word of Wisdom will have better health and will need little medical care.

J. M. MCCONNAUGHY.

57 Elmwood Street
Barberton, Ohio

Note of Thanks

I wish to thank all who remembered my husband, Ezra Miller, in prayer and those who sent cards and letters to him while he was ill. EDITH L. MILLER.
Delavan, Kansas

Worship Suggestions for April

By RUBY STRAND

Theme for the Month:

THE GOOD SHEPHERD

APRIL 4, 1948: FEED MY SHEEP

Prelude: Saints' Hymnal, No. 288.

Call to Worship:

"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isaiah 40: 10, 11.

Opening Hymn: Saints' Hymnal, No. 288, stanzas 1, 2, 3, 5.

Prayer:

Asking that we become better acquainted with the Good Shepherd as we worship together.

Scripture Reading:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21: 15-17.

Thoughts for Meditation:

When Jesus called his disciples to him that early morning for their last breakfast together, he did so with a great purpose in mind. It is important for us to appreciate that purpose. We are his disciples today . . . his under-shepherds . . . and the commission he gave to Peter is the same commission he gives to all who have pledged themselves through baptism to serve him. There is joy in that service and there is peace. There is also a challenge . . . the challenge to prepare ourselves through daily study and prayer and saintly application of his teachings. Then are we fitting ourselves to feed his lambs and sheep the kind of food that will help them to develop strong, spiritual lives. May his spirit bless us in our efforts.

Poem:

FEED MY SHEEP

With blessings unmeasured upon you to heap,
The Good Shepherd tenderly holds forth his hand,

His voice softly echoes this gentle command, "Feed my sheep."

No longer in pathways of sin need you weep,

The bread of my Spirit I'm waiting to give,

And by my rich graces you ever shall live, "Feed my sheep."

For you are my shepherds, oh! rise from your sleep,

Go search for my lambs, bring them safe home to me.

That here in my arms they full glory may see, "Feed my sheep."

—Phillis Moore.

Closing Hymn: Saints' Hymnal, No. 216.

Benediction

APRIL 11, 1948: HE LEADETH ME

Prelude: Saints' Hymnal, No. 264.

Call to Worship:

(This is a prayer. Ask congregation to stand with bowed heads.)

A PRAYER TO THE SHEPHERD

Jesus, thou art ever near,

The shepherd of thy sheep;

Be with us each hour this day,

Thy loving watch to keep.

Help us, Lord, to worship thee,

As here we sing and pray.

Send thy spirit now to bless

And guide us on our way.

—Camilla Collins.

Opening Hymn: Saints' Hymnal, No. 263.

Theme Appreciation:

In the hymn we just sang, the tender, shepherding qualities and character of Jesus are emphasized. Not only was the birth of Jesus in Bethlehem of Judea proclaimed by humble shepherds, but He compared himself to the shepherd of the sheep. It isn't strange that Jesus said, "I am the Good Shepherd; the good shepherd giveth his life for his sheep" (John 10: 11), for he knew the ways of a shepherd. His ancestors followed that vocation. Also, having grown up in the hill country, his knowledge was firsthand. He had seen the love in the lives of good shepherds. He had seen their patience. He knew something of the lonely lives they led, and yet he had seen their joy with their flock. No greater challenge could he accept than to be a good shepherd. No greater challenge can we accept than to follow a leadership such as his. May we hear the call of the Good Shepherd. May he lead us in service.

Closing Hymn: Saints' Hymnal, No. 272.

Benediction

APRIL 18, 1948: THE NINETY AND NINE

Setting: Use the picture, "The Lost Sheep," by Soord, with an arrangement of flowers or lighted candles.

Prelude: Saints' Hymnal, No. 232.

Call to Worship:

Good Shepherd, loving Shepherd kind,
We see that now the lost you find.

And yes, we know that it is true

For many times we come to you

When we are sad and very low;

And then it is, your face doth glow

With love and tenderness divine,

And now you say, "Come, child of mine;

Though briars prick and thorns may tear

I'll help you climb this mountain bare,

Come, clasp my hand! be lifted up!

And at my table daily sup."

Then as we place our hands in thine,

We reach with ease the steep incline.

—Camilla Collins.

Opening Hymn: Saints' Hymnal, No. 232.

Scripture Reading:

"And he spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, and saith unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons who need no repentance."—Luke 15: 3-7.

The Message:

Nowhere is there a more vivid presentation of Luke's story of the lost sheep that was just read than in the picture before you. Doctor Bailey says: "The trouble with most of the good shepherds is that they are good for nothing. The theme has been handled over and over again, and usually one sees the figure of a pretty man holding a lamb in his bosom. No real shepherd ever wore elegant draperies that adorn their artists' models. . . . When you come upon a real shepherd in the shepherds' country, something is apt to grip your heart and throat. Shepherding is a man's job! You see the rough jacket made of fleece turned wool side out; the bare, bronzed bosom; the scratched bare legs; rough shoes of rawhide; the great club of oak with its knot on the end, heavy enough to fell a bear; the high-stepping stride and the muscles

like steel that endure the tramps over rocky country, the fearless eye that can face danger alone; and you often see a lamb in the strong arms. Such a person Jesus had in mind when he said, 'I am the Good Shepherd.'—From *Christ and the Fine Arts*, by Maus. It is that kind of shepherd that we see depicted before us . . . one that does not say, "I told you so," when his sheep find themselves in precarious situations. Perhaps there was a lacking of humility, or too much ego, or ignorance of the dangers about. Whatever the cause, we find the sheep clinging helplessly to the edge of nothing, it seems, hungry and cold and apparently forgotten. And then the good shepherd appears, to which Jesus likened himself, seeking to save that which is lost and ready to die. In this picture, we find the spirit of Jesus' teaching. No soul is beyond the outreach of Christ's shepherding love. As we let our hearts rest upon this picture, we—the sinners—feel his love. We cannot help but respond to that love, and sense why he could say, "Rejoice with me, for I have found my sheep which was lost."

Closing Hymn: Saints' Hymnal, No. 288
Benediction

APRIL 25, 1948: FOR HIS NAME'S SAKE

Prelude: Saints' Hymnal, No. 242.

Call to Worship:

"I am the Good Shepherd (and the stone of Israel; he that buildeth upon this rock shall never fall), and the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so. Amen."—Doctrine and Covenants 50: 8.

Opening Hymn: Saints' Hymnal, No. 242.

Prayer:

Asking that we might more deeply appreciate the love of our Shepherd and be led in the paths of righteousness for his name's sake.

Scripture Reading: Psalm 23.

Theme Appreciation:

Can we say with the Psalmist David, "The Lord is my shepherd"? Have we established personal relationship with him? Only then can we say it truthfully. Does he lead us in paths of righteousness for his name's sake? Brother Elbert A. Smith has said, "The saints of God are bought with a price. They are no longer free to do whatever extravagant fancy may urge. Their actions reflect credit or discredit upon the Master and upon the cause for which he died. It is their duty to walk in paths of righteousness 'for his name's sake.' . . . When the world sends us a gilded invitation to

attend its continuous vaudeville, let us write across the face of that invitation the third verse of the Twenty-third Psalm and say no, 'for his name's sake.' " When we are able to live the message of this beautiful Psalm, we shall see the towers of Zion taking shape and find pasture therein with the Good Shepherd and his sheep.

Closing Hymn: Saints' Hymnal, No. 298.

Benediction

Two Men and a Casket

A light outlook on a dark thought

By J. RICHARD MELOAN

Two Latter Day Saints were standing over the casket of a nonmember friend. The first remarked to his brother, "Did anyone ever tell him about the church and the way to heaven?"

"No, I don't think anybody ever did," replied the other.

"He's likely to be pretty mad about it when he finds out, don't you think?" queried the first brother, a little alarmed.

"Yes, he'll wonder why none of us ever told him. You don't think he'll tell on us, do you?" asked the other.

"Well, I dunno. But it'll probably get out one way or another. Y'know, I forgot to tell Smith about it . . . he got killed in such a hurry the other day. I figured he would be around for a while, healthy chap too . . . I was gonna tell him."

"Maybe we better start telling these guys," joined the other. "We don't want too many of them gettin' up there. It might not be safe for us to go."

And they dropped the lid on the coffin and departed.

Book of Mormon Stories in Zion's Hope

This series will end with the May 2 issue. We are planning to start some church history stories by various authors. If you would like to use these stories in primary worship services, church school classes, or for the home bedtime story, please note and get your subscription to *Zion's Hope* in by March 31. Single copy, per year, in United States \$1.00; in Canada \$1.25; in other countries \$1.50. Five or more in one package (by the quarter), in United States, 20c each; in Canada, 25c.

Missing the Mark

A Between You and Me Feature from the "Lamoni Chronicle" by the Editor,

KATHRYN C. METZ

ONCE upon a time there was a young man who found a \$5 bill on the sidewalk. From that day on he never lifted his eyes when walking along the street. In the course of a few years he accumulated 1,504 bobby pins, 19,056 buttons, 12 cents, a bent back, poor eyesight, and a mean disposition. He was ignorant of the glory of the sunshine, never experienced the joy of exchanging a smile with his neighbor, and missed the sight of pink apple blossoms against the blue sky.

* * * *

And then there was the mother who took pride in the spotless appearance of her kitchen. It was too much trouble to invite the neighborhood youngsters in to pop corn or to make sandwiches and cocoa after the game. It took too much time to teach her daughter tricks of cake making or how to roll out a pie with quick, light hands. And then one day she realized her kitchen was much too spotless. By that time the children were happy enough at the neighbor's house or down town drinking a Coke at the drugstore.

* * * *

"Someday," was the promise he kept making to himself. "Someday, I'm going to read good books. Someday, I'm going to travel," he kept promising himself. But he continued to live in a shallow world, bounded on the north by a desire for money, on the south by a craving for power, on the west by a yearning for recognition, and on the east for possession. By the time he gained his desires, his health was gone and his eyesight impaired. He didn't have a memory to keep him company, he couldn't recall a beautiful thought from a good book, and he couldn't imagine the wonders of nature. He was a poor man, despite his wealth.

* * * *

"Oh, sure," the bright, ambitious youth said, "I intend to serve my church . . . but later. Right now I want a little carefree fun. I want a few things for myself before I start doing for others." Time passed. He lost certain things of true value as he sampled first one pleasure and then another. Finally only a vague memory of his intent to serve lingered in his heart, and his beautiful dream went wandering through the world, the victim of earthly pleasures.

* * * *

He studied hard. He learned the name of every star, the whys and wherefors of science; he could name the rulers of the ancient world and explain Mendel's Law. He was familiar with the sayings of Socrates, the religion of the Moslems, and the writings of Milton. Somehow he was so busy gaining important knowledge that he neglected to learn the simple things, like the meaning of compassion, or brotherhood, or service. And then he complained because of the stumbling feet of his fellow men. He didn't realize that he held the torch too high, forcing them to walk in darkness.

Program Planning

By Mrs. Robert Farnham, Lamoni, Iowa

TO PLAN A SUCCESSFUL program for women, one must first have an over-all view of the tasks set before the women of the church.

The privilege of building Zionie homes is ours to enjoy. This is the task—if we wish to call it such—the church has entrusted to our care; this our goal.

At first thought, this seems such a large task that we ask ourselves “Where shall we begin?” The answer: begin at the starting point.

When we learn to swim, the instructor does not fling us out into the middle of the pool at the first lesson and say, “You wish to swim? Well, swim!” Although our ultimate aim is to be able to swim, we can’t do it in one lesson; we must break down the larger goal into smaller goals with the perfect ideal always in mind. We must learn a few strokes at a time and, if we are wise, we will know that we cannot accomplish the desired results in a few months. It is more difficult for some than others; but if we are patient, we will succeed.

As it is with swimming so it is with building Zionie homes. We must learn one stroke at a time. We’ll take the long-range view, then with wisdom and patience, we will tackle the job and win. We’ll make mistakes, acknowledge them and profit by them. Our mistakes will serve as steppingstones to a greater understanding of our task.

AS LEADERS, we feel that we know to some extent the needs of the women in our group. This does not come as a gift with the majority of votes in our favor at our annual business meeting, nor does becoming a leader guarantee us

psychic insight. No, since that day, these women and their needs are ever on our minds. We have been humble and have petitioned our Heavenly Father many times in their behalf that they, as well as we might be directed in building his kingdom.

Sometimes we have not had the desired response from our group but have been “bopped” on the head, so to speak. It has made us stagger a few times, but we refuse to allow it to trouble us. As babies we did not mature in a day, nor is spiritual and mental maturity quickly gained. Knowing this, we go along for the time being with the current and use it to our advantage, making it work for us instead of fighting it.

IN DESIGNING A PROGRAM for women, we must first consider their background and experiences. Are they rural or urban? Is the group large enough that it can be broken down into smaller or “interest groups”? There should be a special group for the young married women. They need to feel the kinship of others their age and to be able to discuss freely the problems of young marrieds. There should also be a group for the older women, whose children have reached the adolescent stage. The problems they face are very different from those of their younger sisters. Then the women who have passed that stage in their lives and wish to relax, study, and do the things they started to do in college, but could not finish because from the time their children were born, they were ever on the alert to keep them fed,

clothed, and out of mischief.

And don’t forget the grandmothers. They are tired, and their active days are past. Many have been leaders in their younger years and have studied diligently, but now their interests are along different lines. A group to fit their needs is certainly advisable.

Working girls should be remembered, too. Many of them would like to take part in women’s work, but are unable to because of the time of meeting. Evening meetings will solve this problem.

Now for the group that is not so large and is composed of women of all ages and experiences. We must bring to them a varied program that will meet the needs of all. We know that understanding deepens with experience, so in this group we must build up a feeling of tolerance and love. The study and activities chosen should be desirable to all.

IN PLANNING A program for any group, keep in mind the necessity of building a four-square program. First, there is a spiritual need—a need to worship and grow closer to God. We can experience this in our devotions at the beginning of meetings. This should be short if the lesson study which is to follow is of a religious nature, and longer if the study is secular. Whether it be five minutes or fifteen, this time should be spent in bringing to the group a better understanding of God and his purpose in relation to his children.

Second is the need to grow culturally. We should have at each meeting some appreciation and expression of music. This could be in the form of special numbers; or a few minutes each meeting could be devoted to music appreciation. A

— — — a home column feature — — —

portion of the time could be spent in studying art, home decoration, furnishings, or personality development. There is a great deal of fine material from which to choose in this line.

Third, we must not neglect mental development. The church offers us a great variety of books to choose from. Religious books, books of a secular nature, books on psychology, mental health, budgeting, and books that deal with our beliefs as Latter Day Saints.

Fourth, social life must not be neglected in our meetings. We are a gregarious people; if we neglect to satisfy this social need in our women's groups, they will seek and find it elsewhere. Let's give our church functions the best. Let's plan our refreshments as carefully as if we were giving a party in our own home. Have you ever heard, "Oh, it's just a church group, a drink and a wafer is enough"? Let's go "all out" when planning for a church meeting—it pays dividends. Bring some beauty into the lives that are drab and filled with drudgery. In planning refreshments, make them as attractive as possible. We can meet this need of fellowship in other ways. Plan a covered dish luncheon, a May breakfast, a Christmas tea, or a book review with a tea following. These functions meet more than just a social need; they may also serve as a missionary or money-making project, or as a family get-together night.

However, through it all we must remember, if the group exists only for itself, it has failed its purpose.

The church is the vine that gives to us its branches and life, we, in return, must give back to the church our loyalty, our efforts, and consecrated lives to sustain it. We must not only participate in person by attending the church services but we must participate in spirit. In doing this and in obeying God's commandments, we insure our lives and the life of the church.

Let us create a desire to be a real part of the church family.

Home Management for the Veteran in College

BY MARY LOUISE WOLFE

THE ANSWER TO MAKING YOUR INCOME cover your expenses is a budget. Mere mention of the word to many veterans and their wives is distasteful and conjures up visions of penny-pinching and doing without many of the things you would like to have. With experience, you will find a budget to have exactly the opposite effect.

Now there are two types of budgets, theoretical and practical. Some budgets work in theory but not in practice; therefore, the adoption of the practical method. This, in one sense, is a trial and error method. First you must figure your income—say for one month; then classify your expenditures, such as rent (which is stable), food, cleaning, care, amusement, and miscellaneous expenditures. Figure your rent and utilities first, because they must be paid or your service will be discontinued. Then divide your income to cover your other needs, always with an allowance for savings, be it ever so small. And don't forget to set aside something for fun. This type of budgeting makes an allowance for amusement, which is very definitely necessary, particularly where your family life is on a schedule as it must be when a veteran is in college.

Here is an example of the trial and error method I mentioned. Perhaps this week you made too large an allowance for food, so next week cut it down a little and, after several weeks, your allotment to each heading will level off and you will know exactly how much money it takes you to live per week. Let us use the weekly basis, because you will find, I believe, that a week is easier to plan for and keep track of than a month. I think you will find the booklet, *Tithing and Family Budget*, a convenient way to keep your family finances and your tithing record clearly before you.

A CONVENIENT WAY to keep your money straight is the envelope method; one envelope for food, one for utilities, one for amusement, etc. This removes the temptation to "borrow" a dollar from utilities to put in food. Now we come to the question of money left over at the end of the week. For example, you didn't have to buy any staples this week, so you have \$2.50 left in food envelope. You can do one of two things, either go ahead and buy the staples a little at a time as you go along, spreading them over a month; or put aside the money left this week and the money you

have next week and buy your staples all at once.

At the present time, your two greatest allotments will probably be food and shelter. The rent is something you can't economize on; however, with planned buying, you can serve well-balanced meals for a good deal less than you can with haphazard buying. With a definite food allowance, you learn to cut corners, to make it stretch—and it can be fun. Don't be a slave to a budget, make the budget serve you; with time and use, it serves you better and better.

After you have set up your budget and you are satisfied it covers your needs, ask yourself these questions:

1. Does it reveal the cost of living for the family group? If not, and you can't see where the total income goes, then your budget is faulty and you had better try again.
2. Is it psychologically sound in that it allows for justice to all members of the family?
3. Have you made an allowance for savings? This is part of your long-time planning.
4. Is the budget easy to operate and convenient? This is important because a complicated method will soon be cast aside as more trouble than it is worth.

If your answer is *yes* to the above questions, then you have a sound basis on which to start operating your home on a budget plan.

LET US LOOK for a moment at the advantages of a budget. Money cannot buy happiness, but the way a family manages its money has a great deal to do with happiness. It can make all the difference between feeling confusion and failure; and a sense of accomplishment and success. Money management is a planned and orderly way to live which means smoother and more successful living. No income is large enough to have everything we want. Everyday we are forced to make choices which determine the standard on which we will live. The test of success is not how much you bought or the amount of money spent but the stability and security of the family. We cannot buy contentment with the money left over after the bills are paid, it must be part of day by day living. Add a plan to a wish, and you have a budget.

Love Finds The Way

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

PERHAPS ONE OF the greatest examples of love for a brother is illustrated in the parable of the man who fell among thieves. His benefactor expressed a love that was not duplicated by the men of higher social standing, the priest and the Levite. The Samaritan, though despised by his neighbors, proved this love he had for all mankind. He didn't have to tell anyone he loved his neighbor; his action has lived for two thousand years as a testimony of his overt act.

Basic in this work called missionary endeavor is our love for our fellow man. Not an "I'll love you if you'll think as I do," or "Endure all my idiosyncrasies, and it will be easy for me to love you," but a deep and abiding conviction that we do love all humankind because we have seen the way of life eternal.

The greatest missionary was the Son of God, who used simple methods, lived as a humble example before all people, and left us with an eternal pattern to follow. We look to him for the way to lead others into an everlasting covenant with the Father of us all.

Many are the methods taught in the schools of learning, wide are the experiences of the "front-line missionaries," and great is the advice of the seasoned worker, but basically we go back to the assumption that all effort stems from the great love we have for people—a love that impels us to share our

By Arthur J. Rock

knowledge of God and Christ with them, that they, too, may be the recipients of whatever good thing God has in store for those who obey him.

I AM ASSUMING THAT love is the only motive that causes us to carry the gospel plan to anyone. From this one impelling force, I draw these statements concerning the gaining of souls for the kingdom of God. In the Bible (Mark 10: 19, Inspired Version, and Mark 10: 21, King James Version) we are told: "Then Jesus, beholding him, loved him, and said unto him . . ."

It is when we have been touched by the Spirit of God and Christ, when this great love manifested by our elder brother takes hold of our being, that our hearts burn within us with the realization of this all-consuming direction from above. Once this is planted in our heart and soul and mind, we have the great urge to share it with all those about us. We are then emissaries for this plan of salvation, and our responsibility is not taken from us until we have discharged fully our duty of warning our neighbor.

Each one of us must fulfill his duty, whether in mart, or home, or full-time ministry. Our soul ever cries out for deliverance that is found only in full consecration to the plan of the Christ, who said, "My doctrine is not mine, but his that sent me."—John 7: 16, Inspired Version and King James Version.

Our soul needs full expression after our mind has freed it from all binding thought of prejudice.

BECAUSE THE "new member" has so recently experienced the joy of completely surrendering to the will of God, he shows more concern for his friends and associates who do not yet know of such happiness. At this point in his life he is confronted more and more with the question, "What can I do, and how shall I begin my work?" From personal experience, I soon learned

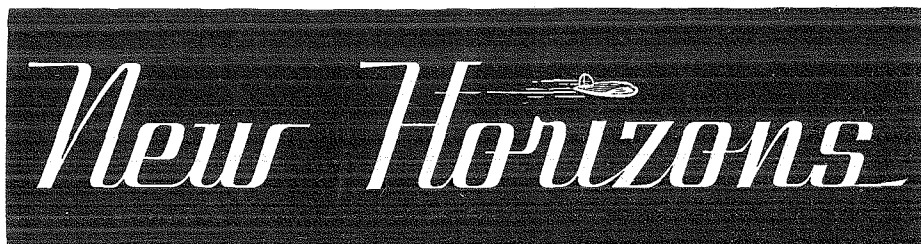
Here Is the Writer

Arthur Rock has been under appointment two years, beginning his work with the radio department and continuing as an appointee to the Spring River District, Joplin and vicinity objective. He attended the State Teacher's College of Montana, the University of Montana, and the University of Washington, coming into general church work with five and a half years of teaching and three years of army life.



Mrs. Rock is the former Virginia Ann Williams and was an employee of the Herald Publishing House at the time of her marriage. They have two children, Judith Ann, age five, and David, age two.

that this thought no longer haunts the mind if we give way completely to every little task that is ours to do—the task that aids in the building of the kingdom of God here upon earth. The beginning is sometimes a very simple matter and something quite personal with each one. Our own accomplishments, interests, training, background, heartfelt desires—in fact everything that goes to make up a person who has any interest in God and Christ—affects what we do about this great desire to take part in the building and the plan of God. Because it is personal



with an individual, each begins his work in quite a different way. Some teach, some preach, some visit, others bake pies for the bazaar or a neighbor, others care for the traveling ministry, and still others do the thousand and one little things that go to make up the whole plan. We cannot look to the accomplishments of others and consider our efforts a failure. We must only look to the person we could be and say, "That is my goal."

THOSE WHO FEEL strongly they should bring another to the way of Christ must do something about it immediately. Each day of procrastination allows that love of service to mankind to grow cold. Find a place to work. Tell someone you are eager to serve. Go to the leaders of your branch, and tell them frankly what you want to do. They may know just the place where you can serve or direct your efforts along lines you thought were not possible. That one directing force may start you on the path that leads to God, the way that may bring another to an understanding of the gospel plan.

To share what we have is real growth. Though we may not have of worldly goods, we can share the more plain and simple things with all those we contact. A desire to serve God and bring others to an understanding of his ways and the teachings of the Christ is important. It may not be the first service we offer. We may not even realize for some time we are interested. Only after some experience that opens the floodgates of love and allows us to see our potentialities do we realize the real desire we have to serve God with all the love of which we are capable.

Once we have this desire and the way is opened in our thinking to real service, opportunities arise daily where we can share this love with our friends, who then become friends to the cause of Christ. The task of winning friends to the way of the Lord may not be an easy one. It calls for perseverance, knowledge,

wisdom, patience, understanding, and above all, *love* for this new found brother.

We find ourselves, we have the great desire to serve, we befriend another, we learn to love him because we have a great desire that he should be won unreservedly to the cause of Christ. Though our methods may be very simple, our results can be lasting, and the satisfaction of seeing one's friend brought to an understanding of what he can be in the light of what he is now humbles us to the place where God can use us as tools in his work.

PERHAPS YOU ARE like the young man who went into the service of his country, knowing he would return to serve God. His assurance was so great that nothing could pre-

vent him from preparing for this task ahead. You may be the young person who plays the piano or organ each Sunday and any other time you are asked. You may be the "good listener" when the local priesthood expounds the gospel. Perhaps you have a heritage of forefathers who served God in this Latter Day Work and gave all they had. Whatever your background, your experience, your aims, hopes, or desires, *you* have a place to fill, and now is the time to quietly go about preparing yourself to bring another to a real understanding of the gospel plan. Ask the worker in any group and you will find the answer to be, "I found my work by doing. I loved my brother and God. I brought a soul nearer to God by allowing his Spirit to work through me."

The Trouble-Shooter

How Important Is Faith?

QUESTION: How important is faith? Isn't wisdom the greatest gift? If we believe in faith as most important, doesn't that release us from further responsibility in seeking knowledge? I personally do not think so, but I see good Saints who seem to feel that faith is all that is necessary—knowledge and wisdom and intelligence are not important.

ANSWER: By Seventy Z. Z. Renfroe

In considering the question before us of the major gifts of the gospel, it is our purpose to show the relationship of the gifts of intelligence, wisdom, faith, and knowledge to each other and their relationship to the souls of men, whom God hath placed in this probationary state to work out their own soul's salvation.

Let us first consider intelligence. In a revelation given to Joseph Smith in Doctrine and Covenants 90: 4, 6, we find: "The glory of God is intelligence or in other words light and truth." All truth is independent in the sphere in which God has placed it, to act for itself—as all intelligence also; otherwise, there is no existence. The Lord speaking through the Prophet in this same

section defines truth as a "knowledge of things as they are, as they were, and as they are to come." Then God expects man, to whom intelligence is given, to step out in this vast universe and discover truth. In this quest for truth, man shall not only seek for the laws governing nature, but he shall seek to find the law that governs the soul. He will search the revelations God gave to the prophets of the former-day saints to find the law of truth they obeyed that reflected spiritual power which manifests itself in infinite justice, mercy, grace, and goodness, as well as love, wisdom, faith, and knowledge. With faith in God, he will obey the same law of truth, believing he shall be endowed with the same spiritual power.

In the Inspired Version, Hebrews 11: 1 states: "Now faith is the assurance of things hoped for, the evidence of things not seen." Notice that the word "assurance" is used instead of "substance," as is used in the King James Version. Assurance is more consistent with the latter clause in the passage which says, "The evidence of things not seen"—not the substance itself, for that would amount to knowledge, or the actual pos-

session of the object hoped for. This assurance of things hoped for must come through some evidence either of a character which can be demonstrated in a tangible manner, or through some impression which gives an assurance to the mind of the individual possessing it, even if to no other. This faith prompts to action all intelligent beings. Without the assurance of man reaping benefits through accepting the Christ, he would not render obedience to the gospel law.

On the day of Pentecost, as is recorded in Acts 2, the multitude never would have appealed to the apostle to know what they should do to be saved unless they believed in God and his Son, Jesus Christ, whom they had thought to be an imposter and, according to Peter, had crucified him. Neither would they have believed in the authority of those apostles of Christ to teach and administer in the ordinances of the gospel of Christ. This faith was based upon the evidence presented by Peter, that Jesus is the Christ, and sealed upon their hearts by the Spirit of God, and not by the wisdom or the ability of man. The result of this faith was obedience to the law, and a knowledge of the truth for themselves. Thus we find that through the intelligence of the multitude, and through wisdom of choice, they had faith, the assurance of things hoped for, and through repentance and baptism they received remission of sins and the gift of the Holy Spirit, which brought a knowledge that Jesus is the Son of God. This faith of the multitude, who heard Peter preach, was not a perfect knowledge, but after obedience to the law they had a perfect knowledge that Jesus is the Christ, and the faith of the obedient on that point became dormant, for they received knowledge and faith ceased.

Would this be the end of faith? No. This would strengthen their faith in spiritual gifts to be obtained through the Holy Spirit.

The first three gifts mentioned by Paul (I Corinthians 12) we believe are major gifts. They are gifts of wisdom, knowledge, and faith. The other gifts were healing, miracles, prophecy, discerning of spirits, tongues. These gifts, when sought for by faith, would increase our wisdom and enlarge our knowledge. These gifts should stimulate the obedient to the task of the church, which is to feed the hungry, visit the sick, comfort those that mourn, love God with all your heart, might, mind and strength, and your neighbor as yourself.

These gifts should cause man to

have faith in the financial law of the church, and to help him see that in keeping the temporal law, he can become a good steward over his house, working with faith and wisdom and intelligence that the social program of the church may bring a knowledge of God's law to a world filled with greed.

Thus we see there is a close relationship between intelligence, faith, wisdom and knowledge. The glory of God is intelligence or light and truth. Without faith, it is impossible to please God, for as we keep the eternal laws and receive spiritual power, our faith increases.

Jesus says that life eternal depends upon our knowing God and Jesus Christ. Knowledge is the beginning of wisdom. Wisdom is knowledge applied to its best ends.

Restoration Festival Week

(Continued from page 9.)

- experience of Joseph Smith. Pages 14, 15.
13. What was the keynote of the revelation? Page 15.
 14. State briefly the angel's message to Joseph Smith in September, 1823, relating to the Book of Mormon plates. Pages 16, 17.
 15. What was the name of the angel who told Joseph Smith about the book written on the plates? Page 17.
 16. State briefly the facts concerning Joseph's first visit to the hill where the sacred things were hidden. Page 17.
 17. What was the name given the church at the time of its organization in 1830? Page 22.
 18. Tell why each of the following dates in church history is important:
 - December 23, 1805.
 - April 6, 1830.
 - June 27, 1844.
 - April 6, 1860.
 - December 10, 1914.
 - May 5, 1915.
 - March 16, 1946.
 - April 7, 1946.

—Pages 94-97.

See page 137 of *Zion's League An-*

nual for additional suggestions.

(Note: Further helps will be given in next week's *Herald*.)

Restoration Festival

Notice to those who are planning the programs: Records are available containing the message of Patriarch Elbert A. Smith, "Witnesses of the Restoration," with the beautiful music of the Stone Church choir and organ. Brother Elbert delivers the message himself, and this record will have historical importance for members of the church in the future. It will be much more effective than renditions by local persons. For those who do not have record playing equipment, the address will be published in our issue of March 27.

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Anniversary Institute and Banquet

The one hundred and eighteenth anniversary of the church will be celebrated by the women's department of the Southern Michigan District at the Womens Club, Lansing, Michigan, on April 6. Registration, 9 a.m.; fellowship service, 10; classes, 11 a.m. and 2 p.m., Mrs. Pauline Arnson, chairman of the General Council of Women, instructing; banquet, 6:30 p.m. for men and women (\$1.75 per plate), Pauline Arnson, guest of honor, Elder A. W. Sheehy, speaker. Reservations for the banquet must be made before April 1 with Mrs. Glen Foster, 732 North Washington Street, Lansing, Michigan. The billeting committee is under the direction of Mrs. Everitt Berndt, 1205 Rundle Avenue, Lansing, Michigan. All women of the Michigan, Indiana, and Ohio Districts are invited to participate.

NELLIE MOTTASHED,
Women's Leader.

Detroit Zion's League Convention

The fifth annual Zion's League Convention of the Detroit-Windsor and Flint-Port Huron Districts will be held in Detroit on March 12, 13, and 14. Guest ministers are to be Apostle E. J. Gleazer, President E. J. Gleazer, Jr., of Graceland, and Youth Supervisor F. Carl Mesle. A banquet will be held on Friday evening at 7:15 in the Barlum Hotel for \$1.65 a plate. Saturday's and Sunday's activities include class-work, fellowship, and worship. For banquet and billeting reservations, write Jack Owen, 1665 Inverness, Detroit 21, Michigan.

W. BLAIR MCCLAIN,
Detroit-Windsor District President.

Books Wanted

Rita M. Wells, 5830 Enright, St. Louis, Missouri, wishes to purchase all four volumes of the *Church History*. Please write stating cost and condition of books before mailing.

Kirtland District Conference

The Kirtland District Conference will be held at Kirtland on April 4 for the election of district officers. Apostle Blair Jensen is expected to be present. On Saturday evening, April 2, the Zion's League will initiate Restoration Festival Week with entertainment, fellowship, and refreshments.

J. F. WILDERMUTH,
District President.

Michigan Women's Institute

The Southern Michigan District Women's Institute will be held on April 6 at the Women's City Club in Lansing, Michigan. Registration will begin at 9 a.m. From 10 to 11, President E. R. Carter will conduct a fellowship service. From 11 to 12 and 2 to 3 p.m., Pauline Arnson, chairman of the General Council of Women, will be in charge of class work. A brief reconsecration service will conclude the afternoon's activities. A banquet for both men and women will be held at 6:30 p.m. in celebration of the 118th anniversary of the church. Apostle E. J. Gleazer is to be the speaker at this time. A sandwich luncheon will be served at noon. Women of the surrounding districts are invited to attend.

NELLIE MOTTASHED,
District Leader.

Books for Sale

Melvin T. Fowler, 6347 South Ellis, Chicago 37, Illinois, has all five volumes of Bancroft's *Native Races of the Pacific States* for

sale. These books have Morocco leather binding, gilt edge, and are in excellent condition. They are of especial interest to Book of Mormon students.

Southwestern Kansas Conference

The conference of the Southwestern Kansas District will be held March 13 and 14 at Wichita, 1650 South Water Street. District reports will be read and officers elected on Saturday evening. Apostle D. T. Williams is to be present. The first session will convene at 2:30 Saturday afternoon.

ROBERT E. WILSON,
District Secretary.

Wants to Contact Members

The nearest branch of our church is at Portsmouth, which is over 200 miles from here. I will appreciate having any of the Saints near Austinville contact me.

FRANCES DECK O'NEILL,
Austinville, Virginia

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. Anna Ward of Hannah, Wyoming, that she may not lose her leg. She has had osteomyelitis for many years.

Brother Benito Maliwat, 1014 West Linden, Independence, Missouri, has just undergone a third operation on his hand, and thanks all who have prayed for him. Still suffering, he needs and asks continued prayers. He would be happy to hear from friends.

WEDDINGS

Whitehurst-Meek

Wilma Meek, daughter of Mr. and Mrs. Frank Meek, and John Whitehurst were married on January 31 at the home of the bride's parents, Elder H. M. Scott officiating. They will make their home in West Des Moines.

McCallum-Morley

Illa Morley, daughter of Mr. and Mrs. Clifford Morley of Elkton, Michigan, and Olson McCallum, son of Mr. and Mrs. Frank McCallum of Owendale, Michigan, were married February 14 at the Reorganized Church in Owendale. Elder John Rogers read the service. The couple will make their home in the Thumb.

Walker-Callahan

Cynthia E. Callahan of Oakland, California, and Lt. Kenneth M. Walker, Hickam Field, Hawaii (formerly of Uby, Michigan), were married on January 9 at the Reorganized Church in Honolulu, Elder Howard Miller officiating. They are making their home in Honolulu.

Simpson-Kitchen

Audrey Evelyn Kitchen, daughter of Mr. and Mrs. Edward Kitchen, and Frederick Myron Simpson, son of Mr. and Mrs. W. O. Simpson, were married February 7 at the Reorganized Church in Buffalo, New York. Elder Simpson performed the double-ring ceremony. The couple will live in Buffalo.

Nelson-Adams

Arladine Adams, daughter of Mr. and Mrs. Arnold Adams of Bolckow, Missouri, and Norman Nelson, son of Mr. and Mrs. Alma Nelson of Guilford, Missouri, were married February 20 at the Reorganized Church in Guilford. The bride's father read the double-ring ceremony. Arladine is a graduate of the Independence Sanitarium. The couple will make their home in Lamoni, Iowa, where Norman is attending Graceland.

Sprankle-Humphrey

Mary Humphrey and William Sprankle, both of Hartshorne, Oklahoma, were married February 19 at the Reorganized Church in Haileyville. Elder Fitzwater performed the ceremony, assisted by Pastor W. P. Hubble. The Sprankles will live in Hartshorne.

P. S.

* MONEY is something you pay more and more of, for less and less.

Shoe shines, for example. Time was when you could get a good one for a nickel. The boys apologized when they raised to a dime. It is a sign of the times that they have not apologized for raising to a quarter.

Haircuts are a dollar now. You can still remember when they were twenty-five cents. Once when I had forgotten to see my barber too long, a friend said to me, "You're either going to have to get a haircut or a violin." Wandering minstrels traditionally let their hair grow long, but the modern philharmonic player is as trim as anybody. However, I have been thinking of that violin again lately. Maybe if I carried one I could get by a while longer.

The candy bar today appears boldly in the old jumbo-size wrapper, but when you get to the bar inside, it is a shrunken dwarf. Either that, or it costs more. Manufacturers are spending more on advertising adjectives, less on nutrition. Maybe that is good for what's wrong with the American figure. And what drooly words they use. On one wrapper I read in a long list of ingredients, "Cream of Golden Maize." That, Dear Friends and Gentle Hearts, means yellow corn meal. What a euphemism—what an imagination! And the other ingredients—have you considered "lecithin"? It's in most bars today. How do you feel when you know that you are eating a "complex, waxy, crystallizable phospholipide"? Sounds as if it could give you indigestion, or an ulcer. But it isn't so bad—it's made of egg yolk and soy bean oil. Think of the good old times when candy was made of sugar!

Prices aren't what they used to be. But then, neither is money. The dollar bill was a sturdy thing that reminded you of a small dish towel. They devaluated it, then made it smaller, presumably to help the ladies, who don't have pockets. If this keeps on our dollar could shrink to the size and importance of a canceled postage stamp. . . . But however it is debased, people keep struggling and wearing themselves out to get as many dollars as possible.

* "YOU must be willing to be hurt, if you care about anything."—Sarah.

LATE WINTER

Crystals wreath my windowpane,
Frosty lace doth winter bring;
But oh! to see green leaves again
And feel the gentle breath of Spring.

Morning star and waning moon
Dimly gleam on snowy lane;
I dream of apple trees in bloom
'Mid slanting, silvery April rain.

—Frances M. Mills.

The Herald Publishing House is happy to announce the beginning of a new service to our church and church members. The church has purchased fine recording equipment, and we are going to distribute the records which they make. We shall call these **STONE CHURCH RECORDINGS**. Our first is a recording of Brother Elbert A. Smith's message to the young people to be used at their "Restoration Festival" banquet in April. This Restoration Message was given to him under the inspiration of the Holy Spirit. Every church and church family will want this sermonette given in "Brother Elbert's" own voice and words.

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MARCH 13, 1948

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Faith

My love is gone, and I stand alone
 In wind and sun, and my heart is stone.
 But flowers bloom, and the world is gay;
 All life goes merrily on its way.
 My love is gone like a sailing star,
 Traveling the road to a land afar.
 I stand in anguish and cry his name;
 The empty echo comes back again.
 Then gently, as softly falling snow,
 Comes an inward voice, "God wills it so."
 "God wills it so, and in heaven's name,
 The loved one you seek will come again.
 Have courage, my child." I lift my head
 Feeling a power around me spread.
 Then I breathe a prayer and understand—
 The God who took him will hold my hand.

WINIFRED MILNER

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AUDITORIUM NEWS

* VANCOUVER, B. C.

Seventy Arthur F. Gibbs is reported by Apostle Roscoe Davey to have finished a missionary effort in the area of Vancouver and New Westminster Branches and the Kitsalina mission, which began on January 18. Local forces in all three places did some very fine preparatory work and supported the effort throughout. This, with the fine work of Brother Gibbs, brought successful results. Six were baptized on February 20, (children and adults); and on February 24, twelve adults were baptized—eighteen altogether. A number of family circles were completed. Samuel Smith, a great-grandson of Hyrum Smith, was among those uniting with the church. The work here has been advanced, and the people are very happy with the results.

* WELLSBURG, WEST VIRGINIA

Merle P. Guthrie, missionary to Southern Ohio, Pittsburgh, and West Virginia, reports to Apostle D. Blair Jensen on a successful missionary effort at Wellsburg, in which local priesthood gave fine co-operation and took the initiative in preparatory work. "Baptisms include one excellent young couple, two young men high school graduates, two girls in high school, two mothers and their children, and several other children. Some of the children were from nonmember homes." Brethren Guthrie and Zonker made lists of prospects that offer opportunities for future missionary work.

* TRAVELING HOMEWARD

A cable from Howard F. Miller to the Presidency indicates that President J. F. Garver and Bishop Walter Johnson arrived in Honolulu on February 26, "both looking fine." They arrived from Australia by plane. They were expected to reach San Francisco about March 9.

Attention, Canadian Book Stewards and Pastors

Under date of February 24, 1948, we have been advised by the Customs and Excise Division of the Canadian Department of National Revenue that effective immediately our stewardship account books will be allowed importation into Canada under general permit number FEC-120. This general permit should include all three of the books in this series: "The Family Income and Expense Record Book," "The Youth Income and Expense Record Book," and "My Stewardship," the record book for children. If your local collector should raise any question, please refer him to File Number 4185-34 at the National Revenue office in Ottawa.

Our Spiritual Foundation

*"All things . . . are spiritual."—
Doctrine and Covenants 28:9.*

A NUMBER OF FRIENDS have noticed with approval the column by Dorothy Thompson that appeared in the *Kansas City Times* on March 1. A few selections from her comments provide a starting point for a period of careful thinking:

The dominant philosophy of our world is that the prime goal of society is to create a high material standard of living, measured by the amount and distribution of consumers' goods. Some months ago . . . gave expression to this idea in justifying the suppression of personal freedom in . . . The attempt to lift the mass while repressing individual aspiration and intimidating nonconformist minds, cannot possibly be "progressive." It must, of necessity, lead to stagnation. . . . Bureaucratic collectivism, by rendering impotent the very instruments of progress, invariably become poorer, not richer, in all that makes a civilization great and prosperous. . . . The problems of Europe—and America—will not, I think, be solved until our civilization forming minds have discovered a more satisfactory reason for living than to be consumers of goods.

"Life," said one of my friends, "needs to be lifted above the economic level." In that brief statement I think he stated the essence of the whole proposition.

There is no worse regimentation, no more wretched tyranny than a concept or an economic and social order that gives absolute primacy to the materialistic life. A bushel of wheat may be indispensable to the life of a man, but if you make the man subservient to the wheat, you destroy what makes him a man, and thereby abolish any good reason for bothering with the wheat.

Every political philosophy in the world at the present time is searching for the pattern of the future world. The old institutions, the old social practices and economic principles, have produced certain benefits; but they are inadequate because they

still permit so much inequality, suffering, and injustice. Every government and social order is being observed and tested by the populations of the world. Those that are weighed in the balance and found wanting will, eventually, be discarded or changed. Those that meet the human need will have a chance to survive. Democracy faces its test in the great world laboratory as truly as dictatorship does. The survivor should be the one that produces the best results.

THERE ARE TWO major philosophies extant in the world today. One says that our waste and extravagance, our inefficiency and want come from the excesses of individual freedom; therefore we must regulate the individual and require him to do the work we expect of him. He cannot be permitted to plan his own life; we must plan it for him.

The other philosophy says that all the inventions, all the art and beauty, all the great contributions of civilization, all our progress has begun with free individuals who first thought, then planned, then led the people in the great improvements of life. Individualism has produced many excesses and inefficiencies but we cannot abolish freedom without limiting or destroying our power to improve. In practice, we have found a certain number of restraints necessary, at the same time leaving individuals free.

Only in a democracy, only under conditions of freedom (subject of course to a just and uniform set of protective laws) can civilizations rise to their greatest height by inviting and benefiting by the best contribution every individual is able to make. The curse of a dictatorship is that only one man, placed at the top, dares to have an idea. All the rest must obey, even when they know it is wrong.

ZION, THE PLAN of Christian community life, is founded upon the democratic principle of common consent. It is based upon the idea that the people have a right to speak to their leaders and to require them to listen and consider. There is no more important passage in the Doctrine and Covenants than section twenty-five, in which we read, "And all things shall be done by common consent in the church." The principle is also recognized in other sections.

Regimentation and tyranny have always made human life subordinate to property values. It cheapens the spirit, exalts power and material things.

When you give any intelligent human being his freedom, he first seeks to satisfy his hunger and other necessities, as any healthy animal will. Immediately after that, he begins to seek nonmaterial satisfactions: love, companionship, beauty, truth, and an understanding of God. He seeks them in his own way and according to his own hungers and desires. Suppress his freedom, and you take all these good things from him and rob him of his power to enjoy his life.

The leaders of the church today stand upon the basic principles of the church that were given by divine revelation and accepted by the common consent of the people. During more than a hundred years of history, those principles have been tested and have been found good. Under pressure of temporary circumstances, some other principles have been considered, but experience has shown how sound the foundation of the church is under all conditions. Today, the church is strengthening its foundations in a democratic way, extending its missionary work, giving power to the branches, working ever more effectively in all departments.

L. J. L.

Editorial

Across the Desk

Elder Harry J. Simons, Flint, Michigan:

On January 11 we had our annual branch financial observance day, at which we stressed the financial law. Brother Joseph Muir, district bishop's agent, was with us and preached at one of the churches. I preached at the other church in the morning. It was a cold, slippery, snowy day, but the response was not bad. We received statements from about seventy people and over \$800 in tithing.

On January 18, Apostles Hanson, Gleazer, and Draper were in this area in connection with their survey assignment and were available as speakers in our Flint churches as well as in several of the neighboring branches. A fine response was given to their ministry.

Elder Herbert M. Scott, pastor at Des Moines, Iowa:

Concerning our District Youth Convention held here in Des Moines last week end with Dr. Floyd McDowell as our guest, by officers who have served in the district for a long time and by Brother McDowell, it was thought to be the finest youth gathering we have had. Approximately a hundred and twenty-five young people assembled in addition to other district visitors for the conference. Brother McDowell used as his theme, "Building homes for tomorrow, today." It was a marvelous experience for our young people and for the older ones too. In the afternoon devotional, many expressed their appreciation for the help they had received.

A banquet was held on Saturday night with about one hundred young people present; it was served by our Des Moines women's department. Brother McDowell spoke during the evening. On Sunday morning, he conducted the youth class, preached at 10:50, conducted the afternoon class and the devotional. In the evening he went with me to Runnells, Iowa, where he delivered another inspirational sermon.

Here in the branch, Elder N. V. Anderson completed a series of Sunday night missionary sermons using his charts and graphs. The sermons were all greatly appreciated, and the Sunday night crowd continued to grow to the point of *real activity*.

To see what is right, and not to do it, is want of courage.—Confucius.

European Relief

FROM ALL INDICATIONS, our European relief program will have to continue for an indefinite period. It also appears that our help to the people in Europe will have to be on a larger scale in the near future. We are, therefore, suggesting that all individuals, groups, or branches who feel able to do so, register with the Presiding Bishopric for the adoption of one or more of these needy families.

We have recently completed a survey of the needs of many of our people in Europe, and we are in a position to furnish specific food and clothing needs as well as clothing sizes for each family.

We are asking the sponsors in each case to assume the cost of all articles and foodstuffs sent, as well as the necessary postage. The postage rate is fourteen cents per pound. We will also want a report each time a package is mailed, so that our records will at all times reflect the total amount that has been shipped to each family. The mailings should be made for an indefinite length of time; however, in most instances one well-packed box per month will be sufficient for one family.

We have the names of several families on file at the present time awaiting sponsors, and more requests for aid are being received each day. We are hoping the number of responses to our suggestion will exceed the number of names we have on file at present, so that as additional requests are received from

Europe we will have groups or branches waiting to take care of their needs.

Those who do not participate in the adoption program may continue to send used clothing to the Campus Shop, 406 South Pleasant Street, Independence, Missouri. The clothing sent there should be clean and in good repair, and there should be a size tag attached to each garment. Some of the most needed garments are as follows: Shirts, suits, socks, and underwear for men; dresses, coats, hose, and underwear for women; dresses, underwear, and stockings for girls of all ages; and suits, stockings, and underwear for boys of all ages. During the past year, 40,000 pounds of clothing and 2,648 pairs of shoes were processed by the Campus Shop for European relief purposes.

We are asking that all persons or groups who obtained names from us prior to December, 1947, and are mailing packages to these families *regularly*, write us immediately (if this has not already been done) giving us the names of these families and how many packages have been sent thus far to each. Please note that this is only required of those who are mailing packages on a *regular* basis.

Bishop H. W. Cackler is supervising this program, and all communications regarding it should be sent to the office of the Presiding Bishopric marked for his attention.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Revelation and Reason

Introduction

By *Apostle Arthur A. Oakman*

(The last of four articles in the field of apologetics.)

IN PREVIOUS ISSUES of the *Herald*, three articles have appeared under the general title, "The Bases of a Reasonable Faith." This is the last in the series. The reader is reminded that no claim is made on the part of the writer to originality. He has tried to gain a point of view that represents the accumulated wisdom of many minds which have been at work over a period of a hundred years. He has tried to make it his point of view. In some places in these articles, he will be found not quite articulate. The choice of words, in other places, could be much better than it is. The emphases and relative balance of parts has left something to be desired. But the writer feels that along some such lines as presented herewith, and herein but roughly indicated, exists the possibility of ministerial unity and intellectual renown for the church. Our fraternity should be one of intelligence; and indeed, it will be if "glory" be added to our priestly efforts.

Many people are impatient with philosophy and philosophizing. They do not know what philosophy really is. Others are impatient with theology. They do not know that theology is still the "Queen of the Sciences." Still others have no use for what they term "mysticism." These latter not comprehending what the gifts of the spirit are, mistakenly confuse a certain type of emotionalism with the views that are conveyed in the intuitive faculties of mankind. Mind, as well as will, and heart—along with the mind and will—must be "one," or men are not "whole." Too much thought tends to stagnation. Too much emotion is enervating. Too much overt action and unguided will mean the ditch. The words of the poet are here apropos:

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music—as before.
—Tennyson.

What the Prophets Taught About God and Man

GOD IS A PERSON

"Few would hesitate to describe Judaism as a religion with a personal God," admitted Mr. Clement Webb. The most casual reading of the Old Testament will convey the conviction that the Hebrew people conceived their Jehovah as a person. So far as they were concerned, truth, beauty, and goodness could not be understood unless transmitted through persons. True, there are some passages about wisdom, in which the writer almost descends to pantheism, but such passages are rare and cannot seriously be entertained in isolation from the total impact of the whole Judaic point of view. The Greeks thought of the Deity more as an object of intellectual contemplation than did the Hebrews, to whom he was a Person to be loved and sought after—someone who willed and wanted, who sought and desired to be sought after. The Psalms are full of allegorical references to the Shepherd and the sheep, and Isaiah refers to Christ as a Suffering Servant, whose travail is finally to be glorified by the personal action of his Overlord. Particular people are objects of his special care, and specific acts are done by God in times of stress to vindicate his supremacy. In the Old Testament, there is an overwhelming sense that the most significant figure in the entire history covered is Jehovah.

He it is who starts out with high hopes for his creation. He suffers reverses at the hand of his creature—man. Again and again he starts afresh and with each new beginning reaffirms his hope. Love, anger, exaltation, pleading, and sedulous education on his part are revealed in the story of his doings. The record is the record of the doings of a person. The Old Testament is a reverent biography of God—as yet, of course, uncompleted.

HE IS THE CREATOR

The brighter burned the prophetic fire, the clearer the light shed on the profound distinction between creature and Creator. Any confusion about this entertained here on earth or any tendency to think Jehovah "such a one" as man himself was met with sharp rebuke. "My thoughts are not your thoughts, neither are my ways yours, saith the Lord." For the prophets, idolatry consisted of this: that man should fail to recognize the gulf between creature and Creator and so confuse the two, thus finding sanctions for corrupt morality.

Philosophy and pantheism might make some sort of terms with idolatry by reasoning that "since God is in all things" the tendency to see Him in "this, that or the other" is based upon a "perfectly sound psychological principle" and is to be defended. God and nature being thus confused, confused also are the moral values. So philosophy and pantheism are restive and rebellious under the denunciation of the prophets. For, to them, however true it may be that Deity is everywhere—"in all things and through

all things"—and whatever grades of creation expressing levels of divine genius there may be, the first thought of God must always be as ONE DISTINCT and apart from his creation. He is transcendent. Certainly there are differences in the modes and grade of various creations, and there are many kingdoms, but these varieties and their distinctions are as nothing compared with the *absolute distinction* rightly to be made between God and the works of his hands. God is present everywhere, but unconfused.

Here is the secret of prophetic denunciation of human pride and the ground for claiming humility in man. Man is not a part of God as the pantheists suppose. He is a *creature created* by God. Whatever man achieves in his own rightful sphere in fulfilling the ends of his own creation, he achieves only as he maintains harmonious relations with his Creator. And the maintaining of those relations, while desired from above, rests ultimately in the hands of man here below as he essays to follow the dictates of his own will.

There is a gulf that separates creature from Creator.

This gulf cannot be bridged alone by man taking to himself that which rightly belongs to God. The bridge must be built—indeed it has been built—so that the chasm might be crossed. It has been built by the Creator. But men are free to ignore it if they choose to do so.

The differentiation between philosophy and the prophetic faith reaches, at this point, an aversion. For if man is, as philosophy indicates, part of the universal reason or "oversoul," and if his limitations are but temporary hindrances destined ultimately to be banished by his own efforts, then pride becomes him and humility is groveling. Time is thus the only instrument of salvation. But if, on the other hand, as the prophets teach, man is absolutely dependent upon his Creator, moment by moment, not being able to draw a single breath—as the hymn has it, "unless Thou givest me power"—humility is not only necessary but a triumphant grace, as it appears in the eighth Psalm.

When I consider thy heavens,
The work of thy fingers,
The moon and the stars, which thou hast
ordained,

What is man that thou art mindful of him?
And the son of man, that thou visitest him?

For thou hast made him a little lower than
the angels,
And hast crowned him with glory and honour.

O Lord, our Lord, how excellent is thy name
In all the earth!

Thus to the prophets God is present in all things, but above them and unconfused. He exists in his own proper person prior to and apart from creation. He is spiritual and not subject to temporal limitations of time and space and bodily sanctuary.

God Is Sovereign, Absolute and Omnipotent

There are frequently recurring passages in the Bible which proclaim God as Almighty—powerful in and through all things. He creates light and darkness, good and evil. All is of him. To every being there is a law given which is the law of its being. This law executes itself. It is alive. It is vibrant. It preserves the obedient and destroys those disobedient. It is inexorable and incorruptible. It is given by the Creator to each existence, and the law thus given is the ground of divine supremacy. Men and nations can rebel, if they deem it wise, and go against it. But if they do, the will of God operative in this the law of their own existence exacts the penalty. This does not mean that God is arbitrary. It means that there is no other way to have any creation at all. The alternative is chaos, beyond conception, because conception is impossible without meaning, and meaning cannot exist in chaos. Meaning requires cosmos as the ground of its existence. A cosmos needs laws, bounds and metes, etc., in order to be. Thus, all things are of God and are by him. His will reigns supreme. While he is not personally the doer of all that is done, he is certainly a party to it. He must take the final responsibility. In the end he must be vindicated. In a great Day of Judgment, he will come into his own.

From him these laws of life derive their powers and are inseparably connected with his great purpose and work in and through all to bring that purpose to pass. But he is not able to do anything. He cannot find a shorter distance between two points than a straight line, nor make two adjacent mountains without a valley between. He cannot go against the law of his own being and is limited therefore by the agency graciously bestowed in man. The self-limitation is his pleasure and constitutes also the basis for our ultimate joy. Subject as men are to vanity, in the hope of some larger good, they are, nevertheless, liable to the misery vanity always brings when it subdues and brings disillusionment.

The Creator cannot have a man unless he gives him the power, temporarily at least, to disorder the whole world. The writer once heard a remarkable declaration of truth and faith by Apostle Paul

M. Hanson, President of the Twelve, when asked about the value of agency. "I would sooner be a man with my agency," he stated, "with all that means for good or ill, than I would be a marionette without it." This is in line with ancient prophetic declarations. And, in spite of what men actually have done in blindness and willful transgression to disorder creation. Eventually God will have his way.

This type of sustaining faith was not "thought up." It was received from above as part of a divine teaching. It came from such utterances as "Thus saith the Lord."

God Is Moral Perfection

The pagans contemporary with the Hebrews had the idea that the spirits or gods with whom they had to do were irrational and arbitrary. These cruel beings were liable at any time, and without apparent reason, to punish and vex their particular nation. There is a passage in Exodus (19: 22-24) and another in II Samuel (6: 8) where Jehovah is represented in something of the same light, "breaking out" upon the chosen people. But under the later guidance of the prophets, this earlier unworthy exposition of the divine action was purged of all blatant physical expression and implication. For them, the fear of the Lord was not frightening. It was the beginning of wisdom. Awe in divine presence was a reasonable requirement and a logical duty laid on the creature. For them, also, the chosen people were just as amenable to the laws of life as were other peoples. Sin was punished always and everywhere. Jehovah will not overlook the sin of Israel. Thus there is an emphasis on justice and impartiality. But equal with these aspects of Divinity, and later seeming to overshadow them, was a recognition of God's great love. The best of human affection and longing is taken up into the prophetic movement and surpassed in an attempt to convey to Israel a conviction not only of Holiness but of Love.

Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.—Isaiah 49: 15.

This conception of divine love reached its fullest expression in the life and ministry of Jesus Christ. His victory over death was the victory of love. And the whole process of education about the nature and purpose of the Creator which had been going on for centuries in Israel reached its summation in the immortal words of St. John, "God is love." Earlier and sterner aspects of the divine nature are thus eventually seen

to be but an expression of jealousy on the part of Jehovah as he sees men wasting their substance and ruining themselves on that which cannot profit.

There are difficulties in accepting this dictum, "God is love." H. G. Wells would say "Bah!" and call the priesthood "consecrated riff-raff," and refuse to accept them as equals. It is the most difficult of the dogmas of the church. Ask the average church-goer if he believes that the "word was made flesh," and he will probably tell you he does, although he does not know what it means. But ask him if he accepts the dictum that "God is love," and the chances are he will shake his head and say he wished he could be sure. And—his answer is understandable. There is so much senseless injustice and purposeless pain in the world that belief in a benevolent purpose in God and creation must rest pretty well upon personal experience.

Man Has His Agency

One great question glares at us. If God is love, and responsible for the existence and destiny of all that is, how can we account for all the misery that besets suffering humanity? How can we believe in a *father* who is *almighty*? For numberless souls this question remains unanswerable. It is too stupendous. For thinking people, who must have a rational religion, one of two alternatives only is possible. The first ridicules the whole Bible point of view. The other accepts the prophetic doctrine of agency in man to account for the sin and evil existing in creation.

We are not here concerned with the ridicule. We will let that pass by. But we must briefly dwell upon the Bible doctrine of agency. According thereto, all the misery in the world comes from lawlessness. Men are rebellious. They sin. Some of them choose to do so knowing they sin. Others sin ignorantly. Sinning, men bring upon themselves unhappiness and misery and evil consequence upon lawful operations.

"How, then," is asked, "does God create evil?"

The answer is relatively simple. The evil which befalls a wicked man is sent in the course of nature by the operation of law. The bacteria which preys upon a corrupt body with intent to destroy that body, is, therefore, a lawful agent in the preservation of creation. It seems to be, many times, a rather gruesome process. But the alternative is chaos. The evil which descends upon wicked men and nations, is actually a creation of God.

The law may ignorantly be broken. It may be transgressed willfully. Reme-

dial measures are much easier to apply when ignorance lies at the root of sin than when one sins willfully, since, in the latter instance, the weight of a rebellious will is added to the sin. Thus the ignorant transgressor, although his way be hard, is "beaten with few stripes." But he who with malice aforethought goes against the law of his being is beaten with many stripes. He may, indeed, be beyond redemption and will certainly be so if he persists in his rebellion. The Bible doctrine claims that Deity is attempting something stupendous, something couched in the "glory of the Lord" to be revealed. The central figure in the attempt is man, a created being, called to holiness and rationality. To be rational, this creature, man, had to be capable of both good and evil. Choosing to sin and be evil, he has disordered the whole world. Even the earth itself, inanimate nature, has "become defiled under the inhabitants thereof," and the whole scheme in creation appears frustrated and is certainly threatened. But in spite of the misery and woe entailed in sin, God stands in the shadows—as it were in the background—and from his holy habitation is working and reworking his creation, the while allowing operative man's agency.

This question is asked frequently, "If God knows today what I am to do tomorrow, how is my agency anything else but a sham?" This question vexes many people. Now there is plenty of evidence in the Bible to support the position that the divine foreknowledge is limitless. But it is not possible to "prove" from scripture that the deity can predict how each man will act in each situation confronting him. In fact, the reverse is true, if we refer for a moment to modern revelation. The statement is made relative to the anticipated conduct of Martin Harris, "Wherefore, I forsee, that IF my servant Martin Harris . . ." And again, in the case of James Covill, there is nothing to support the contention that God knew he would turn away from his calling. Quite the reverse.

God may be able to predict how each individual man may act in every circumstance. But, again, he may not be able to. And it does not really matter whether he is able to, or whether he is not able to. It is conceivable that an expert chess player may know every move or combinations of moves in the game. Upon his prior knowledge, which we may consider perfect in this sphere, he predicts that any or all opponents will certainly lose to him. If their knowledge is incomplete he may with safety make such a prediction. But how each individual opponent will play, he may not know, nor

does he need to know. The course of each game may be shrouded in mystery while the end is sure. *Thus perfect knowledge is always foreknowledge.* May we not then, reverently, suppose that any or all who oppose the Creator are foredoomed? No matter how a wicked man plays the game of life, he cannot win. Hitlerism and all who played that way were foreordained to destruction.

Agency in man is surely limited. It is not absolute in the sense that he can choose his way of life and the rewards he wants also. But limited as agency most certainly is, is it not very, very real—and, withal, precious? We may affirm to be strictly accurate that there is no such thing as "free agency." There is "agency" and there is "free will." But man is free only to choose the way he wants to go. He has nothing to say about the condition in which the path he chooses ends. These ends are fixed at the *end of the way he chooses*. If he desires certain ends, then he is free to choose only that road in which those ends he desires are come by. Consequences are fixed in courses of conduct.

The Final Triumph of God's Kingdom

And, growing out of the inter-action of divine supremacy with the agency of man, the prophets affirm the final triumph of divine purpose. There is to be a day of judgment. Wickedness, although seeming to be temporarily successful, is doomed. Upon the certainty of God's moral supremacy, dooms are pronounced upon men and nations, who are proceeding counter to righteousness. Upon the whole, have not the predictions of these prophets received remarkable fulfillment? Where is Babylon? What has become of Greece and Rome? In what respect and degree can physical violence and external force ever claim immortality?

There is, then, A DAY. That day is appointed. That day begins a new world. It will come surely and, viewed from the eternities, swiftly.

But the most significant thing about the "Day of the Lord and the World to Come" is the spirit which it breathes in comfort and sustaining consolation to those who labor in this "vale of soul-making." David sensed something of the keen injustices apparent in life. Even then, "man's inhumanity to man made countless thousands mourn." David felt his feet slipping when he considered how the wicked seemed to flourish while the righteous "went to the wall." But he overcame his temptation with the thought, "There is nothing I desire, O Lord, in comparison of thee." Let the wicked have his short season of blatant indulgence. The wicked were still poor and

the rich on a dunghill. God himself is the guarantor and the consolation of those who believe in the final triumph of righteousness. For the prophets, this breath-taking conviction is the legitimate ground of the rightful claim by Jehovah for man's fidelity to him. "O taste and see how gracious the Lord is. Blessed is the man that trusteth in him."

In the earlier reaches of Hebrew history, men expected redress here for the wrongs done them. As the course of time revealed the fact that in many instances wrong done here is never here redressed, they felt that God had another sphere in which he came into his own. This required the doctrine of life after death and a future existence and grew out of the consciousness of God's moral nature. It did not come, we again and again remind the reader, out of a process of logical thought. It came as a gradual dawning into consciousness as men reflected upon the "wild and irregular" scene of this world in relation to what they felt about the nature and purpose of the Creator.

Revelation and Modern Knowledge

We have made a very scant but withal a very true analysis of the Bible doctrine. The point of view evolved gradually under the process of divine education and went on under the inspired utterances of the prophets. It was not the outcome of the unassisted reason of a coterie of men gifted—as the Greeks were gifted in their heyday—with a propensity for philosophy. This point of view stemmed from the impact of the divine mind upon the race, the result of a "Word of God" delivered to men. It was given not to satisfy curiosity but to guide men's lives. They were told: "Thus thou shalt do," "Thus thou shalt not do," "Do this and survive, or, do the other and sink into oblivion."

While all this is true, and while we hold firmly to the conviction that the prophetic religion was not thought up on earth, it certainly contains proposition after proposition about the nature of God and of his relation to the world, which can be translated into propositions for the intellect. Thus it furnished fresh material for philosophy and found itself capable of absorbing all that men had legitimately thought about the cosmos and man's place in it. It furnishes fresh material of the social sciences also—material not otherwise nor anywhere else found. It is wanton to say that revelation is not, in the long run, able to commend itself to and to guide human reason. It is surely just as wanton to hold that the reason of mankind unassisted by direct revelation can, in and of itself,

achieve a point of view concurrent with the fitness of things.

Because the religion of the prophets was revealed, and because revelation is not beyond being commended to reason, it is desirable, so far as our limited space will permit, to bring these intellectual propositions which stem from the prophetic faith, and place them alongside some of the truths learned in other spheres of life. A lot has been said about the conflict between science and religion. We do not hear much about that any more. A good job, too, for there is no real conflict. Science will never deny truth. And the truths of religion are just as valid as the truths of science. Of course, in our thinking, we may have to suspend judgment at times. But this is not because there is no congruity in the truth. It is simply that we do not know the truth sufficiently well to make reconciliation in our problems. The universe agrees with itself in every part, and the reason in man is an offspring of the divine reason and continually sustained thereby. God simply awaits the disposition to emerge in man which will enable Him to reason with his creatures. "Come, let us reason together."

Revelation is significant, moreover, not because it can be found true by the light which is thrown upon it by the reason of intelligent men, but rather by virtue of the light which it gives in and of itself to guide and enlighten the reason. By what it is able to give, and not by which it is able to absorb, does the Word of God lay pressing claim upon our reason and upon our conscience.

It is only in his light that we shall see light.

Science and Creation

Is there any conflict between science and the religion of the Bible? Can evolution be squared with the Biblical account of creation? Is there anything in the realm of science that can conclusively deny the inward conviction of freedom? These are momentous questions indeed.

But increasingly from the scientific side there is a growing reluctance to pronounce upon the matter of origins. Materialism is, for many learned men, definitely in the discard. But there still remains in the minds of many people the conflict created by the great antiquity assigned in the scientific view to the material universe, over against the apparent instantaneous action of a personal God.

But what does the sacred writer say in Genesis? "In the beginning . . . God . . ." Can any man, scientific or otherwise, get beyond the beginning—whenever that was?

Archbishop Ussher said that it was "A. D. 4004"—at—or—about five o'clock in the evening. But nobody be-

lieves that now. The good bishop was very unscientific and missed it by a good few moons. The book itself sets no time before the "beginning." What else could he say? Suppose we know or could know that the earth was created seven billions of light years ago at ten past four in the morning. What could that mean? It would mean precisely nothing other than it all happened a long time ago—"once upon a time" as they say in the fairy stories. Can a more sensible beginning be conceived than "in the beginning"?

When the race was younger than it now is and the mind of man in a rather more immature state, allegory and even illusion were doubtless used to center the attention on the central figure in the universe—God himself. This creation business—that was his work. *He did it.* Further, it is not significant that this conviction of the creative activity of God lies at the heart of the message even yet to be uttered by the Restoration Angel when he makes his final appearance? He is yet to invite men to "*Worship him who made . . .*" The Bible was not given to teach us science. It is the story of God's purpose for men. Herschel, the astronomer, scanned the sky through his telescope and said he found no trace of God. Doubtless he was astronomically correct, so far as he was concerned. For without the revelation of God within man, there is no basis for recognition of Him around man. It was to place within the inward parts of our nature the knowledge of God as Creator that the Genesis story was told. As has been aptly stated elsewhere: "the scientific account of creation was written by God on the crust of the earth and men are slowly spelling it out; but the religious account of creation is written in the first chapter of Genesis in letters that all can read."

Thus, the Biblical account strikes down animism and polytheism with their debasing systems of immorality and centers the hearts of men in one person—God who *made*. And, again very significantly, here is the doctrine of divine ownership of temporalities which lies at the base of our own doctrine of stewardship.

Again, it is just as miraculous for the Almighty to beget, make, or generate (you choose the word) one single cell of life, and then superintend its growth and development into all the myriad forms in which the spirit of life is now cast, as it is suddenly and upon an instant to speak them all into glorious existence. If evolution be a true approximation of what actually happened, then it has been the object of a jealous superintendence by Divinity. Time is simply a condition of our perceiving minds, as is space also. To the Infinite and to the Eternal, the past is as the future—present before him.

(Continued on page 22.)
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Church-Wide Restoration Festival Week

April 11 - 18, 1948

PROGRAM SUGGESTIONS FOR ZION'S LEAGUE -- PART II

Prepared by the Department of Religious Education

Dramatic Presentation

JOSEPH, THE PROPHET

(Scene I from the arrangement by Edith Swain Brockway, from the radio script, "The American Prophet," by Alice M. Burgess.)

CAST OF CHARACTERS

Joseph Smith, the prophet.

Lucy Smith, the mother.

Reverend Simmons, a prominent minister.

SCENE: The Smith home in the spring of 1820, early morning.

Joseph, a boy of fifteen, comes in from outside with armload of wood just as Mother Smith comes in from left.

Mother: Well! My son Joseph is very ambitious this morning. Has your father come to the house yet? He planned to bring in those logs from the shed if he had time.

Joseph: I was just talking to him. He said he would be coming in soon. It seems rather chilly out, and I thought you might like a good cheery fire to start off the day.

Mother: Thank you, Joseph! (*Notices Joseph's studied expression.*) Is there something troubling you?

Joseph (*coming over to left where she is*): Mother, even though you sincerely believe all that the ministers said last night—can you understand my not wanting to join with them and worship as they do?

Mother: Why do you say such things? There is no doubt in my mind as to their sincerity—surely there couldn't be a great deal wrong with their wanting us to be saved and giving ourselves to Jesus. You don't doubt them, do you? Alvin and Hyrum were convinced, and I am satisfied.

Joseph: Yes, I know. But there seems to me an absence of the true spirit of Christ in their principles and creeds. Mother, something has happened which convinces me that I am not wrong in disagreeing with what the elders preach.

Mother: I would like to hear it, son.

Joseph: Would you like to sit here by the fire? It will be more comfortable. (*Mother sits by fire.*)

Mother: Draw up that stool there. (*Joseph sits at left of her on stool.*)

Joseph: Last night when I came home from the meeting, my mind was terribly upset. Much that I had learned when you read to me from the Bible seemed to be in conflict with what the ministers said. One declared his church was of God. Then another advocated the same supremacy of his church. Mother, I began to wonder, myself, if God really had a church or even meant that there should be one.

Mother: But you know in your heart that there is one.

Joseph: I couldn't come to any definite conclusion. Since I was greatly disturbed, I decided to read what God said about it, and

as I looked through the pages, the first chapter of James drew my attention. All of a sudden, a strange sense of conviction and truth came to me as I read the words—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Mother: How could God instruct you, outside of what has already been written? Did you read what came after that passage to find the answer to your lack of wisdom?

Joseph (*Rises and moves across center as he speaks*): I didn't need to read any more, Mother. That is the reason why I was up early this morning: I decided the only way to find out anything was to ask God. I went to the grove where the great trees spread their leaves to catch the morning sun, and, truly, as I walked along, I never realized before how beautifully God had created growing things, the sky above, and the light of the sun to warm us. I could almost reach up and touch heaven—

(*Knock is heard at center door.*)

Mother: Who can that be, coming so early in the morning? (*Rises.*) Perhaps John Greenwood needs some help with his spring plowing. (*She opens door to admit Reverend Simmons.*)

Reverend Simmons: Well, good morning, Sister Smith. Sorry to disturb you, but I thought I'd drop in on my way to town. Good morning, my boy—

Mother: I'm so glad you did, Reverend Simmons. Joseph and I were discussing something you would be interested in, I am sure. Won't you sit here by the fire? Here, I'll take your coat and hat. (*Takes coat and hat.*)

Reverend Simmons: Yes, yes. Thank you, thank you very much. (*Sits himself.*) I am well pleased with the progress we are making, Sister Smith. It cheers my heart and warms my soul to see how the lost sheep of the world are answering to the call and accepting the cause of Christ. Indeed, it does. And nothing seemed finer than to see you and your children come to the altar, Sister Smith. I know your souls are saved from the fiery darts of the adversary and the peace of Christ will be with you. What was it you mentioned to me when I came in?

Mother: Joseph seemed to be concerned about . . .

Joseph: I'm glad you came when you did, Reverend Simmons. I was telling Mother an experience I had this morning. I knew you would understand, for you have always helped me when I couldn't see a problem clearly.

Reverend Simmons: Of course, of course. I am only too delighted to have your confidence. I do hope you have come to a decision at last. How we have wrestled with the evil one for your soul. You will never regret taking this step, joining the flock and being saved from the eternal fires of hell; then meeting your Saviour face to face.

Joseph: That isn't exactly what I wanted to tell you. My decision is made, but it is not the one that you expected.

Reverend Simmons: A decision, and not what I had expected? How could there be any other? Ah, how mightily do the forces of evil fight for the human soul!

Joseph: You already know I have been undecided about joining any church. I wanted to be sure. This morning I went to the grove below the field and knelt down in the sun by a great elm tree to ask God which church I was to join. I had a deep conviction that it was the only thing to do.

Reverend Simmons: Truly, truly God will guide men if they will only give heed to the word as preached by those who hear his call. Through the Comforter, he will guide you when you have acknowledged him before the world.

Joseph: I know now that God will speak to man—from out of heaven. He did this morning—to me, and that is what I wanted to tell you. I had never prayed aloud before in my life, but I was sincere and wanted very much to know what I was to do. As soon as I started to pray, a thick darkness gathered around me. I had never experienced this feeling before, and I was frightened. I couldn't even speak, and I knew if God didn't protect me from this evil force, I might even die. It required a great deal of effort to pray. But as I struggled to free myself from this awful darkness, I saw a pillar of light, much brighter than the sun at midday, exactly over my head; and it came down gradually until it was all around me. That terrible feeling was gone, and I seemed lifted up, free, and my heart was bursting with joy—

Mother: But what did it mean, Joseph? It is hard for me to believe—

Joseph: Wait, Mother, until I finish. Then you will understand. Within this brilliant light were two personages who stood above me in the air, their features and forms similar to each other. One called me by name and, pointing to the other, said, "This is my Beloved Son, hear him."

Reverend Simmons: And what wisdom did you receive from this—vision of yours?

Joseph: That is what I wanted to share with you, Reverend Simmons. In answer to my prayer I learned that all these religious denominations were teaching incorrect doctrines, that their creeds, being formed by man, were not acceptable to God, and that none of these churches were acknowledged in heaven as the true church and kingdom of Christ. And, sir, this seemed wonderful to me. I was promised that the fullness of the gospel as Jesus taught it would some day be given to me, and that it would soon be restored just as it was, here in this country.

Reverend Simmons: And do you actually believe, Joseph, that God spoke to you? Rather, if you saw or heard anything, it is from the Devil. He is only trying to prevent you from joining the church. Surely you know, my poor lad, that God does not speak to man today. There are no such things as revelations or

visions and have not been since the days of the apostles—and furthermore shall never again be on this earth.

Joseph: But I did see a vision, a light more glorious than I had ever seen before; and God did speak to me—I heard his voice. I know it was not an evil force.

Mother: It is hard to believe, but don't you think, Reverend Simmons, that God could speak to my son?

Reverend Simmons: Now, now, the best thing to do is to forget the whole affair. You will not be believed, and you will only bring ridicule upon yourself. Why, if God could speak to man, do you think he would choose an unknown, unschooled farm lad as young as you? The whole thing is ridiculous, ridiculous and wicked—to set yourself up to tell your betters what is right or wrong.

Joseph: I'm sorry I disturbed you, sir. I'll not trouble you any more with what I have seen. But, before God, these things I told you are true! Though I be hated and ridiculed, I can never deny them. I have seen a heavenly vision—I have heard a voice speaking to me—"This is my Beloved Son, hear him." I must follow that voice, and if I am able, bear witness of the vision and of its truth.

(Curtain. Quartet sings "Jesus, I My Cross Have Taken," Saints' Hymnal, No. 205.)

See page 125 of *Zion's League Annual* for a complete pageant, "The Light of the World."

SPECIAL PRAYER SERVICES

Suggested themes:

1. "Faith of Our Fathers."
2. "Follow Me."
3. "Go Into All the World."
4. "The Old, Old Path."
5. "I Shall Be About the Master's Business."
6. "The Whole, Wide World for Jesus."
7. "Blest Be the Tie That Binds."

See page 92 of *The Pastor's Handbook, 1948*, for additional suggestions.

FESTIVAL BANQUET

Program suggestions:

Theme—"One World, One Word."

Music—See suggested numbers for Festival Concert, also page 122 of *Zion's League Annual*.

A Message to Youth of the Church—"Witnesses for the Restoration," by Brother Elbert A. Smith. (See this *Herald* for the message. Order the recording from the Herald Publishing House.)

Talks—"For Latter Day Saints, 'One World' Means . . ." "To Latter Day Saints, 'One Word' Means . . ."

Review of local activities and contributions made during the year to the Zion's League Mission Abroad Fund.

"This we shall do before October 1, 1948, towards the support of the Zion's League Missions Abroad Fund."

Prayer Thoughts—Our heritage in the Restoration.

These are my brothers of the world.
These things we share.

SACRIFICE SERVICE FOR MISSIONS ABROAD FUND

Suggested themes:

1. "We, Too, Will Go."
2. "Sowing the World for the Harvest of Peace."
3. "The Whole, Wide World for Jesus."
4. "We've a Story to Tell."
5. "These Things We Share."
6. "With My Substance I Will Honor."
7. "In Christ There Is no East nor West."

WORSHIP SERVICES

Suggested themes:

1. "Hear Ye Him!"
2. "Blessed Are They Who Shall Seek to Bring Forth My Zion."
3. "Be Humble and Full of Love."
4. "We Press Forward With Steadfastness in Christ."
5. "I Am the Light of the World."
6. "Let This Mind Be in You."
7. "Our Father Which Art in Heaven."
8. "Ask the Father in My Name, in Faith Believing."
9. "If Any Man Lack Wisdom."

OTHER IDEAS FOR FESTIVAL WEEK

Zion's League Annual Number One contains seventy suggestions for Festival Week. (See page 122.) Our youth leaders and officers will find a wealth of stimulating and practical ideas for use in planning the activities of the week. We have selected as illustrative only a few of these, while urging League officers to consult the *Annual* before perfecting their plans.

Music:

1. An evening with Latter Day Saint hymns in story, tableaux, and drama.
2. "Hymns of the Nations," a service of congregational, choral, instrumental, and solo interpretations of the hymns of the world; for examples, "A Mighty Fortress," from Germany, and "Our God, Our Help," from England.
3. "The Message of the Church in Song," hymns with interpretative continuity reading. For example: "Book of Mormon, Hid for Ages," "I Saw a Mighty Angel Fly."

Drama:

1. Tableaux depicting scenes of the rise of the Restoration, closing with scene of world call for today.
2. Radio program, "Personalities of Power," script of character sketches of men and women who made the church, with dramatic scenes from their lives.
3. "The Word of Ancient America to

Us." Setting, a large Book of Mormon, seven or eight feet high, out of which step characters of the book to depict what is in it.

Panels and Discussions:

1. Question Box concerning the rise of the church with questions answered by a board of experts.

2. Panel, "If God Were to Speak to Joseph Smith Today."

3. Interview by youth of outstanding church men and women on topics of their insight and experience. Timely topics: "Confirming Experiences Along the Way," "How I Came to Be a Latter Day Saint," "Those Early Years of the Reorganization."

Worship:

1. Sunrise Service in a wooded setting with the theme, "Today's Youth in the Grove." (Modern re-enactment of Palmyra.)

2. Candlelight vespers, "The Light of the Gospel Into All the World."

3. Procession of Lights. From a central altar candle, lights are carried to all parts of the room, until there is a circle of "lights around the world."

4. Galilean service, with a rustic altar. Theme, "God of the Open Air."

Dinners:

1. An Around-the-World Dinner with courses in countries where the gospel has been preached.

2. Potluck Supper in which each dish of food brought represents a country, for examples, "fish and chips" for Britain, pineapple salad for Hawaii.

3. Dinner with tables representing places of church history, such as Kirtland Temple, Graceland College, Nauvoo.

Socials:

1. A "Palmyra Party" with costumes of 1820-1840.

2. An "International Party," using games from several countries of the world.

3. A world-fellowship tea with table decorated with figurines representing countries where the church is located, around one of the church on which a lighted torch to the nations is mounted.

4. A reception honoring pioneers of the branch, pointing toward continued frontier work for modern church youth.

Outings and Sports:

1. Pilgrimage to available places of significance in church history.

2. Hike with picnic supper and campfire, re-enacting the visit of Oliver Cowdery to the American Indians.

Contests:

1. Extemporaneous speaking contest, with entrants drawing from a list of six

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titles, posted sometime in advance. Prizes:
Books of the church.

2. Essay Contest. Winning essays read
at a program of festival week. Prizes:
Pictures of church scenes.

World Fellowship:

1. A service of letter-sending and letter-receiving from Leagues about the church.

2. Dispatch of gifts to youth in war-devastated areas, including books autographed by League members.

3. Adoption of a European family by the local League with a program describing the family, exhibiting pictures, and reading letters.

Branch Service:

1. "Restoration Day," a clean-up project for the local church premises.

2. Presentation of a picture, motto plaque, church flag, or other gift as the central feature of the program.

3. "Tract Night" in which Leaguers distribute tracts such as "Faith of Our Fathers" in the neighborhood of the church, meeting for devotionals before going and returning for fellowship.

General Services:

1. Memorial Service, with placement of wreaths at an altar memorializing the founders of the Restoration.

2. "Panel of Preachers," involving the younger members of the priesthood of the branch. Typical topics: "It Began With Youth," "The Restoration Speaks Today."

3. Testimonial Meeting, "If I Have the Spirit of 1820."

Miscellaneous:

1. Hobby exhibit with "The Gospel, My Chief Hobby," as central feature.

2. Parents' Night. Theme song: "Faith of Our Fathers."

Who Knows?

Who knows what a butterfly may be,
Or a nameless yearning?

Who knows what a lovely dawn may
hold

In yon pale sky burning?

Who knows what delightful tales are
told

By the whispering birches,
Or what heights may be attained
By a heart which searches.

—Louise

People Are Pictures

By JOSEPH RICHARD MELOAN

THE EDITOR of the local newspaper stopped at my photo shop recently to leave some films to be developed. He had just purchased the finest camera available to take pictures for his publication. However, these particular photographs were closer to his heart, for he had taken the camera home to photograph his family. I developed the film, but no images appeared; it was entirely blank. Investigation showed that he had forgotten to remove the dust-protecting cap from his lens.

Photographs are like the judgment day. Everything the photographer does wrong or right will show in the finished print. It is there as a permanent testimony of what happened. It is not even a mute testimony, for to the expert it fairly shouts. He can tell in an instant that you were out of focus, moved the camera, fogged the film, or over or underexposed the picture. He knows in making the enlargement whether you chose the right contrast of paper, what your judgment was of the negative and the print as it developed. Anyone can look at the finished picture and see tiny white spots on it from the dust or particles on the negative—the little things that prevent its perfection. Every mistake is there . . . visible to the beholder. And if it comes up for judgment in the salon, it will decide whether you made a good composition or not. The subject matter chosen will tell something about the artist. Even the expression he chose to capture will tell what he wanted. And the judges will decide if he has chosen the right viewpoint.

WE WILL ALL want to go to the movies some day . . . about judgment time . . . to see our friends on the screen. What kind of lives did they really live? . . . It should all be there. But I have a hunch the billing of this many-

feature show will not indicate who is going to be chosen for exposure on any particular night, and thinking it might be us, we will probably not attend.

Some people are like the editor's fine camera. They are an excellent instrument. They have all the talents and abilities to do wonderful things. But the instrument must be capable of being used. Perhaps they haven't taken "the cap off the lens" . . . they are not yet attuned with God so he can use them. Others have failed to choose the right viewpoint . . . to look at things with an eye single to his glory. Or they are trying to serve him, but their efforts do not yet add up to a "good composition." They are making pictures, and their record is not blank, but neither is it beautiful. And for those who have done well, there are often little things like the dust spots that, once eliminated, suddenly enable them to reach heights of grandeur.

And like the photographer who chooses to click the shutter at some exact moment, or the artist who renders his interpretation of the subject material, so we constantly choose and by our choices reveal what we are. And those who stumble along in the most fundamental things can, by their experiences, learn and grow as they see their mistakes. Yes, each effect has had a cause. All that we do becomes a result. And, like a perfect product, we must be careful each step of the way to arrive at perfection. We are not different from the pictures. We can even attain technical excellence and fail to achieve greatness. But to those who catch the divine spark of inspiration and make their lives glow with His presence will come the opportunity to be on display in the halls of many mansions like a great masterpiece of art which inspires and brings joy to others.

What Latter Day Saints Believe

LAST WEEK WE asserted our belief in modern and continuing revelation. We stated that we believed that such revelation had been promised by Christ; that it is needed today; and that it will continue as men grow in capacity, appreciation, and understanding, and in their worthiness to receive. We asserted our belief in the necessity for revelation to give each believer a witness or testimony that Jesus is the Christ. Now we go one step further and assert our belief in the need for modern revelation in order that we may have a continuation of modern scripture.

Most churches believe in modern revelation. All good Christians believe that God will direct them, if they pray for that direction, and many people of many churches can bear testimony that such direction has come to them in real life situations. Many people of many churches can bear witness that they have received a living and sure testimony that Jesus is the Christ. Many people of many churches can bear testimony that they have been inspired, encouraged, strengthened, instructed by a power higher than their own when they have been in dire need. Why, then, do Latter Day Saints claim to be unique in their belief in modern revelation?

Perhaps one reason is that other churches have very frequently shied away from the use of the term "revelation." They admit the possibility of God's direction; they pray for their pastors that God may lead and direct them; they pray for personal guidance; they pray for their friends and loved ones. In many churches, the pastoral prayer on Sunday morning regularly remembers the needs of the President of the United States, and all with him in authority, asking that God will lead and direct and inspire them to

conduct the affairs of nations according to his will. But a good many people are timorous about labeling the process by which this guidance comes as revelation.

LATTER DAY SAINTS believe in all the kinds of revelation which have been enumerated. But we also go one step further. We include within the church structure or organization the means of receiving revelation. We believe in implementing inspiration through chosen officers of the priesthood. We believe in providing institutions, means, and regulations for the expression of revelation to the church. In this, so far as I know, we are unique and different. Other churches believe that revelation and inspiration are diffused throughout the membership and available to anyone in time of need. So do we. But other churches do not provide officers and functions which are authorized to speak in the name of God to the church at large. They have no officer whose official duty it is to inquire of the Lord and bring back his instruction to the church. Although they believe that God may inspire the words of a minister as he preaches his Sunday sermon, most churches would never for a moment consider that the words uttered in the pulpit by inspiration were worthy of being called *scripture*. Latter Day Saints are unique in that they do have the officers and the facilities in their church for receiving, accepting, and publishing to the church the word of God to the church, which then carries all the weight of modern scripture to our people. To put this same thought into other and more specific words, Latter Day Saints have a prophet through whom revelation may come, which is included in our open canon of modern scripture.

What is a prophet? The word

prophet comes from two Greek words meaning "to speak for." A prophet is one who speaks for another—usually for God. In this sense, Aaron was a prophet to Moses, who was slow of speech; for Aaron spoke in Moses' name. (See Exodus 7: 1.) Usually, however, we think of a prophet as one inspired by God to speak in his name. Today's churches are willing to admit that men may be inspired by God, but not to admit that under that inspiration they are authorized to speak in God's name as prophets.

AFTER A MARVELOUS discourse on differentiation of function in the church, in which he compares the church to the body with its multitudinous functions, Paul says in I Corinthians 12: 28, "And God hath set some in the church, first apostles, secondarily prophets . . ." In the fourth chapter of Ephesians, Paul again mentions the body of Christ and adds, "And he gave some apostles, and some prophets, and some evangelists; and some pastors and teachers: For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . ." Prophets were set in the church and were to remain there to regulate the church, to expound and interpret doctrine, and to bring about unity of the faith until all in the church arrived at perfection and the fullness of the measure of the stature of Christ.

One of the older editions of *Cruden's Concordance* has two very interesting sentences in the explanatory article under the heading

About Modern Scripture

BY EVAN A. FRY

"prophets," from which we quote: "The most usual way by which God communicated himself to the prophets was by inspiration, which consisted in illuminating the mind of the prophet and exciting his will to proclaim what the Lord dictated to him from within. It is in this sense that all the authors of the canonical books of scripture, both of the Old and New Testaments, are acknowledged as prophets."

Are there then no men today who are receiving inspiration or illumination of mind so that their will is excited to proclaim or to write what the Lord dictates to them from within? And if there are such men today, why are not their writings or their utterances worthy of being preserved and counted as modern scriptures for the guidance of the modern church? Is not any man who speaks or writes truly under the inspiration of God and in the name of God, speaking or writing scripture?

WE CAN POINT out a great many needs for such revelation, which is to be counted as modern scripture. Instruction from Deity with regard to church policy and major line of procedure; interpretations of doctrine; words of exhortation and instruction; warning and foretelling of the future; bearing witness to a personal conviction that Jesus is the Christ; and perhaps most important of all, the interpretation of old truth in the light of present day needs—all these are functions of the modern prophets, whose words are then worthy of being recorded in the open canon of modern scripture. As a church, we believe that all calls to the ministry must come through this spirit of revelation, acting in the ministry which preside over the various geographical divisions of the church. Such administrative and presiding officials are also entitled to receive

divine help and wisdom and discernment in making their administrative decision, or regulating any of the affairs of the church, though in the case of decisions of only momentary importance, of course, there would be no attempt to make such inspiration—either vocal or written—into modern scripture.

If you have been following our line of reasoning, you are now no doubt wondering how we select our modern scriptures. Suppose that our prophet has inquired of the Lord, and received an answer setting some church policy, choosing someone to fill a vacancy in one of the church quorums, or expounding a clearer interpretation than was had before on some moot point of doctrine. How does that become scripture? Generally speaking, by the same process by which the present canon of scripture contained in your Bible was selected. Remember that you do not have all of the sacred writings of ancient Christian times or of Old Testament times by any means. Several were rejected as unworthy of inclusion in the canon, but may be obtained elsewhere. At least nineteen books which are specifically mentioned in the text of the King James Bible are completely lost.

HOW WAS OUR PRESENT canon selected? Various church councils were called together. Each writing was examined and evaluated for truthfulness, for inspiration, for agreement with previously revealed truth. Our modern scriptures are scrutinized in the same way. They are presented first to the ministry of the church assembled in their various quorums; and if these quorums approve, they are sent on to the General Conference of the church, where the delegates of the membership have the right of passing upon them. Such documents are examined for light, wisdom, in-

spiration, truth, and agreement with already accepted truth. God cannot contradict himself; truth always agrees with itself wherever and whenever found. Not all documents submitted are accepted as worthy of being modern scripture, but if they pass the scrutiny and the prayerful consideration of the ministry and the people, they are ordered published as modern scripture. This modern scripture is contained in our Book of Doctrine and Covenants, which includes the revelations of Joseph Smith, the founder of the church; and of his son and successor, also named Joseph Smith; and of his two grandsons, Frederick Madison Smith, who died in 1946, and Israel A. Smith, the present president and prophet of the church.

Is this not unscriptural, to add to the word of God? Is it not presumptive? Do not the closing verses of the Book of Revelation pronounce a curse upon anyone who adds to the Bible? No, John did pronounce a curse on any *man* who should add to the words of "this book," but the book to which he referred was the book of "this prophecy" or the Book of Revelation. The Bible as we have it now was not compiled or ratified as a canon of scripture until 300 years after John wrote his Revelation, or in the year A. D. 397 at the third council of Carthage. So John could not have been referring to the Bible when he wrote of "this book." Furthermore, there is nowhere in the Bible any injunction against God adding to the words of his scripture. There is nowhere any statement which says that he is ever to cease adding to his word until Christ shall come.

God never closed the canon of scripture. Men closed it in A. D. 397. If God did not again reveal his word to his church, it was not be-

cause he did not want to or try to, but because the church which closed the canon of scriptures refused to hear any more of the word of God and taught that God would never speak again because he had said all there was to say between the covers of the sixty-six books of the Bible.

John's injunction against adding to the word of God is the last of five or six similar injunctions in the Bible, the first one of which is found in Deuteronomy 4: 2. If the men of Moses' day had interpreted that injunction as modern men interpret the injunction of John in the closing verses of Revelation, all our Bibles would end today with the fourth chapter of Deuteronomy.

And here is another interesting point. There is utter disagreement among Bible scholars about the respective dates when John's Gospel and the Book of Revelation were written. But at least some eminent scholars believe that John himself violated his own injunction (if such it were) against adding to the words of the Bible. From the historical article on the Gospel of St. John, found in the *Self-pronouncing Sunday School Teachers' Combination Bible*, I quote: "Written at Ephesus, after St. John's release from the Isle of Patmos, about A. D. 97, this gospel completed the canon of scripture." Now those words again—"This gospel [not the Book of Revelation] completed the canon of scripture." Revelation was written on Patmos; the gospel was written at Ephesus after his release from Patmos. This is corroborated by E. B. Sanford's *Cyclopedia of Religious Knowledge*; we quote in part from his article on the Gospel of St. John: "This Gospel would appear to have been written at Ephesus . . . Its date must be long after the writing of the other gospels, and toward the end of the first century. It is one of the latest books of the New Testament—much later than the Revelation. . . ."

(Continued on page 18.)

An Inspired Message From An Inspired Leader



WHEN the General Zion's League Council, meeting in April, 1947, suggested that the youth of the church throughout the world unite annually in celebrating what was to be known as "The Restoration Festival," it specified that the first essential to the success of such a project would be a simple, brief, and well-written story of the origin and genius of the Restoration Movement. This story was to be made available for presentation to Zion's League gatherings everywhere as a central feature of the festival celebration not only in 1948 but annually thereafter. And who should be asked to write that story? Instantly and pervasively our thoughts centered in one man, the father of the church, Patriarch Elbert A. Smith.

Naturally we expected the best, but we did not anticipate two additional developments which have thrilled our very souls.

First: In the preparation of his message to the youth of the church, Brother Elbert was remarkably blessed. The account of his experience will be found both in the "Saint's Herald" and in a special recording which has been made.

Second: This message has now been made available in record form in Brother Elbert's own voice and words against the background of "The Spirit of God Like a Fire Is Burning" sung by the Stone Church choir under the direction of Paul Craig.

Again, we say, we expected much, but there is now available much more than we ever have hoped for. Here it is. An inspired classic for your League, recorded for your home, for your library. A classic to become, as the years pass, perhaps your most cherished possession.

From the first it has been the thought of the young people that this message should be used, perhaps as a reading, in a suitable setting as part of some service planned for festival week. Since this message will appear in the "Saint's Herald," it will be available for use in that way wherever desired.

We are especially enthusiastic however that we may now announce that this inspired message from an inspired leader is available in record form. This means that at your festival banquet or at some other especially planned service of worship, communion, or dedication, you will be permitted to hear the voice of the father of the church speaking directly to you.

Never before have we known the youth of the church to be so sincerely united. Never have we seen our young people more determined to make the church their church in very deed. Never have we known them to be more anxious that there shall be kindled in their own souls those convictions which characterize the restoration gospel. Never have we known them to be so desirous of carrying their full share of the work and responsibilities of the church. These desires and determinations, we verily believe, ascended to God as one most sincere and earnest prayer.

And this prayer has now been answered. Answered through the pen of one whose life's span reaches back to those who were instrumental under God in restoring the gospel in latter days and forward to those who would now, with their souls set on fire with the spirit and genius of that gospel, tell it and live it in a most critical age.

Order your record now. We cannot commend it too highly. It contains a most historic and prophetic word. Reproduce that word again and again until it lives within you so warmly, so vitally that your soul can no longer contain it. Until, as the young people of a century ago, you are compelled to go out to tell it to the nations of the world.—F. M. McDowell

The Bright Side of Religion

YOUR RELIGION is only as good as the application you are making of it. By that I mean you can brand all Latter Day Saints as a pathetic lot, or you can make the Restored Gospel sound even better than the Townsend Plan it's all up to you. If it'll help, I'll give you some case histories.

Consider the example set by Brother Z. He prided himself on being a student of scripture, and he could quote accurately from all Three Books. He attended every meeting on Sunday, and through the week he distributed tithing receipts for the bishop. He was a well-meaning man, and he tried hard to be a follower of the true way. He didn't smoke, drink (not even coffee substitutes) or swear. He had an idea of what Zion would be like, if and when the Saints ever got around to building it. "The pure in heart," he said, "that's what Zion will be, the pure in heart." And Brother Z. did his best to keep pure.

He lived for thirty-seven years in a neighborhood of good people, but he never really got to know them. He couldn't see that taking his family on a picnic with the folks across the street had anything to do with building the Holy City. When the neighbors came to call, he'd tell them about the terrible state the world was in and how God's wrath would be poured out upon the unrighteous. Small wonder they always found some excuse to leave early. In all of his seventy-five years, Brother Z. failed to convert one person to the church. His children were baptized promptly when they were eight, but they weren't really converted. In fact, after they grew up, they didn't even bother to go to church. Sister Z., a patient and long-suffering woman, was a true wife throughout fifty-one years of

wedded life. She had long ago accepted the preachments of her husband as something near holy, and she loved, honored, and obeyed his every word. She was pure in heart, too, but she never learned to call her soul her own.

NOW CONSIDER THE case of Brother R. He is a deacon, one of the friendliest deacons his branch has ever had. He figures his job includes more than just showing late-comers to a seat and passing the collection plate. He stands by the door and shakes hands with people after the service. He makes it a special point to speak to newcomers and invite them back again. At home, he plays baseball with his son and his neighbors' sons, and he takes the boys fishing. When he asked them if they'd like to go on a League picnic, they said, "Sure." And when he asked them if they'd like to come to Sunday school with him, they said, "Sure," again.

Brother R. isn't a carpenter by trade, but when a young fellow who works with him decided to build a house for his bride, Brother R. volunteered to help. He asked some of the other Saints to stop and visit the project one evening, and before they left, they caught the spirit and were helping, too. It was while they were putting in the kitchen cabinets that the young man and Brother R. first talked about religion. "You know," he said, "I've never gone to church much. Oh, I believe there's a God, all right but I can't see that just sitting through a sermon every Sunday morning is going to get anybody any nearer heaven."

"It won't," Brother R. assured him, "unless a man's religion offers him a way of life that is superior to anything else in the world, and unless it gives him something big to work for, he might as well go to a movie as to church." Then he ex-

By NAOMI RUSSELL

plained the Zion plan. Next Sunday, the two men went to church together—and they still do.

Sister R. has a couple of conversions to her credit, too. When the people two doors down moved in, she got acquainted by offering some of her prize tulip bulbs for their walk. Later, they had Sunday dinner together and then went to a concert at the church. Now the folks two doors down have asked to be baptized—which makes a total of seven converts for Brother and Sister R.

WHAT KIND OF treatment are you giving your religion? Are you a "jot and tittler," or are you going all out to make the Restored Gospel look like the most practical way to promote brotherly love the world has ever known? Religion in a book isn't very effective—you have to lift it out and put it to work. You have to show people that it's done something for you. —And you won't get far by just observing the "Thou Shalt Not's"; the church needs men and women of action. If you are busy doing good, there won't be any time for sinning.

The pity is that there are so many Brother Z's, who have never caught the vision of our purpose. It takes a lot of people like the R's to outweigh the damage they do the church by their unfortunate example. If they could learn, first of all, to be happy—to see the beauty of Zion instead of the smoldering fires of hell, the rest would be easy. Religion can be pleasant. It isn't so much a matter of "warning your neighbor" as helping him. If you scare him, he won't come back. If you show him the hope of a better world through the gospel, he may decide to try it for himself.

FOOD FOR THOUGHT

WHEN PRICES OF FOODS go up so high that a family making \$2,000 a year (and there were more than one third of the people in the United States making that or less in 1946) is spending forty-five per cent of its income to feed a family of four or seventy-five per cent to feed a family of seven, we become more cost-conscious than ever. That was true last July. By now, much more is being spent. Food costs from five to ten per cent more. With food conservation always before us, we think of real values more frequently, too.

The women of two Iowa counties recently asked for a lesson on choosing the family food, with emphasis on the real value of foods in relation to their cost. We found a number of interesting things about prepared mixes and other foods, including the fact that in some cases you can buy a mix for less than you can make the food; the only catch is when you start eating it. Sometimes you don't enjoy it as much, because it isn't made of the same ingredients—or at least not of the same quality ingredients—that you might use. And sometimes the recipes on the box call for so many extra ingredients that your costs goes way up before you serve it.

You can always tell, though, just what is in a prepared food mixture. The Food and Drug Act requires that the ingredients be printed on the package or can, and that they be listed in the order of their comparative weights. When you find a chicken soup mixture that has the chicken listed after the salt, you know there can't be much chicken in it—although, of course, it is dried chicken; and a little dried chicken goes a long way. An ordinary chick-

en is sixty-six per cent water. In other words, a teaspoonful of dried chicken in a soup mix really was once about a tablespoonful of chicken. We found baked beans and pork with the pork listed after the seasoning, too. When you buy prepared foods, it pays to read the labels.

LUNCHEON OR SUPPER MENU—

Baked Beans
Buttered Broccoli or Greens
Parsley Potatoes
Head Lettuce Salad
French Dressing
Boston Brown Bread
Butter
Pecan Pumpkin, Squash, or Sweet
Potato Pie
Milk

Even though once in a while you find a prepared food mix that costs less than your own, that isn't generally true. We took the lunch or supper menu that is given and did some figuring. In our figuring we used a devil's food cake with fudge frosting instead of the pie and cut up some wieners into our baked beans. You can find baked beans and wieners in a can, or you can bake your own. Broccoli you could raise and freeze, get it fresh from the stores now, or buy it frozen. You can even buy potatoes in the jar, and French dressing may be made as good as that you buy. Boston brown bread comes from a can or right out of your oven. And the cake and frosting may each be found on the grocery shelves in the form of a mix.

When you count it all up, you'll find that you can save money, though, by spending a little extra time in your kitchen. In fact, for this meal you can save from one

By **B. MILDRED NELSON**,
Instructor in Nutrition Extension Department, Ames, Iowa.

third to one half of the cost of the meal by baking your own beans with wieners, cleaning fresh broccoli, peeling potatoes from the store (you'll save more if you raised them), shaking your own French dressing, mixing your own brown bread, cake, and frosting.

Your saving in cash—not counting time, according to our figures, will run about fifteen cents per person. If you have a family of five, that's seventy-five cents; for eight, it's \$1.25 for *one meal*. And we found our home cooking, especially baked beans, brown bread, and fudge frosting so very much better, that we decided it was worth it to spend the extra time in the kitchen and use the \$1.25 for other things. We saved fuel too, by cooking our beans in a pressure saucepan until they were just tender, then finishing their baking right along with the cake while the oven was hot.

You know your circumstances, how valuable your time is, your own cooking ability, and your family tastes, and will want to make your own decision. But if you're having food budget troubles, sit down and do some figuring before you decide which time-saving, ready-prepared foods and mixes to use.

WHEN YOU DECIDE what canned foods to purchase from the grocer's shelves, you have a real problem. Almost all of them are in tin and you can't see them. Descriptive labels help some. They can, if they will, tell you what's in the can, the size of the food, the style of the pack, what the food may be used for, how much is there, something of the quality, and such.

A few things are required by law.

Many more are desirable. The law requires that all the food be wholesome, meet a minimum standard of quality, and fill the can. If it does not, it must be labeled below standard in fill or in quality, whichever the case may be, and state why. It can still be good food and may just suit your purposes. If you want to make an apricot purée for an ice, then apricots that come at a decidedly reduced price, because blemished or undersized fruit has been used, may suit your purposes just as well and save a lot of money. It might be wise to try one can to see whether it suits you before you buy several.

Canned peas are a food in which you find wide variations in prices. We opened cans of peas priced from twelve cents to thirty-eight cents for a number two can the other day. There were five "tasters," and all voted for the twelve cent peas for good flavor, appearance, and serving quality. The others were all smaller peas, the more expensive being immature and quite flavorless. There was no appreciable difference in color, and, strangely the more expensive peas had the tougher skins. All were overcooked. When we drained and weighed them, we found that frozen peas with their delightful color and pleasing flavor would give us as many peas for the same price as the expensive canned ones gave.

With respect to food value, the smaller, more immature, succulent vegetables generally contain more vitamin C. However, as the vegetable matures, the amount of minerals and vitamins A, B1 and others increase. After the food is canned, the amounts of vitamin C and B1 (along with a few others) do decrease in storage. Even frozen foods lose vitamins, especially when stored above zero degrees.

So when you decide to buy canned vegetables, it might be wise to select several brands from a wide price range. Keep a record on your kitchen bulletin board of the quality inside each can. Then you can return to buy the one that suits you best at

the price you can best afford to pay. You may choose one for soups, another for salads, and still a third for serving as a vegetable (just as you choose several grades of apples); but don't blindly "eeny, meeny" out a can of peas from the more expensive, thinking you are saving money in the long run by getting quality peas. It doesn't work that way.

WE'VE BEEN NOTICING the apples that are on the market these days often carry a huge sign, "U. S. No. 1." Then, when we get all set to buy them, we find they aren't really very extra 'specially nice. Did you know that "U. S. No. 1" is the third grade from the top for apples? It stands for the average run of the apple crop. "Fancy" and "Choice" are above it, and what's more, "U. S. No. 2" is the very bottom. "U. S. commercial" comes between "U. S. No. 1" and "U. S. No. 2." Slightly confusing, but it's good to know!

Now, "U. S. No. 1" should be a good apple for cooking purposes, even for baking. In fact, if it's sauce you're making, "U. S. No. 2" might be the best buy. Just remember there are cores to come out; and apples with really spoiled portions to be thrown away may not be much of a bargain. But it would be foolish to pay a premium price for "U. S. Fancy" or maybe even choice apples just to cut them up and run them through a sieve or mill for sauce. For eating raw or for some salads, choice or fancy might be just the thing you want. Every grade has its place in your food plan. Know for what you want to use your apples before you buy; then buy accordingly.

You'll be better satisfied, too, if you look fresh foods over before you buy them. An apple that was "U. S. No. 1" when it came from the orchard, may be far from it now. That's one reason more fresh foods aren't graded. It would take a huge staff to keep up with the grade from the time it was shipped until you buy it. When you choose fresh

foods, choose wisely. It's pretty much up to you.

THE DRYING OF fruits does have an effect upon their nutritive value; much of the vitamin C and some of the thiamin are destroyed. The rest of the nutrients are pretty well preserved. Since our fruit is not generally rich in thiamin (B1) anyway, we don't worry about the amount of it that is destroyed. Now, when grapefruit, orange, and lemons are relatively inexpensive, broccoli is available, cauliflower and cabbage are on the market in quantities, and tomatoes are in our storage cellars, we have many places from which to make up for any lack of vitamin C that might be in our dried fruit. With a vitamin C rich food each day, we can use lots of dried fruits for the other food values, vitamins and minerals, and to take the place of desserts that are costly in grains.

If you're interested in comparing costs, a pound of fresh apples, for example, will make one and one-half cups of sauce. A pound of dried apples produces eight to ten cups of sauce. A pound of fresh apricots gives two and one half cups of cooked fruit. The same weight of dried apricots yields three and one half cups. Canned fruit is a little harder to compare. A number two can contains about two and one half cups of both liquid and solids and has a net weight of eighteen to twenty-four ounces. A number two and one half can contains about three and one half cups and has a net weight of twenty-six to thirty-five ounces. How much of that is syrup depends upon the pack, but usually at least one third of it is. In other words, there may be about twelve ounces to one pound of fruit comparable to fresh fruit in a number two can and one pound to twenty-three ounces of it in a number two and one half can. There may be much less. Check on it, sometime.

The Minister Comes to Dinner

By WARREN H. CHELLINE

IT IS AN IMPORTANT occasion for most members of the household when the minister comes to dinner. The snowiest linen, the best china and silverware (including the butter knife) are used. Junior is scrubbed pink and given detailed instructions concerning behavior, Mother arranges cut flowers in the living room and asks Dad please not to doff his suit coat. These dinner invitations are important occasions for the minister, too. Aside from the good cooking and warm hospitality, his visits in the homes of the Saints have profound spiritual worth, for, without them, his pastoral and missionary ministry cannot be complete.

Hosts, to commence the advice, please consider your guest's background. If he is a traveling missionary who is in your town for a two-weeks' series, chances are his schedule is full in "eating out" as well as in preaching. Likewise, much of the food he has been getting has been heavy and quite rich. Don't feel too bad if he refuses extra helpings. He certainly would go right on eating if he could, but he has to have a lot of breath for his preaching later on.

It is true that, due to much practice, most missionaries have huge capacities for good food. (I remember that I had *three* complete Thanksgiving dinners in 1943 and stopped in at an ice cream parlor for a chocolate float on the way back from the last one!) But don't overestimate these men; they probably suffer more from indigestion than any other one thing. They are under a constant nervous tension, and their eating schedules are anything but regular. Thus, they will appreciate simple, well-balanced menus with plenty of fruits and fresh vegetables.

IF YOUR DINNER guest is an unmarried city pastor—a species fast becoming extinct, I hear—he has been eating in restaurants so much that the promise of a home-cooked meal has brought him to your home with a sparkle in his eye. (Those breaded veal cutlets on the Blue Plate Special can get mighty monotonous, day after day.) But here again, the best formula is to keep the menu simple and wholesome. Especially try to avoid serving those tricky desserts that skid off the plate when pressure is applied off center. They are a menace, and a few experiences with them may develop a phobia.

Above all, don't get upset when little things go wrong. Suppose the roast is burned, smilingly admit that it is "well done" and then enjoy it. It's better that way. What if Dad does upset his goblet while carving? The minister is probably even less adept in wielding a carving knife and will be fully in sympathy. And never fear, he has observed little children rubbing mashed potatoes into their hair many, many times before. Just relax, and enjoy your meal; that is what your guest is going to do.

THE MINISTER APPRECIATES this visit in your home, primarily, because it is his best way to get acquainted with you. He can come to know you in your own environment and find out how better to aid in your spiritual development. And may I emphasize, once and for all time, that it isn't necessary to remain home from church in order to prepare the minister's dinner. He would much rather have you serve him peanut butter sandwiches and be at the service. Remember that the most important feature is neither the food nor the table setting, but

the sincere, genuinely happy hospitality of your family.

Do not be timid about inviting your minister home for a meal. Be assured that, whether it is a feast or a snack, he will enjoy himself immensely, and you "shall in no wise lose your reward."

What Latter Day Saints Believe About Modern Scripture

(Continued from page 14.)

BECAUSE WE BELIEVE that men today need revelation and guidance and instruction and exhortation and counsel from God as much as men in the past—or perhaps even more, and because we believe that God is unchangeable and impartial and as able and willing to speak to men today as he ever was in the past, Latter Day Saints keep the canon of scripture open and will continue to provide the implementation through which other chapters may be added to that open canon from time to time as men prove their worthiness to receive and the church has need.

Corrections

A few mistakes have been found in the small book, *A Church Member's Manual*. E. E. Smith, pastor of the Port Huron Branch calls attention to one on page 25, where the reference to Doctrine and Covenants 46: 23 should be 22: 23. It is desirable to obtain all corrections and suggestions for changes or improvements before a new edition is made. We will appreciate hearing from readers about this matter.—Editors.

LETTERS

Zionic-Built Homes

About nine years ago, Brother and Sister Frank Lacey moved to Ontario, California, and were in need of a home. Several men of Ontario Branch worked together on the house until it was completed. Four years later, they helped build the Clyde Roberts' home. The idea stuck, and since then they have assisted in the construction of four other houses. This is not a chore; the men enjoy working together, and the women often provide potluck dinner for their carpenter husbands. In addition to serving meals, they paint and hang paper. Because of this spirit of co-operation, two young men have been converted to the gospel.

Not only individuals benefit from this plan; the men are now planning to add to the church as soon as funds are available. We of Ontario believe this is a step forward on the way to Zion.

Mary Ritchie.

Ontario, California

Observations of a Mother

Recently I was forced to spend two months in bed after falling and injuring my back. During that time, I had a chance to do a lot of thinking. I was wondering what Latter Day Saint parents could do to help spread the gospel, and the thought came to me that parents are missionaries. If we observe the family altar and teach our children to pray, we are building leaders for the future. We should surround them with good books and teach them the hymns of the Restored Gospel. Since they are apt to copy what we do and say, we must guard our actions and speech. In this way, they help us to build better lives, too.

I want to thank those who came to visit me while I was bedfast. Some brought food and flowers, for which I am also grateful. Their friendliness helped me to bear my suffering. That God may be with us and bless us is my prayer.

Mrs. J. H. Thomas

Route 3
Lamoni, Iowa

Forms Home Worship Group

For the first ten years of our married life, we were isolated from church privileges. Then, in 1931, I read in *The Ensign* that George H. Wixom was serving as a missionary in Texas; I wrote to him, and on his way from a series of

meetings in Portales, New Mexico, he stopped to preach in Lamesa. He wrote an account of his visit in *The Ensign*, and others in the vicinity began to correspond with me. A few years later, Z. Z. Renfroe preached in our home for a week. Still other families became interested, and now we have a lively group which meets every first and third Sunday. Some members drive over 100 miles to attend these meetings.

I have written this in the hope that it may encourage other isolated Saints to organize similar groups.

MRS. E. C. RIEBOLD.

Box 145
Lamesa, Texas

Distributes Tracts and Church Papers

I wish to thank all who have sent tracts and church papers to me for distribution. I place them where I believe they will be read and pray that those who are looking for the true gospel may see them. I am grateful, too, for the prayers that were offered in my behalf and for the cards and letters I received. My eye is somewhat better, but is not completely healed. However, I have faith, if God so wills, that it shall be.

I pray for the prophet of the church that he may be granted health and wisdom to guide us through this time of doubt and confusion.

Jessie M. Bailey.

Box 6, Sioux Falls,
South Dakota

Asks for Continued Prayers

We thank all who remembered us in prayer when the request was printed in the *Herald* last year. Our health is improving, but we still need the prayers of the Saints for a complete recovery.

MR. AND MRS. JOSEPH MCGUIRE.
2219 North 27th Street
Tacoma 3, Washington

Report From Poplar Bluff, Missouri

Although there are only a few Saints here, we hold regular Sunday services, song practice on Wednesday nights, and prayer meeting on Thursday evenings in the homes. Several nonmember families are becoming interested. I was baptized about ten months ago, and each day my faith grows stronger. We ask the Saints of other congregations to pray that we may continue to promote the work here and someday have a church to worship in. We especially ask prayers for Brother Robert Dortch who has been bedfast

for a year. He has been greatly blessed by administration but still needs the united prayers of God's people.

Mrs. Gladys Miller

1416 Spring Street
Poplar Bluff, Missouri

Receives Heralds

I wish to express my appreciation to all who responded to my request for *Heralds* and for the many fine letters and cards I received. I am sure much good will be accomplished through them.

Cora Emerson.

904 South Wayland
Sioux Falls, South Dakota

A Testimony of Healing

I receive much good from reading the testimonies in the *Herald*. I have just passed my eighty-first birthday and have been a member of the church for forty-eight years. During this time, I have been blessed more than I can tell. Through administration I was spared a serious operation and my husband, who is eighty-six, has been healed of cancer. We find much comfort in the fact that our children have been brought up in the church. We hope that not just our family but all young men and women may be workers for this great cause.

We send greetings to our friends in Miami, Florida, and ask that the Saints everywhere will remember us in prayer.

MRS. JOHN YOUNG.

LaMoure, North Dakota

From an Isolated Member

I have been a member of the church for thirty-two years, but now I am isolated. I hope it will be possible for us to someday have other members near us so that we can do more for God's work.

I am in poor health and will appreciate having the Saints pray for me. I would like to receive letters from any who care to write.

MRS. ELVENAH MILLER.

R. F. D. 2
Huntsville, Ohio

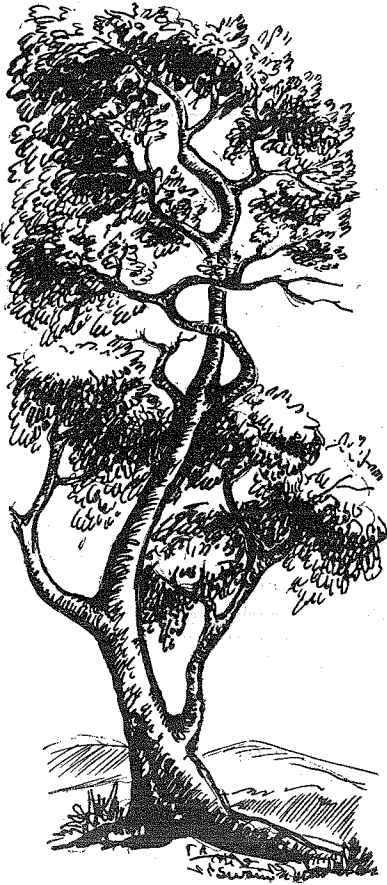
Tribute to Ward Hougas

The young people of Central Missouri Stake are fortunate in having Ward A. Hougas as their leader. He is sincerely interested in their spiritual development and has a great love for them. Through him, I have come to see God's plan for us more clearly, and I am deeply grateful for his ministry. MRS. JUNE HOY.

Holden, Missouri

A Tree of Faith

By ROBERT ANDERSON



SOMEWHERE, YEARS AGO, when our church was in the process of organization, the local outposts of our faith came to be called branches. The more one thinks about this fact, the clearer becomes its relation to the life and existence of our religious pattern. Is it not an apt analogy to think of our church organization and our relation to it in terms of a growing plant?

To begin, let us compare the administrative offices of our church to the trunk and roots of a tree. Just as the roots furnish a tree with stability and food, so do the Presidency, the Presiding Bishopric, and the High Councils of the church furnish the foundation, the stability, and the spiritual food upon which the rest of the church depends. Just as a tree must sink its roots firmly and deeply to secure life-giving water and food, so must our church ordain men who can give the firmness and depth of personal conviction and devotion to the

cause they have chosen to serve. We have as evidence the testimonies of six young men who on April 6, 1830, planted the seed of faith and conviction that grew rapidly into a giant in its age, and that even through the stress of storm and severe pruning was rooted firmly enough in fertile soil to grow again.

But whoever saw a tree consisting merely of roots and a trunk? Biologists tell us how important the leaves and branches, even the smallest twigs, are to the well-being of the entire tree. Our districts and our branches, then, correspond to the limbs and branches of a tree, while all of us as members are twigs and leaves upon the branches. As each leaf of a tree seems so insignificant and unimportant to the life of the tree as a whole, perhaps it also seems to the individual member that he is insignificant and unimportant. Only when we realize the relative importance of each leaf, each twig, each branch, and limb to the tree does the relative importance of each member, branch, district, and stake become significant to the body of the Reorganized Church of Jesus Christ of Latter Day Saints. In the life of the giant Sequoia, each leaf performs a vital part in the manufacture of food for the entire tree, so also does our church depend upon the performance of every member to nurture the body as a whole. Our church is founded upon the principle of individual worth and accomplishment; moreover, it relies upon

that principle for its growth and perpetuation just as the roots of the tree depend upon the leaves to manufacture part of their food supply.

IN ANOTHER way, also, our church may be compared to a tree—that is in the way of growth; and perhaps we might learn some lessons in organization from our leafy example. When most trees grow, they increase in size by becoming larger in diameter each season and by forming new branches whenever the tree is capable of supporting and feeding them. In years of drought or in poor climatic conditions, trees grow but little. How often that has been the case with us. As the tree depends upon sunlight and rain, so we depend upon the spiritual wisdom and understanding of a power beyond our control—a power that, as the sunlight, may be cut off from us by clouds of many shapes and sorts. Without the life-giving rays of God's Holy Spirit, even the fertile soil of human relations will not enable us to make the growth we are expected to make, either in expanding our circumference to parts of the world where our missionaries have not yet gone or in feeding the branches already standing.

It therefore remains the duty of each part of the branch to maintain the process of growth and manufacture food, not allowing a thick coating of dust to collect upon ourselves, shutting off the rays of light

New Horizons

and power. We have all seen the leaves of a tree after a period of dry weather and noticed how they become coated with dust that destroys their glossy, healthy appearance. And we have noticed, too, the change in their appearance when a brisk breeze and cooling shower rejuvenated them. What a change was brought by a little activity. A student at a Graceland fellowship meeting, speaking of his home branch, mentioned how complacent the people were, how self-satisfied they seemed to be gathering the dust of inactivity, how they were losing their sheen and gloss. Another student mentioned that his branch was swept with a swirl of activities which often clashed and carried some of the twigs away with it, just as a summer whirlwind sweeps through a tree, picking up leaves that have become loosened from the branch. Still other students told of branches that struck a balance: of happy church homes where every twig was happily functioning in its place, where every twig was firmly attached to its source of food, and where the branch was growing and spreading. A student from a far-away-land mentioned how the branches that are spread farthest from the main trunk are nonetheless dependent upon the body as a whole for a portion of their food.

IT IS MAINLY OUR missionaries and traveling priesthood members who carry this life-giving food from the roots and trunk to the tips of the most distant branches, but they alone cannot do the job. They need the help of the branch along which they can conduct the food and, when pushing out into the unexplored, they must as the new bud of a tree have a solid foundation upon which to build. They must have back of them a tree that is solid to the core and from the roots to the tip of the longest branch. A tree of faith and conviction that stands unbowed in the strongest storm and shelters with loving arms the human beings who seek protection from the storm.

The Trouble-Shooter

What About Pacifism?

QUESTION: I am critical of pacifism and, at the same time, I am sympathetic with its activities. The church tends to give me a world view, rather than a narrow, nationalistic one. It emphasizes the importance and worth of all human personality. In the light of my training and my high regard for the ethics of Jesus of Nazareth, I am not at all sure of the assumption that I should have participated in the fighting of the last war, or that I should participate in the event of a future war. What are the basic issues involved, and how should this problem be approached?

ANSWER: By Dr. Roy Cheville

THIS QUESTION, very well phrased, is considered by scores of thinking young Latter Day Saints. Let's look at the nature of the question. First of all, a youth that phrases problems in this manner does not expect a yes-no reply. Mature minds see that the most baffling questions are those in which the sides do not sharpen up with the right on one side and wrong on the other. If such were the case, our choosing would be quite easy. A given situation, however, is a complex of both. So we have to analyze and try to ascertain which of several possible lines of procedure will take us farthest in the direction of the chosen goals. In a war, for instance, no one side has a premium on all goodness, with the other side one hundred per cent devilish. So-called Christian nations have corruption and selfishness working against their high-sounding aims. So choosing to participate in war or refraining from it is not a simple yes-no decision.

You Can Build on These

When a questioner and responder come together, the two will do well to discover what they agree upon.

We need to start from common foundation. Your question discloses four starting principles:

1. The world-view of the church.
2. The worth of every person.
3. The normative teaching of Jesus.
4. The goal of a social order of universal peace.

Any youth who holds to these has the basis for sound decision-making. These are fundamental. Let's interpret these to mean that our church has a mission in achieving these. This implies that the youth who affiliates with this church of ours sees his personal responsibility in promoting their realization. Here is a youth who is trying to find out whether lining up with a possible war will promote these goals.

Each Situation Has to Be Met

The leading counselor in social relations never gave closed answers. He imagined a parable and expected his hearers to discover the principle at the heart of it. This principle was to be applied to specific situations. He was bucking religious leaders who wanted cut-and-dried answers. Today, this Jesus would be no more likely to tell our youth what specific course to take. He would again declare the nature of the kingdom to be established and expect each to decide. This procedure does seem somewhat annoying, but it does push youth to grow through making decisions.

War can hardly be lumped off as a single something. There are wars and wars. No two are alike. We can agree that the entire procedure is a devilish business. Sherman's ascription, "War is hell" has never been refuted. Yet,



in wartime we see some of the most admiration-challenging examples of heroism, sacrifice, loyalty to high ideals. I know of no text that brings this out better than the Book of Mormon. There were foul wars such as that ending in the Battle of Cumorah. There were also wars of defense and championship of the right; notable among these was the crusade led by Captain Moroni with his famous standard (page 469).

Is eating good or bad? One replies, "That depends." Is singing for the general welfare? It may help up things socially undesirable. Is reading the Scriptures good? One mother discovered she was leaving her family to eat cold meals while she read of Alma and Helaman. Each experience must be interpreted in the light of the total social picture. For this reason it is unwise to lay down flat decisions apart from the immediate problem. Even God has to work with men on their present level as he tries to pull them to a higher plane.

Most of us do not think too well when a crisis breaks. We do not have time then to think through where we ought to be going. The well-planned life has a foundation of habits and ideals. These operate when a storm comes. The big task of a Latter Day Saint is to clarify such principles as those set forth in the question. The application will have to be made when the occasion arises. Every League ought to be working on questions of this kind.

The Big Question

Here it is: What am I doing to build a world order in which war will be outmoded? How can we iron out tensions that bring on fighting? How can we get men to want a society in which every person will be respected as a son of God? I believe that the youth who throws his energies into such projects will have clearness increase as he goes ahead. Nor is it too much that the Father of all men can open

the way to permit him to serve humanity without having to result to bloodshed.

Revelation and Reason

(Continued from page 8.)

There is no reason to be disturbed by the apparent conflict. After all, evolution is still a theory, and may undergo modification later on. Other theories have gone down the intellectual sink and been washed away. Maybe the same fate will befall evolution.

Genesis indicates a Creator who created the visible universe, and that visible universe reached its end in man. A modern philosopher uses language dangerously similar.

"I see," says Bergson, "in the whole evolution of life in our planet, a crossing of matter by creative consciousness, an effort to set free by force of ingenuity and invention—something which in the animal still remains imprisoned and is only released when we reach man."

The sacred writer of Genesis saw the Spirit of God move upon the face of the deep, and God said, "Let there be light." The scientific writer of today promulgates the same gospel, the gospel of Light. Sir James Jeans states that "the whole story of the creation can adequately be summed up in the six words of Genesis, 'God said, *Let there be light!*'" The discrepancies between Genesis and modern thought is apparent rather than real.

Free Will

With respect to the question of free will, however, another series of problems is raised. Free will is something which we experience from within. It is a condition of selfhood. Regardless of observed process in chemistry and physics, much more can be known accurately about the nature of matter as man analyses himself. For, in himself, man is inside the visible order looking out of it, not looking in upon it. In himself, he is conscious of real freedom. The fact that he deliberates between two courses of action and finally excludes one and chooses the other does not alter the fact that he could have chosen differently. There is now discovered to be what seems an element of indeterminism in the material universe which makes adequate room for the action of free wills. This discovery has, strangely and significantly enough, more or less coincided with the disclosure of atomic fissure. Once someone has acted after deliberation, the energy stored in the body has been used in the course of action. A choice is made. The deed is done. It is not the province of science to affirm that the energy *could*

not have been discharged in another course of conduct. And it cannot deny this possibility. For science observes results. It cannot observe results that might have been. They can be observed in the imagination of men as courses of conduct are weighed and their particular outcomes evaluated.

If I am conscious of anything, I am conscious of the fact that when I choose evil or toy with the second best, remorse dogs my spirit. REMORSE! What would men give to be free from it? Yet they cannot be free from it if they sin. How remorse plays havoc with the mind and blights the happiness of men and tears the spirit into shreds! "REMORSE IS SIMPLY A DARKER NAME FOR FREE WILL"—Illingworth. But when I choose the good, out of considerable travail in temptation, the conviction that I might have chosen otherwise and did not adds to my joy. I rejoice in my salvation from the lower, the lesser, and the evil. And my rejoicing comes from the innate conviction of my absolute freedom. Thank God for it!

This I know from within. And it squares with the Bible account of the nature of man. Take away the conviction that I am really free and you quench within me the springs of moral effort. For it is upon the conviction of his freedom that, under God, a man can stand up and be a man.

"I know that amidst all the forces, physical and social, acting upon me, I am largely a self-determining being, responsible for the making of my own soul."—Charles Gore, *Reconstruction*, page 143.

So, then, the religion of the prophets and of Christ does no violence to what men elsewhere have discovered to be traces of the Creator. What natural religion lacks, revelation supplies. *What science observes, Christ explains.* And in nothing is this so gloriously manifest than in the destiny of the whole physical universe revealed in the resurrected body of Jesus Christ, our Lord.

But that is quite another story. Perhaps, at some future writing, we shall tackle that one!

Bible religion is rational through and through. We have not been given the spirit of fear, but of a "sound mind." No one need be ashamed of it. Only let him study to show himself approved unto God, a *workman*, that needeth not to be (made) ashamed.

Receives a Blessing

Mary Humphery Sprinkle of Harts-horne, Oklahoma, thanks all who remembered her in prayer and sent cards or letters. She has been blessed as a result.

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BULLETIN BOARD

Northwestern Ohio District Conference

The Northwestern Ohio District Conference will be held at Toledo, Ohio, on March 13 and 14 in the church at 2526 Lawrence Avenue. The business meeting is scheduled for 3 p.m. Saturday afternoon; a Zion's League program will be presented at 6:30. Sunday's activities include a prayer service at 9 a.m.; a sermon by Apostle Blair Jensen at 10:45; a song service at 1:30 p.m.; and preaching at 2. The conference will be in charge of District President Alvin Wadsworth and Apostle Jensen.

Oregon District Conference

The Oregon District Conference will be held in Portland on March 26 and 27. The first meeting will be held at 8 p.m., Friday, at which time Communion will be served to members of the priesthood and their wives at Central Church, Seventeenth and Belmont. Saturday's activities will include an early morning fellowship, classes, basket lunch at noon, a business meeting at 2 p.m. for the election of General Conference delegates, and a sermon by Apostle Roscoe Davey at 7:30. These services will be held at First Church, Seventy-sixth and Irving. Those in charge of the conference are Apostle Davey, District President J. L. Verhei, Bishop Monte Lasater, and Missionary James Reneau. The conference will end Saturday evening, and members will return to their own congregations for Easter services.

J. L. VERHEI.

Wants to Locate Members in New Hampshire and Maine

Services are being held at the homes of Edward Traver, Jr., Derry Village, New Hampshire (near Manchester), and Carl W. Frost, Jr., 384 Central Avenue, Dover, New Hampshire (near Portsmouth). We should like to have the names of all members and friends of the church living in southeastern New Hampshire or southwestern Maine. Send this information to Reed M. Holmes, 9 Alpine Street, Cambridge 38, Massachusetts.

Books Wanted

Lucy Nelson Worcester, 422 Arizona Avenue, Santa Monica, California, would like to hear from anyone having a copy of Luff's *The Old Jerusalem Gospel* for sale.

Life Magazine Wanted

Mrs. A. V. Webb, 1404 South Seventeenth Avenue, Maywood, Illinois, needs a copy of the May 27, 1946, *Life* magazine for use in visual aid work. It contains an article on alcohol which she wants to use.

Books Wanted

The choir of the Walnut Park Church of Independence would like to obtain a number of copies of *Zion's Praises*. Church members who are willing to part with them, please write to Fred O. Davies, Pastor, Walnut Park Church, Pearl and Alton, Independence, Missouri.

REQUESTS FOR PRAYERS

Mrs. W. E. Jacoby, 120 Hinton Avenue, Moberly, Missouri, requests prayers for her daughter, Daisee, who is suffering from a nervous disorder, and an aunt, Mrs. Lizzie Crafton of Mulberry, Kansas, who is in the University of Kansas Hospital for treatment of cancer.

ENGAGEMENT

Dennis-Johnsen

Mr. and Mrs. Louis N. Johnsen of Mansfield, Washington, announce the engagement of their daughter, Lena Mae, to Harry A. Dennis, son of Mr. and Mrs. Arthur I. Dennis of Hagerman, Idaho. Miss Johnsen is a sophomore at Graceland. Mr. Dennis, a graduate of Graceland, is attending Drake University in Des Moines.

BIRTHS

Mr. and Mrs. E. Merle Harford of Independence, Missouri, announce the birth of a son, Donald Merle, born February 28. Mrs. Harford is the former Rachel Peck.

A son, Charles John Darwin, was born on February 13 to Mr. and Mrs. Darwin Cronkrite of Meifort, Saskatchewan.

A son, Dennis Mervin, was born to Mr. and Mrs. Mervin Vick of Knob Noster, Missouri, on February 13 at the Independence Sanitarium. Mrs. Vick is the former Elaine Bugbee.

Mr. and Mrs. William E. Norman of Knob Noster, Missouri, announce the birth of a son, William Guy, born February 22. Mrs. Norman is the former Wanda Price.

Mr. and Mrs. John Abbe of Owendale, Michigan, announce the birth of a son, David John, born January 10.

A son, Roger Lee, was born to Mr. and Mrs. Elmer Andrews of Owendale, Michigan, on December 20.

A daughter, Janet Lynne, was born to Mr. and Mrs. James Stamos of Des Moines, Iowa, on January 4. Mrs. Stamos is the former Maxine Montgomery.

Dr. and Mrs. A. W. Brown of Des Moines, Iowa, announce the birth of a son, Christopher Stanley, born February 9. Mrs. Brown was formerly Georgia Robinson of Clinton, Iowa.

A daughter, Candy Susan, was born on February 1 to Mr. and Mrs. Robert Morgan of Des Moines, Iowa. Mrs. Morgan is the former Mary Lou Fox.

Dr. and Mrs. Joseph W. Johnson of Des Moines, Iowa, announce the birth of a daughter, Candace Lynn, born February 17.

Mr. and Mrs. Herbert M. Scott announce the birth of a daughter, Anita Ruth, born January 30 in Des Moines, Iowa. Mrs. Scott is the former Rosemary McComb of Tulsa. Mr. Scott is pastor at Des Moines.

DEATHS

WALLING.—David S., was born November 9, 1881, at Glenwood, Iowa, and died February 24, 1948, at the Veterans' Hospital in Lincoln, Nebraska, after a lingering illness. He had lived in the vicinity of Council Bluffs most of his life. He served his country during the Spanish American War and later enlisted in the regular army for three years. He was past commander of the Louis A. Wegner Post, Camp Number Eighteen, of the Spanish War Veterans. On January 14, 1894, he was baptized a member of the Reorganized Church, and on August 10, 1914, was married to Effie Sandage at Lamoni, Iowa. Seven children were born to this marriage, three of whom preceded their father in death.

He leaves his wife; two sons: David H. and Leonard J.; two daughters: Mrs. Naomi Steiber and Malinda Walling, all of Council Bluffs; four brothers: Garrett of Denver, Colorado; Alma of Glenwood, Iowa; Benjamin of Vancouver, Washington; and Guy of Lamoni; two sisters: Mrs. Mary Trusler of Omaha, Nebraska, and Mrs. Lydia Bergren of Berryville, Arkansas; and nine grandchildren. Services were held at the Woodring Funeral Home, Elder V. D. Ruch officiating. Interment was in Memorial Cemetery in Council Bluffs.

McDONALD.—John Arthur, was born November 12, 1874, in Noble Township, Ohio, and died February 15, 1948. He had been a member of the Reorganized Church since January 2, 1921.

Surviving are his wife, Louise Moser McDonald; four children: Harold of Astoria, Oregon; Raymond and Mrs. Lloyd Deitsch of St. Marys, Ohio; and Lester of Lima, Ohio; a stepson, Amos Moser of Fostoria, Ohio; nineteen grandchildren; five great-grandchildren; and two sisters: Mrs. William Henchen and Mrs. William Burd of St. Marys. Elder Alvin Wadsworth was in charge of the funeral. Interment was in the Elmgrove Cemetery.

Briefs

MONTGOMERY, ALABAMA.—A special service was held on February 8 at which \$4,000 were donated to the church building fund. Other contributions were pledged. This branch, consisting of thirty-two members, plans to build a new church in the summer.

CHICAGO, ILLINOIS.—Dr. F. M. McDowell conducted classes at the Chicagoland School of Religion from February 12 to 15. This school has been conducted each Thursday evening for two hours in the Y. M. C. A. since January 15. Other instructors than Dr. McDowell were Ed Ford, Thomas Beil, and Raymond Troyer. Supervising the school were Joseph Baldwin, district president, and Hattie K. Bell, district director of religious education. Worship and vesper services for the school were planned by Mrs. Lydia Wight, Hattie Bell, and associates.

MARLIN, TEXAS.—Dedication services for the new church were held on December 7. Present for the occasion were President F. Henry Edwards, Apostle Maurice Draper, Bishop C. M. Mitchel, and District President Earl Moore. Approximately 200 persons attended these services. The annual election was held on January 4; Elder J. R. Allen was sustained as pastor.

PASADENA, CALIFORNIA.—Jimmy and Larry, the young sons of Mr. and Mrs. G. H. Cavin of San Gabriel, and Gladys, daughter of Mr. and Mrs. William Buak of Watsonville, were baptized on the evening of January 18. Pastor Blaine Bender and Priest Ray Bridenbecker officiated. The confirmation service was held at 11 o'clock on January 25. Elders Paul Moore, Harry Waylett, and Blaine Bender officiating. On the evening of February 15, B. F. Logan of South Pasadena and M. S. Kristovich of Alhambra were baptized by Brother Bender. They were confirmed on the morning of February 22 by District President Louis Ostertag and Elders Waylett and Bender.

WELLSBURG, WEST VIRGINIA.—Nineteen converts were baptized at the close of a series of meetings conducted by Missionary Merle Guthrie. He was assisted at the confirmation service by Elders R. E. Rodgers, S. M. Zonker, O. Melcher, W. Allen, and Henry Winship.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

92867
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The Herald Publishing House is happy to announce the beginning of a new service to our church and church members. The church has purchased fine recording equipment, and we are going to distribute the records which they make. We shall call these **STONE CHURCH RECORDINGS**. Our first is a recording of Brother Elbert A. Smith's message to the young people to be used during their "Restoration Festival" in April. Every church and church family will want this sermonette given in "Brother Elbert's" own voice and words.

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A Message to the Youth of the Church

from

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THE
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VOLUME 95

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Nurse's Credo

Think not that I am martyred in serving you.
 Indeed, you serve me:
 Through the avenues of your pain,
 I travel deeper into the heart of life;
 In the listening to your fears,
 I learn to marvel at your frenzied love of life;
 With your humor, you lift me
 And make play of what once was work;
 In your very death, you enrich me with the wonder of eternity;
 As you try me,
 You demand a patience I must in the hour conceive;
 In your gratitude,
 I experience a warm, flooding love of humanity;
 In your decay, you tantalize me with gossamer-veiled truth;
 Always in your waxing strength you comfort me
 And for a transient moment I embrace a greater plan;
 Viewing your pathos, I accept the dignity of sorrow,
 And when you meet anguish with valor I see God.

—NETTIE ALFORD



AUDITORIUM NEWS

* SANITARIUM

At the Independence Sanitarium and Hospital on March 1 was held for the first time a "Senior Black Band Service" in which the nurses receive the privilege of wearing the black band on their caps to identify them as experienced nurses. The fine poem on this page was written by a student nurse, Nettie Alford, and was read as a part of the program.

* RADIO

The church has filed an application for a license for radio broadcasting on a standard frequency, under the authority of the action of the last General Conference. The application will come up for a hearing on March 26.

* GRACELAND COLLEGE

Religious Emphasis Week this year brought President F. Henry Edwards, and his sister, Mrs. C. G. Mesley, as guest speakers and counselors. A heavy schedule was organized to permit as much personal contact with the student body as possible, with lectures, dinner table groups, personal interviews, etc. "Gifts That Edify" was the general theme. A rich experience is reported, with a fine response from the students. President Edwards returned to headquarters Sunday evening, March 7.

* FAR WEST STAKE

The annual conference, March 5-7, had as visitors Apostle C. G. Mesley, Dr. Charles F. Grabske, and Elder John Darling. While the Friday evening program was canceled on account of the severity of the weather, Saturday and Sunday activities went on as scheduled, with classwork, Zion's League meetings, and the regular business session.

* SURVEY IN THE EAST

Spending six weeks together, Apostles D. T. Williams, C. G. Mesley, and G. G. Lewis conducted a survey of church work and missionary possibilities in major eastern cities—Washington, Philadelphia, the New York area, Boston; Buffalo and Niagara Falls, New York, also visiting other places. Brother Lewis reports an improved understanding of local problems and possibilities, and more definite plans for future development.

* ESCATAWPA, MISS.

W. J. Breshears, president of Gulf States District, reports to the First Presidency:

From February 1 to 8, I conducted a missionary series at Escatawpa, Mississippi, which resulted in seven baptisms. Although the weather on the closing Sunday was chilly and disagreeable, we had the privilege of leading a man, his wife, their thirteen-year-old son, and four other children, ranging in age from eight to thirteen, into the baptismal waters. It was a very beautiful service, and the same good spirit that existed throughout the series was present as an added witness to the truth that we had sought to proclaim.

* ALBIA, IOWA

Evangelist John R. Grice, writing of his work at Albia, Iowa, says:

There is a fine little group here, in need of a church building. Meeting in the home of Isaac Allison, our attendance averaged forty-six. . . . Four were baptized and confirmed, and two babies blessed. It has been a busy ten days of services, out for one or two meals each day, and ten patriarchal blessings besides. Two family circles were completed.

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It Could Have Been Different!

JAN MASARYK, patriot and foreign minister of Czechoslovakia, son of the scholar-president, Thomas G. Masaryk who led that country through the years of its founding and organization, is dead. Official reports say that he committed suicide by jumping from a window. Some observers outside the country are inclined to doubt it. Either way, he has given his life in protest against the betrayal of his country and the loss of its freedom. . . . It could have been different. The present situation is no solution to the problems of Czechoslovakia. It simply means that another generation of people will have to learn what a mistake they have made, and will have to take up the struggle for liberty which has occupied the hearts and minds of so many generations of Czech people.

NEWSPAPER HEADLINES say, "Peace Hope Ebbs." The bright expectations of peace and co-operation held before the world through the United Nations Organization are fading rapidly. It reminds us of the long, wearying months during the "war of nerves" before Hitler invaded Poland, and of those other trying months before the tragedy at Pearl Harbor. The nations still want peace, but they want it in their own way, and their separate ways are irreconcilable. The great powers today are trying to build two very different kinds of world. Neither side will give up, neither will compromise. . . . It could have been different. There is enough for all of us in the world, if we could be satisfied with reasonable conditions, let others work out their destiny, and be permitted to work out our destiny. The present conditions are no solution to our problems. Perhaps we shall see the sufferings and sacrifices of another war—only the future can determine that; but we

can see that we are on the same kind of path that has led to other wars. This is not good. It delays for at least another generation the hope that men can find peace and plenty in this world which is their home.

MILLIONS OF PEOPLE. "Millions now living shall never die," was the slogan of a crusading group of church people. It is true, because souls are immortal. But we are living in a world of spiritual death, and our Australian members changed the slogan to express another truth, "Millions now dying have never lived." Sin, suffering, fear, and want of faith are condemning untold millions of people to a living death. People do not know God, they do not believe in eternal life, and because they think they are related only to the animals, they live like animals, expecting nothing beyond the grave. . . . This, too, could have been different. And it could yet be different. We can tell the gospel story, of the gift of God's love and of the hope of eternal life, to redeem a despairing world.

CHRISTIANITY lost something in the long ages when it concentrated all its attention upon the other world. It lost touch with the problems and sufferings of men in this world, and to that extent it lost its usefulness. Gradually church leaders saw their mistake, and turned their attention from the future to the present. They developed the "social gospel," and in doing so changed from a God-centered religion to a man-centered one. They shifted their attention from the soul to the body of man. They tried to save his physical life without bothering to give him eternal life. Both people and the church have lost heavily in this change. . . . It could have been different. Eternal life without a chance to live here is a

structure without foundation; a materialistic religion without eternal life is a foundation with no superstructure. The great religious faith that has been committed to us, and that must be carried to the world, should provide for the temporal needs of the body in Zionic, Christian community life; and at the same time, it must provide for the needs of the spirit in the eternal life with God. To a materialistic world, and to those who understand only a materialistic gospel, we must present a new understanding of Paul's statement, "If in this life only we have hope in Christ, we are of all men most miserable."—I Corinthians 15: 19. Even in a pagan world, some men have been able to obtain great material abundance. It has never given them happiness. Those who have found happiness have been men and women who have found a way of relating their lives to God, and to the eternal way of life.

OUR CHURCH has a great opportunity today, an opportunity that imposes a great burden of work and dedication, but one which also offers great rewards. The first task is to save men and women from a life of thoughtlessness and sin and to return them to God so that they may have the hope of eternal life. The next is to organize them and their activities here in this world, building Zion and the Christian community life, for the maximum of physical and social welfare, self-expression, development, and service. We are citizens of two worlds; our bodies belong to the earth and our spirits belong to God. The full gospel unifies and enlarges both aspects of our life.

L. J. L.

Editorial

Protestants and Others Unite in Church-State Separation

January 12, 1948, bids fair to become a historic date in the history of the United States, for on that date the newspapers of the country carried a Manifesto calling upon "Protestants and Other Americans United for the Separation of Church and State" to join in a great, nation-wide crusade to save the First Amendment to the Constitution. Briefly, there was carried a threefold program: (a) to teach; (b) to seek redress; (c) to prevent further encroachments upon this constitutional principle.

The teaching process is to bring to the attention of the public the constitutional basis upon which religious liberty rests and has been guaranteed. The redress to be sought will be a revision of the Supreme Court decisions which upheld state legislation, in 1930 providing free textbooks for parochial schools (State of Louisiana), and in February, 1947, upholding free bus transportation for children attending parochial schools in New Jersey. The third item is to prevent, if possible, any and all further encroachments that would breach the wall between State and Church.

The Manifesto was signed by the Committee consisting of five persons whose names carry nation-wide influence among Protestants. They are: John A. Mackay, President of Princeton Theological Seminary; Edwin McNeill Poteat, President of Colgate-Rochester Divinity School; G. Bromley Oxnam, Bishop of the Methodist Church, New York Area; Louie D. Newton, President of Southern Baptist Convention; Charles Clayton Morrison, former Editor of *The Christian Century*. The president of the organization is Edwin McNeill Poteat; the Vice Presidents are Charles Clayton Morrison, G. Bromley Oxnam, and John A. Mackay. The treasurer is E. H. DeGroot, Jr., and the recording secretary is J. M. Dawson, Executive Secretary, Public Relations, Baptists of the United States.

"Protestants and Other Americans United" specifically states that it does not concern itself with "the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country." It adds that it is no part of its purpose to propagandize the Protestant faith on the one hand or to oppose the Roman Catholic Church as regards its teaching or internal practices. The maintenance of the separation of Church and State un-

der the American form of Government is their aim.

Conceding this much, the Manifesto declares that the existing situation cannot be properly dealt with except by frankly taking account of "the specific sources from which violations of the First Amendment originate." But the organization's undertaking is not primarily toward these sources, but rather toward those agencies of government—local, state and federal—which weakly yield to their demands. The Manifesto militantly proclaims that all public officials—Congressmen, members of state legislatures, executive and judiciary agencies of government—all must be warned in no uncertain terms that "they are playing with fire when they play into the hands of any church which seeks, at any point however marginal, to breach the wall that sharply separates Church and State in this country."

Furthermore, the Manifesto points out that "the internal differences which distinguish one church from another have no place on the political level. Their consideration belongs in the open forum which the Constitution has provided for freedom of conscience and the free exchange of opinion."

The Manifesto points out that "Protestants and Other Americans United" came into being to defend this "open forum of religious liberty against its vitiation by law or the administration of law." The churches for whom the new organization speaks ask the same liberty for other groups that they demand for their own, "they are content to take their place in the open forum of our free society and to flourish or perish by the inherent strength or weakness of their faith. This is cultural and spiritual democracy."

The Manifesto pulls no punches, as when, for instance, it states: "A powerful church, unaccustomed in its own history and tradition to the American ideal of separation of Church and State, but flourishing under the religious liberty provided by our form of government, and emboldened by the wide diffusion of a false conception of tolerance, has committed itself in authoritative declarations and by positive acts to a policy plainly subversive of religious liberty as guaranteed by the Constitution."

Dealing with the Roman Catholic Church and its parochial schools, the

Manifesto hits the bull's eye with this observation: "One of the long-range purposes of this church is to secure total support for its extensive system of parochial schools from the public treasury. Its strategy in furtherance of this purpose is to fracture the constitutional principle at one point after another where the action can be minimized as trivial or disguised as falling within some other category than that of its ultimate intent. It has begun by demanding that certain marginal services such as bus transportation, free lunches, free textbooks, etc., for its parochial school pupils be financed by public funds raised by taxation for the public schools."

The Manifesto points out that this same Roman Catholic Church now demands, on an even bolder scale, millions of dollars from the Federal Government for the aid of parochial schools. One bill completely yields to the churches' demands (the Aiken bill), while the Taft bill (S.472) is "a disguised evasion of the issue." It is made clear that the effect of state-supported church schools would be to disrupt our public school system. To divide state-supported education into sectarian school systems "would divide American society itself into hostile sectarian camps, intensify sectarian intolerance, and thrust a religious issue permanently into the political arena from which our Constitution was designed to exclude it. Next to the Constitution itself, our public school system has been our strongest bulwark against the development of religious intolerance in our political life."

All good citizens should let the members of Congress know that they oppose such bills as the above (Taft bill—S. 472).

The question of a presidential ambassador at the Vatican is deplored as another violation of constitutional principles and another breach in the wall separating Church and State.

The new organization needs \$100,000. The treasurer is E. H. DeGroot, Jr., 924 Colorado Building, Washington 5, D. C., who is now prepared to receive contributions.—S. W., in *Scottish Rite News Bulletin*.

I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act.—G. K. Chesterton.

The Purpose of Agency

A sermon by Bishop G. L. DeLapp

Given at Stone Church on Sunday morning, January 25, 1948.

The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency.—Doctrine and Covenants 36: 7.

IN DAYS SUCH as we are experiencing, it seems to me that there should be a re-evaluation of some of the fundamental principles to which we have given our time and attention as we have pursued our course in the attainment of the goals of the church. Last week on three successive mornings as I listened to the newscasts, there was a monotony—a rather depressing monotony of similarity in the news: Trouble in Jerusalem and India; airplane crashes abroad and in the United States; train wrecks; murder trials. Knowing that this goes on day after day, week after week, I couldn't help wondering what the future holds for us.

If we were to listen only to the news of the day, life would scarcely be worth the living; but we find also interspersed in it other items which are probably of greater importance. We find evidence of scientific development in many different fields of an ever-increasing understanding on the part of man of the world in which he lives and of the universe of which this world is a part.

I often wonder why it is that we emphasize these discordant notes to such an extent and fail to see the constructive things which build faith and hope in the hearts of men everywhere. I presume the answer lies in the fact that we are so human we feel our own troubles most keenly; and things of divine nature for which we seek lie so deep within our souls that we do not talk about them quite as glibly as we do about matters that affect us physically from day to day.

As we look about us and see what

is going on in the world, I like to think of our need of making a little closer contact with Divinity, that in the outreach of the soul we might somehow reach the forces which are in operation in the universe, seeking to build righteousness. In our outreach, if we could make divine contact, we would find our hearts uplifted and our understanding broadened as new horizons come into view.

It is possible, in spite of all the trials and perplexities of life today, to find some assurance of better times ahead. Despite the economic and political turmoil on every hand, despite the breakdown of morale and morals, I can relate myself through the processes of orientation of experience to the divine work to which our church has been called and commissioned—to the task of building the kingdom.

I should like to do that—if we can think about some of the things that point toward better days, if we can recognize our relationship to life as we experience it.

CERTAIN OBJECTIVES are before us for attainment. Some of them are quite general in nature and have not been clearly defined by us, either as a church or individually. This objective which we call the building of the kingdom—the establishment of Zion—is general in its character, and becomes real to us only when we are able to relate it to ourselves individually and to relate our thinking and acts of every day to the attainment of more specific objectives—which, in the final analysis, must consist of character development within ourselves. When we can relate what we are thinking

and doing to the attainment of common objectives, such as the building of the kingdom and world evangelization, we find within ourselves a better understanding of our general objectives, and we are also able to understand our relationship to their attainment.

These objectives, I think, are twofold. Some involve the eternal processes which arise out of the nature of the creation, the creation of the world and of man. It is only when we understand more clearly the purpose of our creation that we can comprehend our responsibility relative to the physical creation. And then there are objectives which arise out of the nature of man in the use he makes of God's physical creation, the utilitarian processes of character development.

The Lord stated: "And I, God, created man in my own image; in the image of mine Only Begotten I created him, . . . to have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1: 29, 30. Here we have a statement of the purpose of the creation of man. And, in the following words, we have the statement of the purpose of the creation of the earth: "I the Lord stretched out the heavens and builded the earth as a very handiwork, and all things therein are mine."—Doctrine and Covenants 101: 2. Thus we find purpose in the creation of man; it is that of having dominion over all that God has created. Yet, there is a qualifying statement to set forth the relationship of God and man; it is that God created the heavens and

built the earth as "a very handiwork" and the statement of ownership that "all things therein are mine."

There is also this additional statement relative to God's purpose in man that we find recorded in John 3: 16, 17, Inspired Version: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And one more scriptural statement relative to the divine purpose: "For this is my work and my glory to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23.

THUS THERE ARE these divine processes made manifest through utilitarian employment of God's physical creation to bring to pass the growth and development of man, and to develop him to that point where he can assume his responsibility in management of those things which have been created by God for his use here upon the earth.

These utilitarian processes having to do with man's development are, in my opinion, highly important, for we can talk about the divine purposes, and hope of the eternal life that God has given to man, but if we overlook for one moment our responsibility in the management of temporal possessions in relationship to the achievement of that eternal life, we have missed one of the most important points relative to our own existence here upon the earth; we have overlooked the very process by which man can become the Son of God.

"For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit

the mansions prepared for them of my Father."—Doctrine and Covenants 72: 1. "And . . . behold, this is what the Lord requires of every man in his stewardship, even as I the Lord hath appointed or shall hereafter appoint unto any man." Here we have the principles of stewardship and ownership, emphasizing that God is the owner, that man is the steward, and God requires of every man an acknowledgment, first of all, of the fact that God is owner and man is steward.

This has special significance for Latter Day Saints, because the Restoration Movement in which we believe was established upon the premise that God reveals himself in these latter days; not that God *was* but that God *is*, and that in the revelations which came to the church there was imposed upon the church and its members particular responsibility relative to the rest of the world to which the church was to minister. Because God had revealed his mind to us, there was imposed upon us a responsibility greater, I think, than that placed upon any other organization in the world today.

In John 9: 41 we find this statement: "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." The revelation of the divine mind is a most remarkable experience to those who have some understanding of what has been revealed, but just so often as God reveals his mind, there is imposed upon those to whom that revelation comes a new responsibility to their fellow men. When we think of the church as the organ through which God shall reveal himself to a needy humanity, when we think of the church as the agency through which God is to express himself—the medium through which the kingdom of God is to be built—we think of the tremendous responsibility which is imposed upon us. That responsibility would be beyond the ability of mortal man to assume were it not for the fact that God

recognized us as rather weak human beings and outlined for us the course of procedure which would enable us to gain strength day by day as we march forward in the task of building the kingdom.

THE ACHIEVEMENT OF both the eternal and utilitarian purposes comes through the exercise of the agency that is God-given, which purpose is set forth in my text. It is interesting to note in the restoration of the gospel that as additional light came it kept imposing upon man, almost with every revelation, a greater responsibility relative to the manner in which he was to exercise the agency which God gave back in the Garden of Eden.

I want to call your attention to the difference in the text of the King James and the Inspired Version. First, let us read from the King James: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here is a rather dogmatic statement—a commandment: "thou shalt not eat." There is no question of choice. Now let me read from the Inspired Version the same thought as we find it in Genesis 2: 19-22 inclusive: "And I, the Lord God, commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." Were it to stop there, it would be almost identical with the King James, but it goes on, "Nevertheless, thou mayest choose for thyself, for it is given unto thee." God gave agency to man—the right to choose for himself, "for it is given unto thee." "But remember" [by way of admonition] "that I forbid it; for in the day that thou eatest thereof thou shalt surely die."

Here is a revelation of the divine mind relative to the way that man should function. God revealed the principles of life that would guide man insofar as his eternal life was concerned in the development of it;

and then he has added to that from time to time the admonitions and the instruction relative to the daily life that man shall live here upon the earth.

God even gave to Satan his agency—the right to contend against Him, the right to try to conquer the world. We find recorded in Genesis 3:4: “Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan.” God didn’t destroy him. “I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency.”

Our progress both in the eternal realm and in the attainment of the practical earthly goals is determined by the manner in which we exercise the right of agency. The laws have been clearly defined. Any person who wishes to read them can do so. He can turn to Section 101 where the statement of the ownership of God and the responsibility of man is made—that God is owner; that man is steward; that every man has the responsibility of caring for his fellow men and of developing a new way of life that will give to every man the opportunity to exercise his agency.

These divine laws are available for our consideration. Every man is a steward, but the acceptance of that stewardship responsibility is not for me to decide for the other man; the acceptance of that stewardship responsibility is for that man to decide for himself, as it is my responsibility to decide for myself. And so every steward has the responsibility of accepting stewardship or of failing to accept it.

IT ISN’T TOO IMPORTANT to me personally, whether people file their financial statements or not. The law says that every man shall render an accounting. The impor-

tant thing is that which happens in the mind and soul of a man when he looks about him, inventories his resources, and in that inventory turns his face toward God and says: “God, you are the owner; I am the steward.” That is the important thing. Whether the individual does that or not is for him to decide.

There have been some in the church who have taken the position that unless a man pays tithing he is not eligible for membership in the church. Whenever it becomes compulsory that people pay tithing, we no longer have the right of the exercise of agency. So far as I am concerned, I will never be a party to any legislation within our church which would make it compulsory as a basis of membership for a man to pay tithing.

The law is specific. The application of the law insofar as the individual is concerned must in the final analysis be within the individual himself, for God is concerned about what happens in the heart and soul of the individual. He pointed out that there is a relationship between the attainment of the objective Zion and the payment of tithing; but unless a man can see clearly the relationship between the payment of tithing and the attainment of a more perfect world, he would not understand the divine meaning. God seeks to penetrate the mind that there might come understanding of the divine purpose; when tithing is paid, it should be the voluntary act of the individual because he understands clearly those divine processes which look toward the building of a new and better world. Tithing without that sort of understanding back of it is but money and of little worth.

THE BUILDING of the kingdom has been set for us as the objective of a people believing in God, but whether or not the individual chooses to build the kingdom, whether or not he chooses to participate in that sort of endeavor must be left to him. Just so surely as man

shall enjoy the blessings which compliance with the law brings, both here and in eternity, so will the lack of compliance bring unhappiness, both here and hereafter. I think the law states that rather clearly.

Through the proper exercise of the God-given right of agency, man has the potential power to become a son of God. He must, first of all, choose so to become; as he does so, he becomes joint heir with Jesus Christ. This is hard for me to understand. I can’t see how God could be so generous to man—that he would give his Son to us. When Christ came down and lived with men, God gave him the right of agency also, and he exercised that right, I think, in a most dramatic yet quiet way. When Satan showed Him the wonders of the world and said, “If you will follow me you can have power over men” Jesus exercised his right of agency, turned away from all that had been pictured to him, and set his face toward the cross. Upon that cross, he lifted his face to God and said, “Not my will, but thy will be done.” It is difficult for mortal man to comprehend God in the fullest sense and appreciate the significance of the promise to become his son and joint heirs with Jesus Christ.

The God-given agency which is ours determines the extent to which we develop character. It determines the extent to which we mold our own lives into careers of service to suffering humanity. I am thankful for the fact that God gave us the right of agency. In these days when men would impose their will upon other men; when those in places of responsibility say that other individuals do not have the right to think or to act, it is well for us to keep in mind that God gave to us the right of individual choice. The limitations that circumscribe us are the limitations which we impose upon ourselves in the very nature and evolution of civil law and, hav-

(Continued on page 14.)

Festivals and Traditions of Easter

The Movable Feasts

ALONG WITH EASTER, we have what are called the movable feasts of Eastertide.

Shrove Tuesday originated in Italy, and many of its ancient usages continue to exist in Latin countries. It is still celebrated in many parts of England as "Pancake Day." People confess their sins, are shriven, and after the ringing of a bell known as the pancake bell, merry-making begins. They engage in friendly rivalry, tossing pancakes in a pan, and eating as many as possible.

In America, the pre-Lenten carnival takes the form of a Mardi Gras festival adapted from those of Rome and France. In New Orleans, the Mardi Gras has been observed since 1858. There is a magnificent pageant procession with floats, costumed marchers, mummery, a king with ceremonies to honor him and his retinue, throngs of spectators, a grand ball, and many other features continuing through all of Shrovetide. Celebrations are held with some regularity in Shreveport, Louisiana; Pensacola, Florida; Mobile, Alabama, and the province of Quebec, Canada.

Lent is a fast of forty days, not including Sundays, beginning with Ash Wednesday and ending with the Saturday preceding Easter. The word "Lent" is probably derived from the Anglo-Saxon *Lencten*, meaning spring. Lent always occurs in the spring season of the year.

The first day of Lent is called Ash Wednesday, and is so named from the ceremony of putting ashes on the head as a sign of penitence and as a reminder that man is dust. The ashes are obtained by burning palm branches that have been consecrated on Palm Sunday of the year previous. This custom was probably introduced by Gregory the Great.

MOTHERING SUNDAY is the name given in England to mid-Lent, so called from the old custom of the faithful attending the church (in which they were baptized and brought up) on mid-Lent Sunday and offering gifts on the altar. It was also expected of youths and maidens away from home, that they would return on that day and meet under their parents' roof. They often brought a present which frequently took the form of "simnel cakes."

Holy Week is the week before Easter, beginning with Palm Sunday. It commemorates the suffering and death of Christ and is the great week of the Christian year.

Palm Sunday celebrates Christ's triumphal entry into Jerusalem and the strewing of palm branches in the way of the multitude.

Maundy Thursday commemorates the washing of the feet of the twelve apostles by Christ, the agony of Christ in Gethsemane, the betrayal and the arrest of Christ.

Good Friday, the sixth day of Holy Week, commemorates the crucifixion of Christ and is the saddest day of the Christian year.

Easter Even is the whole day of twenty-four hours between Good Friday and Easter Day; it is devoted to the contemplation of Christ under the power of death.

Easter Day is the festival of Christ's resurrection—the most joyous day of the Christian year and the foremost in dignity. Easter has this pre-eminence not only because all the other festivals are derived from and regulated by it, but it commemorates the great historical fact and fundamental truth upon which the whole structure of Christian religion rests.

Whitsunday commemorates the descent of the Holy Spirit on the infant church at Jerusalem on the day of Pentecost, which fell on the fiftieth day after the resurrection of

By **WINIFRED MILNER**

Christ. Whitsunday is intimately associated with Jewish Pentecost, not only chronologically but historically, through events recorded in Acts 2, but also in its inner significance as being a feast of thanksgiving for the first fruits of the spirit. The day seems to have been observed from the very beginning, having been engrafted on the day of Pentecost.

These are not all the movable feasts—there are others which would make interesting historical reading.

The Cross

IN THE TIME OF Constantine, the cross was publicly adopted as Christianity's sign. Today there are hundreds of types of crosses, each characteristic of a people's culture. On no single object has more artistry been lavished; endless variations have been wrought—on the Roman cross, the Byzantine, the crusader crosses, the Russian, the Greek, and those of knighthood. Nations display it in their flags. It has influenced architecture; most of the great cathedrals of Europe have cruciform ground plans, as do many churches built today. War has taken it for badges of valor; poets and writers have written and sung about it. Humanity has named it the sign of mercy. What had been a sign of guilt and shame became glorified—the symbol of death transmuted by faith into an emblem of Christian living.

The Holy Shroud

THE CITY OF Turin, Italy, claims to have the Holy Shroud in which Jesus was wrapped when he was laid in the tomb. The possessors of the shroud make the amazing claim that the image of Christ is imprinted in the cloth, which makes it

a lasting memorial of Christ's crucifixion and resurrection.

The shroud is fourteen feet long and three and one-half feet wide. Christ had been laid in the tomb on one half of the sheet, and the other half was drawn over his head and down to his feet. Vapors and bloodstains from the body imprinted the image.

A report made by the French Academy of Science has this to say about the purported claim: "A human corpse, under the conditions described in the Gospels could produce an image like that on the shroud. The vapors that formed the shroud stains were caused by the fermentation of urea—a substance profuse in sweat caused by fever and pain. These vapors acted on the mixture of myrrh and aloes, about a hundred-pound weight, placed within the shroud, according to Jewish custom, and this caused the brown stains."

The image imprint was not discovered until the year 1898 when a young photographer named Pia asked permission to photograph the shroud for a record. He took the picture, and when he lifted the dark glass of his negative out of the developing bath he was startled to see a photographic likeness of the image of Christ.

The shroud photo reveals a mass of welts, wounds and bruises, five hundred by actual count. It shows, too, that the nails were not driven through the palms of the hands but through the wrists where the bone structure would support the hanging weight of the body. There is an imprint of the sole of one foot on the shroud cloth, indicating that the right foot of Christ was placed over the left foot, and one nail driven through both. The spear thrust in the side is visible, the bruised nose where Christ was struck by a servant of the high priests, wounds from the crown of thorns, and shoulder wounds where the weighted cross pushed down are among the many injuries plainly visible on the cloth.

The Holy Coat of Treves

THE ANCIENT CITY of Treves on the Moselle is remarkable for possessing among its cathedral treasures the coat reputed to have been worn by Christ at his death.

The coat was the gift of the famed Empress Helena, mother of Constantine the Great. In her day, Treves was the capitol of Belgic Gaul and the residence of the later Roman emperors. It is recorded that she converted her palace into the cathedral and endowed it with this treasure—the seamless coat of the Saviour. That it was a treasure to the cathedral and the city is apparent from the records of great pilgrimages performed at intervals during the middle ages, when this coat was exhibited. Pilgrims offered money to the shrine, and the town was enriched by their general expenditure. Unlike other famed relics, the coat was exhibited sparingly. The church generally displayed its relics at intervals of a few years, but the holy coat was seen only once in a century, and then put away by the chief authorities of the cathedral.

In 1841, *Murray's Hand Book for Travelers* states that the coat had been walled up in the cathedral by priests' attendants, but in 1844 the archbishop, Arnoldi, announced a centennial jubilee at which the holy coat was exhibited. It produced a great effect, and Treves exhibited such scenes as would appear to belong to the fourteenth, rather than the nineteenth century.

Pilgrims came from all quarters, many in large bands preceded by banners and marshaled by their village priests. It was impossible to lodge the great mass of these footsore travelers and they slept on inn stairs and on the streets with their wallets for their pillows. By the first dawn, they took up their post at the cathedral doors; and long before these were opened, a line of many hundreds was added. Sometimes the line was more than a mile in length, and it required nearly three hours to reach the high altar

where the coat was placed. The heat, dust, and fatigue, were too much for many who fainted by the way, yet hour after hour a dense throng passed around the interior of the cathedral, made their oblation, and retired.

The coat is a loose garment with wide sleeves, very simple in form, of coarse material, entirely without seam or decoration. It measures from the extremity of each sleeve five feet five inches. The length from collar to the lowermost edge is five feet two inches. In parts it is tender or threadbare, and some few stains upon it are reputed to be those of Christ's blood.

Easter Monologue

*Time: Many years after the resurrection
Thomas tells of seeing the Lord.*

Yes Andrew tried to tell me good old Andrew but I just couldn't believe. Then Phillip, Peter, John and the others and finally Mary Magdalene. Truly her face was divine as she spoke his words, "Touch me not, for I have not yet ascended to my Father in heaven." She, too, went away disappointed, saddened!

After eight long days, again his disciples assembled in that upper room. This time there were eleven of us. We made the door sure. I myself saw that it was properly bolted. Then, without a sound, he stood before us crying, "Peace be unto you." I arose to my feet, and at once the Master spoke, "Thomas." I answered, "yea," and he said, "Thomas, reach forth thy finger and behold my hands." Why it was as if he had looked into my doubting mind, into my very soul. "Reach hither thy hand," he smiled as he parted his robe, "and thrust thy hand into my side." I did as the Master bade, and then I fell worshipping at his feet. "Thomas," he spoke kindly, "be not faithless but believing."

"My Lord and my God" I cried those words as if begging his forgiveness.

Then the Master spoke gently on. "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet believed." I arose a new man and, lo, these many years I have testified that Jesus is the Christ, the son of the living God, and that believing we may have life through his name.

CAMILLA COLLINS

Ammon, Son of Mosiah

EVERY PERSON NEEDS and finds a hero or many of them. All in us that tends upward looks to an ideal from childhood on—our fathers and mothers, our minister, our doctor, our athletic friends, our easy speakers or raconteurs. Some of you may have read Stevenson on the *British Admirals* or Carlyle on *Heroes and Hero Worship*. And books of heroes are fine books to set before old and young alike. The Book of Mormon is such a book.

Anyone talking on the Book of Mormon could choose one of its many unique aspects—its archaeology, its geography (so thrillingly checked by the recent voyage of a Peruvian balsa, the “Kon-Tiki” from Peru to Polynesia), its theology, its literature, or its heroes, for it has all these. But let us now consider its heroes.

What is a hero? He is an exalted man, whether exalted in suffering or in powers of mind or body, or in ambition or courage or genius or insight. Not only is he exalted, but he uses his superiority to noble ends. He is an Achilles no longer at ease or sulking. He is not selfish or contemptible, nor does he act for immediate advantages only. He sees farther, and he can go farther towards his objectives. Doesn't Latter Day Saintism need heroes? Never more! How many are there here? We may find out before we die.

Now in this parade of noble men the Book of Mormon leads past our reviewing stand, whom shall we select for a brief discussion? I am biased toward the daring brother of Jared, Jacob the eloquent teacher and theologian, the undoubtable missionary Alma, Samuel—the Stephen of his day, and Mormon, the great general. But perhaps the most useful figure I could choose,

An address given at a Young Peoples' Convention in Chatham, Ontario.

By Dr. E. V. Shute

because his traits resemble so closely those we need, is Ammon, son of Mosiah.

AMMON'S STORY is given in the Books of Mosiah and Alma, and I do not intend to summarize it here. Perhaps I can point out certain lessons in that biography, however, for Ammon was a real hero. Read about him in Mosiah 11 and in Alma 12, *et seq.* He was the eldest son of the king. Whatever education could provide or example could stimulate, he was offered. He was prepared best, like the great Frenchman, Albert Schweitzer of Senegal, or Moses of Egypt. What value has preparedness? It can be mobilized quickly in the face of need—not for help sometime but help now. It provides versatility, for almost anyone aimed at a specific goal tends to narrow his front in order to break through faster. But the man prepared for everything can turn his thrust to encounter resistance from any quarter. So many young Saints seem to feel that since a call to priesthood is uncertain, why prepare for it? But how can preparation for such a potential role be wasted? Is any young man the worse for mastering his language or a foreign language or acquiring skill in presenting his views or developing a useful platform technique or forcing his personality into winning and acceptable molds or for acquiring a specialized and minute knowledge of his Bible and cognate books and the masterpieces of literature? To ask that question brings the answer. Whether it be business or law or medicine or banking which eventually claims him, that answer must be the same. At the same time, preparedness implies a special-

ism oriented by the best foresight one is capable of. Ammon had all these aspects of education in his quiver, as the event showed. He had the broad basis, the readiness, the versatility, and the special approach. Let us be able to say, “Here am I: send me,” no matter when or where the call comes.

Ammon misused his opportunities, but was eventually converted. Then he and his brothers recanted publicly and went out to preach everywhere, undoing their old wrongs. In what a lovely way the great book tells what they did! “They did publish peace; they did publish good tidings of good, and they did declare unto the people that the Lord reigneth.” He preached the “gospel”—an Anglo-Saxon derivative coming from “God spil,” the good story or good news, and also the source of our phrase “good spell.” The gospel news throws a good spell on its attentive listeners.

BRAVE MEN ADMIT mistakes, can be convinced of a better way, and will then translate the new mind into action. I'm weary of passive believers—those who cannot be distinguished in a crowd, who do what others do for no reason than that, who are easily led to smoke or drink or commit adultery because others do, who are a drag on our wheels, who give little, do less, and then complain of “the church's failure”! Remember the contemptuous condemnation of Jesus for these: “Because ye are lukewarm, I will spew ye out of my mouth.” In a vinous country, it was a token of friendliness to accept a drink, and the height of insult to accept it only to spit it out at the host. At least Ammon was not of that company.

He went among the soviet of his time—the most savage and fanatical haters, as did our old Canadian Jesuit martyrs—though only with his father's permission did he forsake the kingdom of this world. Everything was done in order and with respect to proper authority. He was one of that small group of men who can see no giants on the other side. How I admire the Caleb type! Courage is almost our greatest need as Saints—unless it is perspective. But we need persistent, not momentary, bravery. When we hear our weaker brethren say timidly that we “can't afford” missionaries, church expenses, or proper church sites, remember we can't afford anything less. The penalties of our neglect and myopia are too heavy.

CHAPTER 12, verse two, of our lesson in Alma gives us much food for thought. Ammon had informed power. Jesus and Paul self-communed and sought God privately before they embarked on their missionary tours. Information should precede teaching. Why should God empower ignorant sloth? Such searching for truth takes time—all our lives, in fact. So many of my patients come to me with the problem of lazy minds—time on their hands, money in their pockets, but empty brains and hearts. The church can do without lazy minds—those who are listeners only, hearers not doers, those who are afraid of innovations, the mere newspaper readers. In our congregations, too, we have those with “itching ears” who want to hear and rehear “first principles” and never anything more difficult and nearer God. “Arise and shine.” What is your candle power?

Ammon was persistent. He taught fourteen years in enforced exile. He had a big job and met it with a big sacrifice. It takes time to be holy and do holy things. But what spirit he and his brothers brought to their duties! As verse eleven says touchingly of the brethren when they parted—“trusting in the Lord, that they should

meet again at the close of their harvest.”

This king's son began his missionary career as a servant shepherd! No task was small to him if it served God's ends. How small the best of us are and how minute our ablest performances! Too many of us want to be apostles at once, and are apt to scorn the office of deacon or teacher.

Ammon could fight when forced to it. With his sling, he held the wells for his flocks (verse 31) and killed and wounded the bandits who opposed him. The Lord expects us to help ourselves and to be prepared for combat. He, too, knows that his is no easy service. (Read Doctrine and Covenants 58:6 in this connection.)

Ammon was offered everything a king had—and asked only for a chance to preach to him. What a sense of values! We live in a time of dissolving values—money, buildings, bridges, fleets, boundaries, truths long-treasured. Many beliefs of our fathers in our day dwindle or vanish. What stands? Only the eternal and great and simple things—the things of God. Zion may be inhabited largely by those who flee there empty-handed. Shall we be empty-headed as well?

His sincerity appears in verse eighty-nine of our story. What is your word worth?

Almost the last mention of him is as high priest of the Land of Ammon—the peaceable people in the land of Jershon, surrounded and protected by a ring of Nephites. He made just one last missionary journey into the land of the dissenting Zoramites, for he did not grow weary of well-doing.

Now this is not meant to be just another study of a good, bold, and faithful servant of God. It is nothing if not an exhortation to you in your day and place to rise and follow in such footsteps. Enthusiasm may often go out of date in our periodically disillusioned world—but youth is rarely and then only briefly disillusioned. It can still be stirred by

heroes. Therefore youth can accomplish great things, for the citadels of evil fall only to the brave and unwearied.

Remember Alan Housman's great poem, “The Sage to the Young Man”?

Others, or ever thou,
To scale those heights were sworn,
And some achieved, but now
They never see the morn.

O youth that wilt attain,
On, for thine hour is short.
It may be *thou* shalt gain
The hell-defended fort.

Radiant Witnesses

We do not please God more by eating bitter aloes than by eating honey. A cloudy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of birds on a May morning. There is no more religion in the gaunt, naked forest in winter than in the laughing blossoms of the spring and the rich ripe fruits of autumn. It was not the pleasant things in the world that came from the devil and the dreary things from God! It was “sin brought death into the world and all our woe.” As the sin vanishes, the woe will vanish, too. God himself dwells in the light of joy and purity. Instead of becoming more like him as we become miserable and all the glory of life is extinguished, we grow more god-like as our blessedness becomes complete. The great Christian graces are radiant with happiness. Faith, hope, charity—there is no sadness in these. If penitence makes the heart sad, it belongs to the sinner, not the saint. As we become more saintly, we have less sin to sorrow over.—
R. W. Dale, D. D.

Napoleon once remarked (and he certainly knew what he was talking about): “The only conquests which are permanent, and leave no regrets, are our conquests over ourselves.”

What Latter Day Saints Believe

IN COMMON WITH ALL of the protestant world and with many of the best Catholic historians as well, Latter Day Saints believe that the church founded by Christ and further established by his apostles did not long remain as he had expected and commanded it to be. To put it quite plainly, and we hope inoffensively, the church went into apostasy. A great many men both within and without the church recognized the change and tried to do something about it. Councils of the church met at more or less regular intervals to deal with new heresies that sprang up and to revise creeds and catechisms. A few great and far-seeing men within the church saw the need for reform in certain fields but were usually forced to break away from the church when they were unsuccessful in pressing their reforms within the church.

Apostasy is not a new thing nor an unusual thing. In fact, it is almost always present in some degree or some form. Ancient Israel was constantly going into apostasy by reverting to idol worship, and most of the prophetic literature of the Old Testament is by way of warning and rebuke for those apostasies. There was apostasy in the New Testament church in the time of the apostles—so much so that most of them expressly and explicitly warned the church against false doctrines and false teachers. There was a great apostasy which made necessary the Reformation, but even that was not the end; reformers have been arising ever since to reform the reformed and to branch off into new sects that label all others apostate.

CHRIST AND THE APOSTLES warned the people against apostasy which would enter and work insidiously within the church. Jesus indicated as much by his parable of the

wheat and tares sown in the same field. Peter said in his second epistle (2: 1-3) that false teachers should bring damnable heresies into the church, even denying the Lord that brought them and making merchandise of the people. Jude thought it important to warn the people to "contend earnestly for the faith once delivered to the saints." Paul's writings are full of warnings of apostasy. To the elders at Ephesus, he said (Acts 20: 29, 30): "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In his second letter to Timothy, he warned of perilous times to come and of a time when the church would not endure sound doctrine, but be turned unto fables (II Timothy 3: 1, also 4: 3, 4). To the Galatians he wrote (Galatians 1: 6), "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel," and continued with a curse against any who should preach any other gospel than the one he had brought. First Timothy 1: 19, 20 mentions two men specifically who were preaching heresy. Second Timothy 2: 18, 19 tells of certain men who already in Paul's day were denying the resurrection of Christ. If apostasy were already so well under way in the days of the apostles, certainly we do not need to be surprised to find it working its iniquity still more openly and violently after they were gone.

HOW DOES APOSTASY begin? How can we distinguish apostasy and legitimate change or progress or improvement? That should not be too difficult to do, at least from a distance. If the new belief or new method or new ordinance or sacrament or ritual increases spiritual

power—if it brings with it added light and truth, more freedom for men, a more abundant life and greater spiritual and temporal blessings from God, certainly it is not apostasy. But if the change darkens men's minds, deprives them of their liberty and their dignity as human souls, and results in the elimination of many of the blessings which the old way brought, we had better stick to the tried and proved way. Any housewife would be silly to change a cake recipe which had given satisfaction for generations just so she could use a new recipe which made the cake fall flat every time. When we abide by laws—whether they be chemical or physical or electrical or spiritual, results will follow. That is the promise of a dependable and unchanging God with us. But if we neglect or violate those laws, God is not bound to give us the result for which we are seeking.

If you want a brief scripture lesson on the sequence of apostasy, turn to the twenty-fourth chapter of Isaiah and read the fifth verse: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." First, through carelessness or willfulness, men break God's law. Then, attempting to excuse themselves, they say that the law was wrong in the first place and should be changed. Then they change the ordinance. And by such change, they break the covenant which God has made with them to produce results if his law is followed. In those three simple steps is the process of apostasy completed—transgressing the law, changing the ordinances, and breaking the covenant.

WHAT WAS LOST in the apostasy? We have listed seven major

About the Apostasy

BY EVAN A. FRY

things. There may be more. These seven are serious enough to demand your consideration.

First, simplicity and purity of doctrine were lost in the apostasy. In addition to men within the church who arose to deny the divinity of Christ and his resurrection, there were brought into the church in the days of its political acceptance, new members from many heathen religions. Many of these sects managed to infiltrate some of their doctrines and theories into the Christian Church. When the Christian Church became the state church and its popularity increased, people were converted so rapidly (often at the point of the sword) that there was no time or opportunity for assimilation of indoctrination. Pagan beliefs, doctrines, forms, ceremonies were accepted into the Christian Church in order to keep the new converts happy and contented until the original simplicity and purity of Christ's teachings were lost in a fog of speculation. Church council after church council was called to try to settle the issues presented by these happenings but never succeeded in coming to a final solution.

The second thing which Latter Day Saints believe was lost in the apostasy was simplicity and perfection in church organization. In the very early church, men were called of God through one already having authority, as was Aaron (Hebrews 5:4). There was a simple, functional organization, operating without glory or pre-eminence or ostentatious display of power. That organization included apostles, prophets, teachers, bishops, elders, priests, deacons, pastors—who were set in the church to remain there until we all come to the fullness of the measure of the stature of Christ. But the church forgot this simplicity and perfection. Its members began to claim power to rule worldly king-

doms. Church offices were filled by political expediency, or even openly bought and sold. Church officials began to ape the manners, the arrogance, the ostentatious dress of royalty, and to call church offices after the terms of a feudal aristocracy. Priestcraft took the place of priesthood, and oppression and greed took the place of humble and unstinting service.

THE THIRD THING we believe was lost in the apostasy was humility. Unrepentant sinners are rebellious—not humble. They are cocksure and opinionated and dictatorial, rather than open minded. When the early Christian Church became all-powerful, beginning with the conversion of Constantine, she began to be proud and opinionated. She demanded the right to regulate the thinking, the teaching, the reading, and the government of the people. The persecuted became the persecutor, and the power of the state and the edge of the sword were oftentimes invoked to force conversion and suppress heresy. The church in many instances demanded immunity from civil law for its clergy. At the time of the Reformation, various authorities have estimated that the church owned from a fifth to a third of all the land in Europe and held it tax free. That meant the people who owned the remainder paid all the expenses of government and their tithe to the church in addition. With the coming of political power and financial opulence, humility disappeared from the church.

The fourth thing which Latter Day Saints believe was lost in the apostasy was simplicity and authenticity of ordinances and sacraments in the church. A simple memorial meal became entangled with the doctrine of transubstantiation. Baptism by immersion—that beautiful symbol of death to sin, burial of the old

man, and a resurrection in the likeness of Christ to newness of life, was changed to sprinkling for the convenience of the nobility who didn't want to get wet, or to expedite the baptism of the multitude converted by force or political expediency. The simple ordinance of taking up children in the arms of the minister and blessing them as Christ did was changed into infant baptism to save those innocents from the fires of hell. The anointing with oil and laying on of hands of the elders which James commanded in the church as a means of raising up the sick was relegated to the use of those about to die. Ordination—once a simple setting apart by the laying on of hands became a matter of crowning and enthronement.

The fifth thing lost in the apostasy was morality or righteousness—both personal and corporate. There was an utter disregard for personal rights and liberties and dignities. Sin was something which could be made right with the church, rather than with God and the one sinned against. If one were foresighted enough, he could make his peace with the church before the sin as well as after. Several church edicts against concubinage among the clergy went almost unheeded. Anselm is particularly noteworthy for his efforts in this direction in England during the eleventh century. The use of penances, alms, prayers, and indulgences in expiation for sin grew into the church as real spirituality and morality were more and more crowded out of it.

ANOTHER THING WAS lost in the apostasy. This is the sixth in our list. Because the church had transgressed the laws, changed the ordinances, and broken the everlasting covenant, the signs no longer followed the believer. There was

Counsel to the Ministry

A message given at a gathering of priesthood members in Rock Island, Illinois, on December 14, 1947. Prepared for publication at the request of Apostle Arthur A. Oakman.

Brethren of the Ministry:

YOU WILL COME to a better appreciation and concept of the purpose of priesthood when you read sections nine, eleven, forty-six, 120, and 122 of the Doctrine and Covenants. Your mind will open to the glory, the power, and the excellency of ministry. You will know the part you have to perform and its relationship to the sum total.

This institute has been characterized by the fine spirit of fellowship. Again, in this Communion service composed entirely of men of the priesthood, there is in evidence the "tie that binds." That this is pleasing to the Heavenly Father can be discerned by the presence of divine fellowship, light, and inspiration. The spirit of inspiration quickens your intelligence, enabling you to see clearly the purpose and work of your particular calling.

By your ordination, there is opened to you a door to perform a special service, which calls forth the devotion and consecration of talents heretofore undiscerned. You are called into a service and ministry—a fellowship with Christ Jesus, the Lord. The purpose of this ministry is laid deep in the very nature of God, and a successful ministry by his servants can only be maintained and carried forward on that basis.

Therefore, remember to cultivate the Christian graces that qualify you for this special service. Seek to live so that the gifts entrusted to each of you may bring honor and glory to God, and the purpose for which they are given be realized. Your Heavenly Father does not repent that you are endowed with gifts and callings; nor are these gifts given for personal honor and exaltation, but rather that God may be glorified and exalted through the spiritual growth and development of his people. In

By **WESLEY W. RICHARDS**

this shall be manifest the excellency of revelation, and through this revelation of God as seen in the lives of his people there shall come to you the confirmation of the divinity of your calling.

Strive to appreciate more and more your responsibilities, as well as to discipline yourselves in relationship with those of your brethren who are called to give expression to their gifts and talents for the work involved in the ministry of service.

SEK NOT TO PERFORM ministry where you have not been called. This can only result in vexation of spirit to you and confusion among the Saints. In the men of the priesthood, the Saints look for examples and leadership; they accept the men of the ministry as such. It is wisdom that each man should give heed to the counsel given by an apostle of old to one of the ministry: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

As you continue in humility, working together, take counsel of each other; you will find the way opening to the area and field of ministry wherein you can best serve and find in that service the joy of ministry well-performed. You will be directed to the work you are given to perform.

Continue to walk toward the light. As the artist readjusts his position constantly lest the shadow of his person mar the work on the canvas, so is one of the ministry required to do. Let not the shadows of your own personality mar the effectiveness of your service. "Face the light and let the shadows fall behind." Then "your counsel will be made ef-

fectual by your example." Constant readjustments are made necessary, both by the growth of the work and the number of men coming to the ministry.

Your calling is as shepherds to "feed the flock"—to give spiritual food that generates strength, vitality, hope, and conviction. You are to be with and strengthen the Saints against all forces that disturb their faith. Do not dissipate your energy in channels not commensurate with your calling. You are not called to spread doubt or confusion in the minds of the Saints nor give them the food that causes hunger and weakness of faith. Therefore, let your voice be heard among the Saints bringing courage and comfort and sustaining power.

The field is white indeed and ready to harvest. The opportunity for service is great. Everywhere you can find demands for ministry. The Lord has set before each of you an open door—a door that will open wide to an ever-enlarging ministry. Therefore, organize your life. Discipline yourself for the demands of the hour. Enter and occupy and find rest to your soul.

Pre-eminence

By **Pliny A. Wiley**

There is a faith, a faith sublime,
Of Bethlehem and Galilee,
Outlasting all the storms of time
And sorrows of Gethsemane.

There is a hope, a hope supreme,
Transcending Calvary and the
tomb.

It sees the glory and the gleam
Of Resurrection lilies' bloom.

There is a love, a love divine,
Surpassing every love of earth.
The cross of Christ is still its sign
And symbol since our Saviour's
birth.

There is a name, a matchless
name,
A name all other names above.
Our Lord Christ Jesus we pro-
claim,
In all his faith and hope and
love.

What Price ZION?

By *Audentia Anderson*

MY LIFE has been marked with few outstanding experiences that could be termed supernatural or beyond the range of simple explanation. However, there have been a few, and, of these, two were connected with the work of the women's department. From them, I caught a vision of the importance of women in the effort to establish Zion—that divine commission which sets our church apart from all others.

It was on a night during General Conference, some twenty-five or thirty years ago, as I lay awake, contemplating the work of the department, my mind was penetrated by such a clear understanding of its possibilities that I was thrilled from head to foot. For a half hour, I was bathed in that marvelous spirit, while vision after vision of the various avenues of service were unfolded to me. I saw how the training of children must begin in babyhood, indeed even before birth—which meant our young women should be educated not only for motherhood as pertains to the physical care of children but also in their spiritual development. I saw how, to become good mothers, they should themselves be well taught and trained, and this meant courses of study for parents of adolescents and younger girls. I saw how much depended upon good health, which meant studies in nutrition, home economics, intelligent homemaking and the careful use of income. The avenues of work waiting to be done by our women seemed endless, and I was all eager to see these goals successfully reached.

At that time I was not an officer in the women's department, except

that for years I edited the columns in the *Herald* devoted to women's activities. While I did not retain in memory all that was shown me in that vision, there was enough (accompanied always by an echo of the thrilling spirit experienced at the time) to cause me to accept the burden of superintending the Department of Women when, a few days later, I was requested by President Frederick M. Smith to do so. In the years which followed, some of the things I had seen that night materialized. Qualified women wrote articles and study courses on child care, home management, foods and nutrition, social purity, friendly visiting, budgeting and economics, and health. Women all over the church were aroused to the dignity of their position and its relationship to the cause of Zion, and we felt a definite impetus was given in that direction.

AS I HAVE SAID, it was impossible for me to retain the fullness of the vision I had that night of the work of women. For half an hour, I thrilled to the ministry of the Spirit and its wonderful outpourings of enlightenment. Nor was it possible for me in the days of effort which followed to set in operation one tenth of the possibilities which were then shown to me, but I am grateful that out of the beginnings that were made, there has developed the vital and useful organization which today is carrying on its inspirational ministry among the women of our Zionminded church. The God of life and love gives freely of his help when needed, and the humblest of us can be assured of di-

rection and wisdom if we but listen and obey.

However, the price of Zion is not trivial. It is no easy matter to overcome the weaknesses of our own nature nor is it a light thing to divest ourselves of all self-interest and to truly "walk in the steps of the Saviour." We get so concerned with material things, with comfort of body and mind, that we do not go out to find the ones who need us and the help we could offer. We fail to drive out the unlovely spirits of envy, or pride, or faultfinding. We forget to recount often enough the "fruits of the spirit" as enumerated by one of old. And by just so much each time, we delay the coming of the kingdom. We push Zion into the background or shrug it off with the thought that "when somebody makes it go, then we'll see what we can do." It is going to take the aroused and active interest of every church member in every Latter Day Saint home to purify his or her own little corner of that kingdom, beginning at the innermost core. Can we go through a rigid questionnaire of our own selves, our own secret desires, our pet faults, and frailties, our grievances, and bitterness? Can we search, with utter honesty, and find that our hearts are filled only with love and its attributes—quick forgiveness, tender benevolences, trust and confidence in fellow men?

WHAT PRICE ZION? Indeed, a desirable thing is worth the price it costs; and if, in our self-examination, we find that we have evaluated Zion too cheaply, let us shake ourselves awake to the truth that it can never, never materialize in all its glory along such restricted lines as we may have measured out for it.

- - - a home column feature - - -

That the women of the church can, through humility, study, and faithful effort, be given a vision of their part in the plan of God for the saving of his people in the latter days is the yearning desire of the leaders of our department. I am deeply grateful for the impetus they constantly give the work by their devoted, intelligent, and energetic labors. It is good that the torches we older women tried in years past to carry aloft have fallen into the hands of vigorous, valiant women who today carry them high and shining. They ever plan for conference and reunion demonstrations that help women put into effect many inspirational efforts in their branches. They provide study material to help others qualify and work; they are available for counsel at all times, and one does well to heed their words of wisdom and strive hard to manifest in her own character the principles of our latter day gospel of good will.

BEFORE CLOSING, I SHALL attempt to describe an experience I had some years ago—one that early fired my zeal for the advancement and development of women's work. It left a very deep impression upon me, which has been with me vividly throughout the years.

It occurred during the conference in Lamoni at which Fred M. startled the assembly at its opening session by tendering his resignation as president of the church. For a week this move was debated, and feeling and consternation ran high. Bewilderment, anxiety, and uncertainty prevailed, and I personally was deeply concerned even to the point of writing him a long letter, asking why. (I did not receive an answer, however, until days after the following occurrence.)

I was lying awake one night, turning over in my mind the matter which had been a subject of earnest prayer before I retired; and again I prayed that God would guide his people. Suddenly, while still awake—or so it seemed—I found myself

Introducing the Author

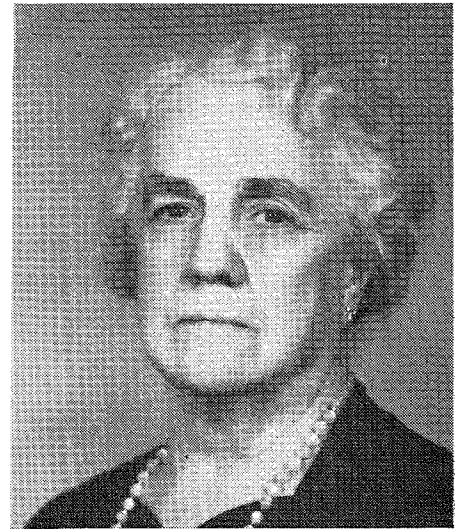
Mrs. Benjamin Anderson, "Audie" to her friends, is known throughout the church as a gifted, devoted member. She has many talents; outstanding are her literary and musical abilities. She has been a constant contributor to the pages of the "Herald," and for several years edited THE HOME COLUMN for the Women's Department. The book, "Ancestry and Posterity of Joseph Smith and Emma Hale," is perhaps her outstanding literary contribution.

Musical by nature and by training, she has supported all the musical movements of the church. During her residence in Independence, she was leader of the Stone Church Choir.

The melody of the Latter Day Saint hymn, "The Old, Old Path," was composed by Sister Anderson.

For several years she was Superintendent of the General Department of Women and today is a valuable member of the General Council of Women to which she was appointed by her brother, the late President Frederick M. Smith.

By her support and encouragement, she constantly endears herself to persons who have had less experience. She is a gracious hostess, devoted wife, and the mother of a fine family; she typifies the best in womanhood.



seated with a group of other women in a close semi-circle; all of us were busy working on a garment that was spread over our laps. We were happy as we worked, but we seemed imbued with a spirit of haste.

All at once, as in the swift changes of a dream, we were no longer seated, but were upon our knees, yet still working hurriedly at the heavy embroidery with which we were embellishing the beautiful white satin robe. Now, however, instead of resting upon our laps, the garment was upon the shoulders of a man whose figure it enveloped. Wonderingly, my gaze traveled upward to see who was the wearer, and I saw that it was my brother, Fred M.!

With that discovery, a wave of spiritual light swept over me, and the meaning of the vision thrilled through me. Not only was I comforted with the assurance that when the debate before the Conference ended, Fred M. would still be president of the church, but also I sensed

clearly that he represented the body of the church on earth, and that the pure white garment upon his shoulders was the robe of righteousness the church should wear before it would be worthy to receive the coming Christ. I saw clearly, too, that it was the women who were putting the finishing touches to the transcendently lovely garment; and I thrilled to the realization that the reason for our haste was that the cry had gone forth, "Behold! The bridegroom cometh!"

For Zion must increase in beauty and holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments!

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.

A large order? Truly, **WHAT PRICE ZION!**

Songs of the Restoration

For use in connection with Church-wide Restoration Festival Week

Tentative Song Service Outline:

Hymn, No. 408 "I Have Found the Glorious Gospel"

Story of Hymn, No. 407

Hymn, No. 407 "Hark, Ye Mortals, Hark, Be Still"—Congregation

Story of Hymn, No. 411

Hymn, No. 411 "The Morning Breaks, the Shadows Flee"—Congregation

Story of Hymn, No. 412

Hymn, No. 412 "I Saw a Mighty Angel"—Choir

Story of Hymn, No. 413

Hymn, No. 413 "When Earth in Bondage Long Had Lain"—Congregation

Story of Hymn, No. 414

Hymn, No. 414 "The Spirit of God Like a Fire Is Burning"

Other Hymns of the Restoration:

Hymn, No. 406 "Blest Angels, We Greet You With Gladness"

Hymn, No. 409 "Almighty God of Love"

Hymn, No. 410 "'Tis a Glorious Thing To Be in the Light"

Hymn, No. 415 "We Thank Thee, O God, for a Prophet"

Hymn, No. 416 "We Limit Not the Truth of God"

Hymn, No. 417 "Ye Wandering Nations Now Give Ear"

STORY OF "HARK, YE MORTALS, HARK, BE STILL" (Hymn, No. 407.)

Oh, how I love thy law! It is my meditation all the day. These were not only the sentiments of David of old, but also the ruling power within the youthful heart of Parley P. Pratt. Being of a studious mind and having an innate love for righteousness, he persistently studied the Bible. In so doing, he was conscious of the divine leadings of the Spirit into the mysteries of the kingdom of God. As a result, he was ever searching for the restoration of the ancient gospel plan with its divine authority, the apostolic office, and for the gospel in its purity with its ordinances unchanged. For several years his search continued. Quoting from his autobiography: "At the commencement of 1830, I felt drawn out in an extraordinary manner to search the prophets, and to pray for an understanding of the same. My prayers

were soon answered, even beyond my expectations; the prophecies of the holy prophets were opened to my view; I began to understand the things which were coming on the earth—the restoration of Israel, the coming of the Messiah, and the glory that should follow." With the revelation of these beautiful truths, he became deeply conscious and concerned regarding the truthfulness of the prophet's statement, "darkness covereth the earth, and gross darkness the minds of the people." Because of his convictions, he felt constrained to devote his time in enlightening his fellow men and in warning them to prepare for the coming of the Lord. "He leads us on" was ever the beckoning onward urge in the heart of Parley Pratt.

Eventually his travels, in preaching those things which he had learned, led him back to his native state of New York. While preparing to fill a preaching appointment, he stopped at the home of an "old Baptist deacon." It was at this home Parley Pratt first learned of the Book of Mormon and of Joseph Smith. With eagerness he read this "strange" book. Here in his hands was the very "record which reveals the antiquities of the 'New World' back to the remotest ages, and which unfolds the destiny of its people and the world for all time to come; that book which contains the fullness of the gospel of a crucified and risen Redeemer;—that book which reveals a lost remnant of Joseph, and which was the principal means, in the hands of God, of directing the entire course of my future life!" He bore this testimony, "As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay for all the sorrows, sacrifices, and toils of my life."

He went to the Smith home at Palmyra and visited with Hyrum. On his trip home, he stopped from time to time along the roadside and while resting continued to read the Book of Mormon which Hyrum Smith had given him. As he read the beautiful narrative of the visit of Christ to this continent and other truths which had escaped the corruptions of man, he rejoiced over the discoveries therein.

He esteemed the book, or the information contained in it, more than all the riches of the world, declaring, "Yes, I verily believe that I would not at that time have exchanged the knowledge I then possessed, for the legal title to all the beautiful farms, houses, villages, and property which passed in review before me, on my journey through one of the most flourishing settlements of Western New York." We are most fortunate to have in our possession the lovely poetry which in a moment of exaltation he was able to pen and which has become a part of our hymnology.

STORY OF "THE MORNING BREAKS, THE SHADOWS FLEE"
(Hymn, No. 411.)

THIS HYMN was not inspired under any very unusual circumstances but reflects the quiet outpouring of a heart that was filled with admiration and love for the Book of Mormon and its marvelous revelations of the antiquities of the New World—a history that went "back to the remotest ages, and which unfolded the destiny of its people and the world for all time to come; that book which contains the fullness of the gospel of a crucified and risen Redeemer." With the perusal of this secular and religious history, Parley P. Pratt began vaguely to comprehend the prophecies of the holy prophets, to appreciate the things which were coming on the earth, the meaning of the restoration of Israel, and the coming of the Messiah and the glory that should follow. To his great joy he "found that Jesus Christ, in his glorified resurrected body, had appeared to the remnant of Joseph on the continent of America, soon after his resurrection and ascension into heaven; and that through his personal ministry in these countries, his gospel was revealed and written in countries and among nations entirely unknown to the Jewish apostles. Thus revealed, written, handed down, and preserved, till revealed in this age by the angels of God, it had of course escaped corruptions . . . and been preserved in purity." As he read, the Spirit of God was upon him, and he knew that the book was true as plainly and manifestly as a man comprehends and knows that he exists. He said, "This discovery greatly enlarged my

heart and filled my soul with joy and gladness. I esteemed the book, or the information contained in it, more than all the riches of the world." Truly, he thought, "The angels sang with the spirit and with the understanding when they declared, 'We bring you glad tidings of great joy, which shall be to all people.'"

Early on a summer morning, Parley P. Pratt strolled down to Seneca Lake, a beautiful and transparent sheet of water in western New York, where he was to be baptized, and there in happy meditation and anticipation he rather absent-mindedly scribbled this lovely hymn, the words of which are so fitly chosen as to tell a long story in a few short stanzas.

STORY OF "I SAW A MIGHTY ANGEL FLY" (Hymn, No. 412.)

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

The hour of his judgment is come, but the angel was bringing the gospel for the beginning of the kingdom that should fill the whole earth. In the midst of predictions of judgment, the consequences of wickedness on the earth, the preaching of the everlasting gospel is foretold—the same gospel of peace as that of which the angels sang at the Saviour's birth, when they proclaimed the message of peace and good will and joy to all people.

The hymn, "I Saw a Mighty Angel Fly," chooses this wondrous announcement as its theme. The mighty angel, as the messenger of God, bears to earth the gospel truth, free from the errors of the past, and the hymn sings of the rejoicing it brings with added cause in this age, because it means that "The great Redeemer's near." When asked concerning his coming and the end of the world, Jesus said (Matthew 24:14), "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The cry is to all people in all parts of the world to attend, "Fear God, and worship him who made the heavens, the earth, the sea." We are counseled "to fear," but rising above the fear of calamity we may join with our late President Smith in the

thought, "I fear but that I may not gain a place beside my noblest Friend." His hymn continues, "I love—but ah, the sweet refrain, 'On thee, my Saviour, I depend.'" This thought runs through all our worship and our praise. The gospel brings us to depend upon the One through whose life and death we are redeemed. And so with joy we sing, "Fear him on whom your sins are laid, Who died to make you free."

It is a matter of regret that credit cannot be given the author of this fine, old Latter Day Saint hymn. That it appears first in the 1840 European edition of the Saints' Hymnal published in England is all we can learn, but its application to the restoration of the gospel in fulfillment of prophecy is unquestioned.

These words have always been associated with the tune, "Geneva," which is one of the rare survivals of the old "canon" musical method, the parts coming in one after another with identical notes. With its glory of harmony, it is always delightful when well performed.

STORY OF "WHEN EARTH IN BONDAGE LONG HAD LAIN"

(Hymn, No. 413.)

OF THE MYRIADS of human beings who fit across the stage of life, few ever become really eminent. Comparatively few concentrate and develop their energies that the product thereof may be used for the betterment and enjoyment of mankind.

Parley P. Pratt so succeeded in developing and dedicating his many talents to the service of God that his name is indelibly linked with the history of the church. His hymns are loved and will always be sung because, as only a poet can, he has been able to put into words the feelings and sentiments of an army of followers. His poems have stood the test of time.

This beautiful hymn not only expresses the experiences of the composer, but also the experience of many who sing it. It has that familiar ring of the spirit of the latter day work which finds a response in the heart of a Saint and tends to awaken his first love toward the church.

From youth up Parley P. Pratt had searched the Scriptures and had become familiar with some of the requirements of a subject in God's kingdom. In his search for this organization upon earth, he was sorely tried and disappointed, for all around him there was apparently religious confusion. It is little wonder his honest heart recognized that

When earth in bondage long had lain,
And darkness o'er the nations reigned,
And all man's precepts prove in vain,
A perfect system to obtain.

Being a man of strong convictions and sensing his responsibilities for the sins of the world, intensified by a longing for truth as taught in the days of Christ, he wandered unsatisfied among the various sects and eventually became identified with the new movement as taught by Sidney Rigdon. He became a disciple of this new religion and endured many hardships, making sacrifices that he might go to the eastern states on a mission for this organization. Undoubtedly the Lord was guiding this searcher for truth as his preaching appointments were made in about the same neighborhood where Joseph Smith resided. Parley P. Pratt soon learned of the Book of Mormon, of the prophet, and of the teaching of the restored gospel. His soul was filled with rejoicing. After long years of waiting, he found this beautiful truth which outshone his fondest anticipation. Little wonder his poetic nature was touched and found expression in giving to the church this hymn of praise and thanksgiving! Note the happy ring to it. It is a beautiful story of the restored gospel, set to music that seems peculiarly in harmony. The chorus sounds like a great announcement to the world.

A voice commissioned from on high!
Hark! Hark! It is the angel's cry,
Descending from the throne of light,
His garments shining clear and white!

The Tune

The Reverend George Coles was born in Stewbley, England, January 2, 1792. He died in New York City, May 1, 1858. He was editor of the "New York Advocate" and the "Sunday School Advocate" for several years. He composed the tune "Duane Street" in 1835. This tune, associated with the words, "When Earth in Bondage Long had Lain," proclaims the restoration message with no uncertain sound.

STORY OF "THE SPIRIT OF GOD LIKE A FIRE IS BURNING"

(Hymn, No. 414.)

THE GREAT ZIONIC pattern continued in its weaving, the winter of 1836 being another high peak in its progress. The second stage of development was about to be completed—that of finishing and dedicating the Temple at Kirtland.

Work on it was being rushed with
(Continued on page 22.)

You Can Be Dishonest---

FROM THE TIME our mothers caught us buying bubble gum with the change from the grocery money, we've all had dinned at us from home, school, and church the dishonesty of lying and cheating.

I remember vividly a time when I insisted to Mother that there was no change left after paying the shoe repair man. I had spent the full dime on all-day suckers, little paraffin bottles filled with colored sugar water, and licorice ropes. My parents cautiously sweated out three or four days with me before I broke down and confessed.

But telling lies and cheating are not the only forms of dishonesty. Unfortunately, they are often the only ones legally recognized. There are other forms more dangerous and insidious. One of these is the half-truth—where you tell a person something, and what you say is true, but you leave him with the wrong impression. Maybe the world's first example was the serpent's speech to Eve in the Garden of Eden. Truly Eve and husband Adam would know right and wrong, but the serpent didn't warn them of the consequences for eating the fruit of the Tree of Life.

One of the favorite propaganda devices of the national advertisers is the half-truth. "Chemical detergents are hard on your clothes. Use pure soap," states one soap advertiser, neglecting to mention that pure soap, too, is harmful to clothing.

"Camels never hurt my throat," comments a Big Name, setting at ease the minds of many smokers. It's frequently true that the reason Camels don't hurt his throat or cut a certain athlete's wind or various other things is because the Big Name never smokes them.

ANOTHER EXAMPLE OF DISHONESTY is reflected by the people who live "just within the law." Like mountain goats—except for a lesser degree of integrity than the goat has—they lean over the edge of the cliff but don't quite fall over. Almost everyone remembers the story of Al Capone, on whom the law could never pin the murder penalty, but who finally got sent up for income tax evasion. An example on the positive side is our own church. We could have declared bankruptcy and left to our creditors the Auditorium and probably other property equally useless to them. But the men of the church, not knowing exactly how the tremendous debt could be paid, dealt honorably and "faced the music" for their initial mistake in borrowing. Now the debt is retired.

and Never Tell a Lie

By RUTH MIDGORDEN GOODWIN

There's a third example to mention. You can find it anywhere in the story of Jesus' life—the living "according to the law" of the type practiced by the Pharisees. You will recall the many times Jesus rebuked the famed teachers of Jerusalem for their hypocrisy in living to the letter of the law and refusing to acknowledge the spirit in which it was given.

At one time during Christ's ministry, the scribes and Pharisees accused the disciples of transgressing "the tradition of the elders" by eating bread before washing their hands. And that, by the way, was quite a ritual with the Jews, requiring running water that had not been used for any other purpose and a necessary three plunges of the hands in the water.

But Jesus caught them up on a sin of their own. By working around the problem in a smooth way—declaring something that might have been useful to his parents as a consecrated gift to God—a Pharisee could squirm out of providing for his mother and father, even though the Mosaic law stated clearly, "Honor thy father and thy mother." The Pharisees had nullified the effect of the original law. And Jesus called them to account for honoring him with their words but rejecting him in their hearts by their thoughts and actions.

"Not that which goeth into the mouth defileth a man," he told the multitude to illustrate the remarks about the unwashed hands, "but that which cometh out of the mouth, this defileth the man." In case you are in need of the same explanation Peter got, the Master answered, "Do ye not yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught? But those things which proceed out of the mouth, come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are things which defile a man. But to eat with unwashed hands defileth not a man."

IF YOU'RE WONDERING WHY I've taken all this printers ink and paper to explain types of dishonesty other than lying and cheating, the best answer is a quotation from F. Henry Edwards' *Commentary on the Doctrine and Covenants*: "As the spiritual standards of the church become more and



Can any member of the family be honest and neglect his share of household responsibility, whether it's earning the living or taking his turn at dishwashing?

more elevated, many forms of dishonesty which now are ignored will be discountenanced by the Saints as sharp business practice."

Whether you're in the Center Place or in a branch such as mine, you will see the dishonesty of many Saints in their business, in their church duties, and in their family life. I choose to think that most of the cases I know are ignorance of the higher law of Christ that we learn by studying and by contact with people who live it truthfully, not forgetting prayer and revelation. But I know some who find the present legal way of regarding dishonesty more profitable to themselves and are unwilling to make the sacrifice entailed in elevating their own spiritual standards.

I have not written all this just to be writing. I feel there is an urgency not to be toyed with in understanding the full meaning of the "honest in heart." Can an honest man speculate on the grain market, even though he doesn't obtain information from inside the administrative ranks? Can an honest employer reap more than a certain percentage of profit each year without robbing his employees, even though they have a living wage or better? Can an honest student in a university detect faults in his college administration or method of teaching and not try to remedy them, even though he's graduating the

next semester—so why bother? Can an honest priesthood member act only when he is called upon for something? Can an honest church member believe in his heart that he "gets enough" out of the Sunday morning sermon and does not need the church school or midweek prayer service, Can any member of the family be honest and neglect his share of household responsibility, whether it's earning the living or taking his turn at dishwashing?

Don't sigh at this sermon. I'm of the guilty. But we must learn. The world is not now functioning on honesty, and we can see what is happening to it—and to us. I'm not a gloom prophet nor a war-monger, but it doesn't take more than average intelligence to see that we have to remedy our present situation. God isn't going to drop Zion in our laps, because Zion is an evolutionary process which depends on our own building speed, as co-partners with God. As young people, our minds have not yet settled into the fearful lethargy I see in so many people of middle and older age. The combination of open mind and open heart in church youth could accomplish wonders. It's up to you and me to show whether we will or not.

MAN MUST WORK

That is as certain as the return of the birds in the spring and as sure as the dawn. Then why not do it with gladness instead of grumbling? Why not look upon work as part of the universal plan instead of a curse and misfortune?

Somewhere, in this wonderful nation of ours, there has grown up a concept that a minimum amount of job effort is worth a maximum amount of pay and the theory makes a lot of people unhappy. They approach their jobs with a handicap that robs their daily toil of satisfaction, pride and pleasure. I just happen to belong to the old school that believes all knowledge is empty save when accompanied by work, and all work is empty save when there is pride. A man who plows the soil must look upon the furrow as a thing of black, shining beauty; the farmer who sows the wheat visions the bread that will feed man's hunger; the man who teaches children hears the echo of his own voice in the halls of justice, church pulpits, and avenues of commerce.

Everyone who has a job is important to earth's fulfillment. The wind does not ignore the lowly blade of grass to sing to the giant oak, and the man on the board of directors does not outrank the workman in stained clothing . . . providing the workman is happy.

And finally, if you are not happy in your work, then for goodness sake, change jobs. You are in the wrong field. Let the sweat of your brow ease the mistake . . . and seek another avenue of service.—Kathryn Metz.

New Horizons

New Courses Available

1948 Vacation and Reunion Church School Manuals

TREASURING GOD'S WORD

In accordance with the announcement in the *Herald* of February 14, these Manuals are now ready for mailing. They are entirely new in content—new songs, lesson stories, handcraft, and worship material. The handcraft and music as well as the lessons are in the Manuals only. The worship materials are in the Leaders' Handbook except for the kindergarten grade. Their worship materials will be found in the Kindergarten Manual.

The prices have been kept at the same figure as last year's materials:

Leaders' Handbook	\$1.00
Junior High Manual75
Junior Manual75
Primary Manual50
Kindergarten Manual50

Your principal, junior pastor, and all supervisors will each need a copy of the Leaders' Handbook. The principal, supervisor, teachers, and assistant teachers will each need a copy of the Manuals. The Manuals contain a list of handcraft supplies needed in each course. The Handbook has a master list showing the amount needed for each twenty pupils.

Those wanting different materials for reunions than will be used in some of the branches may wish to order the course, *Behold the Light of the World*. These Manuals are also available. The prices are the same.

CHRIS B. HARTSHORN,
Editor of Church School
Literature

Songs of the Restoration

(Continued from page 19.)

all possible speed. The upper part was finished and already being used for the meetings of the various quorums, as well as housing the printing plant and the school for the elders.

One of the Twelve was superintending the painting of the lower room; the women were busy making the veil. When this work was done, the Temple would be dedicated, and March 27, 1836, was the date set for this "solemn assembly."

Business and committee meetings were in session, getting ready to care for the dedicatory services and to handle the crowds that were coming from far and near, that "all things might be done decently and in order" in the house of the Lord.

Under the leadership of the First Presidency, the detail work pertaining to the various quorums was rapidly being completed. As members of the priesthood continued to work in harmony, their meetings proved to be veritable pentecostal showers. "The visions of heaven were opened to them also. Some of them saw the face of the Saviour, and others were ministered unto by holy angels and the spirit of prophecy and revelation was poured out in a mighty power; and loud hosannas, and glory to God in the highest saluted the heavens, for we all communed with the heavenly host." Of this, Joseph Smith wrote, "Having set all the quorums in order, I returned to my house, being weary with continual anxiety and labor in putting all authorities in order, and striving to purify them for the solemn assembly, according to the commandment of the Lord."

Sunday morning came, and the usual services were held in the schoolhouse. Joseph Smith and W. W. Phelps arrived early that they might have a season of undisturbed religious meditation. This meeting proved to be a memorable one of which Joseph Smith wrote: "President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and the Twelve, in speaking each in turn, until they had all spoken. The Lord poured out His Spirit upon us, and the congregation was soon overwhelmed in tears, and some of our hearts were too full for utterance. The gift of tongues came on us also, like the rushing of the mighty wind, and my soul was filled with the glory of God." W. W. Phelps was deeply touched, and his emotions found vent in the following stanza

which he scribbled on the back of an envelope:

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.

This he gave to Mr. Davis, who had been appointed chorister for the dedicatory services. Quick to sense the remarkable purity of its spiritual expression and the real spirit of adoration in the lovely poem, he taught it to the choir, and it was beautifully rendered as a special anthem at the time of dedication. Because W. W. Phelps responded to the prompting of the Spirit to write, his efforts were blessed. This poem has become one of the most stirring hymns of the church.

Wants Letters

My wife has been dead for some time, and I am alone. I ask an interest in the prayers of the Saints and will appreciate their writing to me.

—J. P. Weddle

1012 West Broadway
Henryetta, Oklahoma

Wants to Contact Members of Whiting Family

Mrs. May Whiting Berry, 302 South Pleasant Street, Independence, Missouri, is a granddaughter of Elisha Whiting, who was a member of the church in the early days. She is a member of the Utah Church and would be pleased to get in touch with members of the Whiting family in the Reorganized Church.

Helped By Prayers

I have been greatly helped by the prayers of the Saints and so has my fellow mate. We hope our friends will continue to remember us and pray for our complete recovery.

Arthur H. Dammon

Strong Memorial Hospital
260 Crittenden Boulevard
Rochester, New York

Note of Thanks

Elder Arthur Davenport and children thank their many friends who sent sympathy cards and letters following the death of Mrs. Davenport, who died February 4. She was seventy-seven years old. The fifty-seven years of her married life were spent at Soldier's Grove, Wisconsin.

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BULLETIN BOARD

Anniversary Institute and Banquet

The one hundred and eighteenth anniversary of the church will be celebrated by the women's department of the Southern Michigan District at the Women's Club, Lansing, Michigan, on April 6. Registration, 9 a.m.; fellowship service, 10; and classes, 11 a.m. and 2 p.m.; Lydia Wight of Chicago, former editor of church school literature, will be the instructor. A banquet, for both men and women, will be held at 6:30 in the evening (\$1.75 per plate), Lydia Wight, guest of honor, Elder A. W. Sheehy, speaker. Reservations for the banquet must be made before April 1 with Mrs. Glen Foster, 732 North Washington Street, Lansing, Michigan. The billing committee is under the direction of Mrs. Everitt Berndt, 1205 Rundle Avenue, Lansing. All women of the Michigan, Indiana, and Ohio Districts are invited to participate.

NELLIE MOTTASHED,
Women's Leader.

Attention, Southeastern Los Angeles Saints

A new congregation, known as the Southeastern Los Angeles Mission, held its first morning and evening services on Sunday, March 7, in the Women's Club Building at 10022 South California in South Gate, California. The area of the mission includes Huntington Park, South Gate, Maywood, Vernon, Graham, Watts, and Bell. Members of the church having relatives or friends in this vicinity are invited to notify the mission pastor, Al Knowlton, 1219 West 105th Street, Los Angeles, or Garland E. Tickemyer, 1333 West Forty-second, Los Angeles 37, California (Telephone AX 7286). Elder Tickemyer is pastor of the sponsoring church.

Wants to Contact New York City Youth

We should like to contact and minister to all young people working, attending school, or residing in New York City. If you have children, relatives, or friends in the metropolitan area, please send their names, addresses, and other descriptive information to Charles T. Harris, 2850 Ocean Avenue, Brooklyn 29, New York.

Book Wanted

William Richard, 216 Edgar Avenue, Steubenville, Ohio, wants to secure a copy of the book, *Sin and Society*, by E. A. Ross.

REQUESTS FOR PRAYERS

Lillian Boggress, Route 2, Murray, Kentucky, requests prayers that she may have her health restored and be able to do her work, both at home and at church, again.

Mrs. LeRoy Ormsbee requests prayers for her aunt, Beatrice Morgan of Onaway, who is a patient in the Cheboygan, Michigan, Hospital.

WEDDINGS

Burns-Green

Ruth Irene Green and Rodney Malcolm Burns, both of Jackson, Ohio, were married on February 8 at the Reorganized Church in Limerick, Ohio. Pastor Millard F. Weese read the double-ring ceremony. Mr. and Mrs. Burns are making their home near Limerick.

Gaston-Browning

Mary Beth Browning, daughter of Mrs. P. Sciffer of Pittsburg, Kansas, and Clifford Earl Gaston, son of Mr. and Mrs. V. G. Gaston of Miami, Oklahoma, were married February 5 at the Reorganized Church in Miami. Elder B. F. Kyser, uncle of the groom, performed the ceremony. The young couple are making their home in Pittsburg.

Krebill-Smith

Mr. and Mrs. J. T. Smith of Blue Springs,

Missouri, announce the marriage of their daughter, Genevieve Ione of Denver, Colorado, to Melvin W. Krebill, son of Mr. and Mrs. D. P. Krebill of Loveland, Colorado. The wedding took place December 21 at the Reorganized Church in Denver, Elder Merle Howard officiating.

Russell-Andrew

June Andrew, daughter of Mr. and Mrs. William Andrew of Independence, Missouri, and Maurice Alexander Russell, son of Mr. and Mrs. Henry Russell of Washburn, Maine, were married December 27 at the Stone Church in Independence. Pastor Glaude A. Smith read the double-ring ceremony. Both bride and groom are graduates of Graceland College.

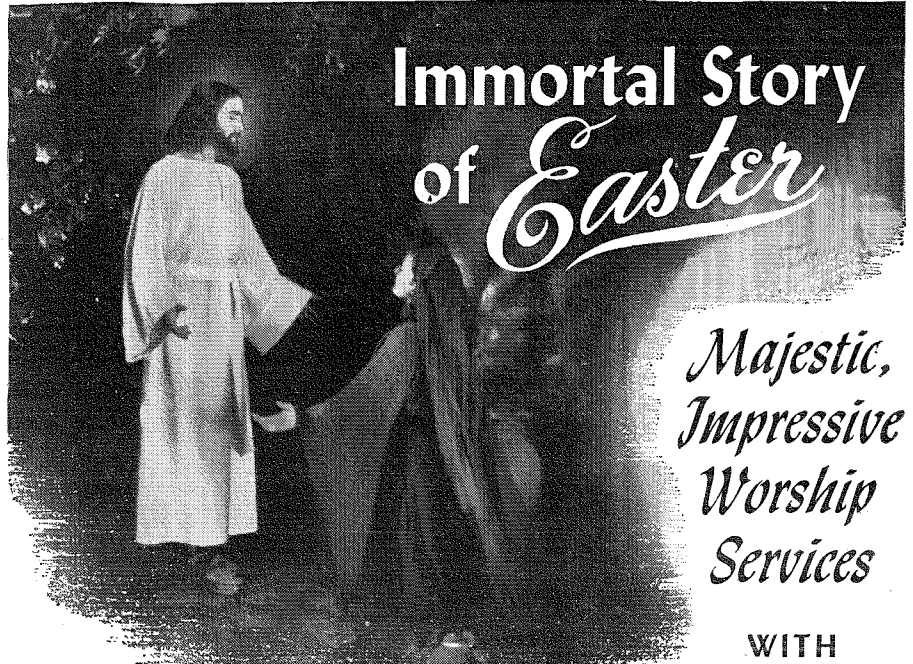
They are living in Orono, Maine, where Mr. Russell is attending the University of Maine.

Weaver-Webb

Mrs. Elizabeth Webb and Elder John O. Weaver, both of Brown City, Michigan, were married February 14 at the parsonage in Melvin, Michigan, Elder H. E. C. Muir officiating.

Sloan-Deuser

Betty Jean Deuser, daughter of Mrs. Bernice Deuser, and Dale L. Sloan were married February 20 at the Central Church in Kansas City, Missouri. Pastor J. C. Stuart read the double-ring ceremony. A reception was held at the church immediately after the wedding.



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*Christ Appears to
Mary Magdalene
at the Tomb*

THE
Saints Herald

VOLUME 95

MARCH 27, 1948

NUMBER 13

www.LatterDayTruth.org

Mary

I met a woman going up a hill,
 Feet bleeding
 Where stones had torn them.
 In her eyes,
 A suffering, a sorrow borne with patience,
 And a smile sadder than weeping:
 "The road is steep," she said.

I met a woman going up a hill,
 Cloak shining
 Where mud had crusted into gold.
 In her eyes,
 A weariness, a loss of all but hope,
 And a smile sadder than weeping:
 "The way is hard," she said.

I met a woman going up a hill,
 Head lifted,
 The only light in all that darkness
 In her eyes:
 Courage, a gentleness, and faith,
 And a smile sadder than weeping.
 "The path is dark," she said.

I met a woman going up a hill,
 Feet bleeding
 Where stones had torn them.
 In her eyes,
 The condemnation and the hope of man,
 And a smile sadder than weeping:
 "Thorns, too, are sharp," she said.

JO SKELTON



AUDITORIUM NEWS

* DES MOINES

The church survey was conducted by Apostles D. T. Williams, Arthur A. Oakman, and Paul M. Hanson. Church officers are gratified with the results of the survey, and report excellent Sunday meetings.

* HOUSTON, TEXAS

Missionary Tom Worth writes in a late report: Sunday, February 29, brought to a close my three weeks' ministry in Houston, Texas. My stay there was most enjoyable and fully occupied. . . . I had the privilege of baptizing six persons there, each of whom will make a real contribution to the work—four adults and two children. Much of the credit for these six converts is due to the local priesthood, and a special word of commendation is merited by the pastor, Brother Charles W. Fischer.

* RETURNED HOME

President J. F. Garver and Bishop Walter N. Johnson arrived at headquarters on March 15, after a prolonged journey across the Pacific to Hawaii, and Australia. President Garver was immediately occupied in conferences with his fellow officers upon his return and was kept very busy. Bishop Johnson was available for a few minutes of visiting, and reports, "We were treated very well indeed, and greatly enjoyed visiting with our people, renewing old friendships, seeing the young folk who have grown up, and noting all the many changes that have occurred." Brother Johnson admits with a smile that he has gained "about fifteen pounds," and looks all the better for it, along with a healthy sun tan. These church officers were able to visit most of the branches. They flew from Sydney on the east coast, via Melbourne, to Perth in West Australia, a distance of about 2300 miles. The rate of growth in membership is comparable with that in the U. S. A. The two visitors enjoyed their stay at the Tiona reunion, and living at a young people's camp at Marysville, Victoria, about sixty miles from Melbourne.

* CENTRAL MISSOURI STAKE

Presidents Israel A. Smith and F. Henry Edwards, with Bishops G. L. DeLapp and H. L. Livingston, recently visited Warrensburg, Missouri, headquarters of this stake, to consider the remodeling of the church property recently purchased there for the use of the congregation. On the return journey, they visited the church property at Holden, Missouri, and inspected the fine work of remodeling that has been carried out there. A new basement has been made, and the upper rooms have been given a fine refinish. At Pleasant Hill they visited a fine residence property that has been acquired for church use there.

Apostle C. G. Mesley transmits a report from Ward A. Hougas, stake president, that from 1944 to 1948 there has been an increase in the number of active congregations from thirteen to twenty. The average attendance at morning services in all congregations is up 500 in this period. From 1945 to 1947 there have been 228 baptisms.

* EUROPE

Apostle M. A. McConley visited the British Zone in Germany and was provided with an official car, and driver, throughout his entire stay. He reports that the first church tracts have been printed in the German language at Basle, Switzerland.

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The Shadow of the Cross

Not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.—I Corinthians 1: 17, 18.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Galatians 6: 14.

AT THIS SEASON of the year, more than any other, the shadow of the Cross of Christ falls athwart the world. This annual reminder of his sacrifice for us and our redemption brings a renewed awareness of our need and of the divine love.

The Cross is the sign of Christ. It belongs to him. It is recognized by all who bend the knee to him and carry his love in their hearts. It is not the property of any one church, people, or organization. Because it was the simplest and most obvious mark or symbol a man could make, it was known and used in early times, even in prehistoric eras, by pagan peoples for a variety of meanings. That its form should also suggest the figure of a man with outstretched arms, and give the pattern for inflicting an agonizing death upon him, is a mark of the revolting character of all the cruelty of our race. But that it should also be transformed by divine grace into a symbol of redeeming love is a sign of the illimitable power of God to turn the hearts of men from the carnality of the world to the spiritual purity of heaven.

The use of the Cross as the symbol of Christ has transcended all other employments and supplanted all other significance. Nearly two thousand years of association have identified it with Christ. All other uses have lesser value. Many Christian peoples use it in their symbolism and ritual. None can claim an exclusive right to it. It belongs to all who have accepted His name.

Today the Cross of Christ falls upon the world. Men may be un-

aware of it or ignore it, but they walk under that shadow whenever and wherever they deal with other human beings in matters of power, government, authority, and influence. And they are judged every day by what is back of that shadow.

In their time, many shadows have fallen upon the world: of the sword of the invader, the torch of the incendiary, the raven of death, the star and crescent, the eagle, the swastika, the hammer and sickle, and many another political emblem. The Cross of Christ has outlived and outlasted many a symbol of power, from the days of the Roman eagle to the present time; and it will outlast them all.

No matter where we turn, we cannot escape the Cross. It is a part of the greatest experience in a series of great events in the life of Jesus, from the trial that looked forward to it, to the resurrection that looked back to it. The words of St. Paul place it at the center of his philosophy and his hope. And for all who live today, it is a symbol of hope, or we have no hope at all. All that man can promise us, as the end and reward of our strivings, our sufferings and sacrifices, is futility and dissolution. It is through the triumph of the Cross that God offers us eternal life.

The Cross of Christ is our cross. Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matthew 16: 24. That cross must be Christ's cross, his work, his purpose, his kingdom.

The Cross is not an empty, unattached figure. It is the symbol of the life of Christ which, in its essential character, was a prophecy of the kingdom of God. It presented to the world way of life designed to provide welfare, peace, happiness, and eternal life for people of the

world who had known misery, want, insecurity, and death.

The signs of conquest, of political power of grandeur and wealth that have thrown their shadows across the world have never produced peace or happiness. They do not now, and it seems fair to assume that they never can and never will. As long as we look to them for the good things of life, we will be disappointed and betrayed. They will not and cannot deliver the benefits they advertise and promise. They have given false hope, and they end in despair.

Only in the Cross of Christ can we find hope and eternal life. Only in his kingdom can we find the good life of mind, spirit, and human welfare. Only in the preaching of the gospel of his kingdom can we find the means and the power that will turn men's hearts to the right that will save them.

Can we let our vision range so far that we see beyond the shadow of the Cross the glory of the kingdom of God? Unless we do, the Cross has no significance, no purpose. Its sacrifice is without benefit, its suffering is in vain.

At this Easter season, let us keep in mind the total significance of the Cross. As its shadow falls across our way, wherever we are in all the world, let us remember that it is like a hand, pointing upward to God, reminding us of his kingdom.

There are the shadows of many crosses upon the world today: of famine, suffering, disease, loss of loved ones, and fear. Of all of them, there is only one that can bring relief and hope—that is the Cross of Christ. It is the invitation of divine love and mercy to the whole wide world to look up for salvation.

L. J. L.

Editorial

Pastor Stresses Need for Church of Tomorrow

Need for a "church of tomorrow" to match technological advances was voiced by Reverend Garland E. Tickeymyer in his sermon, "The World of Tomorrow," at Central Congregation, Reorganized Church of Jesus Christ of Latter Day Saints.

"The world of tomorrow will be built upon a foundation that is cemented with the blood of millions of today and yesterday who have sacrificed their lives because the steering gear—the standards of right conduct—have not kept pace with technological progress," said the pastor.

"For the first time in history, the instruments of destruction have become as powerful as the ferocity of those who use them. To control them with ill-defined and sometimes contradictory concepts of right and wrong is as dangerous as to turn a high-powered airliner over to a pilot wielding a bull whip and shouting 'Gee' and 'Haw.'"

"Great nations of tomorrow will probably be those lying along the air trade routes of the world: England, Germany, Russia, Japan, and the United States. These nations combine geographic position with an even more important factor—the will to be great.

"The progressive church of tomorrow will not impose upon the superstitious fears of the people. That period in which people could be scared into a semblance of goodness through dread of a devil with horns and a forked tail and a red-hot pitchfork is about gone.

"The church of tomorrow must deal with problems of recreation, premarital counseling, and social betterment; but above all, it must be a spiritual sanctuary where the Spirit of God can penetrate the crust of selfishness and nurture the innate goodness in the souls of all men."

—Los Angeles Times.

Within Calling Distance

A story is told of two men, the elder of whom was urging upon the younger the claim of Christian work and encouraging him to follow the call of the Lord. The younger answered with an excuse that had a familiar ring, "But I have never felt any compelling call to give my life in that way." "Are you sure you are within calling distance?" was the somewhat disquieting reply.—*Choice Gleanings*.

Easter Is a Promise

By RUBY TINKHAM

I WAS WAITING MY TURN in the store when I overheard the following conversation between the two women ahead of me. One said, "Have you bought your new Easter outfit yet?" The other, busy counting change, frowned and replied, "Well, no, I'm not buying a new outfit this year. I think I'll settle for a new hat and shoes to go with my last year's suit."

Early the next morning, while hanging out the wash, I asked my neighbor, "Does Easter mean anything special to you this year, Mrs. Lane?" She set her basket down and straightened up with a sigh, "I wish there weren't any such things as holidays. It's my turn to have the whole family here for dinner and I know they are expecting me to bake a ham this year—and we just can't afford it, that's all!"

Several evenings later I visited a friend and asked her, "Betty, does Easter mean anything special to you?" She looked at me closely and replied quietly, "You really mean that, don't you?" When I smiled assent, she dropped her head and then continued, "When I was at home it meant a great deal. My mother and father always observed Lent and each of us made special sacrifices. On Easter morning, we always attended the sunrise service together. But you know how my husband feels about church services, so I doubt if I shall even get to go on Easter morning."

Throughout the following week, I thought about each of the three answers I had received. One concerned food, one clothing, and one shelter.

These are the three essential things in life, and yet in each answer there was something lacking. What was the quality I was seeking and where would I find it?

There was one person I hadn't asked yet, because the human mind has a tendency to limit itself to what it can see and hear now.

Suppose I should say, "Tell me, Mary Magdalene, what does Easter mean to you?"

Would she tell me about the expensive costume she had so carefully planned for that first Easter Day?

Would I be bored with the elaborate details of the sumptuous feast she had prepared days in advance for her friends?

Would I have to listen while she explained that she was restrained from visiting His tomb on that early Easter morning?

No, her face would light up and her eyes would shine with radiance like that of the stars, and I would be lifted and carried away with her on the wings of memory.

First, I would have to hear again all the preceding events, because a wonderful story must be told in its entirety, so that it leads up gradually to the final crowning achievement.

We would linger at the cross, because she would have to stop and suffer again the agony and despair of that long ago day. She would paint a picture of tragedy and anguish, so I might share with her the supreme glory later on.

I would listen enrapt as she related how God shook the heavens and earth in retaliating fury at these people who were so blind.

Then her voice would lift and I would feel the power and glory of eternal truth enfolding me, because this woman, in faith on that first Easter morning, discovered a great and enlightening truth!

When she saw the stone rolled away and the tomb empty, she would weep. Looking inside, she would see two angels and, turning to leave, encounter a man whom she supposes to be a gardener. There would be no doubt in her mind when He spoke, and she fell at his feet crying, "Master!"

This is the answer Mary would give me. And you can believe me, it is the very answer I've been seeking!

THE SAINTS' HERALD

March 27, 1948

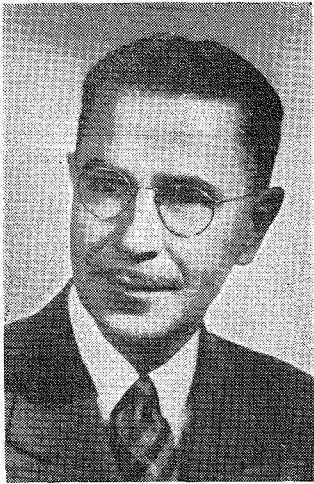
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He that taketh not his cross and followeth after me, is not worthy of me.—Matthew 10: 33.

THERE IS SOMETHING about Easter that always appeals to people. It is generally a beautiful season of the year, with the trees beginning to leaf out and the flowers beginning to bloom. In our homes, most of us enjoy hiding colored eggs, then next morning we watch the happiness of our children as they search through the house to find the spots where the eggs are concealed. Most parents have had the experience of purchasing little baby chicks—some of them with their feathers dyed—or bringing home a baby rabbit for their children.

Easter, to Christians, means more than flowers, baby chicks, and bunnies. It is an anniversary of a great victory. Easter would have been a most appropriate day for the war to have closed. Then, we could also celebrate Christ's resurrection, because Easter is a day when we celebrate the overthrow of force. Easter, to Christians, should be one of the greatest days of all history, because on the Resurrection morn, God proved that force was not to rule the world. Hatred and greed, while they may *seem* victorious for a moment, do not rule for long. Lies and falsehoods have no lasting value. It is love and not hate which will rule the world.

Expendables

By Apostle Charles R. Hield

GOOD FRIDAY must have been a dark and discouraging day for the followers of the Christ in Palestine. Their hope that Jesus would be king of an earthly realm disappeared. Their Lord and Master had been crucified, and his body had been placed in a tomb. During the war, millions of people endured suffering almost as great as Christ on the cross. Our civilization remains stunned, confused, discouraged, and disillusioned, much as were the saints after the crucifixion. As those early Christians were left doubting, so many today are wondering if Christianity is all that they had hoped it to be.

The followers of the Christ, sad and disheartened, went back to their homes. Some of them returned to their former occupation as fishermen. It looked as if evil and death were the victors. However, as soon as the news of the resurrection of their Lord reached their ears, there seemed to course through their veins a new vitality. Now they were not afraid of anything. Even though the civil authorities imprisoned and beat some of the apostles, they rejoiced greatly in the fact of the resurrection. Some of them saw their resurrected Master in person, and they went out under that impulsion to change the history of the world. Peter, the denier, became Peter, the rock. The enemies of eternal truths thought that they could defeat the Christ. They bound him with ropes. A court condemned him. He was beaten thirty-nine lashes and finally hung upon the cross. A large stone was rolled in front of his tomb, and the place was sealed with wax. Soldiers with spears were stationed in front of the sepulcher. But in spite of all the force that the enemies

of Christ used, they could not hold him.

The angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it.—Matthew 28:2.

I PREFER TO THINK of the cross without the crucified Lord hanging upon it. On this Easter day, thousands of churches will have back of their altars a beautiful white cross. A bare cross exemplifies the victory of Christ over the force and power of his enemies. On Easter, we might even symbolize the resurrection by an empty tomb, for death could not hold this Master of Life. He again walked the earth without his crown of thorns. He did wear the scars of his suffering, but he walked forth a victor. Suppose Christ's church, after Pentecost in the first century, had accepted the fact of the resurrection as complacently as do our modern churches. What would have happened? There would have been no message for the world.

In the resurrection, we have a demonstration proving that the love of God is stronger than the hate of his enemies. God rules the universe. In the resurrection, we have an example of the power available to the followers of Christ.

Woodrow Wilson, after the First World War said, "Our civilization cannot survive materially unless it is redeemed spiritually." President Harry Truman following the Second World War, said, "We cannot stand another global war. We can't ever have another war unless it is a total war, and that means the end of our civilization as we have known it."

We have witnessed right on the stage before our eyes the first act of a great world tragedy. Life is not a farce, as so many people think; it is not even a comedy. Thousands of people are living today as if they expected life to furnish them one continual round of pleasure. There is considerable difference between a farce and a tragedy. In a farce, the actor generally gets into some absurd predicament. He may get drunk and by mistake enter the wrong apartment. His blunders create a great deal of hilarity. In the movies some comedian, while looking at a beautiful girl, will run into a tree or trip over a dog. If the scene is laid inside a house, he will collide with another person or stumble over a stool. He may accidentally fall downstairs, or into a tub of water. A tragedy is much different, however. In this type of presentation, one sees the slow, unrelenting development of the plot to its tragic end. The habits, the personality traits, the attitudes or choices of some individual drag him relentlessly to commit suicide or to kill his enemy. Typical of tragedies are the plays of Shakespeare, such as *Hamlet* and *Macbeth*. There are many modern novels of tragedy. The book, later made into a movie, entitled, *Leave Her to Heaven* is an example. The plot portrays a jealous wife. She cannot bear that her husband pay the least bit of attention to anyone else. She even resents the presence of a young crippled brother-in-law in the home. Finally she takes him out in the lake to swim and allows him to drown, refusing to heed his cries for aid. She next becomes fearful that her unborn child may win a share of her husband's affection. So, according to plan, she falls down a long flight of stairs. The tumble causes her child to be born prematurely and die. She next becomes jealous of her own sister. In order to eliminate this threat, she poisons herself, leaving clues which she hopes will lead to the conviction and

death of her sister. That is a tragedy. All through the book and the movie, one senses the inexorable hand of death. There seems to be nothing that anyone can do to save the wife. Her jealousy borders on insanity. She becomes more and more entangled, and slowly but surely she brings misery, suffering, and death, not only to others but to herself.

SO, THROUGH the 1930's, our civilization slowly but surely moved toward war. There seemed to be nothing we could do to stop it. War was not caused by Pearl Harbor or Hitler. It was caused by inner habits, passions, and wrong thinking. Our civilization is not like a farce, it did not slip on a banana peel. The world cannot get up, brush itself off, and laugh. Civilization is a set of rules and principles. It is promises, disciplines, customs, institutions, controls, aptitudes, choices, etc. We have been breaking our own rules. We are ignoring our own customs. The words which we say when we face the flag and pledge allegiance to it have meant little to us. Selfishness rules many hearts, and the test seems to be, "Can we get away with it?" Easter comes to us with renewed vigor and says that the rule of selfishness—the rule of force and crime—the rule of dishonesty, greed, and power—the rule of pleasure-seekers, when they control, cause death, suffering, and crucifixion. On Easter, Christians should be reassured, knowing that the power of God and his eternal laws *cannot be defeated*.

We have just fought a great civil war to determine whether we shall have a world of freedom and good will, or whether we shall divide up into power-mad groups with selfish goals. Living as we live, we shall always have wars. There will be no peace and harmony in the world until people realize that Christianity is not something that we can take or leave with impunity. One cannot be indifferent to truth and knowledge and justice.

IN THE CRUCIFIXION and resurrection of the Christ, we have a demonstration of the extent to which a member of the family of God will go in his love for us. The cross is not a bloody sacrifice to appease an angry God. It shows us how a member of the family of God lives when he meets error and sin. The resurrection also proves to us the victories which we may have by living that quality of life. Christ had to choose as we have to choose between life at its best—life victorious, fearless, and courageous—and the way of the world with its greed, selfishness, pride, egotism, and self-sufficiency.

Easter should reaffirm for us a great principle. Easter should assure the soldier, the farmer, the storekeeper, the great industrialist as well as the laboring man, that the world *is* governed by God. It should give courage to the discouraged and downhearted. It should reaffirm to all of us the fact that there is a powerful, all-ruling design. There is a chance for growth and development. We have a destiny. In our reconstruction period we need not be disheartened, for the laws of the universe are on the side of those who are doing God's will. With courage and determination, Christians may step forward. Though the world may seem dark at times, if we put our trust in God and his principles, we will be victorious.

MANY OF US have read the book, *They Were Expendable*, and perhaps have seen the movie of the same name. It does not deal primarily with replaceable materials such as cannons, guns, and tanks. It deals with the expendability of human lives, which are not replaceable. The story deals with a group of men on PT boats. These men were expected to go out in their frail little craft and face almost certain death in order to stop several large ships of the Japanese fleet. This they did, and many of them lost their lives. That is not the only place, of course, where our troops

fought courageously. Others stormed Monastery Hill at Salerno in Italy. The Marines attacked the shores of Tarawa and Okinawa. Thousands of our men knew they were expendable. Our civilization today honors them, for they went to their death hoping, thereby, to protect the sacredness and the freedom of their homes and nation.

The Christ was also conscious of being expendable. He often spoke of his approaching death. That is the magnificent thing about his life. He was willing to go through suffering and crucifixion, hoping that his death would be an example to all ages of the quality of kingdom-of-God-living. This type of sacrifice is what is called in literature, a "tragedy of character." There is a struggle against evil individuals or evil forces; a fight ensues; and temporarily evil is victorious. The hero may be killed. Yet as the play ends, we know that the sacrifice has not been in vain. The future will be more peaceful. All will have more freedom and an opportunity to develop and grow as they wish.

THE ELEVEN FAITHFUL apostles remaining after the crucifixion of Christ also were expendable. The Christians of the first century likewise considered their lives expendable. Many of them died in the religious persecutions. The great religious leaders of the world in all ages have considered themselves expendable. Many modern missionaries in Africa, India, and China devote their lives to the spreading of Christianity. Nor is expendability limited only to ministers of religion; Thomas Edison, George Washington Carver, Madame Curie, and others in the field of invention and medicine also have devoted their talents to making the lives of others healthier, better, and more worth living.

We all have admired the skill, discipline, and training of the Marines. Generally they were the fellows who hit the beaches first and cleared out the enemy. Their losses were very

heavy. Christians could well use their motto: "The difficult we do immediately; the impossible takes a little longer."

Christianity on Easter should *feel the power* of the resurrection. Present-day Christians should *feel a destiny*, as did the first century Christians, upon hearing the news.

There are many stories of heroism which came out of the war. One of the finest, I think, was of Charles B. Woodson from Parkville, Missouri. Wounded in both legs, he crawled out over the shell-pocked battlefield to give a drink of water to a wounded companion. During this deed of mercy, however, he was shot in the head. The bullet severed his optic nerves, and he must remain blind for the rest of his life. There is a story of another GI who, upon hearing the cries of a wounded friend in an exposed foxhole, rushed out, grabbed him, and carried him back to safety. The rescuer in this case, also was hit by a bullet. His pal, though rescued, was so badly wounded that he finally died. In the hospital, the young hero was asked if he thought that his sacrifice was worth-while. The reply of the gallant young soldier was that he certainly did think it was worth-while, because, when he reached the foxhole in which his friend was trying to hide, the fellow threw his arms about him and exclaimed through his tears, "I knew you would come!"

ON EASTER, many people rejoice, believing that because Jesus *died*, we shall live. That is not the main feature of the resurrection. He would have us understand that because he *lived*, we shall live. He urges us not to be afraid, he has overcome the world. If we remain faithful, nothing can overcome us; no door can be shut against our will.

Christians, because of the victory of Easter, should now have the courage to take the offensive anew. The only salvation for the world is a people who will expend themselves for society. That is a fact of history.

Our veterans back from the bat-

tle fronts fail to find, many times, a definite challenge in Christianity. This Easter we need to continue the battle of love against sin. There is only one good war, and that is the war against evil, hate, greed, indifference, fear, poverty, and selfishness. Christians need something to challenge them. They need a battle to fight. In peace times, we must find a moral equivalent for war, and that moral equivalent can be found in the struggle to bring to pass the brotherhood of man upon this earth.

I have often wondered why the Christ, praying in the garden of Gethsemane, should have asked that the cup be taken away from him. One time in Rome, I went with others to see the Colosseum and descended into the underground dungeons where the early Christians were imprisoned. We visited the catacombs. The first century Christians, many of them, may have suffered more physical pain than did the Christ. Some were boiled in oil, others were thrown to the lions, others tied to the horns of bulls. Some were fastened to huge stone balls. These balls then were pushed by elephants until the victim was crushed under their weight. Others were tied to posts, covered with tar and pitch and set afire in order to illumine the gardens of Nero. Others were crucified, but they went to the cross singing hymns. One can but wonder at the agony of the Christ as he faced the cross and its suffering. Christ had more on his heart than most Christian martyrs. He did not fear the cross. He had done nothing of which to be ashamed. The Christ, however, had on his heart and mind the souls and the lives of millions of his creations. He loved them as no one else has ever loved them. He grieved over their rebellion. He saw souls who persisted in clinging to evil ways; people to whom he had offered an inheritance in eternity, but who would not accept it. His grief was more than mere physical pain.

ON EASTER, WE should find new strength and new confidence, being sure of the ultimate victory of righteousness. The kingdom of God waits until a group of people *know* that Christ *lives*. Because he lives, we can live and *conquer* the forces of wrong living. This call to victorious, sacrificial living is the greatest issue before the world. Christ said: "Whosoever will come after me, let him deny himself and take up his cross, and follow me."—Mark 8: 34.

Following Christ is also knowing how to live as a courageous member of the kingdom of God. So many misconceptions of life are working their deadly effects upon civilization. Are they to win? Is there nothing we can do about it? Now that the war is over, are we, too, going back to our fishing, or are we willing to continue the fight? Can we not have the conviction that the early day saints had as they met their resurrected Lord and Master and knew that he had conquered death and evil? God is always on the side of life, not death. The Son said, "He that findeth his life shall lose it: and he that loseth his life *for my sake* shall find it."—Matthew 10: 39.

Some Christians are like a top. One wraps a string tightly around it, then, holding one end of the cord, the top is thrown to the floor. It spins rapidly for a short time, but soon it begins to wobble and finally falls on its side and runs over to some corner of the room and lies there motionless. There are lots of things that may cause people's lives to spin. But only the task of building the kingdom of God, where people are caught up in a great cause, can bring us perpetual motion.

WE ARE IN THE throes of a reconstruction period, seeking to formulate world peace through a United Nations Organization. The days have been dark, but on this Easter there should come a new life, a new courage, a new power, a new determination into the lives, hearts,

and homes of all Christian peoples. Christ proved the powers of heaven cannot be defeated. The symbolism of bare trees budding out and baby chicks hatching from eggs has always reminded us of the resurrection. Yet Easter is more than that, to the followers of the Christ, it is a day of great joy. Easter should be a sort of spiritual Fourth of July, for on this day Christ proved to the world that man could have freedom and liberty if he wanted them. Death, sin, and evil were vanquished. God grants his followers the power to throw off the bondage of wrong living. In the resurrection, Christ proved the superiority of kingdom-living over worldly-living. We need not have poverty, we need not have wars, we need not have depressions and recessions. We need not have conflict between capital and labor. We should rejoice, for Christ shows the way to overcome these faults!

At another place the Master said, ". . . the son of man came not to be ministered unto but to minister."—Mark 10: 45. Speaking about giving up his life he said, "No one taketh it away from me, but I lay it down of myself."—John 10: 18.

These two passages have a message for us on Easter. If we earn eternal life, we too, must minister to other people, rather than insisting that we be ministered unto. No one forced the Christ to go to the cross. No one took his life away from him. He laid it down of himself. It was the culminating act of his ministry. That is the challenge of this holiday season.

Easter and the resurrection is a day set aside to celebrate the victory of Christ. It is not our victory. We have done nothing to make this day memorable. We have not been the heroes. Our victories must be in the future. Are we afraid? We need not be. Once a year we are reminded by the celebration of this day that nothing can defeat God. Christ the Victor calls us to build a new world. With God's help, we can win as Christ did.

Our Stewardship

By Bishop C. A. Skinner

THE PARABLE recorded in Luke 16: 2 tells a story of a man who was not true to his stewardship. Not only had he failed to take advantage of the opportunities offered, he had also wasted the goods that had been entrusted to him. Then he was called upon to face the situation and asked this searching question: "How is it that I hear this of thee? Give an account of thy stewardship."

What about our stewardship? Are we dealing squarely with God? Have we made our accounting to the Bishop? Have we paid to the Lord his share? It does not matter so much what share of our money we give to God—that's our business, but it does matter how much of God's money we keep for ourselves, for that's God's business. We cannot indefinitely put off the accounting to God of our stewardship and the paying to him his share if we expect to build character now.

None are exempt from the stewardship law. Doctrine and Covenants 42: 9 states: "Every man shall be made accountable unto me, a steward over his own property." And again, the Lord said in section 118: 4: "Let no man deceive himself, that he shall not account for his stewardship unto me."

We have an opportunity to become a partner with God in the greatest business in the world. Shall we take advantage of that opportunity, or shall we rob God and cheat ourselves out of the true riches by refusing to deal squarely with God and failing to account for our stewardship?

When threatened by any radical social philosophy that stifles the initiative of men, or seeks to punish or destroy those who oppose it, or resorts to lies to accomplish its purposes, keep in mind that the element of defeat is always present in such a philosophy, and that it will eventually fail.—Bishop James F. Keir.

From the Cross

He saved others; himself he cannot save.—Matthew 27: 42.

SOMEWHERE I SAW a picture, unusual and poignant. At first it was a bit hard to understand the perspective, but as I looked at it, I became lifted up to a vantage view, higher than those portrayed, yet strangely a part of the scene. In the distance were rolling, black clouds whose gloom affected the whole scene and whose ominous foreboding made one realize that grief and fear were there. Beyond those clouds were almost invisible tints of a brighter sky—a tiny hope of a clearing horizon.

In the foreground were several knots of humanity, and their attitudes and clothing gave the key to the reason for this picture. Here were soldiers, taunts still upon their lips. Next stood churchmen in fancy robes, some with smirks of satisfaction and others with condemning frowns. Aside were women whose tears were those of honest grief, and scattered about were other persons whose faces ran a gamut of unbelief and lack of understanding to complete bewilderment.

This was the view from the cross. No cross is visible and one can see only through the eyes of Jesus to understand the scene.

Today, also, there are lowering clouds of warmongering and economic and religious revolutions. Fear and insecurity are begot by such. The peoples of the world have banded together for every conceivable purpose, some of which are directly opposed to the abundant life for all men. Once more, it is necessary to lift oneself above the scene and view this situation through the eyes of the gospel of Christ. For if a man stays down among the crowd, he is buffeted by all these diverse movements, and it is hard to keep the gleams of the hope of eternal

life within view. Contamination is avoided when one sees the world "from the Cross."

MOCKINGLY, THEY said that He had saved others, but himself he could not save. Their statement was based upon truths, but—as partial truth can do—they so perverted the truth by their own desires that they forgot his whole purpose. The multitudes had witnessed Christ when he fulfilled the needs of hunger, physical distress, and mental anguish. There were many human testimonies of his power to cure and revitalize.

There was no need to refer to the miracles, nor to enumerate the specific instances of unusual occurrences. All of those who stood below that cross had felt his influence in some form. Some had been close to him, and they were those whose tears of love reflected the deep emotion of a personal loss. Yet even these had misunderstood and had not been big enough spiritually to understand his words when he told them that he would die, yet live again. There were others who had been close to him and felt his power of mind and spirit. They undoubtedly believed wholeheartedly, yet without the necessary insight, that he was the Son of God. Still they were absent from Golgotha. Most of them were carrying on their daily round of duties or were on their way home after the festive Passover period. These are the people who *could* have stood by the cross, but did not.

What if Christ, there upon the cross, suddenly had shown a spectacular display of physical, super-human strength. In the temple, during the episode of clearing out the money-changers, no man dared lay a hand upon him. They understood

By Norma Anne Kirkendall

the truth of his righteous wrath and silently abetted him by mere inactivity in rebuttal. In all probability, a phenomenal burst of physical strength would have so startled the assembled Roman guard that Christ could have disappeared through the crowd with little difficulty and with no needed divine intervention for that escape. But that was not the plan. Little would have been accomplished by such a phenomena. Possibly a few people would have been moved to investigate more thoroughly the man who could accomplish this, but Christ did not will his presence on the cross for only a few souls.

THE MOST IMPORTANT reason why Christ chose to ignore the taunts of the scorners was that it was not his own will, but the purpose of God, his father, that he should die thus. When the great scission came in heaven, Jesus declared himself not only willing but ready to go to earth to bring about man's salvation and to do it by the will of his father. "Nevertheless, not my will, but thine be done," was his prayer in Gethsemane. At all times, Christ submerged his own personal life to the best advantage of spreading his Father's will. Thus he kept the divine purpose as the real purpose of his life.

Escape as an exhibit of cowardice is a human trait. One who had such a divine impulse and such unwavering adherence to his purpose could not consider the use of his God-given power to escape even extreme bodily or mental discomfort. Crucifixion was the common form of death penalty at that time, but it was not the most painful. Christ

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Witnesses for the Restoration

(The substance of the following message was unfolded to me during the night of January 5, 1948, accompanied by a great degree of the spirit of light and truth and testimony.)

THE RESTORATION MOVEMENT began quietly like the low, soft, opening tones of a symphonic orchestra. Perhaps there was the song of a bird, the rustle of leaves in the breeze, and certainly the voice of prayer. This was a young man at prayer, scarcely more than a lad, but he represented the spirit of youth always questioning life and the eternal verities which give meaning to life. His soul had been troubled within him; his mind had been confused by the conflicting counsels of men, but he had read in the Bible a commandment with promise, "If any of you lack wisdom, let him ask of God . . . and it shall be given him." There was no time limit to the promise. He took it at face value; and so that morning, early in the spring of 1820, he was at prayer in the forest. Soon there shone down upon him a light brighter than the noonday sun, and in the light were two personages, glorious beyond description, one of whom, indicating the other, said, "Joseph, this is my beloved Son, hear him." That was the keynote of the Restoration Movement, "Hear Him!"

It is said in the Bible that "the testimony of Jesus is the Spirit of prophecy." That hour a prophet stood upon earth again—with a message. The Christ who said, "I will build my church," was still speaking and still at work.

Soon there came upon the scene also the spirit of opposition, representing the intolerance of crystallized theology, saying, "Your vision is of the Devil, for God speaks no more. All revelation ceased with the apostles." The rebuttal (summarized) that the young Prophet gave to the world was: "He is a God of the living and not of the dead. I

By Patriarch Elbert A. Smith

have heard his voice; I have seen his light; I beheld a vision, and, though they slay me, I can never deny that which I saw and heard."

The beginning of the Restoration Movement had not the terrors of Sinai nor the sorrows of Calvary, but this young man and those who accepted his message were to know terrors and sorrows. They were to hear again the voice of Jesus, saying, "They hated me without a cause. The servant is not above his Lord. When they persecute you in this city, flee ye into another." The testimony of the testators was to be sealed with blood.

AS THE RESTORATION MOVEMENT unfolded, there came the experiences at Cumorah. The plates of the Book of Mormon were revealed to the Prophet by the hands of an angel. They came into his possession and were translated and published, together with the testimony of three reputable witnesses addressed to all nations, kindreds, tongues, and people, declaring: "We, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates . . . we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true." There was also the testimony of eight other witnesses who saw and handled the plates and beheld the engravings thereon.

While the Book of Mormon was in process of translation, Joseph

Smith and his scribe, Oliver Cowdery, repaired again to the forest to pray. While they were thus praying, a messenger from heaven descended in a cloud of light, and, having laid his hands upon them, he ordained them saying, "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron." Subsequently, they received also the Melchisedec priesthood. This was to be an authoritative ministry: "As my Father hath sent me, even so send I you."

FINALLY THE DAY to organize the church arrived, April 6, 1830. The young Prophet and five young associates met at the home of Peter Whitmer, in Fayette, New York, and in obedience to a commandment from heaven proceeded to organize the church. They followed no pattern then existing on earth. This was not reformation; this was Restoration!

The rise of the church of Christ in these last days . . . it being regularly organized . . . by the will and commandments of God.—Doctrine and Covenants 17: 1.

Thus, after the long apostasy, the church began to come forth out of the wilderness and was restored in its original organic form, including apostles and prophets. It was restored with all the gifts and spiritual blessings, the doctrines, ordinances, and sacraments of the old Jerusalem Church. It comes to us, bearing in its hands the three witnesses of the written Word: the Bible, the Book of Mormon, and the Book of Doctrine and Covenants—the last named representing the still open canon of scripture—unique and unlike anything else in the modern religious

world, open to receive from time to time the revelations of God. These three books agree in one.

In the beginning of the Restoration, then, one voice was heard in prayer, and then in testimony. But the voice behind the veil from time to time called others. It was heard calling Oliver Cowdery, David Whitmer, Martin Harris, Hyrum Smith, Sidney Rigdon, Emma Smith, and many others, and so they came, one by one, saying, "Here am I, Lord, send me."

THE VOICE IS STILL calling, calling your name and my name—and others in many lands. Presently it will call the names of those not now born. God and Christ and the Holy Spirit are still at work in the world.

We cannot judge the scope of the Restoration Movement by the numerical strength of the church at any given time. The kingdom of God cometh not with observation. The kingdom of heaven is like a seed planted in the ground; it is like yeast hidden in three measures of meal; it is like a "pebble that has dropped in the water and the waves circle round with the shock." But in the beginning of the Restoration, God started in motion many powerful forces, world wide, perhaps unobserved by us, to bring to pass all things spoken by the mouths of all the holy prophets since the world began. His work will go on though thrones topple and nations are destroyed, until the world is ready for the coming of the Son of Man.

This is our witness, as it is written: "By these things we know there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God."—Doctrine and Covenants 17:

4. We rejoice in the prophetic testimony of the Prophet concerning Christ, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is

Independence Zion's Leaguers Plan Their Restoration Festival

By F. CARL MESLE

IN HARMONY with the Church-wide Zion's League program to commemorate the founding of the church through the Restoration Festival in April of this year, the Zion's Leagues of Independence have outlined their program and are working to make this one of the major events of the year.

Two objectives are in the minds of the City-wide Zion's League leaders as they prepare the details of the festival. They are (1) to recapture the spirit of the founders of our church, and (2) to encourage our youth to apply that same spirit to present day tasks.

Under the general supervision of the City-wide Zion's League Service Committee, and with the co-operation of all Leagues, the following program has been outlined:

1. On Sunday evening, April 11, there is to be a city-wide worship service at the Englewood Church under the direction of the worship committee, which will establish the theme for the week by means of pageantry featuring high lights of the Restoration.

2. On Monday evening, there will be held at the Stone Church the City-wide Zion's League Spring Music Festival, featuring hymns of the Restoration. This service is being planned by the study committee and will include some of the best musical talent in Independence.

3. Tuesday will feature an international party to be held in the lower Auditorium where games and ac-

the Only Begotten of the Father."—Doctrine and Covenants 76: 3.

This is our witness and our testimony, that the Restoration Movement is of God. Like our fathers and mothers before us, we have made covenant with him—and our covenant we shall keep.

tivities of the many lands to which the gospel has been taken will be enjoyed. The recreation committee is responsible for this party.

4. On Wednesday evening, each League is to hold its own prayer service in accordance with the program of the local congregation. On this night, the Leagues are to take account of the money they have raised toward the Missions Abroad Fund.

5. On Friday evening, in the Laurel Club dining room in the Auditorium, the service committee is planning a city-wide dinner with table decorations consisting of models of historical places in church history. As a climax to the dinner, the Leagues will present to the bishop in Zion the funds they have earned towards their Missions Abroad objectives.

6. On Sunday evening, the services in each congregation are to be in charge of their respective Leagues.

The City-wide Zion's League Council agreed in early February to attempt to raise \$1,000 by April 16 to apply toward the goal of \$2,500 for the Missions Abroad Fund. This \$1,000 is to be shared by each League on the suggested basis of two and one-half dollars per member. Since most of the Leagues already have made heavy commitments to their local congregations to help in the raising of building funds, organ funds, etc., each has been left to decide its own particular share. This is being done to encourage a steady effort rather than unusual projects which might upset local income or discourage young people from their responsibilities to "keep the law."

At the present time \$650 have been raised toward the goal of
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From the Apostasy

IN LAST WEEK'S article, we outlined our beliefs in an apostasy in which, over a period of several centuries, the church of Christ departed from the original teachings of her Master insofar that she lost the authority to speak or act for Christ. She lost the original simplicity and purity of doctrine, ordinance, and sacraments; she lost her humility; she lost the simplicity and perfection of organization; she lost the signs that had been promised in confirmation of the faith of believers.

The majority of the Christian world is divided between two ideas of ecclesiastical authority. The first idea is that Christ established a church and placed his authority within it, which authority has continued in unbroken succession to the present day. The second idea is that, because of apostasy, the church had to be *reformed* by those who protested against the abuses of apostasy. Latter Day Saints adhere to a third idea—an idea which is still quite new and startling to some people—the idea of *restoration*. It was not a new idea—it was a very old one. Jesus proclaimed it in his parables of the new patch on an old garment and new wine in old bottles. If he had been content to reform the Pharisees or any other of the perfectly smooth-working sects of his time, the story of Christianity would have been quite a different one. A process of reformation could not restore authority to a dead church or bring it to spiritual life after the apostasy was complete. The only course open for God was a course of restoration.

LATTER DAY SAINTS believe that Biblical prophecy foretells this process of restoration. Obviously within the scope of this sermon we

cannot go too thoroughly into this aspect of the question. But the prophecies of a latter-day restoration are found in three principal places in your Bible, if you care to study them. First, read Daniel's description of King Nebuchadnezzar's dream in the second chapter of Daniel. In this dream, Nebuchadnezzar saw an image with head of gold, breast of silver, belly and thighs of brass, legs of iron, and feet of part iron and part clay. Then he saw a stone cut out of the mountain without hands, which smote the image upon the feet and broke them in pieces; but the stone became a great mountain and filled the whole earth.

Any Bible student, or even any history student, can interpret this dream. It is a prophecy of history that was to follow Daniel's time. Babylon, Nebuchadnezzar's kingdom, was the head of gold—the pinnacle of world power. That kingdom was succeeded by the Medes and Persians, who were the breast and arms of silver—an inferior kingdom. Following that, the Greeks under Alexander the Great conquered the world; they were the belly and thighs of brass. The Greeks were in turn overthrown by the Romans—the legs of iron. Then the Roman Empire was divided, first into the two parts represented by the two legs of iron and later into ten kingdoms represented by the ten toes of mingled iron and clay. The promise given through Daniel was that "in the days of these kings"—the ten kings of kingdoms which grew out of the Roman Empire—"shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 2: 44.

A companion prophecy is the vision of the four beasts, found in the

seventh chapter of Daniel, which follows the same general pattern. The first beast represents Babylon; the second, Media-Persia; the third, Greece; the fourth, Rome. As the image had ten toes to indicate the division of the Roman empire into ten kingdoms, so the fourth beast had ten horns, which Daniel says (7: 24), "were ten kings that should arise."

The third source of prophecies concerning the Restoration is to be found in the twelfth chapter of the Book of Revelation. Here is described John's vision of a woman representing the church—a woman clothed with the sun, or the power of the Melchisedec priesthood; with the moon representing the twelve apostles. The woman, being in travail, gave birth to a man-child—the kingdom of God—"which should rule all nations with a rod of iron"; and the man-child was caught up to God to save him from the fury of a great red dragon which would devour him. The woman, also in danger, fled into the wilderness where she remained 1,260 days or, as verse fourteen characterizes it, "for a time, and times, and half a time." The same phrase is repeated in Daniel 12: 7.

NOW LET US SEE whether there is any basis for a computation of how long this apostasy was to continue—how long the woman was to remain in the wilderness—how long before the stone should be cut out of the mountain, which would break in pieces all nations. In prophetic utterance, one day often stands for one year. The seventh and eighth chapters of Genesis indicate that the ancient year consisted of 360 days. If a "time" is a year of 360 days, each day the equivalent of a year, then a "time, times, and the dividing of a time" would be three and a half such years of the
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to the Restoration

BY EVAN A. FRY

"1260 days" of Revelation 12:6. The date usually given for the final downfall of the Roman Empire which made possible the absolute power of the papacy and the church is A. D. 570—the date of the Lombard conquest. Add 1260 to 570 and you arrive at the date 1830, which is what Latter Day Saints claim as the date of the Restoration. Is that only coincidence?

Strangely enough, Restoration is foretold in another prophecy—a familiar one to Latter Day Saints. Revelation 14: 6 reads: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Note that it was not to be a new gospel, but the same old gospel which had once been preached—the everlasting gospel. But note, too, that if it had been available on earth, there would have been no necessity for an angel to bring it again from heaven. It had been lost in the apostasy; it was to be restored by angelic ministry in the latter days. As the stone, which was cut out of the mountain without hands, was to grow and fill the whole earth, so this gospel was to be preached to every nation and kindred and tongue and people.

WHAT DO LATTER DAY SAINTS claim about this business of Restoration? In broad outline, the story is very simple, though it might be embellished with many related facts. In the year 1820, Joseph Smith, who was then in his fifteenth year, found himself faced with a problem which he could not solve alone. The several churches of Manchester, New York, had united in a great revival service. Young Joseph had attended and had felt the need of doing something about his salvation. Part of his family leaned

toward one denomination, part toward another. Young Joseph did not know which he should join and his indecision was heightened by the unchristian bickering among the several denominations as to who should have the lion's share of the converts. While the different sects had co-operated willingly enough during the revival, they now seemed bent on proving each other wrong.

It is small wonder that a boy not yet fifteen and completely inexperienced in religious matters should be confused by such differences of opinion in his elders. While he was laboring under these difficulties, he read one day from the first chapter of James and the fifth verse: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." He resolved to test this promise. Certainly he lacked wisdom. His family was divided. The ministers, who should have been able to help him, were divided. If ever a man needed help, he did. He repaired to the woods and presented his problem in a simple, straightforward, boyish prayer.

As he prayed, a pillar of light appeared directly over his head, which descended until it rested directly upon him. Above him in this shaft of light, he discerned two personages. One spoke, calling him by name, then turned to the other and said, "This is my beloved Son; hear him." Joseph again put the question which had brought him to this secluded spot, desiring to know which of the sects was right and which he should join. The answer astonished him as much as it astonished the world when he announced it later: "Join none of them, for they are all wrong, and their creeds are an abomination in my sight."

THIS WAS THE beginning of God's work of restoration. It was also

the beginning of a work of persecution against Joseph Smith which has continued even to this day; for, strangely enough, the several sects which had been busily engaged in trying to prove each other wrong, united at once to persecute a fourteen-year-old boy who came back from the woods to say that a heavenly personage had told him they were all wrong. On the night of September 21, 1823, some three years later, the angel Moroni appeared to young Joseph and told him of the record of Ancient America which was written on golden plates and buried in a hill near by. Not until four years later was he permitted to begin translation of the plates with the help of his wife, Emma Smith, and two young men, Martin Harris and Oliver Cowdery.

As the translation of the Book of Mormon progressed, they came to a passage concerning baptism for the remission of sins. In an attempt to find out exactly what was required of them, Joseph Smith and Oliver Cowdery again repaired to the woods to pray. While they prayed, another messenger from heaven descended in a cloud of light, laid his hands on them, and conferred upon them the priesthood of Aaron, which carries with it the authority to baptize for the remission of sins. The messenger said he was John the Baptist and was acting under the direction of the apostles, Peter, James, and John, who would shortly provide for the conferring of the higher or Melchisedec priesthood.

ON TUESDAY, April 6, 1830, according to a revelation given some months before, six baptized members met in Fayette, New York, and formally organized the new church according to the laws of the state and nation. Instructions had

also been received about the organization of the church with a quorum of twelve apostles and specified officers such as elders, priests, teachers, deacons, bishops, etc. The Melchisedec priesthood was also received. The Lord's Supper was instituted and instructions given for administering this ordinance in the new church. With this simple beginning was begun the Restoration—not by the hand of man, but by the hand of an angel flying through the midst of heaven as predicted in Revelation 14:6. The stone was cut out of the mountain without hands, as Daniel had seen in vision. The time was exactly 1,260 years from the time when the secular power of the Roman Empire fell to the Lombards in A. D. 570.

Let us note briefly what was restored in the Restoration. Authority of priesthood was restored by angelic ministry. Original simplicity of church organization was restored by divine instruction. Revelation, coupled with the Book of Mormon, brought clarification to many points of doctrine which had been corrupted and distorted during the apostasy. The simple, meaningful ordinances and sacraments of the primitive Christian church were restored. The signs again followed the believer; spiritual gifts again blessed the church. Not reformation, but Restoration had established the church of Christ again in the last days, no more to be taken from the earth until the end of time.

Their Restoration Festival

(Continued from page 11.)

\$2,500 accepted by representatives of the Leagues of Independence. With \$1,000 more assured by April, this will put Independence within striking distance by Conference time in October.

The enthusiasm for the Restoration Festival and the Missions Abroad Fund runs high and is particularly encouraging when one

realizes that many of the Leagues had already set high objectives toward their local building funds, including one of a thousand dollars to be raised by a single League. To tackle more on top of that has required considerable courage and will take wise planning and hard work.

A New Church School Course

FOR THE BAPTISMAL CLASS

A new seven-week's course for children eight to eleven years old is now ready for mailing. The course carries the title, "This is Jesus' Church, a pre-baptismal manual." The price is thirty-five cents a copy. Each pupil, as well as the instructor, should have a manual.

Orders should be placed promptly so that the course may be started on or before Sunday, April 25, if you plan to finish before Children's Day, June 13. In most places, the children who are candidates for baptism will be taken from their regular classes and taught by the pastor or his assistant during this period. The manuals will serve the pupils as a handy reference source for several years to come.

"Teaching Helps" will be found at the end of each lesson. A short answer quiz follows these helps. The children are to fill in the blanks and grade themselves on each lesson. An "answer sheet" will be inclosed with your order for the instructor's use.

Chris B. Hartshorn,
Editor of Church School
Literature

Book of Mormon Stories in Zion's Hope

This series will end with the May 2 issue. We are planning to start some church history stories by various authors. If you would like to use these stories in primary worship services, church school classes, or for the home bedtime story, please note and get your subscription to *Zion's Hope* in by March 31. Single copy, per year, in United States \$1.00; in Canada \$1.25; in other countries \$1.50. Five or more in one package (by the quarter), in United States, 20c each; in Canada, 25c.

Briefs

WABASH, ONTARIO.—Seventy Harold I. Velt, who conducted a series of meetings in Wabash last November, returned for several days in January. Through his ministry, several nonmembers have become interested in the church. Elder J. A. Pray was the speaker on the evening of February 29. Elder James Kelley of Chatham has also been a recent speaker. The church building is being remodeled, both members and nonmembers assisting with the work. Attendance at all services is large.

WOODBURN, OREGON.—Missionary Jim Reneau held a week's series of meetings beginning January 18. His ministry was greatly appreciated by the Saints of the mission there.

FT. MADISON, IOWA.—Tribute was paid to retiring pastor W. H. Gunn and his wife, Cloda, on Sunday, February 15. District President Harold D. Smith presented to the branch an account of the service given by these two in the past forty years. Tribute was then paid them by members of the branch who recalled particular incidents of their ministry. Pastor Melvin E. Francis presented the gifts, with E. R. Wright reading the words of acceptance. Climaxing the service, Mrs. Donna Weddle sang a song, which she had written especially for the occasion.

ESCATAWPA, MISSISSIPPI.—The semi-annual district conference of the Gulf States District was held at Escatawpa on February 13, 14, and 15 in the school. On Friday evening, the Zion's Leagues of Mobile, Pensacola, and Escatawpa presented one-act plays. Saturday's activities included a fellowship service, classes for all age groups, a forum discussion, departmental conferences, and a sermon by District President W. J. Breshears. A fish supper was served in the evening. Sunday began with a fellowship service, followed by classwork, a sermon by Evangelist A. D. McCall, and the business session. Major items included the presentation of reports, the adopting of a \$4,000 annual budget for administrative and missionary expenses, and the approving of calls to the priesthood. Those to be ordained are Van Jernigan, elder; A. J. Sullivan, Paul Booker, A. V. Peavy, Rudolph Williams, and Gordan McPherson, priests, A. A. Odom and G. W. Miniard, teachers; James Parker and Norman Brooks, deacons.

Prayer -- By Wana Black McDole

THOUGHTFUL PEOPLE everywhere are asking, "What happens when we pray? Does it make any difference whether we pray or not? Is prayer actually a communion with God, or is it a ritual which has been handed down to us? How can we get a sense of the presence of God?"

It makes a tremendous difference in a man's mental health whether he has faith in a personal God or not. Faith provides a strong arm to lean on when he meets life's severest trials.

In Doctrine and Covenants is recorded this experience of Joseph Smith, Jr.: "After praying . . . by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God . . . and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son. . . . This is the testimony . . . which we give of him, that he lives; for we saw him, even on the right hand of God."

A few outstanding men in every age have tapped sources of power far beyond human understanding. Through them has come to us warmth and understanding and a real desire to serve. These few have been a great power for good; through them, the world has been leavened with a peace and calm which gives balance and stability to the many conflicts that try men's souls. They renew our faith in prayer and inspire us to find their sources of power. If man can find such power through prayer, he will pray.

IN THE EARLY days of the church, there was no doubt in the minds of the Saints. They worshiped a living God, and a living Christ, who was their redeemer. When they were commanded "to establish a house, even a house of prayer, a house of

fasting, a house of faith, of learning, . . . a house of order, a house of God . . . that your salutations may be in the name of the Lord," they engaged with all their might and strength and energies to build Kirtland Temple.

At the dedication service, the Prophet prayed, "Accept this house, the workmanship of the hands of us, thy servants, which thou didst command us to build . . . for thou knowest we have done this through great tribulation and out of our poverty we have given of our substance to build a house in thy name, that the Son of man might have a place to manifest himself to his people."

History tells us that on that day of dedication the Saints enjoyed a Pentecost like that of Biblical times. Here the ministry in particular received the promised endowment of power and moved out into missions to convert a hundred thousand people in the space of a few short years. The entire world was stirred by the story they told and the power that accompanied the telling.

In the years following, men died for the cause, children ran barefoot through the snow as they followed the wagons moving from place to place because of persecution. There was no wavering, for they talked with God and their hearts were born anew with strength for the task.

PRAYER CAN BRING to us a source of power we have not tapped before. Quiet meditation gives opportunity to bring out and lay in view all of the difficulties and stresses. There is a peace of mind which comes from prayer. It is not a means of dodging our troubles but of laying them out and seeing how small they are in the total picture.

When we begin to love others as a father loves his son, we will pour out all our resources to help and

strengthen those about us. As we lose ourselves in others and our resources are exhausted, we will become keenly aware of the need for a power greater than our own to help in the efforts to serve men. When we reach this point where problems are so great we don't know where to turn—we learn to pray.

Only a very small percentage of men have actually felt his presence, because only a small percentage have opened their hearts in love and humility and understanding to others. Just as our sense organs acknowledge only a small amount of the physical stimuli around us, so our hearts are barely open to the spiritual values of the universe. We do not often take time to see the beauty in a sunset or to notice the perfection of line and texture in the petal of a flower or the leaf of a tree. Nor do we hear the small sounds of earth and experience unhurried pleasure in the company of small children. We are caught in the whirl of a restless speed—a hurrying always to catch up with things and events that threaten to pass us by.

THERE ARE MANY kinds of prayers. Some are much like the conversation we hear—thoughtless, selfish, pious, or simply pointless.

Prayer can be a source of mental peace. Suppose someone hurts us or fails to recognize our importance—we are angry. How small it seems when we lay it out in prayer. It is as a molehill after we have looked toward the mountains. Prayer gives us courage to set aside the petty things and look with understanding and love toward the problems of others about us.

When Christ prayed in Gethsemane, he gained a mastery of fear as he said, "Thy will, not mine be done."

Prayer can bring to the worshiper a new faith in life. He not only can hope that Zion will be a reality, he can gain a reasonable evidence

(Continued on page 18.)

Glimpses of Easter History



WID YOU EVER wonder where Easter got its name, why we have Easter eggs, rabbits, and hot-cross buns? Were you ever curious about old Easter customs and celebrations?

The term "Easter" was first used when Christianity was introduced among the Saxons and is traced to Eostre, a Saxon goddess whose festival was celebrated annually in the spring.

We associate Easter with the observance of Sunday, the first day of the week, instead of the Jewish Sabbath, the last day of the week (the day on which God rested from the work of his creation). It was the first day of the week that the women found the tomb empty, and the day became known as *The Lord's Day*. Gradually it was on this day, and not on the Sabbath, that Christians met together for the breaking of bread and giving thanks.

The first day of the week was also a pagan day for worshiping the sun. In A. D. 321 Constantine issued an edict enacting that magistrates, city people, and artisans were to rest on "the venerable day of the sun." When Christianity triumphed over paganism, the practice of abstinence from labor continued on the Lord's Day.

There is no indication of the observance of Easter in the new Testament, or in the writings of the apostles. The Eastern Christians continued to observe the Jewish festivals but with a new spirit added to the old ways. There was a new conception in the feast of the Passover—it was Christ as the true Paschal Lamb, the first fruits from the dead.

ALTHOUGH THE observance of Easter was at a very early period in the practice of the Christian Church, a serious difference as to the day for its observance soon arose between Christians of Jewish and those of Gentile descent, which led to a long and bitter quarrel. The point at issue was when the paschal feast was to be reckoned as ending. With the Jewish Christians, whose leading thought was the death of Christ as the Paschal Lamb, the feast ended at the same time as the feast of the Passover—the fourteenth day of the first Jewish month. But the western churches celebrated it on the Sunday after the fourteenth, holding that it was the commemoration of the resurrection of Jesus. Constantine referred the dispute to the Council of Niceae in the year 325, and the council decided in favor of the western observance. This settled one point, Easter was to be held on a Sunday and not on a certain day of the month or moon. But even as late as 1582 when the Gregorian calendar was introduced, the date of Easter was still an unsettled question. Should it continue to be movable, or should a fixed Sunday after March 21 be adopted? It was decided that Easter should be the first Sunday after the paschal full moon, which happens on or next after the 21st of March, and if the full moon happens upon a Sunday, Easter is the Sunday after.

EVEN BEFORE the first Easter, the egg was a sacred emblem. It was a symbol of germinating life of early spring, celebrating spring's return.

By Winifred Milner

Count de Gelebin in his *Religious History of the Calendar* informs us that the custom of giving eggs at Easter is to be traced to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks, and Romans, among all of whom an egg was the emblem of the universe, the work of supreme Divinity.

Eggs were held by the Egyptians as sacred emblems of the renovation of mankind after the Deluge. The Jews decorated and used them on their tables in the feast of the Passover.

In public places in Italy, Spain, and Provence, people make sport with eggs. In Mesopotamia on Easter, and for forty days after, the children buy themselves as many eggs as they can and stain them bright red in memory of the blood of Christ. Some tinge them green and yellow. Then this game is played: they strike their eggs one against the other, and the egg that first breaks is won by the owner of the egg that struck it. Immediately another egg is pitted against the winning egg, and so they go on, until the last remaining egg wins all the others.

In Cumberland and Westmoreland, England, eggs are tinged with the juice of herbs, broomflowers, etc. Boys play with them in the fields, rolling them up and down, or throw them like colored balls into the air.

In the year 1805, King Edward I communicated to the Society of Antiquaries this item from the expenses of his household accounts: "For Easter Sunday—four hundred and fifty eggs, eighteen pence, to be covered with leaf-gold and afterward distributed to the royal household." How many eggs would eighteen pence buy now?

In Italy, on Easter Eve and Easter Day, the heads of families send chargers full of hard eggs to the

— — — a home column feature — — —

church to get them blessed and sprinkled with holy water. They believe the blessed eggs have the virtue of sanctifying the entrails of the body, and they are the first nourishment taken by the people after the abstinence of Lent.

In Russia, Easter Day was formerly set apart for visiting. Families went to each other's houses and announced themselves by saying, "Jesus Christ is risen." The answer was, "He is risen indeed." The people then embraced, gave each other Easter eggs, and drank together. It was also the custom in Russia that every man and woman give an egg to the priest of the parish on Easter morning.

The Easter hare, like the Easter egg, has always been an emblem of fertility. Before the days when Christ was a boy, children believed in the hare that laid colored eggs. They hunted for nests during the spring festivals or found colored eggs in gardens.

IN MEXICO, South America, Spain, and Portugal, Holy Saturday is the day especially devoted to Judas. His effigy, made as hideous as possible, is placed upon funeral poles and burned with immense glee. He is flogged, hanged, and maltreated in ways without number. In the city of Mexico, such hatred is particularly picturesque and violent. On Good Friday morning, booths are erected in all parts of the city where grotesque Judases are sold by dozens, scores, and hundreds.

On the morning of Holy Saturday, ropes stretch from house to house along the streets. From every rope a Judas hangs. These are filled with straw and gunpowder. They are everywhere, black and ugly, hated and cursed in vivid Spanish.

But a few minutes before twelve comes a sudden hush, a rent of stillness in the blare of noise. The crowd stands listening for the signal of noon from the bell of the cathedral. The Judases swing to and fro in the sunshine, passive, unconcerned. Then the signal comes booming over the

city. On the instant, frenzy smites the town. Every luckless Judas is cut down by yelling people who cast them headlong into flames. They explode with dreadful noise and much vile smelling smoke. This is the soul of Judas falling to the hell he has merited.

A superstition regarding bread baked on Good Friday appears to have existed from an early period. Bread so baked was kept by a family all through the ensuing year under the belief that a few gratings of it in water would prove a remedy for any ailment. We see a memorial in this ancient superstition in the use of what are called hot-cross buns. The custom of eating them is believed to be traced to a pagan custom of worshiping the Queen of Heaven with cakes—a custom to be found alike in China and ancient Mexico. In Egypt, the cakes were horned to resemble the sacred heifer and called *bons*.

Poor Robin's Almanack, 1733, has this little rhyme:

Good Friday comes this month, the old
woman runs,
With one or two a-penny hot-cross
buns,
Whose virtue is if you believe what's
said,
They'll not grow mouldy like the
common bread.

Chelsea, England, was a great place for bun eaters in the early days, boasting two royal bun houses. Each house had a neat wooden piazza where crowds of people assembled to scramble for a chance of purchasing royal hot-cross Chelsea buns. Several hundreds of squares of black tins, with dozens of hot buns on each tin were disposed of from a little after six in the morning until after the same period in the evening of Good Friday.

IN THE BALKANS, the Easter celebration is longer and more festive than Christmas. It is awaited during the long winter months and prepared for by a rigid fast of forty days, when not only meat but all food that comes from animals is for-

bidden to the faithful. Children born during the pre-Easter Lent are almost inevitably condemned to death from starvation, for their mothers could not damn their own souls and those of the sucklings by eating meat and drinking milk.

Pagan customs and rites are deeply rooted among the peasant people of the Balkans. In the twentieth century, as in ancient times, their whole life is ruled by beliefs in invisible good and evil spirits that inhabit the earth, water, and air, who penetrate houses, bewitch cattle and trees, fertilize the earth, or—if they wish—ruin harvests. During the days that precede Easter, souls of the dead flock back to earth in long processions, float around their former homes, creep into their old beds, and influence the actions of the living. These souls must be looked after lest they should get angry with relatives and descendants and leave a curse upon them.

An ancient custom requires that special food be cooked for the dead on Good Thursday, called "Black Thursday." The food of the dead named *caliva* in Rumania, consists of wheat, nuts, and honey. The *caliva* is brought to the graves of the dead where the pagan ceremony merges with religious rites. The village priests visit graveyards on Black Thursday, going from tomb to tomb, saying prayers for the peace of immortal souls and pouring wine on graves. The wine penetrates the soil. Its flavor is supposed to reach the dead. But it is also a sacrifice to the spirits of earth which begin to live anew in the spring.

Princess Marthe Bibesco, who has studied Rumanian customs and superstitions, in her book, *Isvor*, tells of a legend whose origin is lost in the trail of centuries. It is a legend of the Rocemans, who are said to be mysterious beings dwelling in a far-away land surrounded by pagans on the shores of the sea where all rivers flow. These Rocemans are believed to be kept in jail, gazing at the water

through the bars of their cells and singing hymns. The egg shells reach their country after a trip of two weeks, and when the poor prisoners see them they know that Christ is risen. The memory of the Rocemans is so strong in the minds of the Rumanian peasants that they celebrate the Easter of the Rocemans two weeks after their own Easter.

IN AMERICA, the churches of all denominations celebrate Easter with ceremony, but this has not always been true. At first only Catholic Churches observed Easter in this way. Maryland and Louisiana were settled by Catholics, and they were the first states to commemorate Christ's resurrection with church festivals. The New England States were the last to acknowledge Easter as a holiday.

Sunrise services have become a prominent feature of an American Easter. One of the first towns in America to have an Easter sunrise service was Bethlehem, Pennsylvania.

In Honolulu, Hawaii, every year an impressive Easter sunrise service is held at the Punch Bowl, a volcanic crater which stands passive now overlooking the city.

A most beautiful Easter morning service in our church is one that takes place in Independence in the Floral Hills burial grounds on Blue Ridge. It takes the form of an Easter pageant entitled *The Resurrection* and is produced each year with a full set of characters, a chorus, and a public address system. The program begins at 7 o'clock on Easter morning and lasts about an hour. For a number of years, the Wahdemna Choral Society furnished the music for the pageant. Other Independence singers and artists have participated. There is usually a short sermonet on "Easter" by some outstanding church man. John Rushton, George Mesley, and F. Henry Edwards have sometimes been the speakers. The sermonet comes before the pageant to introduce it.

Last Easter, about 30,000 people were in attendance, and the service seems to grow more popular each year. *The Resurrection* was written by a gifted lady in the church whose time and talents were consecrated unselfishly during her short life. About fifteen years ago, the church dramatic club, which carries the name White Masque players, wanted to present an Easter service. Mrs. June Lea was a member of this organization at the time, and was thoroughly experienced in dramatic work and pageantry. She was requested to produce the pageant for use in the Easter service in co-operation with the management of Floral Hills Cemetery. Her eyes saw with vision, and the pageant lives.

So we have Easter—a promise that life is immortal—that friends we have loved and lost awhile we shall see again. It is a promise that had its beginning more than nineteen hundred years ago, when the angel of the Lord spoke from a sepulcher in a Jerusalem garden, "He is not here, for he is risen."

Magazine Hi-spots

We should like to call your attention to an article in *Hygeia*, the health magazine, for December 1947, entitled "Worry—the Cancer of Our Lives." Following surgery and X-ray treatments for cancer, the writer of the article was advised that her recovery was "up to her, and above all, not to worry." She describes the family situations which arose to cause "worry," and how she met those situations. She learned to attain a calm outlook on life and found increased happiness and health.

In the same issue of *Hygeia* is an interesting article on "My Escape From Tobacco."

Plutarch's *LIVES* tells the story of a man who boasted that he had no enemies. "But," said the philosopher Clio, "have you a friend?"

Prayer

(Continued from page 15.)

that it will become a reality; then, with clarity of vision, he can act and fit his own contribution into the whole.

Reason alone cannot work—for reasoning the right way to live does not mean a man will live up to it. He must tap a strength beyond his own. A drunkard may reason that his way is wrong, yet he continues in it. A gossip may see the hurt a story has caused and reason that it is not good—yet the next day she forgets.

Emotional appeal alone fails to change people, for as soon as the moment under which it took place passes, the emotion is gone and many times the resolution is, also.

As we grow in prayer, we grow in strength and wholesomeness of personality, we begin to gain a spiritual insight into the nature of the universe and to see some of the solutions to life's problems.

The disciples saw prayer at work in the life of Christ as he was able to surmount the temptations around him, to deal with difficult situations, to restrain himself in the face of disaster, and finally to pray, "Father forgive them for they know not what they do."

Feeling this power he had—and their lack of it—they asked of him, "Master, teach us to pray."

Goodness conditions usefulness. A grimy hand may do a gracious deed, but a bad heart cannot. What a man says and what a man is must stand together—must consist. His life can ruin his lips or fill them with power. It is what men see that gives value to what we say. Being comes before saying or doing. Well may we pray, "Search me, O God! Reveal me to myself. Cleanse me from secret faults, that those who are acquainted with me, who know my downsittings and my up-rising, may not see in me the evil way that gives the lie to my words." —Babcock.

Why the Principles? - *By Merle Guthrie*

I AM A LATTER DAY SAINT. But why? And there is an even more important question, since I was baptized when a boy—why have I remained a Latter Day Saint? Sometimes I stop short when I realize that I may have remained a member of *The Church* from very unworthy motives. It may have been that I just didn't give the subject any thought, and so stayed as a matter of course. Perhaps, since I had always heard of Joseph Smith and the Restoration, my subconscious reasoning went something like this: "This is Christ's Church and I am lucky to be a member"; or, "There was an apostasy; therefore there had to be a restoration." Or maybe I wanted to be sure to have the efficacy of the church ordinances—being baptized by one having authority, I was sure of celestial glory if I stayed in the church.

Do you ever allow yourself to get by so easily? If so, ask yourself some serious questions. What was the Apostasy, and why was the Restoration necessary? What gives efficacy to the ordinances? These are broad questions, but let us hint at their answers by asking more. Is God so unmindful of his billions of created souls that he restored his church and now calls a few thousand lucky individuals into it, giving them special blessings, and leaving the remainder to their fates? Is he going to provide Zion, a haven of safety and rest for these few, and leave the others to suffer?

I believe that we, by our attitudes, have all too often been answering these questions in the affirmative. That is why I say I may have remained in the Church from unworthy motives. It seems to me that Latter Day Saints have dangerously approached the attitude which is the fundamental error of historic Christianity and Judaism. We have tended to think of the fundamental principles of the gospel, including

the sacraments of the church, as God-appeasers instead of character-building principles of life. We have tended to think that submission to the ordinances automatically qualifies us for God's special blessings.

JESUS SAID, "Have faith in God" —"Believe also in me"—"Ye must be born again"—not "because tonight you may die," but because "the kingdom of heaven is at hand." What is the difference here? Why did he command to believe, repent, be baptized, and receive the Holy Spirit? For the answers to these questions, let us again look at his teachings. He said, "I seek not mine own will, but the will of the Father which sent me," and therein is the key to his character and his sinlessness—he was completely selfless. Just as unselfishness is the basis of Christlike character, so is selfishness or self-centeredness the basis of all sin. And therein again lies the basic error of historic Christianity—the Apostasy. The gospel of Jesus Christ, the selfless One, was turned into a gospel of selfishness. In the beginning, it was taught that "the principles" should be applied in one's life so that he would develop Christlike character and become a seeker of the kingdom of God. But it came to be taught that one must submit to certain ordinances so that he would gain favor with God and be saved.

Thus we see the necessity of the Restoration. It was necessary to hear Jesus Christ and learn to say with him, "I seek not mine own will, but the will of God." God is intensely interested in all people, and the call of his Son through the Restored Church is the call to greater service; it was not meant that we should be lulled to sleep because he "paid it all." It is a call to build Zion, the kingdom of God on earth, that "laboratory of righteousness,"

that ensign to the nations from which the call of the gospel of Jesus Christ shall go forth to all the world.

TO ACCOMPLISH this, we must be aware of the fatal, selfish error of historic Christianity. We must realize that to be a member of the Church of Jesus Christ is a privilege only when we avail ourselves of the opportunity for service. We must remember that the fundamental principles of the gospel, even though the ordinances are administered by one having authority will save us only as we make them principles of life and allow them to develop within us that character through which God, by his grace, can save us. In other words, if we believe, repent, are baptized, and receive the laying on of hands only to appease a demanding God, we fail. But if we realize that the first step toward greater service is to believe in the program of the One who asks such service—that it is necessary to conform our will to his will, that we need publicly to enlist in his cause, and that we must have the guidance of his Spirit in our efforts, then we shall assure the success of the Restoration Movement and justify our church membership. Independence Zion's Leaguers Plan

Resurrection

I shall not weep to see the sun go
down;
In its last rays I see the forecast of
the dawn.

I shall not mourn when autumn fills
the land;
Nor say that all is death 'neath winter's
hand;

The earth but sleeps through dark
and cold;
My hope is in the promise spring doth
hold.

—Frances M. Mills

Consider the Lily

By Alice Crossan



"God," she was saying, "I've asked you lots of times, and you must have been too busy to help me. But now I just have to have a flower on my Easter Lily."

THE FIRST TIME Ann saw the lily, it was nothing more than a dry, grayish-brown bulb. Mrs. Vickerson, who lived next door and raised Easter lilies for florists all over the United States, had given it to Cathy, who was fond of flowers.

"Plant it in a flower pot," she had instructed, placing it in the small hand, "and if you'll remember not to water it too often, you should have a nice lily for Easter Sunday."

Cathy had scurried home with the bulb, excitedly demanding a pot for it and a place for it in the sun.

Ann had taken the bulb and turned it over and over in her hands. Cathy, watching her mother curiously, had piped, "Auntie Vickerson says it's a Creole bulb. What's a Creole bulb, Mommy? She says this one will grow into a beautiful lily and have flowers on it for Easter Sunday."

"I'm not an authority on lilies," Ann had responded without much interest. "Auntie Vickerson knows about things like that—so ask her. But she's right about the flower. If you'll take good care of it, Cathy, this ugly little bulb will grow into a lovely flower."

Now that was quite a pretty saying, she reflected bitterly as soon as the words were out of her mouth. Such a nice thought! I really ought to write it down. *Ugly things have a habit of becoming beautiful if they are tended faithfully.* But no—she was not going to take a lesson from a lily bulb. That was too much. She was not going to tell herself parables, because in her heart she knew that nothing beautiful would ever grow out of her life again—the desolate, I-walk-alone life she

had endured for more than a year since Bob and little Boots had gone out of it.

"Time is the only thing that can really help, Ann," they had told her—trite, perhaps, but nevertheless kindly. "Your life isn't over; you're still a young woman with years before you. And you have Cathy to think of." It was something like telling a life prisoner that he had never looked so healthy. Small comfort, but Ann had thanked them and continued to walk alone.

PEOPLE MEANT TO be kind, she realized that. They had done a great deal for her from that first anguished hour of knowing that Bob and little Bruce would not come back. But the real trouble was that they did not understand at all. They did not know that the agony under her calm mask grew like a cancer on her very soul. Instead of making things easier as time went on, the memories of Bob only made life without him more unbearable. She remembered the day she had found his old paint clothes downstairs. She had cried over the smeared shoes with their knotted laces and their funny, turned-up toes. One glance at them and she was seeing him again painting her kitchen cupboards the last time they had done spring

house cleaning. He should be walking in his shoes still. He had been too young to die—only thirty-three years old. Bitterness choked her.

And the time she had opened the family Bible that had been given to them for a wedding present to find Bob's beloved and familiar writing scawled across some verse they had once disagreed upon.

And the numberless times she had awakened at night, ready to die of loneliness and grief, only to find him gone—forever gone—and herself alone in a room to which he would never return.

These things her friends and neighbors did not suspect. By day, she might stoically disguise the ache that was now constant in her heart; but with the coming of darkness, there was no longer any reason to pretend, and all the old hurt returned to torture her so that no night had passed since Bob's death that her tears did not fall despairingly onto her pillow. She had not mourned so much for little Boots. He had been a part of her life for only three years. She had loved them both, her husband and her little son, but she had not needed Bruce as she needed Bob.

And why had not God been satisfied to take only one? Why had

he taken Bob, too, when without him there was no reason to go on living? In her heart, month by futile month, she had built up resentment toward the judgments of God, himself—she had built with such thoroughness and firmness that there was no room left in her heart for faith or hope.

SHE LOOKED contemplatively at the bulb. Surely it held no visible promise of future beauty. Yet, if it were put into the earth . . .

“Take it, Cathy,” she had said sharply.

“Mommy, I want a flower pot for it. Help me find one,” pleaded the little girl.

They found a pot for it, planted it, and Cathy began watching over it tenderly, day after day. It took a long time coming up. But when at last the first green spear appeared, Cathy showed no surprise. It simply had not occurred to her that the lily might not grow.

Weeks passed. Under the lavish care she gave it, the lily thrived and grew. And just before Easter week, when Auntie Vickerson dropped in to ask for plants to use at the Sunday service, she had declared that it was really large enough now to have buds.

Cathy watched for these buds. Many times each day she looked the plant over carefully to see if one had appeared. Her first thought after school was the lily. So absorbed was she in producing a flower that Ann, in spite of pretended indifference, found her own interest growing. It would be a shame if the lily did not bloom for Easter when the child had her heart so set upon it, she told herself. But immediately Cathy’s mother had shrugged. It might as well be now as later, for some time Cathy must learn disappointment. She must realize that she could not always have everything she wished for.

Three days before Easter the plant had not put forth a single bud. Ann, although she did not say so to the child, knew it could not bloom in

time. She was very practical about the whole thing. She even knew what she would say to comfort Cathy when the flower did not come. But Cathy did not give up hope. At night she included the lily in her prayers. At this, Ann smiled, and nothing more.

A STEALTHY movement in the dining room awakened Ann the night before Easter Sunday. At first, frightened, she had simply remained in her bed. Then, after listening in panic for a few minutes, she realized that the muffled sounds she could hear above the pounding of her own heart were being made by Cathy, who must have climbed out of bed and was in the dining room where all the plants were kept, looking at the lily. Ann slid out of bed and went to the door. In the moonlight, Cathy looked like a plump cherub in her long white nightdress. But Cathy did not look like Bob. Cathy looked like her Aunt Lois. Little Bruce had been the one who resembled his father.

Ann saw that the child’s fingers caressed the plant. She would have called to her, since her feet were bare and the uncovered floor was cold, but before she could speak, Cathy had begun a conversation of her own.

“God,” she was saying, “I’ve asked you lots of times, and you must have been too busy to help me. But now I just have to have a flower on my Easter lily. You see, when Auntie Vickerson first gave it to me, I thought I would get a flower on it and then give it to Mommy for Easter to make her happy. But nothing makes her happy any more, because you took Daddy and little Bruce away from us. Mommy must have loved them best of anything.

Better than me—better than you, too, I think. And so if you’ll let a flower come tonight, I’ll take the lily tomorrow and put it on their graves. And then maybe Mommy will be happy about that.”

Ann’s face was buried in her pillow when Cathy returned to her own small bed, but she was shedding no tears. This night she was thinking of someone besides herself and of something more urgent than her own grief. She saw that in failing Cathy, she had also been failing Bob, and the great need she felt to do something for him was satisfied. Why, taking care of Cathy was doing something for him—just as surely as cooking his meals, washing his clothes, or writing weekly letters to his mother.

She thought of Cathy, nine years old. Cathy, who had suffered, too, in a way no adult understands, and who had lost not only father and brother but mother as well, yet had kept faith.

Before the first Easter Sunday, faith such as hers bore mortals step by step across the sea. Children are born with it—older disciples must either preserve or acquire it. Whatever her other losses had been, Ann understood now that losing her power to believe had been her greatest loss.

She could not see the fragile flower on the lily, neither could she see the reason why Bob had been taken away. But that did not mean that on some tomorrow she might not see the blossom or understand God’s reason and know that it was good.

And so, when they awoke on Easter morning, neither the woman nor the child was much surprised to see the dainty white flower fully opened before the sunlit window.



BULLETIN BOARD

Silver Lake Reunion

The Pacific Northwest—Oregon, Washington, British Columbia, and northern Idaho—will hold its annual reunion on the Silver Lake reunion grounds near Everett, Washington, July 30 to August 8. President Israel A. Smith, Apostle Roscoe E. Davey, and other general church officers will be present. Additional grounds have been purchased for camping.

This information is for the benefit of those who wish to schedule their vacations for that date. Pastors and district leaders are urged to make the announcement for those who do not take the *Herald*.

J. L. VERHEI,
Program Committee.

Idaho-Utah District Restoration Festival

The Idaho-Utah District Restoration Festival week will be observed April 9 to 11 in Boise. J. L. Verhei, president of the Portland District, will be guest speaker. For information concerning the Saturday evening banquet and for tickets, contact Virginia Haas, 408 Idaho Street, Boise, Idaho.

Chatham District Spring Conference

The spring conference of Chatham District will be held in Chatham, Grand Avenue and James Street, on April 3 and 4. The schedule of services is as follows: Saturday, 3 p.m., business meeting for election of General Conference delegates; 7:30 p.m., entertainment; Sunday, 9:30 a.m., prayer service; 11 a.m., sermon by Leonard Lea; 2:30 p.m., classes for men and women, and a meeting for church school directors. The Sunday noon meal will be served by the Chatham women's department.

PEARL CANNIFF,
Secretary.

Celebrate Sixtieth Wedding Anniversary

Mr. and Mrs. Paul J. Brose of Kansas City, Kansas, observed their sixtieth wedding anniversary on March 20. They have lived in Kansas City for fifty years and are active members of the Grandview congregation. Mr. Brose is eighty-two, Mrs. Brose, seventy-nine; both came from Germany in 1888. They have four children: Carl Brose and Mrs. Alma Warren of Kansas City; Fred G. Brose of Wichita, Kansas; and Mrs. Martha Oldfather of McAllen, Texas; three grandchildren; and one great-grandchild. For the past thirty-seven years they have made their home at 20 South Eleventh Street.

REQUESTS FOR PRAYERS

Mrs. Fannie Miller, Tiburon, California, requests prayers that she be healed of her affliction.

Sarah Hoerning, 722 North Liberty, Independence, Missouri, asks the prayers of the Saints that she might be healed of a nervous condition. She has been deaf for many years.

Mrs. Pearl Brett of Mascotte, Florida, asks the prayers of the Saints for her husband who has been ill for the past four months. He is seventy-two years old and apparently cannot be helped by medical aid.

Benito Maliwat, 1014 West Linden, Independence, Missouri, asks for continued prayers that his hand may be healed. He will be happy to hear from his friends.

Prayers are requested for Frank O. Honz of Logan, Iowa, who is a patient at the I. C. R. Hospital in Chicago.

Mrs. Della Loof of Lyons, Michigan, asks the prayers of the Saints for her mother, Mrs.

Laura Smith, 715 Emily Avenue, Lansing, Michigan, who suffered a heart attack on January 16 and will have to remain in bed for at least a year. She is the wife of the pastor of the Jackson, Michigan, congregation and isolated members in that area; because of her illness, she is unable to assist him in his work. She will appreciate hearing from her church friends.

DEATHS

DAVIS.—Roy P., was born February 20, 1884, at Minto, North Dakota, and died September 3, 1947, at his home in Everett, Washington, after a short illness. He was baptized June 23, 1914, by his brother, the late E. R. Davis, at Glentena, Montana. Later, he moved with his family to Washington, where, on February 25, 1923, he was ordained a priest.

He is survived by his wife, Edith; a son, Leroy Davis; three daughters: Audrey Anderson, Lavina Weeks, and Mazel Davis; two brothers, Clair and Benjamin Davis; and six grandchildren. A son, Orlo Reese, preceded him in death. Elders George Brundage and Elliott Gilberts were in charge of the funeral service. Burial was in Cypress Lawn Cemetery.

McKENZIE.—James, was born on January 25, 1862, in Blenheim, Ontario, and died January 30, 1948, at Independence, Missouri. In 1884, he was married to Emily Jane Pelton, and both were baptized into the Reorganized Church in 1888. He moved to Independence in 1921 and for a number of years operated a grocery store on East Fifteenth Street.

He is survived by his wife; four daughters: Mrs. Lavern Niles of Mackinaw City, Michigan; Mrs. C. C. Moore of Denver, Colorado; Mrs. Ralph A. Harder of the home, and Mrs. D. S. McNamara of Arnolds Park, Iowa; one son, Jack McKenzie of the home; eighteen grandchildren; twenty-three great-grandchildren; and one great-great-grandchild. Elders Richard Weaver and C. Ed. Miller officiated at the funeral. Burial was in Mound Grove Cemetery.

(Continued on page 24.)

From the Cross

(Continued from page 9.)

claimed no distinction in manner of death nor in the severity of his suffering. In these latter days, many people have suffered far greater physical pain and have survived. Yet the very ignominy and commonness of the method of his death was characteristic of the way of Christ. The Romans, at the instigation of the temple gang, would insist on the method of crucifixion if for no other reason than that he should die in the same way as did thieves and murderers.

Christ had no happiness in his death, although there was a personal satisfaction that he was fulfilling the will of his father. A man of human caliber would not want to see his mother or his close friends suffer. Even a man of predominately divine qualities would not purposely or even knowingly bring mental anguish to those he loved and by whom he was loved. But once more—the real purpose of the crucifixion must pre-empt place above all other thoughts.

AND SO CHRIST LOOKED down from the cross. He understood human psychology, so well that he safely could have predicted the future movements and reactions of his disciples. He knew which men would go fishing and which would still cling to the promise of the Master that he would return. He could have uttered a few words to assure their future allegiance and to demonstrate his ability at mind reading. But he knew that this would not be the most effective means of cementing their loyalty, for his veiled hints and numerous allusions to this event had been lost on these earth-minded men.

Have you ever contemplated what might have happened in the lives of some of the Biblical characters if they had not heard the message of Christ? Peter probably would have remained a Galilean fisherman, concerned with nets and catches. Others would have been tax-collectors, farmers, tentmakers, or vagabonds. They were ordinary individuals who needed the spark of zeal and divine guidance to change them into religious men. A glance at any one of these individual lives would suffice to prove that Christ could so change men's lives that their entire purpose became altered.

Thus the taunts contained a great and basic truth. Christ *did* save others, nor did his physical death stop this process. Through the following centuries, the divine philosophy and purpose of the life of Jesus Christ has worked among men to evoke change—to save mankind.

Since salvation is a personal and ever-pertinent problem for every individual, the original purpose of Christ's death must be reiterated often. That purpose and that death become just as vital today as at the original moment. This, then, is the only real excuse for the observance of Easter or the passion period. Today Christ looks down from the cross with the same appeal and the same concern—and ours is the decision to join the scoffers or to stand with him above the crowd.

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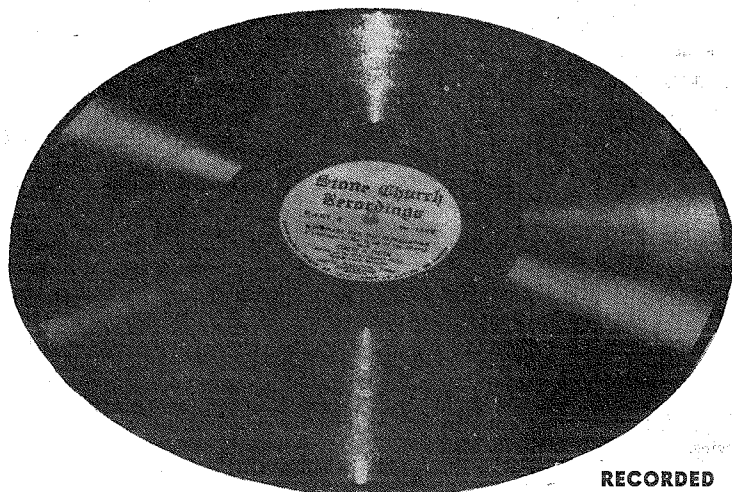
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GARLAND.—Telitha Elizabeth Lee Morris, was born June 1, 1866, and died February 16, 1948, at Murray, Kentucky. She was first married to James Morris; one daughter, Mrs. Myrtle Smith, and a son, William G. Morris, were born to this marriage. Later, she was married to Joseph Garland, a member of the Reorganized Church. Through his influence and the ministry of Elder J. M. Nunley, she was converted to the Latter Day Gospel, being baptized in 1916. Besides her children, she leaves two grandchildren and one great-grandchild. The Reverend Loyd Wilson officiated at the funeral. Burial was in Barnette Cemetery.

CRONNOBLE.—Alice Allen, was born February 17, 1870, at Cold Springs, Wisconsin, and died March 1, 1948, at the home of her daughter, Mrs. Lloyd L. Frost in Sioux Falls, South Dakota, where she had been living for several months. She was married to Abner A. De Zotell in November, 1887; Mr. De Zotell died in 1908. She was then married to Frank Cronnoble on March 7, 1910. Since 1911, she had resided in Sioux Falls. She was a member of the Reorganized Church.

PERKINS.—W. O., was born July 20, 1866, at Des Moines, Iowa, and died February 29, 1948, at McAlester, Oklahoma. He was baptized into the Reorganized Church by Elder J. B. Wildermuth in 1899. T. E. Fitzwater was in charge of the funeral service. Burial was in the Fanshawe, Oklahoma, cemetery.

RILEY.—Nora Shearer, was born November 22, 1869, at Little Sioux, Iowa, and died at the home of her daughter in Omaha, Nebraska, following a brief illness. (Date of death not given.) She was baptized into the Reorganized Church as a young girl. In 1887, she was married to Zenos H. Riley at Little Sioux. For the past fifty-five years, she had been a resident of Omaha.

She leaves one daughter, Mrs. Hazel McKirahan; two sons: C. Y. and Ward B. Riley; and a sister, Mrs. Mabel Lewis, all of Omaha; five grandchildren; and three great-grandchildren. Elders John Blackmore and Carl Self were in charge of the funeral service. Interment was in West Lawn Cemetery in Omaha.

BELDIN.—Jeanette Rene, infant daughter of Mr. and Mrs. Glenn Beldin of Lamoni, Iowa, died February 13, 1948, at the age of four months and twenty days. Besides her parents, she leaves a sister, Janice Kaye. Services were held at the Marsh Funeral Chapel, Elders Arthur Lane and Robert Farnham officiating. Interment was in Rose Hill Cemetery.

WHEELING.—Verda Olds, died January 29, 1948, at Port Arthur, Texas, at the age of forty-two. She had been a member of the Reorganized Church since 1942, being baptized at Miami, Oklahoma. She is survived by her husband, Cubert Wheeling, and a daughter, Mrs. John Ward of Port Arthur.

TREVEY.—James Edward, son of David A. and Mary Elizabeth Trevey, was born in Rockbridge County, Virginia, on January 12, 1870, and died February 19, 1948, at Independence, Missouri, following a stroke. With his family, he moved to western Texas when he was twelve years old, where he remained until 1900. Going then to Oklahoma, he became a telegraph lineman for the Rock Island Railroad, remaining with the company for thirty-seven years. He retired as a division lineman in 1938. On July 26, 1905, he was married to Alice Kramer, a school teacher of Beacon, Iowa. On February 3, 1909, he was baptized into the Reorganized Church at Waureka, Oklahoma; he was ordained a deacon at Cedar Rapids, Iowa, in 1922. Following his retirement, he and his wife spent three years traveling in the United States, then purchased a home in Independence. Here he was active in church work and was employed as a caretaker at the Auditorium. He was a lover of flowers and often contributed them for church services. He was a member of the Men's Club and the Mr. Herman Lodge of the Masonic fraternity at Cedar Rapids. Funeral services were held at the Stone Church, Elders Claude Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

FAIRBROTHER.—Ernest W., son of David and Mary Fairbrother, was born December 8, 1869, at Green Bay, Wisconsin, and died February 8, 1948, at San Diego, California. He had been in ill health for the last ten years. Making his home in Bantry, North Dakota, in 1889, he married Rose Wager, to whom seven children were born. Mrs. Fairbrother preceded him in death on October 13, 1921. On April 11, 1942, he married Mary Decker at San Diego. He was a member of the Reorganized Church. He is survived by his wife; three sons;

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Fraser E., David C. of Bantry, and Dr. William Fairbrother of Inglewood, California; four daughters: Mrs. K. M. Blakeslee of Erie, Pennsylvania; Mrs. C. E. Hartman and Mrs. E. D. Hodges of San Diego, California; and Mrs. E. H. Andrews of Inglewood. Funeral services were conducted at Bantry, Elder C. F. Young officiating.

SCHRUNK.—Mabel E., daughter of Robert and Mary Gull, was born March 1, 1879, in Colesburg, Iowa, and died at her home in Atkinson, Nebraska, on February 18, 1948, following a long illness. She was married to John F. Schrunk on February 13, 1901. Two of the fourteen children born to them died in infancy. Mrs. Schrunk united with the Reorganized Church in 1912, remaining a faithful member until her passing. She was loved for her sympathetic consideration and understand-

ing of others and for her cheery smile. She leaves her husband; eight daughters: Ina Roth, Lusetta Alton, Ruth Andrus, and Lois Ries of Atkinson; Ida Boles of Chadwick, Missouri; Ethel Rzeozotarski of Emmet, Nebraska; Mabel Banks of Elgin, Nebraska; and Pearl Moore of Albion, Nebraska; four sons: Francis and John of Lincoln, Nebraska; Earl of Ewing, Nebraska; and Ralph of Pine Bluffs, Wyoming; her mother, Mary Gull of Colesburg, Iowa; five sisters: Mrs. Jess Walters, Mrs. Frank Bush, Mrs. Mamie Bush, and Mrs. Herbert Olson, all of Iowa, and Mrs. Matt Kirschbaum of Pavillion; three brothers: Arthur, Harry, and John, also of Iowa; and twenty-nine grandchildren. Services were conducted at the Methodist Church in Atkinson, Seventy A. L. Loving and Elder Harold Reid officiating. Interment was in Woodlawn Cemetery in Atkinson.

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Photo by Annando Kramer

Empty Clouds and the Thirsty Land

THE
Saints Herald

VOLUME 95

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Psalm 1948

Of whom shall we be afraid?
 Though rulers cast atomic shadows
 on tomorrow's day,
 Thou, Master of men and matter,
 will illumine our way.

Oh, God, we fear such earthly foes—
 the uncertain might and motives
 of rumored enemies;
 the gluttony of dictatorial birds of prey;
 undefined disasters brewing in
 social and economic mistrials.

These man-created dangers distress and dismay.

But Thy voice has silenced thundering tempests
 and whispered softly in our ear;
 Thy hand has spanned creation's outposts
 and reached down to still our fear.

Of whom shall we be afraid?

ALETA RUNKLE

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AUDITORIUM NEWS

* DESK NUMBER ONE

It was good, the other day, to be permitted a few minutes' interview with the First Presidency, gathered about the number one desk of the church. President Israel A. Smith, with a manuscript before him, looked well and strong; Brother J. F. Garver was still pink from his exposure to Australian sunshine; and Brother F. H. Edwards reflected the mood of his survey trip to the West Coast. All three were smiling, and it was easy to ask, "What are you talking about?" The response was unanimous, "Plans for the next General Conference!" . . . It will be next fall, you know, and we hope you can come.

* SURVEY TRIPS

A survey group including President F. H. Edwards, Bishop H. L. Livingston, and Apostles C. R. Hield, E. J. Gleazer, and W. Wallace Smith, will visit and report on Denver, Colorado, and vicinity. Tulsa and neighboring territory will be visited by some members of this group and Apostle D. T. Williams. This will be accomplished in time to permit members of the quorums to return to Independence in time for the spring sessions of the Joint Council in April.

* PRESIDENT ISREAL A. SMITH

will make visits, with Apostle Gleazer, to Michigan and Indiana, including the dedication of a church at Fort Wayne on April 25, and Detroit, Port Huron, Midland, and Flint during some days following. The Kalamazoo church will be visited May 1 and 2. President Smith will make contacts with our large membership in five different districts of the church, and also visit college and university groups of Ann Arbor and Lansing at the latter place.

* PRIESTHOOD INSTITUTE

President F. H. Edwards and Bishop G. L. DeLapp are to be the visiting general church officials at a priesthood institute for Michigan and Northern Indiana, at Detroit, May 7 to 9.

* COUNCIL BLUFFS

V. D. Ruch, at Council Bluffs, Iowa, reports: On the twenty-fifth, another baptismal service was held here; I baptized five people from Council Bluffs, and Elder M. A. Smith baptized seven from the Crescent Branch. . . . Counting the fourteen we baptized in January, this makes a total of nineteen for the branch this year. . . . At a special business meeting on Monday, February 9, the branch voted to buy a new Baldwin electric organ, which will cost about \$3,000. We have \$760 in our organ fund. Two of the brethren are giving \$500 each. This leaves us a little less than \$1,300 more to raise. The organ is ordered and a down payment made. We expect delivery about May 1.

* TULSA

L. W. Kohlman at Tulsa, Oklahoma, writes in his report for February: Success blessed our efforts on Sunday, February 22, when we officially organized a new group of Saints here. Five adults and one child were baptized on this day, and the work is off to a good start. It is planned to give supplemental help to this group from Tulsa. We shared in eleven baptisms this month—six at Muskogee, four at Tulsa, and one at Skiatook.

"Fraternally Yours"

MOST RELIGIOUS GROUPS have their characteristic salutations and greetings. Often they are adopted from the custom of some loved leader, who has instituted them. In the days of "Brother Joseph," first president of the Reorganization, many letters were concluded with the words, "Yours in Gospel Bonds." When the groups of church people were small and had to meet opposition everywhere, the bonds of loyalty and affection that held them together were very strong and deeply appreciated. To see them mentioned in letters brought a feeling of warmth and fellowship. Despite the scattered condition of the membership, they were very much aware of those bonds.

The passing of the years brought changes, and among them, with the accession of President Frederick M. Smith, son of Joseph, to office, there was a new emphasis on the Gathering. It found its place in the thinking and speech of the people, and "Brother Fred M." epitomized it in the closing salutation of his letters, "Fraternally yours." Its meaning, "brotherly," fitted the need of the time, and pointed to the spirit of cooperation called for in laying the foundations for building Zion, which was the great hope of his life. It appears that President Smith made a permanent contribution to our letter writing, for many of us continue to use the phrase. There is nothing that can quite take its place. Greetings used by some other religious groups seem a bit effusive and overladen to us—at any rate they are not ours. More popular greetings are somewhat on the cold and secular order. "Fraternally Yours" just fits, and helps to preserve a happy memory of the leader who made it current. And after all, what could be finer than the brotherly spirit it reflects?

DURING HOLY WEEK, Apostle C. G. Mesley delivered a fine series of sermons at Stone Church, Independence. Though some evenings were stormy, the meetings were splendidly attended. On Thursday evening, "Maundy Thursday"—to use its real name, as Brother Mesley reminded us, we celebrated the institution of the Lord's Supper. In Scripture readings by the pastor, Glaude Smith, and in a beautiful message by Apostle Mesley, the story of the first Lord's Supper was presented, with its significance for us today. Though a storm threatened that evening and broke heavily during the service, every seat was filled, and the people reverently enjoyed a fine experience together.

It would be hard to remember any time in the history of the church here when meetings have been generally better attended, when we have had any finer congregations of people, or when there was a better and more hopeful spirit. Truly it is a joy to have a part in the church work here today, and to have the privilege of contributing to it in some small way.

Interchurch co-operation, too, has brought the most friendly and happy state of affairs. It was always encouraged by our leading church officers, and they have made large contributions of time and energy to civic and interchurch work, which now appears to be a wise investment, as well as a Christian service. As one-time head of the Ministerial Alliance, Pastor G. E. Tickemyer brought a fine development of interchurch co-operation, and in the same position Pastor Glaude Smith has made excellent further progress. Two of our pastors participated in the talks of a three-hour Good Friday service on "The Seven Last Words of Christ," at the First Methodist Church. Our Children's Choir

sang at a special service for children at the Christian Church. Very friendly attitudes characterize all the work, and many who are not members are learning about the church in attending our services. There is indeed a fine fraternity in the relationships of most of the Christian groups at work here in Independence. Furthermore, reports of the activities of our church people everywhere else indicate increased cooperation with ministerial organizations, better public relations, better newspaper publicity, wider recognition of the contribution the church and its people have to make to city and community life.

TO REMEMBER always the distinctive character, the unique mission, the special contributions of the church, is our task. No other people have the same understanding of "this gospel of the kingdom" that ours have. If our church were ever to lose its purpose and mission, the cause of Christ would suffer a reversal and a loss of hope almost irreparable. A new beginning would have to be made. The responsibility resting upon us is tremendous, and we are yet very far from having met it.

But in our warfare against the paganism, wickedness and corruption of the world, the selfishness of humanity, the evils of great powers, it is good and wise for us to recognize that we have strong allies and powerful friends in other church groups and organizations. We have much more in common with them than with the pagan world. While our evangelism must be directed to the winning of the souls of men and women wherever we find them, we can help most in the betterment of the world by converting people from sin, agnosticism, and paganism. We can contribute more in helping to increase the total size of the Chris-

(Continued on page 22.)

Editorial

Across the Desk

Randall Hulse, pastor of the Pontiac, Michigan, congregation, writes: "The adult class number two has accomplished its project—the raising of \$100 for relief work on the European Continent. This was made possible by the sponsoring of a supper at the church plus personal contributions by the members of the class.

"Enclosed you will find the money. We shall appreciate having some mention of this accomplishment appear in the *Herald*—not for any personal or group glory, but because it may inspire other classes to set similar goals."

Push the Missionary Work!

The following statements are selected from a letter sent to pastors and high councilmen of Central Missouri Stake by President Ward A. Hougas. Most of the branches in the stake have registered gains in attendance ranging from 25 to 143 per cent.

"We should be able to increase the number of our congregations continuously. Five years from now, we could easily have thirty if each high councilman and pastor will accept the challenge of expansion. The fear that many possess is seldom justified. Some pastors still feel they should give all their time and attention to 'feeding the flock.' The truth is that when any congregation becomes interested in fostering another mission, it does more toward feeding the flock. Instantly the prayer meetings take on new spiritual life. No longer do members have to go back fifty years for a testimony. Preaching takes on new, up-to-the-minute life. Membership begins to grow.

"What are you doing about it? In your territory, what are you planning? Every congregation should be working on some new opening. Use the young adults, the Zion's League,

the extra priesthood members, the older adults. Let us reach out and begin to form some new centers.

"In nearly every congregation there are a few families who live at a distance from the place of meeting. Look to them first. Perhaps their homes should be used as focal points. Perhaps there is a school house or an unused church. You don't need half a hundred people to begin. In any situation where you can get two or three families together, *begin!*

"Look around. What can you do to help? Our progress during the next five years will be slow indeed if we are content to stay just where we are. It is your major responsibility. Our record for the past four years has been fine. Let's expand it now and really show growth in the months and years ahead of us.

Radio Operator in Elko, Nevada, Hopes to Communicate With Other Members

Apostle W. Wallace Smith writes: "I am visiting today in the home of Brother and Sister Marvin L. Small, Box 69, 789 Carlin Court Street, Elko, Nevada. They are the only members in this town of about 5,000 population. They are isolated after being converted to the gospel some four years ago by Brother and Sister Arthur Gibbs. First contact was while en route to Honolulu, and later contact by the Gibbs in Honolulu. They were baptized last June by Elder Herbert Blakeman, pastor of the Lennox, California, branch. They have three children: Gerry, Arthur, and Helen; the latter is three weeks old. Brother Small is a radio operator for the C. A. A. field

OFFICIAL

Notice of Appointment of Bishop's Agent in Holland

Notice is hereby given of the appointment of Brother Anton Compier, Rosemarijnstraat 44, Rotterdam, Holland, as bishop's agent of Holland, succeeding Brother Casper Kaat.

We take this opportunity of expressing our appreciation to Brother Kaat for the years of service that he has rendered the church in this office, and ask that the Saints continue their support to Brother Compier.

THE PRESIDING BISHOPRIC,
G. L. DeLapp.

Approved by The
First Presidency

here in Elko. He is also a 'ham' operator, and hopes to be able to communicate with some other amateur operators of the church."

May we suggest that friendly letters would help these isolated members?

Correction

On page 204 of the February 28 issue of the *Herald* near the bottom of column three is a quotation from John 10: 16, "Other sheep I have which are not of this fold . . ." Following this is a sentence which reads, "These 'other sheep' could not have been the Gentiles, for Jesus said, 'I am not sent to the lost sheep of the house of Israel.'" This last quotation is completely reversed in meaning by the omission of the word "but." It should read, "I am not sent *but* to the lost sheep of the house of Israel." Evan A. Fry.

THE SAINTS' HERALD

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Send Me Forth

I beseech you therefore . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. . . . Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Romans 12: 1; Isaiah 6: 8.

THERE IS A STORY about a soldier in the Civil War, who took along his kit of watchmaker's tools. While in camp, he did considerable business. One day, when the order came in to strike the tents and prepare for battle, he looked around his tent in dismay and exclaimed, "Why, I can't possibly go; I have twelve watches to repair, which I have promised by Saturday night!" That man had forgotten what he enlisted for. He had come into the army to serve his country, and then when he was called upon to go into battle, he could think only of the extra work that hindered his call to service.

How many of us are so burdened with the extra activities we think are important that when God calls us to service, we say we cannot go because the jobs at hand keep us? I have begun to realize what it means to leave all these little tasks which once seemed so important and begin to do the most important thing in life—serving the Master. Life has always seemed very complicated with detailed work so filling my days and nights that I had not the time to spend in full service to my Lord. Now the time has come when I must choose between the lesser things and the more important. The choice has been made and, like the song, I say, "Send me forth, O blessed Master! Here am I, send me!"

WHEN WE MAKE such a statement, what do we have in mind? For what have we enlisted? Do we want it made known public-

ly that we are enlisted in God's great work only to again resume our thousand and one little private enterprises? We all have our own reasons for enlisting in such a cause. Though it seems we all have different ways of expressing our desires to serve, the goals and aims are the same. I like to think that we have enlisted in the cause of building the kingdom of God on earth, where it can be of help in promulgating and furthering the work of Christ and his Father. If we have enlisted that we might help in the establishment of the kingdom, then the work which lies ahead of us cannot be hindered by other things that may enter into our lives.

There are days of preparation when we stay in the tents, as did the soldier. Those days are filled with study and preparation so that when the call comes to put on the armor, we may be ready to meet the foe. We must lay aside everything that would hinder our progress, never forgetting the goal we have in mind and striving to reach it at any cost. The fight against the forces of evil is not an easy one. We may think that all is quiet and the evil forces have gone elsewhere to work their foul deeds, but in the hour we are caught off guard is when they strike hardest.

THERE ARE MANY of us who soon forget the blessing of God and how, in our hour of trial, he was near and aided us in carrying the load or provided for us in our time of need. The children of Israel furnish us with a good example. They had ample opportunity to test God's goodness at the time of the crossing of the Red Sea; but as they continued their journey through the wilderness, fed by daily supplies of manna, they began to crave meat. They complained and begged and pleaded with Moses. They forgot

By Arthur J. Rock

God's works and waited not for his counsel. When the quails came in response to their demand, they gorged themselves until they could eat no more. Then a plague broke out and some died. They had received what they wanted and decided they didn't really need it after all. They failed to look ahead to their ultimate goal and the possibility of being led out of bondage and being brought to a land where they could pursue a happy way of living in keeping with God's laws.

How like the ancient Israelites we become, complaining because we do not have meat, although the lighter food is sufficient to nourish us. We lose sight of the ultimate goal and the opportunity to be of service to our Lord. We hinder his work when we could aid in the development of souls hungering for even the manna from heaven. We burden ourselves with the little cares of life, letting the big problems go unsolved. We tend to substitute less important activities for the most important. We don't give of our best to the Master even when we say, "Here am I, send me." We make a promise and soon forget the responsibility which accompanies that promise of our service to God and his Son. We don't give of the best to the Master; we give only the second best. We flatter ourselves that we are in God's work, asking his blessings upon it and thinking he has failed us when he doesn't bless our second best efforts.

IF WE WOULD be valiant soldiers of Christ, we must be ever mindful of the word given to us in Luke 17 concerning the coming of Christ.

and the gathering of the Saints. We must keep in mind Christ's second coming when the Son of Man is revealed. "In that day, the disciple, who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where Lord, shall they be taken? And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered."

That is a challenge to us to be valiant soldiers, never faltering in our endeavor to bring to pass God's will. In a poem from one of our army service bulletins we find "The Christian Soldier" expressed in these lines:

Passionately fierce the voice of God is pleading,
Pleading with men to arm them for fight;
See how those hands, majestically bleeding,
Call us to rout the armies of the night.

Not to the work of sordid, selfish saving
Of our own souls to dwell with him on high,
But to the soldier's splendid selfless braving,
Eager to fight for righteousness and die.

Peace does not mean the end of all our striving,
Joy does not mean the drying of all our tears,
Peace is the power that comes to souls arriving
Up to the light where God himself appears.

—Author unknown.

Face the Truth

By Ruth Selzer

*There was once an old sailor my grandfather knew
Who had so many things which he wanted to do
That, whenever he thought it was time to begin,
He couldn't because of the state he was in.*

DOES NOT THAT little bit of poetic nonsense pretty well describe the world today? Fears, anxieties, rumblings of war, indifference, and confusion are tossing it about. Difficult days in the world at large make more tragic the lives we are trying to live. Each of us sees so many things to be done; yet we are handicapped by the state we are in. Whatever the situation and however disheartening it may be, it is a great hour when man tackles himself as the real problem. No mood may be his master. The more depressing the time, the more need of people who can maintain their morale in spite of it; and in confronting the world, they do not forget to confront themselves. Many today blame their troubles on the sad state of the world, whereas the real problem lies within them.

One must remember that some tasks are so important they must be done whether he feels like doing them or not. Great servants of mankind have passed through torments and discouragements in loyalty to their chosen purpose, like Jesus in Gethsemane.

All this calls for deep resources of character. Not people governed by moods or acting like puppets on a string. In any state of affairs, the decisive element is not so much the situation itself as the person who stands up to meet it and the way he handles it. Man must tackle himself, not merely blame circumstances. Running away, hiding behind someone else or refusing to dance to the music we have "fiddled" for our-

selves will never straighten out the state we are in. "As all the water in the seven seas cannot swamp a ship unless it gets inside the ship, so all the despondency we face cannot swamp our spirits unless we let it in."

TRUE, WE HAVE our depressed moments and variable moods, but to make something worth-while out of them is wisdom. Allowing low moods to possess us instead of saying "This too shall pass" is granting them a power they need never have.

To each is given the ability to master himself, to govern his moods, to sail his ship of state. No power outside himself, no person outside himself can change his state of affairs unless he so permits. We can identify ourselves with confidence rather than fear, with hopefulness rather than anxiety, with peace rather than confusion, and get on with some of the good works the world is so much in need of.

Live by great convictions, read good books, work for noble purposes—such a philosophy will eliminate the need of despondency cures. Have some sense of inner power which will send you into each day's tasks certain that what you ought to do, you will, and what you must endure, you can.

In England, I am always struck by the initiative of the individual in all classes. I know a number of London men who go once a week to visit prisoners, talk with them, become friendly, and look after them merely as friends when their terms are over. We here in America would more likely organize a "Prison Visiting Society," have a board of directors raise funds, and employ a social worker to do the job.—James Truslow Adams in *The Rotarian*.

Kingdom-Builders in the Making

By VERDA E. BRYANT

This article may be used as source material for sermons to be delivered on Blue Bird-Oriole Sunday, April 25.

BLUE BIRD-ORIOLE WEEK will be celebrated in Independence April 19 to 25. The purpose is to interest the parents, the various departments of the church, and the townspeople in girls' work, to give the girls a week for celebration and fun, and to help them better appreciate their organization.

The approach of Blue Bird-Oriole Week has raised the question as to whether or not our church members understand what the Blue Birds and Orioles really are—their purposes, aims, possibilities, and accomplishments. To those who understand the programs of these two organizations, there is no room for doubt as to their value to the girls, their families, the local branches, and the churches as a whole.

Both the Blue Birds and the Orioles are under the direction of the First Presidency of the church, administered through the Department of Religious Education and particularly by the Girls Headquarters Committee. The Blue Bird program is planned for girls between the ages of seven and ten; the Orioles for girls between eleven and sixteen. The purpose of the two organizations is the same—to tie our girls closer to the church. The major objectives of the church, to which we wish to tie our girls more closely, are to evangelize the world and to Zionize the church. The Blue Birds and Orioles can go far in helping to accomplish these all-important objectives.

Through these church-sponsored organizations, girls who do not belong to our church may hear its message. They are brought into our services through participation as groups. They hear and become acquainted with our ministers. Oftentimes the desire is created within

them to become members. Thus the Blue Birds and Orioles can help to evangelize the world, for there can be no disputing the fact that children tend to gravitate to the place from which their leadership comes.

Latter Day Saint girls can be more readily kept interested in the church by the girls' program. Active participation in the Blue Bird Band or the Oriole Circle satisfies the desires of girls for friendships, recreation, and self-improvement, all the while keeping these outside activities church-centered. And there is no mistaking it—children will find outside activities regardless of how well equipped their home and school life may be.

The requirements for advancement in both organizations are such that Zionie ideals are built into the lives of the girls. The spiritual side of life is made more appealing and interesting. A desire is created for high aim and purposeful living. In order to fulfill requirements, the girls must know history of the church, its doctrine, and the Book of Mormon—taught through various activities rather than through intense study such as is done in the church school—and they develop the desire and ability to participate actively, intelligently, and efficiently in the work of the church.

Through participation in the girls' program, the future homemakers of the church learn skills and develop aptitudes in homemaking which might otherwise lack appeal for them. It is more fun to cook, to sew, and to beautify the home when there is group motivation. Girls enrich their personalities, attain poise and personal charm, and develop strong, healthy, beautiful bodies. They learn habits of efficiency, co-operation, thought-

fulness, and sharing. They learn to know and love the out-of-doors and how to plan and organize recreation that is not "store-bought." Thus the Blue Birds and Orioles can help in the objective to Zionize the church.

THE EFFECTIVENESS of the Blue Bird and Oriole programs depends upon two major factors—parental co-operation and effective leadership.

There are many ways in which parents can help make the program more effective for their girls.

First: They can urge regular attendance. By careful planning and rearranging schedules in the home, most of the Blue Bird and Oriole activities can be worked in without sacrificing too much home life. There is nothing more discouraging to a girl than to have a piano lesson the afternoon her group has planned a picnic or to have an appointment with the doctor or for a permanent the day of her meeting.

Second: Parents can stimulate interest and encourage participation in the activities of the group. A common attitude of some parents is that Blue Bird and Oriole work is not very important—that their girls may belong if they wish, but if things don't go right or duties get difficult it is all right for them to quit. Decisions are too often left entirely to the girls without any parental guidance, and many parents do not encourage loyalty to the organization. Little do these parents realize that they are thus building a tendency to consider all church work in this same light, with a lack of sense of duty and loyalty. In later years, if things become difficult, someone offends them or events fail to run

smoothly, a laxity in participation in church work will tend to follow because of similar experiences of their youth in Blue Birds or Orioles. A positive attitude on the part of parents will help train their girls to accept trials, disappointments, rebuffs, and discouragements in their future work and try to rise above them.

Third: Parents can spur their girls toward perfection and show an active interest in their progress. Parents often feel it is easier to do the work themselves than to help guide blundering hands. Children must start sometime to work things out for themselves, and a few words of encouragement or honest praise for effort and achievement will stimulate them toward better accomplishments.

Fourth: Parents can see that dues are promptly paid. No organization can function without money. The payment of the small dues will give the leader a working fund for incidental expenses and handcraft supplies. It is unfair to expect a leader to give unstintingly of her time and to dig down deep into her pockets for money to carry on as well. If a girl cannot pay dues, however, she is still welcome in the band or circle; but when at all possible, she should pay her own way.

Fifth: Parents can grant permission to use the home for various activities and offer their services for training the girls in specialized fields. One leader cannot hope to be efficient in all fields covered by the Blue Bird and Oriole programs; when a mother can help out in specific areas, it is a great help to the leader and the girls.

THE SECOND MAJOR factor which determines the effectiveness of the girls program is leadership—trained, efficient, consecrated leadership. At first thought, it might seem that this is more important than the co-operation of parents, but after careful consideration, it becomes apparent that if there is ade-

quate parental co-operation, good leadership will naturally follow; too, there will be less of the discouragements which cause leaders to quit.

Leaders are needed—urgently needed. Someone has suggested that a concentrated drive should be made to get every Latter Day Saint girl to join the Blue Birds or Orioles. To those familiar with the problem, the best way to achieve such a goal would be to make a concentrated drive for leaders; experience has shown that where leadership is adequate, where the girls are happy and active, where the work is thriving, the girls will conduct their own drive and bring their friends.

Prospective leaders often hesitate to take on the task. The job seems to loom over their heads as one of a Herculean nature. What has the program to offer which will help dispel this cloud?

The Department of Religious Education offers training courses in both Blue Bird and Oriole leadership. These may be taken either in classwork or by correspondence. In Independence, training classes in both fields have been held in the fall of each year, and it is contemplated that hereafter they shall be held in the spring also. In these classes, problems are discussed, programs worked out, and ideas and suggestions for activities shared. In the last Blue Bird leadership training class, a mimeographed booklet of about sixty pages was prepared from ideas, suggestions, programs, and stories contributed by the various students. This booklet is available to anyone and may be obtained by contacting the writer.

In Independence, there is the Blue Bird Leaders' Band and the Oriole Monitors' Workshop. These organizations are composed of those actively interested and engaged in the work. At the monthly meetings, further training is obtained, special needs are discussed, helps in various fields are given, and correlation of the work of various circles is maintained; this fellowship of peo-

ple working in the same field stimulates and strengthens. While such opportunity is not available to those outside the Independence area, many leaders would welcome an opportunity to correspond with others in like work throughout the church.

THE ADMINISTRATIVE COUNCIL is the governing body of Independence Blue Birds and Orioles. It is composed of the girls' director from each congregation, representatives of the Blue Bird Leaders' Band, and the Oriole Monitors' Workshop, the appointed city-wide leaders, and the personnel of various committees. This council meets once a month. Through this organization, leadership training is arranged, new bands and circles are organized, a library for leaders has been formed, funds for various functions are raised, and the Blue Bird Oriole Week has been planned. It is the hope of the Independence workers that their influence might be felt throughout the church, and that they might pass the fruits of their co-operation on to others in outlying branches.

There is a satisfaction which comes from leading children—a feeling of accomplishment even in the face of discouragements. When you have caught the vision of the girls' program and its relationship to the total church program, there is something about the work that drives you steadily onward, that demands the best there is in you, that refuses to let you give up as you strive to use your talents and energies in the effort to help make the girls of the church kingdom-builders.

Will you put your shoulder to the wheel and bend your efforts to help further the work of the Blue Birds and Orioles throughout the church?

I like to see a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him.—Abraham Lincoln.

The Leader Says---

NO ONE WILL ever know how very much it has meant to me to be a Blue Bird leader. When asked to serve, I felt utterly incapable at first. I had never worked with children of this age group, and I was afraid; but the request came in answer to prayer, and I couldn't refuse.

I had been in the church such a short time—about six months—and from the day I was baptized, I had prayed for divine guidance into some field of service. I felt that I had to make up for all of the selfish years that had gone before.

So I went into this Blue Bird work completely on faith, feeling it was God's guidance that had placed me there. I studied, but I also dived in and worked blindly, trusting always in God's help. And he has helped, I know. I hope what I have done has drawn my little Blue Birds closer to him—it certainly has drawn me closer. It has also opened new interests for me, helped me to make new friends, and given me the satisfaction and joy that only service can bring. I am thankful from the bottom of my heart for the privilege of serving God through his little girls.

Mrs. Helen Elledge,
Rainbow Band, Stone Church

The Girls Say---

IN BLUE BIRDS we learn to have fellowship with other people, so that when we grow up after finishing Blue Birds and Orioles we may have the knowledge to teach our children to obey the laws and serve God and to be good stewards because we were good Blue Birds. May God always bless the leaders and people of the Blue Bird organization.

Gail Woodstock, age 9,
Tiona Band, Stone Church

AN ORIOLE is a girl who has put her heart and work into being

History of the Blue Bird Flag

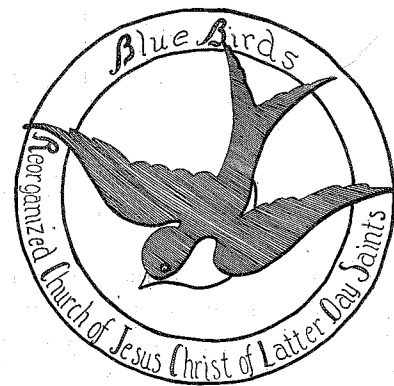
THE IDEA which led to the present Blue Bird flag originated in the fall of 1946 with Mrs. William T. O'Neil, a member of the Blue Bird Leader's Band of Independence.

In November of that year, a request went out from the Girls Headquarters Committee to all Blue Bird workers for a design to be used on the flag. Several suggestions were submitted, but the design accepted in February, 1947, was one drawn at the direction of Mrs. O'Neil, a Blue Bird leader in the Walnut Park congregation, by Mrs. William Mengel, girl's director of the Gudgell Park congregation.

In the face of the postwar shortages, the search for just the right materials for the flag was successfully conducted by Mrs. Floyd Smith, another Blue Bird leader at Walnut Park. Two three-by-five foot flags were then made ready for painting by their designer. The tedious work of painting the emblems on the white taffeta of which the flags were made was then begun under the skilled hands of Mrs. Mengel and Mrs. C. E. Martin, Sr., a grandmother of two Independence Blue Birds.

These two beautiful flags were completed April 10, 1947, and made their first appearance at the General Conference two days later when

helpful to others and to her church. She finds joy and happiness in her work and play, and worships with the girls of her church. The Oriole program was organized in 1915; the first Oriole Circle was in Independence, Missouri. We have their traditions to carry. The name, "Oriole" was chosen because of the characteristics and habits of the oriole. This, too, is our goal. Orioles may not only observe the activi-



about one hundred and fifty Blue Birds of Independence sang. Since then, the flags have been used at both congregational and city-wide activities by members of the Independence Blue Bird Leaders Band.

These flags will make several appearances in Independence as part of the activities of the Blue Bird-Oriole Week.

The emblem, eighteen inches in diameter, is painted on the upper corner of the flag near the flag staff. The colors of the bird are, of course, blue on the back and wings with an orange breast. The lettering is in black, as are the circles. The field is white.

As used by the Blue Bird Leaders Band, the flag belongs to all congregations in the center place so has only the words, "Independence, Missouri," on the lower right-hand side away from the staff. As flags are made up for the use of local branches, the name of the church or congregation will also appear—opposite the emblem.

ties of the church, but may earn honor badges, ranks, and pins. They may also enjoy such things as parties, hikes, and camping. I am proud to be an Oriole, and I am sure that every girl who has taken part in the organization has a right to feel the same way.

Margaret Rowe, age 15,
Gobici Circle, Stone Church

What I Expect of My Religion

By Ruby Tinkham

WHAT DO I expect my religion to do for me? For years I have blundered around, wasting my time and energy, futilely seeking some overnight miraculous solution to this question. Many times I have given up (more often than I care to admit) but I always come back to it again and again. Why?

I question other people of like faith who seem satisfied with their lives; they smile and say, "You're young yet—you'll have to study and learn things for yourself." But I am not young because I am tired—and I know why I am tired—it's because I suffer from the constant sense of failure!

Have you ever attended a Communion service that left you feeling as if you had the faith and courage to face all your problems and lick them outright? It's precious, and you hold on to it tenaciously, making a resolution never to let it go. Then what happens? Maybe you forgot to light the oven before you left and there's no meat for dinner! The children sulk and pout because they're hungry, and even your husband puts in a few disparaging remarks about Sunday being the only day in the week he gets a decent meal. You feel resentment mounting, and you fight it hard. You pray silently, "Please, God, don't let me lose this wonderful feeling I've gained. Please don't leave me all alone—I need your help." Sometimes you win—sometimes you lose.

This, then, is what I expect my religion to do—to build within me an inner core of strength that will be adequate to meet each day's needs!

HOW MANY TIMES after hearing a fine sermon have you asked yourself thoughtfully, "How can I

increase my usefulness to my church? Where is there a need I may fill?"

Our branch is small and there are never enough teachers, so I took an adult class. I knew there were others with more church school experience and religious education, but I had already declared myself open to opportunity. This was my first step forward. How I wish I might relate the achievements and accomplishments of that class during this past year. But I can't!

I never stood once in front of that class without first asking God for help. I read and studied like mad to bring in outside material that would stimulate my students' thinking and make them feel the urgency of building Zion now. There were times when I felt as if we were making progress, and other times when I felt as if we were still standing in the same old place—waiting!

This then is what I expect my religion to do—to help me discover what my talents are and show me how I may use them successfully in building the kingdom!

IF YOU HAVE ever lived in a small community where there are only a handful of Latter Day Saints and several other larger denominations, you must have faced a problem similar to this. About three times during the school year, your daughter comes home in tears, throws herself on the bed, and sobs, "Oh, Mother, I hate that teacher—and all those kids. They called us Mormons and made fun of us. I hate them, and I'm never going back!"

You put your arms around her and try to explain that they just don't understand the difference—that they are only ignorant. But all the time your mind is taking you back to your own childhood, and your memories are just as painful as

hers. You reach back through your own years of experience, hoping to find something that will comfort her, but you find nothing to ease her suffering.

The first thing you feel is anger and a quick desire to retaliate—fast! This is followed by a cooling-off period that develops into a kind of cold determination—the kind that would force your opponents to listen to the truth whether they liked it or not. Gradually you return to normal, but this kind of an emotional foray leaves you feeling ashamed. You try to remember that Christ taught to forgive not seven times but seventy times seven.

I have often wondered if the Master, in his great wisdom, were not fully aware that man's curiosity would solve the problem of "How many times shall I forgive?" About the third or fourth time, man is going to be concerned with "Why is this sin being committed? What is causing this thing to happen again?" This leads me to the conclusion that I must not only forgive my brother, but I must also find out why he has committed his sin and complete my forgiveness by helping him overcome his weakness. Then I have traveled the road the whole way, and I need never look back with regret or sorrow thinking, "Oh, I wish I had done otherwise!"

This then, is what I expect my religion to do—to make me sensitive to the needs of other people that I may grasp every available opportunity to help!

Am I expecting too much?

Necessity is the plea for every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves.—William Pitt, the elder.

My Friend Time

By Evangelist Ray Whiting

TIME IS FLEETING; years are passing; I am growing old. This new year is well on its way. What will happen before the end? Many things, but only what man or men plan and set in operation. The future is always determined by the present. What we do now is revealed in personal, family, business, national, and world events later.

It has been said that "time is the stuff life is made of," but I think time is the stuff life is made in. It is the medium we live in like the air about us. Like water to a fish, it is a medium of motion. Time does not pass but is static like the sea. It is we who pass as fish in the water, leaving the water to remain.

There are those who dread time and are ashamed of their age. Why? Age is not just the passing of years—it is the sum of one's experiences. It is the accumulation of life's joys and sorrows, which together deepen and broaden and sanctify our existence. Time takes nothing away from us unless it be the follies of youth. It does not take youth away. I still have mine and live it over again and again. It adds to us the wisdom of the ages, if we will let it; and it multiplies life's sweet memories. It increases our possibilities. It is a preserver of all the rich experiences of life.

Time does not take our friends away from us. It only makes them dearer, more valuable. In time, a child becomes more than an adult. My own curly-top baby became a school child, and my high school graduate, my Graceland girl; now she is my university daughter. Time does not separate loved ones, it brings them closer together, binding them tighter and tighter with new and stronger bands.

TIME IS NOT an enemy—a cruel old man with a scythe. It is our friend, our liberator. It heals wounds, dims unpleasant memories, makes brighter the blessings and experiences of life. Time is the stuff life is made *in*—a medium of motion. We can go where we will in it; forward or backward, up or down, to success or failure.

After all, it is life, not time, that is important. Life is determined not by length of years but by quality and depth of experience. Jesus said, "Blessed are they who shall believe on me"—not blessed are they who live a long time. The greatest, most profound fact of all history is Christ and his message. Nowhere else is there found such depth and such distance. To really believe in him, one must also believe in God. God pervades the element of time as salt pervades the ocean.

If people in this time of world crisis, mass hunger, and a growing war tension, would only believe in him who said, "Love your enemies; bless and curse not; blessed are the peacemakers and the pure in heart," how blessed they and the world would be! Life would be full of hope and joy and peace. If we believed in him, we could not help loving him, and if we loved him, we would keep his commandments. If we of this church would only believe, love, and obey him, how blessed we would be, and what a blessing we might be to the whole world. First of all, we would be laborers together with God; we would have our kingdom example; we would be a city on a hill—the salt of the earth, the light of the world, an ensign to the nations, a standard to the people. What a richness of life! What unfathomable depths! It has been said, "If

love doesn't win, the atomic bomb will." Time is the element we move in. We can go where we will.

WE HAVE HEARD a lot of talk about freedom—the four freedoms. But again, the important thing is not freedom but obedience. Freedom must never be the end; it must be the result. Jesus said, "Ye shall know the truth," and through obedience to truth, freedom is the result. Considering the statement, "Freedom as an end may become libertinism and anarchy"; one wonders if the world is not using its freedom to this end. We have such freedom today—freedom to destroy, to waste, to get drunk, to kill, to disregard both God and man. Freedom to those who are in bondage to themselves is a curse. Many were the slaves who were more free than their masters.

The world condition is serious. Men's hearts are failing them. We have a sick earth; yet "Blessed are they who believe in me,"—and come down into the depth of humility and be baptized in his name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins. On such, the world has little power. Their faith does not rest in man but in God. Such people do not fear the future nor seek a way of escape but face the storm with courage because their faith is deep in the ocean of God's power and love.

Let us, as we move through this friendly element of time, take a lesson from our fishermen off the coast of Maine. They take their bearings not from some moving object on the shore or a fleeting car on a highway, but from an immovable boulder or one of the "everlasting hills" near by. Let us, I repeat, get our bearings, not from the changing, fugacious things of this world, but from the eternal and everlasting things of God. Time to such will be a kindly thing, and life a blessed experience.

The Seventy Present —

Sources of Sermon Materials

By Maurice L. Draper

AN INSPIRATIONAL sermon may be the means by which a wayward person is directed to the good life. It may be that he is converted to the gospel, or at least encouraged to live better than before. It is, therefore, of great importance that sermons be of the highest possible quality, based on the best possible understanding of the needs of the people who hear them. This requires a careful and continuing study of social movements and a constant evaluation of our own concepts in terms of the present needs, with reference to eternal principles.

Because our philosophy attempts to place Latter Day Saint ministers in immediate touch with divine powers and purposes, they should be the most powerful preachers of our times. In practice, however, we use much material prepared by secular intellectuals; and to the extent that we become content with this product, we lessen our efforts by prayer, meditation, and study of the Scriptures to reach the height of mental clarity through divine inspiration. Let it be emphasized that the basic source of sermon material is communion with God and a mind attuned to revelation by the Holy Spirit. We must beware of worshiping modern theological ghosts and pursuing religious art mirages. Flowery discussions about imponderables or beautiful commentaries on emotional experiences do little more than exercise the vocabulary of the speaker and produce an occasional tear from a listener.

JESUS CHRIST is the central point of divine revelation. Therefore, a minister who is in touch with Divinity will naturally build his ser-

mons around the Master. We have been commanded to preach the gospel as found in the Bible, Book of Mormon, and Doctrine and Covenants, in which we find that the central testimony in all ages is redemption through Christ, the Holy One of Israel.

Sermon sources include the Scriptures—the Three Standard Books—good books of a general nature, periodicals, and life itself. Of all these, the Scriptures take precedence, as they deal with life as it has been interpreted by men of sound mind and inspired outlook. They become, by virtue of their authority tested by time and later revelation, a textbook of right living. They contain the plan of the kingdom of God revealed in broad principles and interpreted by the experiences of those who have been imbued with the kingdom spirit. This is especially true of Jesus, whose message had the kingdom at its core. The real life stories in the Scriptures underscore the laws of morality, spirituality, and social righteousness. Note the intelligent emotion in the stories of the conversion of Alma, the prophetic appeal of Samuel the Lamanite prophet, and the great characters of the Old Testament.

By interpreting the messages of the Scriptures against the social background of the time, points of emphasis are revealed and the eternal hope of the kingdom of God is found, even in Old Testament experiences. It is well to note the kingdom theme as it runs through revelation in all ages.

SOME SCRIPTURE is more acceptable to the public than others. The Bible, for instance, is widely ac-

cepted. The Book of Mormon, and the Doctrine and Covenants, however, need to be used carefully as authoritative sources for nonmembers. It would be wise to refrain from implying the truthfulness of a given quotation merely because it is from one of these books. The fact that a statement is in the Bible is sufficient authority for many people who are not willing to grant such authority to the Book of Mormon or Doctrine and Covenants. Therefore, it may be necessary to indicate even the self-evident truths that are stated in the pages of these books. Do not, however, refrain from using them as sources. In many respects they outrank the Bible in clarity of expression and, when humbly and cautiously used, may serve to convict the hearer of the authenticity of the books themselves.

The varying interpretations of divine revelation in the lives of the men who made "covenants" with God are fruitful. Note the following: the Zionic interpretation of the covenant with Enoch; the opposite order of materialism as represented by Cain and his successors; the rainbow covenant with Noah in which he sensed the persistence of God in saving men, come what may; "the chosen people" covenant with Abraham, and its enlargement in Isaac, Jacob, and Joseph; the forceful leadership of Joseph, which designated him even in the eyes of Pharaoh as a "revealer of secret things,"—a prophet, seer and revelator. The Mosaic covenant demonstrates God's patience in revealing his will in terms of specific detail so that the spiritually immature Israelites could understand.

The Zionic, "chosen people"
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theme was enlarged further in the lives of Lehi, Nephi, and those of the Nephite colony. The Old Testament prophets — Elijah, Hosea, Amos, and others—provide colorful characters who can help us interpret the gospel in terms of actual human experience. The prophets of the restoration, Ezekiel and Daniel, used symbolism which is amazing in scope and objective. But to understand them, one must have reference to the Abrahamic covenant of human service which was continued in the prophetic ministry of the Hebrew nation and leaders.

What was the background against which John the Baptist labored? Of whom did he bear witness? Was he a false witness? Did he seek to please the public, high or low, or to challenge the people of his time to a new life? Let the testimony of martyrs like Stephen, apostles like Paul, and the seers of all ages provide us with testimony for building our sermons around the ministry of Jesus. Let us see that the Bible reveals the nature of God through human instrumentality. It is not an abstract revelation detached from human life; it actually came about through human experience.

IN ADDITION TO the Scriptures, good books which stimulate our zeal for the kingdom are helpful. Writers like Fosdick, E. Stanley Jones, Farrar, and Chappel offer stimulating commentaries on the kingdom of God. Good fiction may supply descriptive situations for illustrating the principles of the gospel. Jesus created his own in the parables to prove his point. Illustrations may be drawn from poetry, drama, and biography, more as incidental material than as basic sources. The productions of our own writers—text and reference books, quarterlies, *Herald* articles, hymns, and tracts—are all sources of sermon ideas and illustrations. Periodicals keep us up to date with respect to the passing parade of our own time, and supply many examples of life situations which inspire sermons.

One writer, referring not only to the sources indicated above but to personal observations and awareness of life, comments, "Sermon material is so abundant that a man without it has only himself to blame." This statement underscores the importance of alertness to life as it is lived.

While memory, particularly when stimulated by divine inspiration, will be of great assistance in collecting information for sermons, it is suggested that a filing case be kept in which clippings, quotations, and references may be preserved for future study. By such a procedure, many sermon ideas and much illustrative material may be preserved until needed; classify it according to subject matter or source. But filing is only the first step. To become sermon material, the information must be taken out and absorbed through study and meditation.

WHATEVER THE SOURCE of our materials, the message should be clothed in terminology which truly represents the idea in mind. For many centuries, Christianity has been developing and using a vast and picturesque religious vocabulary. But during the passing decades, words and thought forms are molded into new meanings, and no longer represent their original ideas. Compare, for instance, the common definition of the word *salvation* with the Latter Day Saint concept. Or note the looseness of the use of the word *baptism* to include sprinkling and pouring water, rather than its original immersion concept. Let us beware of the careless use of such terms. Perhaps even in them are ideas for sermons. While we may lose some of the distinctiveness of the Restoration message by carelessly adopting speech forms of other religious groups, we can point up our message by choosing words which are themselves distinctive of our message.

From books, magazines, newspapers, radio, personal experiences,

and the Scriptures, ideas for preaching the gospel crowd each other for recognition. But they can be realized, evaluated, and used to advantage in advancing the kingdom by men whose fundamental source of sermon material is prophetic—that is, grounded in personal experience with God. Let that be our guiding principle, and our sermons will reveal the light and life of the kingdom of God.

A New Church School Course

FOR THE BAPTISMAL CLASS

A new seven-week's course for children eight to eleven years old is now ready for mailing. The course carries the title, "This is Jesus' Church, a pre-baptismal manual." The price is thirty-five cents a copy. Each pupil, as well as the instructor, should have a manual.

Orders should be placed promptly so that the course may be started on or before Sunday, April 25, if you plan to finish before Children's Day, June 13. In most places, the children who are candidates for baptism will be taken from their regular classes and taught by the pastor or his assistant during this period. The manuals will serve the pupils as a handy reference source for several years to come.

"Teaching Helps" will be found at the end of each lesson. A short answer quiz follows these helps. The children are to fill in the blanks and grade themselves on each lesson. An "answer sheet" will be inclosed with your order for the instructor's use.

Chris B. Hartshorn,
Editor of Church School
Literature

Creative Activities

By Rebecca Rice

A manual of handwork and things to do, in accord with today's best teaching practices. This book demonstrates effective use of various types of handwork, creative writing, dramatization, exhibits and related activities in Sunday, weekday, and vacation church schools. \$3.50

LETTERS

The Power of Prayer

One Sunday morning on my way to the little Methodist church on Seventh Street and University Avenue, Berkeley, California, I was surprised to see a gospel tent just across from the church. I reported the tent to my people, who were not churchgoers, and was startled to hear them mention "Mormons." They said a man named Knight had invited them to the tent to hear Elder Hiram Holt preach, and they intended to go. They went, and were finally baptized; but I was not particularly interested—in fact, I was rather ashamed of the whole affair.

Months later, returning home from school, I heard my mother call from the parlor; going there, I found a very scholarly-looking man playing the organ. Turning on the stool to face me as I entered, he was introduced by my mother: "Charles, I want you to meet Brother Mark H. Forscutt." We shook hands, and he said, "Charles, it will give me great pleasure to baptize you one of these days." I made no answer, but in my heart I said, "NOT ME."

These things happened to me in my early "teens." I must admit that the religious revivals I had witnessed, in which men and women often appeared to lose their good judgment, had made so deep an impression on me that anything of a proselyting nature was repulsive, and I avoided it.

A period of two years passed, and try as I might to get away from the continual talk of neighbors and friends in our home, I was surfeited with quotations from the Bible which appeared irrelevant to me. Of course, I knew that miracles and healings and raising the dead and the feeding five thousand with only five loaves and two fishes did happen when Jesus came to the world to establish his kingdom; but that was all over, and there was no need of such things now.

Finally I began to contest some of their interpretations of the Scriptures and challenge them to show me any person now living who had seen a miracle or healing or had a prophetic dream. A few gave testimony along these lines; but I did not feel very sure about it, and it did not give me very much help to come to a decision relative to baptism in water. This doctrine of being "buried with Christ in baptism" after repenting of sin appeared much more

reasonable to me than the baptism of sprinkling which I received as an infant. In addition, I was having trouble with certain texts: "If any man would do his will, he should know of the doctrine;" "Lo, I am with you always even unto the end of the world;" "The law of the Lord is perfect converting the soul and the testimony of the Lord is sure, making wise the simple."

Could it really be that Latter Day Saints had more glad tidings than other people? That last text found its mark. I was simple and wanted to be wise. I had faith in a Creator whose works were before my eyes day and night; I would repent and try to live a better life and accept baptism "to wash away my sins, calling on the name of the Lord." I would seek wisdom from the Almighty with all my heart and test David's promise that "the testimony of the Lord is sure."

Mark H. Forscutt baptized me in the Alameda Baths and confirmed me in the home of Sister Curry in Alameda, California. So far as I knew, he was not expected to remain in the vicinity, as he had a large mission field to cover, and I would not see him again for months or years.

The first and greatest ambition of my heart was to be worthy of "the testimony of the Lord." I settled into this simple prayer: "O Lord, are you pleased with what I have done?" (Ten words—no more, no less.) I never failed to pray "In the evening and morning and at noon," so great was my thirst for the "living waters." I might add that there were more prayers than three a day and some fasting. Days passed, and no answer came. A week passed, and still there was no answer. At the end of two weeks, I was weary. Three weeks went by, and then a letter from Elder Forscutt in San Francisco came to the Berkeley representative, telling that he with Bishop Parkin, Elder Saxe, and others of the San Francisco Branch would be in Berkeley at the home of Brother Morris the following Sunday morning to organize a branch. All this was a great surprise to me. I continued my prayer, the prayer that was known only to me and my God. The simple prayer of ten words that any boy might ask. Four weeks is a long time to continue the same prayer many times each day.

Sunday morning found about twenty-five persons in the Morris home. San Francisco, Oakland, and Berkeley were represented. After a hymn and prayer, Elder Forscutt arose and made the following statement: "Last night in San Francisco, I prayed that the Almighty would reveal to me what I should tell you people in Berkeley, and the Spirit of the

Lord spoke to me saying, 'Take paper and pencil and write.' This is what I have written: 'Say unto my servant, Charles H. Wright, that I am well pleased with what he has done.' [My ten word interrogation changed into a ten word affirmation.] 'It is my will that he should be ordained to the office of deacon.'"

May I humbly state that the power of his spirit, by which this testimony came to me fifty years ago, still moves me to tears and thanks today. "The testimony of the Lord is sure, making wise the simple." This was my first contact and blessing, but not the last. It is written, "I will never leave thee nor forsake thee." I would encourage our young people, before their "teens," in their "teens" and after their "teens," to "Seek the Lord while he may be found." Seattle, Wash. Charles H. Wright.

Faith to Be Healed

Recently two people who have been administered to many times asked me, "Why can't we be healed as others are?"

I advised them to try to find out, so they started reading. One sister let her Bible fall open, and read the first thing that greeted her eyes, Hebrews, chapters 10, 11, and 12. She read with tears of joy, and phoned the other sister who also read the same way. Then came another test. She opened the Doctrine and Covenants in the same way and section 95 greeted her eyes. She read the first paragraph the same as she had the three chapters in the Bible. Now they and some others have read the Doctrine and Covenants nearly through, and with eagerness they go on.

Here is an object lesson for many of our people who do not understand. They are like these two. They should be reading, tempering their lives with love, faith, hope, and charity as the law of the Lord requires, that they may be acceptable to our God in his service.

Our sick are being healed in many more instances than a few years ago, as nearly all our elders attest.

In a talk to the nurses at the Sanitarium, I was asked the question, "Why are not all these sick people healed?" I gave Paul's answer as one reason, "Some have faith to be healed and some have faith to heal." Not all of the elders have the gift of healing, and not all people have faith to be healed. That is why Jesus often said, "According to your faith be it unto you." So if we expect results let us do our part. Pray more, live closer to the requirements in keeping God's laws, and our hopes shall be more fully realized.

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In all your reading, do not neglect to read 3 Nephi 8: 1-22, and the story of the sons of Mosiah and Alma, pages 86 to 388. There are many others. Also take your Doctrine and Covenants and read all the references on "Faith."

After fasting and prayer by all the Saints on one small island in the South Seas, Brother L. R. Devore, one of our very humble but gifted missionaries, laid his hands on the head of a leper, anointed him, and by his faith and their faith he was cleansed and made well. Many others could be cited where terrible illnesses have been healed.

An Indian woman was operated on, and the doctors said she could not live two weeks. They sewed up the wound and did not take the cancer out. Dr. Messenger told me to get the elders and administer, which I did; for I had baptized the lady and her husband. A month later I met the woman on the street, and she said, "Look here, Brother Case! I have no pain since you administered to me." That was nearly thirty years ago, and she is living yet.

Hubert Case.

316 W. Kansas Street
Independence, Missouri

Darliene Ruoff to Japan

I am writing in regard to my daughter, Darliene, who sailed for Japan on February 10. She landed eighteen days later and is now working as secretary in the labor division of the military government. She is twenty-four years old, and is greatly interested in music. While a member of the First Reorganized Church in St. Joseph, she sang in the choir and was frequently soloist. Before going to Japan, she was a government employee in Kansas City, Missouri. During this time, she studied at the conservatory of music in Kansas City. She was a member of Stone Church Choir, Clematis Chorus, Radio Choir, Messiah Chorus and the Independence Music Club. She also sang with a quartet each Thursday at 6:45 a.m. on the Morning Devotions broadcast, as well as the Vesper Hour and 10:15 program. For those who may want to write, her address is Military Government Section, Headquarters Eighth Army, A.P.O. 343, c/o Postmaster, San Francisco, California.

Mrs. George Ruoff.

2506 South Eighteenth Street
St. Joseph, Missouri

If we wish to make a new world we have the material ready. The first one was made out of chaos.—Robert Quillen.

Voice of Warning

by

Parley P. Pratt

Here is this old gospel tract revised and reprinted.

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THE CHURCH SPEAKS To Its Junior Members

A Guide to Church Fellowship and Baptismal Certificate

By John F. Sheehy

This lovely, little booklet contains a baptismal certificate, as well as information on membership in our church, prayer, study, administration to the sick, wrongdoing and forgiveness, the fundamental principles of the gospel and life, tithing, and a small section on preparing for service in the church, for children planning to be baptized.

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HERALD PUBLISHING HOUSE
Independence, Missouri

Worship Suggestions For May

THEME FOR THE MONTH:
THE DIVINITY OF LOVE

MAY 2, 1948
LOVE IS PURITY

Call to Worship:

Come unto the Lord with thanksgiving and offer unto him thy life, thy talents, thy all.
O Holy Spirit, keep us pure,
Grant us thy strength when sins allure,
Our bodies are thy temple, Lord;
Be thou in thought and act adored.

Hymns:

I Would Be True, No. 294
O Jesus, I Have Promised, No. 298
Thou Must Be True Thyself, No. 300
Blest Are the Pure in Heart, No. 308

Poem:

Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense
And speak the speech of innocence;
And with hand and body and blood,
To make his bosom counsel good.
He that feeds men serveth few;
He serves all who dares be true.
—Ralph Waldo Emerson.

Scripture:

"Unto the pure, let all things be pure; but unto them who are defiled and unbelieving, nothing is pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1: 15, 16.

Talk:

Zion is made of the pure in heart. Unless we are clean within ourselves, nothing else can be clean. Therefore, even though we have a perfect social order in structure, if we are not men and women of perfection, the order will fail as far as we are concerned as miserably as if it were of a lesser plan.

Purity is simplicity. The love of a child for his pet is untarnished by any ulterior desires. Thus must our love for each other be pure concern for the salvation of the people around us.

Purity is goodness. A clean mind, a healthy body, and a heart that yearns to know God might be said to constitute goodness. The last qualification, yearning to know God, demands of people more than just not doing bad. Being harmless is not being righteous. It is said that Jesus went about *doing* good. So many of us are content just to go about. Purity is not living in a vacuum: it is righteous creativeness.

Christ warned against anger. The Mosaic standard allowed repayment for maltreatment. But the requirements of the law of Christ called for a humanity that is disciplined to hold within itself the pure love that Christ had for mankind. In the face of persecution his faith in God was fortified by a great love for those to whom he ministered. This love was undiluted by any desire for personal gain or revenge. When we say that love is purity, we refer to a love of this kind.

MAY 9, 1948
LOVE IS SERVICE

Call to Worship:

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load:
Thy love to me I ill could spare,
Yet dearer is thy love I share.
—Robert Davis.

Hymns:

A Charge to Keep I Have, No. 201
The Bread That Giveth Strength I Want to Give, No. 225
Where Cross the Crowded Ways of Life, No. 350

Poem:

When thy heart with joy o'erflowing,
Sings a thankful prayer,
In thy joy, oh, let thy brother
With thee share.

When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God and to thy brother
Give the more.

If thy soul, with power uplifted,
Yearns for glorious deed,
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.
—Theodore Chickering Williams.

Scripture:

"I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven."—3 Nephi 5: 93, pages 638, 639.
"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world."—James 1: 27.

Talk:

Service is one of the easiest virtues for us to understand, but one of the hardest for us to practice. With our minds it is easy to learn that Christ taught we must serve our fellow men, but we haven't learned it with our hearts. Service involves several things.

It demands ability. A trained nurse is better able to minister to a sick person than a stenographer is. Thus if we are to minister to spiritual needs, we must be trained to understand spiritual needs. A formal education helps, but this without love and concern and the enlightenment of God is empty of benefit. Constant observation is a prerequisite. We cannot learn about people with our eyes closed. It demands a warm heart. No matter how we look at it, love must be expressed in service, and service must be accompanied with love. We see many organizations which seek to do good. We study about groups of people who have tried to build Utopias and failed. God has told us the reason for this is that they don't do it in the spirit of love. God shows us there is no other way to attain peace and

By Sadi Anka Moon

happiness except by the plan he has given us; and one of the most important characteristics of this is loving, and showing our love by service.

One of the greatest services we can offer others is sincere concern for their well-being. The man who has plenty of material blessings may still be very miserable. To that man, service can be performed by one or several who are willing to talk to him, comfort his sorrows, and help him gain a new outlook on life. That's the kind of service we all must be prepared to give.

MAY 16, 1948

LOVE IS GRACIOUSNESS

Call to Worship:

"Behold, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God . . . for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Scripture:

Read 2 Nephi 8: 5-27, the story of Jesus' ministry to the Nephites and their children.

Reading:

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal
power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway,—
It is enthroned in the heart of kings,
It is an attribute of God himself;
And earthly power doth then show likest
God's
When mercy seasons justice.
Though justice be thy plea, consider this—
That in the course of justice none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to
render
The deeds of mercy.
—Shakespeare, *The Merchant of Venice*.

Hymns:

Gracious Spirit, Dwell With Me, No. 192
Breathe on Me, Breath of God, No. 191
Come, Gracious Spirit, No. 194, 1, 2, and
3 stanzas

Talk:

Some people you look upon as being gracious. They are the people who make you feel at ease. Can't you imagine that Jesus was that kind of person? So genuine and full of compassion for people that they followed him about just to listen to him—little children included.

That quality of graciousness is a quality of Christ, and one for which all his followers should seek. You can think of many righteous

people who really make you feel uncomfortable. They aren't the ones you turn to in time of trouble. There are others who flash immediately into your mind when you need advice or help, and you go to them for inspiration.

What makes a person gracious? First, one is assured of his concern. Second, there is the knowledge that this person is willing and able to help. And third, his judgment will be kindly. You get little strength from someone who shames you as you speak. God was so gracious that he was merciful to men by giving them a plan of redeeming themselves from their fallen state. Otherwise, by the law of justice alone, there would have been only death.

Jesus tells us always to be forgiving, and to reserve judgment. God says, "I will judge whom I will but of you it is required to forgive all people."

Have you ever seen someone in authority do something that you didn't understand—your pastor, for example? Your first tendency was to criticize. But when you learned what was behind his action, you found he had good reason. The gracious person learns to reserve judgment. He is forgiving for wrongs done him and so full of love that he wants always to understand. If you see something that you know is wrong, if you are gracious, you will remove yourself quietly and gently from the situation. The gracious person stops not to loudly criticize. Prayers are the tool of the gracious one.

MAY 23, 1948

LOVE IS LONG-SUFFERING

Call to Worship:

Teach us to love each other, Lord,
As we are loved by thee;
None who are truly born of God
Can live in enmity.
—Thomas Cotterill.

Hymns:

O Love That Wilt Not Let Me Go, No. 285
Yield Not to Temptation, No. 269
O Lord of Light, and Love, and Power, No. 299
Walk in the Light, No. 320

Poem:

When I am through, my travel done,
I want to think I left behind
An easier trail for men to find;
A stronger bridge, a smoother road
To bear some other fellow's load;
That someone's path will better be,
When I am gone, because of me.
—Douglas Malloch.

Scripture:

"The trying of your patience worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Blessed is the man that resisteth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1: 3-8, 12.

Talk:

Loving God is having confidence in him. We should be able to do this with ease, remembering how God has been patient with us for so long; and we surely aren't as dependable

as God. He started with Adam, and mankind since that time slowly has sought to have a better understanding of God. How patient God has been, waiting for men to wake up to their potentialities. God's waiting has not been a passive quality. In every life that has touched this earth, the Spirit of God has sought to find residence, to be the abiding guide. Those human beings who have accepted it have found blessings, the blessings God has promised if we obey him.

If we would follow the teachings of Christ, we will find that patience on our parts is necessary, too. According to the laws of God, due maturation is required to make a newly-adapted quality stick. That is why repentance is in some ways a process rather than a finished act. We may recognize in ourselves a bad habit. We are sorry for this and seek to remove it from our lives. Most often it does not happen overnight, but some time is required. You can see, then, why patience is naturally a part of the workings of God's laws.

When we pray for a blessing, sometimes the answer comes suddenly, but more often that blessing comes as we exercise virtue. If that exercise is a slowly moving process, then the blessings will come in proportion to our readiness for them.

It is because of God's love that he made it thus. To gain salvation, we must be the kind of people who can understand it and appreciate it. Such people do not grow in the twinkling of an eye. That does not sanction procrastination but gives due time for the natural working of the laws of God.

MAY 30, 1948

LOVE IS CHARITABLE

Call to Worship:

"Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time, except them who believe. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."

Scripture:

"For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 16, 17.

Hymns:

Let us, Brothers, Let Us Gladly, No. 287
Come, Tell the Story of His Love, No. 286
When All Thy Mercies, O My God, No. 289

Poem:

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.
—Ellen H. Underwood.

Talk:

If you have knowledge of all things, and if you have faith that will accomplish the impossible, still you have nothing if you don't love people, Paul says. If love is charitable, what are the marks of a charitable person?

He is open-minded and understanding. Where differences persist, he seeks to understand. Where evil lies, he loves the man while he hates the sin. He doesn't turn aside in final judgment but seeks to help the erring one find a brighter outlook.

His heart is full of affection. Many people love Christ with their heads, but few with their hearts. Loving Christ means we also love people about us. That does not mean taking everyone into your confidences as your closest friend: it means seeking to help with a warm heart accompanying, when there is need—whether that need is material or spiritual.

He gives of himself: his service, his smile, his time, his talent, his material possessions.

He is humble. Very little does he talk of the kindnesses he performs. Christ warns us that if we proclaim our own good deeds we, in that act, receive our payment.

He is prayerful. He prays for help for those who need, and prays for wisdom that his own aid will be in accordance with God's will.

He is patient. He knows that the purpose of God is not performed suddenly. He won't give up when he sees those he tries to help faltering or long remaining with second best choices.

His faith is strong. He keeps in mind that he is working for God and what happens to himself is not important, but only what he can do to further God's purpose in the lives of those he touches.

Growth in a Branch

Our training classes have certainly done much for our branch in every field. Being made conscious of our weaknesses has inspired those who will study and, through their influence, the whole trend of the branch life has been stimulated toward improvement.

The *Zion's League Annual* has literally put our young people on their feet. They respond beautifully to its program and have made a fine contribution to the educational endeavor of the branch. They have suddenly graduated from "just young people" to a definite threat to the laurels so dearly guarded by some of the aged. We are fortunate in having wise, capable, consecrated supervisors and sympathetic pastoral service to control the competition thus formed.

—Mrs. Leora Gussman
West Branch, Michigan

Since we are admonished to "study all good books," it seems that there might be another beatitude to read something like this: "Blessed are they who seek mental companionship, for they shall find spiritual companionship also."

How Mother Can Help Her Prekindergarten Child

By LENA WELLS JONES

IS YOUR JOHNNY nearing the age of three? If so, then perhaps you are looking forward to the time when he can be left at the prekindergarten class while you attend an adult class.

In the first place, we hope you don't regard it as just a place to leave him for the church school hour. Prekindergarten classes are prepared to give him a happy introduction to church school where he'll find friends with which he can work, play, and share good times. He should enjoy being there and realize that church is a happy and good place to be. In playing, singing, through stories, and finger-plays, he will learn to take his place with other children who are learning to live in a Christian way—as children see it.

Secondly, we hope you will not expect too much and be disappointed on that first Sunday. We hope Johnny doesn't cling to your skirts, cry, and refuse to let you leave him. Will you be surprised, disgusted, or nonplussed if it doesn't work out as you wished? Johnny may be upset, you will be upset, and nothing will work out as you had planned. *Did you plan?* Perhaps you did, but what about Johnny—did you prepare him in any way other than getting him a new suit or new shoes? It will likely be his first experience in a group of strange children, a strange room with grown people he has never seen in charge. It could be quite terrifying to him if he has not had time to get used to the idea.

You say there is a difference in children. "My Mary is very timid." Yes, Mary may be timid or shy; but she could acquire a feeling of security in staying at church school without mother, *if she had been prepared* for it in advance.

CHILDREN two-and-a half to three years old are capable of doing many things for themselves. The feeling that "They are babies such a little while" causes many mothers to do things for children long after they are able to do for themselves. We note that children with a baby brother or younger sister have acquired that independent feeling and usually have no trouble staying at church school without their mothers. Mary hears mother say to someone, "Mary puts on her coat and bonnet by herself now. When she is three, she's going to church school." Johnny hears, "Johnny picks up all his toys and puts them away so nicely. You know, he is nearly old enough to go to church school," or, "Johnny went to the barber shop today to have his hair cut. Just three more Sundays and he is going to church school." In other words, by training them to do things for themselves, a feeling of independence is instilled in children so that staying at church school without mother will be another step in growing, another triumph in being "big enough" to do things in the wonderful world they are learning so much about.

Every time Johnny passes the church, his parents might say, "That is *our* church—soon you will be old enough to go to church school there." Be sure to take him to see the prekindergarten room, explaining that on Sunday boys and girls will be there with Mrs. J. and Mrs. B. to play with them. Then he should meet Mrs. J. and Mrs. B. Mother may ask one of them for a simple finger-play and a song used at church school for Johnny to learn at home. When he goes, he'll find something familiar and can participate in the group activities.

PERHAPS A VISIT a Sunday or two ahead to see the children in action will help. It is well for par-

ents to stay the first Sunday if the child seems to feel strange. All prekindergarten teachers are glad to have mothers stay if necessary. But I know all workers will agree with me that most children advance as members of the group and adjust themselves quicker when parents are not present. However, if a child seems too unhappy, his mother should stay. The feeling of loss or insecurity when left in a strange situation is *real* suffering to a small child; this is something not realized by many adults. When Mother does leave, the one in charge should always know where she will be so Mary or Johnny may be assured she can be reached. I have noticed that some children seem to fear that their parents will forget to return for them. Mother might leave her gloves in Mary's coat pocket, or Daddy could leave his hat hung near Johnny's for several Sundays until they find that their parents always come for them.

There isn't a mother who doesn't know it is wise to thus condition the child's mind. However, in this world of *hurry*, events and dates have a way of creeping up on us. We find, too, that Mary and Johnny have grown so fast that all at once we realize they are three and old enough to enter their first church school class. We want the first Sunday to make a lasting impression and be a help in days to come. Let's prepare Johnny and Mary for this new vital experience in such a way that they will feel secure, happy, and a part of the group; with such preparation they will realize that church is a happy and satisfying place to be.

a home column feature

The Joy of Garden-making

By Addie C. Van Syoc

A BRILLIANTLY illustrated seed catalog just arrived, reminding me that seedtime is on its way and that very soon the earth will be throbbing with new life. The recent thaw, releasing the frost from the ground, the closing of the large cracks caused by earlier hard freezes, the drenching rain, and the balmy breezes bring back to a winter-tired world the assurance that yet warmer weather will be arriving to start sap flowing and buds swelling in the process of nature's annual resurrection. The hibernating creatures are aroused to the realization that the long rest is over, and my emotional temperature rises as I experience what is commonly called "spring fever."

All garden lovers are familiar with the joyous expectancy associated with the contemplation of making a garden. They know so well that, just as a violinist longs for his fiddle and bow, they yearn for the rake and hoe.

Why is gardening so fascinating and appealing?

The answer is hard to put into words. It must be experienced to be fully understood; it brings an indefinable something that is difficult to analyze since it gives satisfaction to body, mind, and spirit.

Garden tools can be used with ease if one is properly taught. Instead of gardening being a back-breaking experience as some think, it can really strengthen muscles, tone up the nervous system, and aid the digestive and respiratory organs.

AS FOR MENTAL satisfaction, I know of no better place than the quiet of the garden for constructive meditation. When my three sons were in the service and my mind was full of maternal concern for their safety and welfare, I found relief in working in my vic-

tory garden. When at that time, also, I was taking a course by correspondence at the State University, I would first read over my assignment, then as I picked strawberries or hoed vegetables, I would mentally review the lesson as I worked quietly and unmolested. The work was almost play, and my grades were satisfactory at the end of the course. Fresh air and sunshine, along with pleasurable exercise, are conducive of the best mental accomplishment.

The most satisfying joy of all, it seems to me, is the spiritual uplift, for this garden-making experience is a partnership undertaking—a partnership between the gardener and the Creator of all life. One prepares the soil and plants the seed which the Other created "to bear fruit after its kind." One cultivates and cares for the plants, but without the sunshine and the moisture which the Other alone can supply, his labor is futile and disappointing.

To see springing, side by side, from the black soil, little green plants that will yield the white icicle radish, the blood-red beet, the yellow pumpkin, and the speckled bean is both wonderful and marvelous. What a wealth of color and variety of flavor the family garden supplies!

Yes, gardening is a partnership—a world-wide co-operative with far-reaching beneficence.

Magazine Hi-Spots

CALLING ATTENTION to an article on Russian Women and Children in Soviet Russia in the February issue of the *Ladies Home Journal*.

HYGEIA, the Health Magazine for February, has an interesting article, "America's Long-Forgotten Children," on children with heart disease.

GOOD HOUSEKEEPING, March issue, has an article on "New Ways to Teach Piano."

WOMAN'S HOME COMPANION for March has an informative article on "Reformatory Conditions, Is This Reform?"

STRETCHING THE DOLLAR

By Mrs. C. C. Peterson

This soap recipe has been one of my household stand-bys for several years. During the war when soaps were very scarce, we used this and found it economical and easy to make.

COLD WATER SOAP

- 1 can Lewis Lye
- 3 pints cold water
- ½ cup ammonia
- 2 tablespoons powdered borax
- 5 pounds clarified fat

Pour one can lye into three pints cold water (using a 5 or 10 gallon stone crock). Let cool to luke warm (the lye makes the water very hot), add ammonia and borax, and stir until dissolved. Then slowly pour clarified fat (which has been heated to same temperature as lye mixture) into lye mixture stirring continuously with a long-handled wooden spoon or paddle, keeping hand covered with cloth or paper bag. Continue to stir until the consistency of honey. Then pour into waxpaper lined shoe boxes to mold. After 24 hours cut into bars and let stand six weeks before using. (Cut down center of box lengthwise and one inch thickness crosswise to make the bars.)

To clarify fat, melt and pour through strainer to discard any sediment. Then add about two times the amount of water as fat and boil thoroughly. Strain through several thicknesses of cheesecloth placed over strainer, and set away to cool. When fat is cold, remove the solid cake from the liquid. Discard the impurities in the bottom of the cake. If this process is repeated several times, a cake of clean fat may be obtained and the soap will be whiter.

The Tolling Bells - *By Melvin L. Fowler*

SUNDAY, FEBRUARY 22, was Brotherhood Sunday. This day has been set aside by the National Council of Christians and Jews; supporting the declaration are ministers and laymen, civic leaders, government officials, and countless hundreds of citizens throughout the United States.

It seems strange that it should be necessary for us to set apart special times to commemorate and work toward that which seems so logical and basic. Yet thousands are dying and suffering throughout the world because the brotherhood of man is not practiced. Religion and race have torn asunder a country that holds a substantial portion of the world's peoples. In India, blood flows because brotherhood is not tolerated or accepted. In the very land where Christ himself lived, men are now fighting and arming for even more conflict because man has not been able to accept as brother those of different creeds. And in our own land of America, the lines of class and caste restrict the freedom of individuals from achieving that which is their God-given heritage. Yes, we need to set aside time to remember that the brotherhood of man is not yet achieved but looms on the distant horizon of hope and ideals.

In 1690, an English cleric by the name of John Donne preached a sermon that has since become famous for a certain phrase it contained. The sermon was preached at Ash Wednesday services and dealt primarily with death, but it is indeed significant for our consideration of the oneness of all mankind that is implied in the fatherhood of God and brotherhood of man concepts.

*Now this bell tolling softly for another,
Says to me, Thou must die.*

Perchance he for whom this bell tolls may be so ill, as he knows not it tolls for him; and perchance I may think myself so much better than I am, as that those who are about me, and see my state, may have caused it to toll for me, and I know not that. The church is catholic universal, so are all her actions; all that she does belongs to all . . . All mankind is of one author, and is one volume; when one man dies, a chapter is not torn out of that book, but translated into a better language; and every chapter must



be so translated; God employs several translators, some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation; . . . No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; It tolls for thee.

Perhaps the distress and grief that our present social order knows is a tolling bell. Of a surety, it does not toll for someone else whom we see as a bigot and an oppressor, but rather it tolls for us; for truly we are "involved in [all] mankind."

THE TEACHINGS of brotherhood are the basic tenets upon which Christianity is built. Writings of the New Testament are filled with instructions, admonitions, and pleas to brotherhood. These sayings are so well known as to have become almost trite—and let it be remembered that trite means "used so often as to have lost interest." The second great commandment was stated as "thou shalt love thy neighbor as thyself"; and when a scribe recognized this fundamental aspect of Christ's interpretation of the laws of Israel, he was told, "Thou art not far from the kingdom."—Mark 12: 36-39, I. V. Perhaps one of the best known of Christ's teachings of brotherhood is the parable of the Good Samaritan, the significance and meaning of which have been familiar to all of us from childhood. To me, the most powerful experience relating to this basic concept is the experience of Peter on the house top in Joppa. Now Peter was apparently much opposed to preaching and ministering to the Gentiles of his day.

He might be called the typical "racial supremacist" of his time. This opposition to the Gentiles lasted until God showed to him in a vision the principles of brotherhood in a very dramatic way. Peter then went about his ministry in a different attitude and with the statement that "Of a truth I perceive that God is no respecter of persons."—Acts 10: 34.

Modern science corroborates the teachings of basic Christianity with the testimony of facts and critical analysis for which it has become famed. Many men of science have studied this problem and have come to rather definite conclusions. The findings indicate that there is not in existence today any group of people anywhere that has any basis for

claim to superiority over other groups. There are differences between groups in stature, in skin color, in hair texture, and in other physical characteristics, but these are found to be differences of degree rather than kind. Within any given group there is a wide variation of differences as to specific abilities and intellect, but these differences have the same distribution in any group of mankind—black, yellow, or white—Jew, German, or American. The differences that appear to exist among groups are not indications of differing group ability but rather indications of differing group opportunity. Given equal opportunity, there is no reason to doubt that all groups of men would demonstrate equal achievement.

BROTHERHOOD HAS BEEN taught for at least 2,000 years and now is established as basic by Christian teachings upheld by the testimony of scientific investigation. What, then, is the status of brotherhood in our day? We have already mentioned the general problems of conflict throughout the world because of intolerance and inequality, but what about home, our own cities, our own back yards? Basic in the constitution of our country is the principle of brotherhood—the right of every man to equal opportunity. That is the theory of our society; here are some facts:

In the past twenty-five years, 445 individuals have lost their lives to lynching mobs. The lynchers have seldom been apprehended and, when apprehended, are released with the sanction of approval put upon their actions. In our country, people are excluded from chosen professions because of their racial or religious background. It is a well-known fact that in many of our colleges and universities (most of which are supported by public funds, both state and federal), quotas are established that restrict the number of Negroes, Jews, other minority groups, and Catholics from enrolling in any sizable number, thus very effectively

barring individuals from professions and education on a basis other than ability. Because of "restrictive covenants" in our large cities, Negroes, Mexicans, Italians, Armenians, and other ethnic groups are forced to live in only certain sections of the city. These sections are overcrowded and hazardous—the breeders of disease, distrust, and crime. In the city of Chicago, there are sections where more than 75,000 people are living jammed in one square mile of dirt and filth. In these "restrictive covenants," a person is not branded undesirable because he is unclean or immoral; the sole basis for judgment is racial and ethnical background.

Do these facts speak of any semblance of brotherhood to us who boast so glibly of the "land of the free" and of our great democracy? No, they are as a "tolling bell" ringing the death knell for our society. Unless we do achieve this basic brotherhood that guarantees to all freedom of opportunity which allows each man his God-given right to develop to his fullest stature, our social order is doomed; and the signs of the times indicate that our present path is one which leads us onward to destruction.

WHAT CAN BE done to achieve brotherhood? First of all, there are definite attitudes and basic outlooks that we must guard against if we are striving for brotherhood. These are (1) generalizations and (2) just plain hysteria. The whole basis of intolerance is that of generalizations. Because a man is a Negro, it is said to follow that he has such and such undesirable characteristics both of personality and physical attributes. Because a man is Jewish, he is thought to be just

naturally a money grabber, etc. These stereotypes are the common generalizations that stultify the thinking of men in America today and resist the achievement of brotherhood. The second point, that of hysteria, is very well demonstrated by a near race riot that occurred in a large city just this past summer. Eight Negro families were moved into a veteran housing project by the authorities whose sole basis of selection was the need of the veteran and his family. Immediately large mobs collected, and the police were called out in force because the people became hysterical over the situation. It was said that all the property in the area would lose its value, no white woman would be safe on the streets, and "if you let one 'nigger' in you'll soon be surrounded by them." Hysteria was rampant, and there was some stoning of automobiles and a great deal of confusion among the people who had collected and were milling around the streets. Many "good" citizens thought seriously of selling their property and moving. After a time, however, all quieted down and peace of mind returned—but not without a great loss to brotherhood and security. We must guard against making generalizations and avoid hysteria in dealing with all men.

THE REVEREND H. RICHARD RASMUSSEN, now minister of an all-student Inter-Racial Church at Purdue University, postulates the following five items as essential to brotherhood. These are positive factors that can guide us all in our search for brotherhood:

(1) Just plain common sense. We are, as white peoples, out-numbered on this planet about two to one by the colored peoples of the world



who have felt the oppression of "white supremacy." All of these peoples are rapidly developing and could soon compete with us on equal terms politically and economically. What, then, if we continue to try and oppress them?

(2) We must have understanding, not prejudice. For instance, prejudice says that Jews are mean and tricky and subtly seeking ways to control the money of the world. On the other hand, understanding tells us that Brandies, Spinoza, Einstein, and Christ were and are Jewish but none of them have ever been accused justly of being mean, tricky, and unscrupulous.

(3) We must see men as individuals. As has been pointed out, we cannot make generalizations about a man because of his racial background. Our best criterion by which to judge any man is his individual personality and abilities—none of these are linked to race.

(4) Fraternity is an essential point. It is surprising what a revealing thing it is to associate with people of different races and creeds. I have heard many people express honest amazement after having contacted a person or group of persons of different racial, religious, or ethnical background. Through fraternity, we find that the problems of humanity are much the same wherever man is found, despite overt differences of custom and skin color.

(5) Finally, the prime factor in the achievement of brotherhood is to put good will into all of our relationships. Reverend Rasmussen closes his analysis with this statement:

What would happen if around the world men were to pour good will into life's difficult situations? How the divisions between nations would begin to heal; how the prejudices between races would begin to disappear; how the chasm between classes would be bridged! Aye, it is in the power of good will to build brotherliness. "Be therefore all-inclusive in your good will, even as your Heavenly Father includes all."

THERE HAS been presented here an analysis of the meaning of brotherhood, both as an ideal and as it exists in our social order today. An attempt has been made to show some paths that might inspire us to correct these many evils which are crying out to each of us in bitter terms, and urging us to strive toward the brotherhood of man. The condemnation of our present system of inequality and heartbreak is not to be heaped upon any single group or occurrence. It should however challenge each of us to "send not to know for whom the bell tolls; It tolls for thee."

"Fraternally Yours"

(Continued from page 3.)

tian fellowship than in simply rearranging it. However, there is only one church possessing a full comprehension of the meaning and purpose of the kingdom of God.

We lift our eyes and enlarge our horizons to include all those who work for good in the world, for we are admonished "ye should observe to uphold . . . good and wise men" (Doctrine and Covenants 95: 2). In a background of righteous, orderly society among good Christian people, we have a much greater chance of building the kingdom of God, and of recruiting those who are to build it, than we would in a population wholly unsympathetic. It is good to remember that Nineveh awaited the ministry of Jonah for its redemption, and that he wasted his time at Tarshish.

L. J. L.

Consider the Children,

HOW THEY GROW

By Elizabeth Manwell and Sophis Fahs

Parent's Magazine says "an amazing combination of common sense, insight and experience—which is tantamount to saying it has everything An especially good book for fathers—who are seldom mentioned and never left out."

\$2

Briefs

RICH HILL, MISSOURI.—Linda Kay, infant daughter of Mr. and Mrs. Lawrence Tillery, and Michael Larry, son of Mr. and Mrs. Everett Anderson, were blessed on Sunday, March 7. Elders Arlie D. Allen, Frank W. Mills, and John D. Deller officiated.

AUSTRALIA.—After visiting Sydney and Newcastle, President John Garver and Bishop Walter Johnson ministered to the Saints in Queensland, lecturing in Brisbane and Murwillumbah. Then they conducted a priesthood institute for all general church appointees in Sydney, going from there to the Tiona Reunion. The reunion had a record attendance of 755, with visitors from all states in Australia. Activities included classwork for each age group, junior church school for the children, prayer services, preaching, a priesthood Communion and breakfast, Christmas worship, a flag service, New Year's vesper service, sunset reflections and story hour, and evensong. Four new members were baptized on Sunday, December 28, in the Green Cathedral, Bishop Johnson officiating.

From Tiona, President Garver and Bishop Johnson flew to Victoria, spending several days at the Marysville Reunion before leaving for a brief but intensive ministry in Southern and Western Australia. On their return to Victoria, where special priesthood and week-end services were held, they were met by Missions President Herman Peisker and Patriarch Dickinson and taken to visit Euroa, Shepparton, and the Federal Capital City of Canberra.

After a final three weeks of ministry in Sydney and Newcastle, each was presented an Australian opal in memory of his visit; and on Wednesday evening, February 17, forty Saints gathered at the airport to bid them farewell.

The visit of President Garver and Bishop Johnson is considered a milestone in the history of the Australian Mission. It has strengthened the ties of brotherhood and helped to unite the Saints of all lands in a common purpose—the establishment of Zion.

MISHAWAKA, INDIANA.—The women of Northern Indiana District held their second annual institute at Castle Manor in Merrifield Park, Mishawaka. Guest lecturer was Ena Slasor of Detroit, Michigan. S. M. Nichols and F. E. Myers of the district presidency were in charge of the worship service. The theme of the institute was "Witnessing for Him."

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BULLETIN BOARD

Rock Island District Reunion Cancelled

The undersigned, in consultation with the district presidency and the district bishop's agent, has given attention to the matters touching the 1948 reunion.

This consultation is in line with the district conference action, which made the reunion committee responsible. The grounds at Aledo are not available this year. This fact, together with the close proximity of the General Conference in October, led to the conclusion that it would be wise to cancel the reunion this year. Steps will be taken, however, to secure suitable grounds for reunion activities as soon as possible; and, although no reunion will be held this year, we trust that next year the activities can be resumed.

It was thought wise to schedule a young people's fellowship some time in the summer, and consultation is being had with Dr. McDowell in relationship to this. If plans can be consummated, time, place, and schedule will be placed in the hands of branch presidents in plenty of time for adequate preparation for the activity.

ARTHUR A. OAKMAN,
Minister in Charge.

Books Wanted

Mable D. Jordan, 709 Nellsville Road, Houghton Lake, Michigan, would like to purchase six *Zion's Praises* (good condition) for use at church. Please state price and condition of books before mailing.

W. E. Williams, 815 Seventeenth Street, Rock Island, Illinois, needs a copy of F. Henry Edwards' *Missionary Sermon Outlines*. Please state price and condition of book before mailing.

Perry Hiles, Bates City, Missouri, wishes to purchase *A Manual of the Priesthood* by Charles Derry and *A Marvelous Work and A Wonder* by Daniel McGregor.

Roy W. Smith, 425 Waltham Street, Hammond, Indiana, would like to hear from anyone having a copy of *Square Blocks* for sale.

Park of the Pines Reunion

The annual Park of the Pines Reunion will be held August 6 to 15. This information is given for those who wish to schedule their vacations for the reunion.

ALLEN SCHREUR,
For the Reunion Committee.

Idaho District Spring Festival

A spring festival for the young people of Idaho District will be held in Boise on April 10 and 11. There will be a party on Friday evening, April 9. Elder J. L. Verhei of Portland is to be the guest speaker. Those desiring accommodations may write to Cecil Gilmore, 612 Franklin, Boise, Idaho.

SILAS CONDIT,
District President.

Nebraska-Iowa Youth Camp

The annual Nebraska-Iowa Youth Camp will be held at Camp Sheldon near Columbus, Nebraska, for five days beginning on Friday afternoon, August 20. The cost for each camper is \$10.50 (including meals and cabin). The age limits are twelve to twenty-five.

Young people anywhere in the church are invited to attend. The campground is outstanding, with swimming and boating facilities as well as equipment for all kinds of games. Theme of the camp is, "The Excellency of Our

Church." For further information, write to John Blackmore, 911 North Thirty-sixth Street, Omaha, Nebraska, or V. D. Ruch, 217 Tenth Avenue, Council Bluffs, Iowa.

Spring River-Rich Hill Religious Education Institute

The annual Religious Education Institute of the Spring River and Rich Hill Districts will be held at the church in Pittsburg, Kansas (517 West Forrest Street), April 9 to 11. Registration will begin at 7:30 p.m. Friday; the institute will close at noon, Sunday. John Darling and Thelona Stevens, of the Department of Religious Education, and district officers will direct and instruct. Accommodations will be provided by the Pittsburg members.

WILLIAM PATTERSON,
District President.

REQUESTS FOR PRAYERS

Lillie Holmes and Emily Sumner of Breckenridge, Missouri, ask the continued prayers of the Saints. They are grateful to all who remembered them in prayer following their last request.

Mrs. L. D. Dyke, Seiling, Oklahoma, requests prayers that she may regain her health; she is suffering with arthritis.

Mrs. Marvin Murphy of Omaha, Nebraska, who is in the Tuberculosis Sanatorium at Kearney, Nebraska, asks for prayers. She is to be operated on April 15 for the removal of several ribs.

Mrs. William A. Stoddard, Route 1, Box 113 C. A., North Platte, Nebraska, asks the prayers of the Saints for her husband that his health may be restored.

WEDDINGS

King-Lowry

Joanne Lowry, daughter of Mrs. Lila Lowry of Denver, Colorado, and Noel J. King, also of Denver, were married March 2 at the Reorganized Church in Denver. Priest Maurice Spillman performed the double-ring ceremony. Mr. and Mrs. King are making their home in Coos Bay, Oregon.

Stirrett-Skinner

Ellen Skinner, daughter of Mr. and Mrs. Charles Skinner, and Robert Stirrett were married on February 24 at the Chapel of Roses in Pasadena, California.

Pederson-Rambo

Donna Jean Rambo, daughter of Mr. and Mrs. William Curtis Rambo, Jr. of Wyoming, Minnesota, and Morris Edward Pederson were married on March 7 at the Reorganized Church in Minneapolis. Elder Vernon E. Lundeen officiating. They are making their home in St. Paul, Minnesota, where Mr. Pederson is employed by the Western Electric Company.

Short-Duffey

Geraldine Duffey and June A. Short, both of Independence, Missouri, were married on March 13 at the Englewood Church. President Israel A. Smith read the double-ring ceremony.

BIRTHS

A son, Leif Peter, was born on March 12 to Mr. and Mrs. Edward J. Larsen of Independence, Missouri. Mrs. Larsen is the daughter of the late President F. M. Smith.

A son, Roy, was born on March 6 to Mr. and Mrs. Nat Muzumdar of Chicago, Illinois. Mrs. Muzumdar is the former Fae Murdock.

Mr. and Mrs. John William Caswell of Knoxville, Iowa, announce the arrival of a daughter, Marie Ann, born February 20. Mrs. Caswell is the former Norma Kresin of Detroit.

Mr. and Mrs. Thurston R. Schoff of Independence, Missouri, announce the birth of a daughter, Cynthia Dawn, born February 28. Mrs. Schoff is the former Olive Peterson.

Mr. and Mrs. Ned L. Jacobson of Lamoni, Iowa, announce the birth of a daughter, Mary Linda, born February 3. Mrs. Jacobson is the former Jewell Banks of Warrensburg, Missouri. Mr. Jacobson is an instructor at Graceland.

A son, Roger Michael, was born on March 4 to Betty and Herbert Saunders of Rosemead, California.

A daughter, Charlene Rae, was born on March 8 to Mr. and Mrs. Frank R. Shank of Chicago, Illinois. Mrs. Shank is the former Marie Barmaun of Independence.

Mr. and Mrs. William T. Crabb of Kidder, Missouri, announce the birth of a son, James William, born February 28. Mrs. Crabb was formerly Martha Hartman of Hummelstown, Pennsylvania.

A son, David James, was born on February 6 to Mr. and Mrs. Otto Flegel of Britannia Bay, Ontario, at the Ottawa Civic Hospital.

Mr. and Mrs. W. M. Diggel of Ottawa, Ontario, announce the birth of a son, Marshal Bennet, born February 14 at the Ottawa Civic Hospital. Mrs. Diggel is the former Mary Elisabeth of Windsor.

Mr. and Mrs. Kenneth M. Sevy of Warrensburg, Missouri, announce the birth of a son, Kenneth Warren, born February 22. Mrs. Sevy was formerly Levona Gard.

A son, Thomas Edward, was born on November 19 to Mr. and Mrs. Tom Rastle of Pasadena, California. Mrs. Rastle is the former Marilyn Briedenbecker.

Mr. and Mrs. Walter Wayne Mink of Memphis, Tennessee, announce the birth of a son, Michael Wayne, born February 24. Mrs. Mink is the former Frances Van Nieuwenhuyze.

Mr. and Mrs. John Thomton of Missoula, Montana, announce the birth of a daughter, Linda Jean, born February 29. Mrs. Thomton is the former Donna Jean Selzer of Seattle. Mr. Thomton is a student at Montana State University. Both parents attended Graceland.

A daughter, Danielle Marie, was born to Mr. and Mrs. Daniel M. Belcher of Independence, Missouri, on February 16. Mrs. Belcher is the former Florence Marie Burgess.

A daughter, Joan Marie, was born on October 29 to Captain and Mrs. Emerson L. Armstrong of Des Moines, Iowa. Mrs. Armstrong was formerly Marie Belcher.

Mr. and Mrs. Howard F. Lade of Independence, Missouri, announce the birth of a daughter, Cherylene Winsome, born March 3. Mrs. Lade is the former Viola Cheilaine.

A son, Charles Walter, was born to Lieutenant Colonel and Mrs. Walter A. Kneise of Milwaukee, Wisconsin, on December 12. Mrs. Kneise is the former Winifred Jones.

DEATHS

TAYLOR.—John Edward, was born May 1, 1873, in Hazel Dell Township, and spent his entire life, with the exception of a few years in Nebraska, in Pottawattamie County, Iowa. He passed away at the Mercy Hospital in Council Bluffs, Iowa, on February 14, 1948, after an illness of eight days. On September 21, 1932, he was married to Mrs. Kate Shadden, and on April 5, 1940, was baptized into the Reorganized Church.

He leaves his wife; a stepdaughter, Hazel May Frandsen of Colorado Springs, Colorado; two sisters: Mrs. Sarah Williams of Stockton, California, and Mrs. Florence May of Des Moines, Iowa; nine step-grandchildren, and seven step-great-grandchildren. Services were held at the Woodring Funeral Home, Elder V. D. Ruch officiating. Interment was in Hazel Dell Cemetery.

HORNE.—Earl Franklin, was born in 1883 at Waterloo, Iowa, and died February 17, 1948, at Independence, Missouri. He had been a resident of Independence since 1929, when he and his family moved from Minnesota. He was baptized into the Reorganized Church at the age of ten and remained a devoted member throughout his life. He was ordained a deacon on March 30, 1940, at Stone Church, which office he held until his death.

He was married to Charlotte Emily Barker on May 3, 1905, at Prairie, Minnesota; nine children were born to this union. One son preceded him in death. The other children all live in Independence. Other survivors include his mother, Mrs. Ida L. Horne; three sisters; and one brother. Services were conducted at the Speaks Funeral Home, Elders Lester Whiting and Lyndon Wagener officiating. Burial was in Mound Grove Cemetery.

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*Song of
Spring*

Washington

THE
Saints Herald

VOLUME 95

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Somnolence

The Sunday morning sermon stretched across
 Long minutes as the preacher talked—
 And though he had a message fine to give,
 He did not startle me with shouting,
 Nor did he sweep me from myself
 With oratory.
 And so I did not try too hard
 To follow him,
 But sat and gathered wool.

And all at once I thought, "My leg's asleep."
 I moved it gingerly about
 Until it tingled with returning life
 And was again a feeling, living part
 Of my anatomy.

And then I wondered solemnly
 At how it had been heavy, helpless—
 Useless in its torpid state.
 And I could not help but know
 My soul had drawn itself apart
 And had been sleeping, too!

—LOUISE WRIGLEY



AUDITORIUM NEWS

* SOUTHERN MISSION. Apostle Maurice L. Draper covered 6,500 miles in a six weeks' circle tour of the mission. A conference of Southwestern Texas at San Antonio approved the purchase of a reunion ground in collaboration with the Central Texas District. . . . A series at Mobile brought three baptisms, one of them a fine man Brother Draper has been hoping to baptize for three years. . . . A survey for missionary opportunities at Orlando, Florida, brought contact with seventy-five of the finest people there. Tampa also enjoyed an excellent series of services, with capacity crowds. Great possibilities are found at both places. . . . The tour included Alabama, Tennessee, and Arkansas. Earl Grigg is the new pastor at Memphis, where a beautiful new church is near completion. This branch is the result of years of labor by Brother and Sister J. Adelbert Withee and their associates. All church ordinances can be performed without moving pulpit or other church furniture, a result of special planning and built-in features. . . . Miami, Florida, is moving ahead on a beautiful church building of medium size. . . . McKenzie, Alabama, also has a fine new church building to seat 250. . . . Missionary Tom Worth brought the largest attendance ever experienced by the church at Houston for his series there. Several were baptized. . . . Birmingham group now has a hall for its meetings. Attendance has sharply increased as a result. . . . The missionary and district president, Joseph Breshears, has baptized a number of persons at Escatawpa and Pascagoula, Mississippi. . . . The Gulf States Mission in general offers bright possibilities for missionary growth.

* 20,000 LETTERS have been mailed from the Auditorium to those who paid tithing during the year 1947, according to Bishop Walter N. Johnson. The statements cover only remittances made during 1947. Many members have written letters of appreciation for this service, since it is an aid to checking of personal accounts. The members of the Presiding Bishopric are gratified at the good response received from members.

* GERMANY. The official total of 1947 baptisms was 134. Several more have taken place in 1948.

* DETROIT PRIESTHOOD INSTITUTE. A change in the date for the Detroit priesthood institute is announced in the "Herald" of April 3, page 2. The new date is May 14 to 16. President F. H. Edwards and Bishop G. L. DeLapp will participate in activities.

* WICHITA, KANSAS, under the leadership of the pastor, D. J. Williams, is doing very well, with a membership of 350, and a growing building fund on hand. Brother Williams has been enjoying improved health in recent times.

* YOUTH CONFERENCE
 Galesburg, Illinois, held a youth conference March 20 and 21, under the general theme, "Building Our Tomorrows Today." A full program with excellent participation was enjoyed, with Dr. F. M. McDowell of the Department of Religious Education leading the discussion. The branch, under the leadership of its pastor, Ambrose King, has made excellent improvements and decoration. The conference was well attended, and received fine support from District President W. W. Richards and Victor Witte, pastor Tri-Cities.

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Children's Day Preparation

CHILDREN'S DAY this year will be celebrated on June 13. Already many branches have organized prebaptismal training classes, and other classes are now in process of organization. This is a most important ministry.

Prebaptismal classes are not an adequate substitute for the instruction which all our children should receive at home. Nor are they an adequate substitute for regular church school training. But prebaptismal classes do provide an opportunity to bring into focus much that has been done in the home or in the church school, and to give specific, personal instruction leading to understanding and warm-hearted decisions for Christ and his church.

Leadership for these classes is of primary importance and may rightfully command the deepest devotion and the finest talent available. Comradeships begun or strengthened in prebaptismal classes can be carried forward with profit to all who participate, and can lead into rich personal ministry through the years.

Most of the members of these classes will be secured from the church school. Others will be enlisted elsewhere, as in the homes of Saints who are not regular attendants at church. But whenever children with inadequate preparation are included, they should be given special help. Indeed, although as many as possible should be enrolled in these classes, it is of major importance that students be given maximum personal attention. In large branches, the classes may have to be divided with this in view. In small branches, single students will be welcome and given the full attention of the teacher since personal ministry is so important.

The primary purpose of prebaptismal classes is to secure baptismal decisions based on the highest understanding and devotion possible at the age level. But care should be taken that no undue pressure is ex-

erted, resulting in uninformed or superficial decisions. Classes justify themselves when they prepare the way, even though some children are not yet won. Students who do not decide in time to be baptized on Children's Day should be carried on the hearts of the pastor and the teacher and may thus be won a little later.

We are fortunate this year that an excellent prebaptismal manual is now available and can be secured at the Herald House for thirty-five cents. This manual contemplates seven weeks of preparation. This is about a minimum. Any branch in which the classes are started too late to get in the full seven weeks' course before June 13 should postpone the date of Children's Day.

F. HENRY EDWARDS

Concerning the Children

JESUS SAID, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

Too many people misinterpret the first verb. In this passage it does not mean to make them suffer. It means to allow or permit. The last ten years have brought terrible experiences to uncounted numbers of the world's children. One of the major needs of our age is to restore the rights of children, and to protect them. Even in America we need not congratulate ourselves that we are doing well. Here we break up their homes, rob them of peace and security, expose them to immoral movies, throw liquor and tobacco into their way wherever they turn, and tolerate conditions calculated to exploit and ruin them. There are many hazards for childhood in the United States today.

This last Sunday it was my pleasure to assist in the blessing of a

beautiful baby boy. My pastor, who gave the blessing, later chided me in fun for the awkward way I held him. He was crying a little when we took him, but our ceremony had not gone far before he quieted down and appeared at peace. As I looked down at him, I loved him and hoped he would not feel afraid in our strange arms. I believe that children can feel love, even before they can talk or understand, and I have observed that little folk will often respond to such love, even though not a word may be spoken nor a gesture made.

Children have a great need of love. It is the food of the spirit, as important to them as sustenance, clothing, and shelter for their little bodies. It is one of the tragedies of life that a rich America will give so many of them abundant supplies of physical necessities and deny them love.

A little family, a mother and her children, were left alone in a cruel way. Young as they were, the little ones had the feeling that they were unwanted and rejected. Into their lives came a young man who also had a misfortune that might have left him bitter and lonely. Marrying the mother, he took the children to his heart and loved them as his own. They love him, and once more their lives are filled with sunshine and happiness. To see them all together is one of the most inspiring sights to be found anywhere. A child's need of love was never more clearly demonstrated. A man's need of children to love was never more positively exemplified. People need children, or their world is incomplete.

It is one of the great opportunities of the church to foster the love of children, to plead their cause, and to bring the gospel of salvation into their lives, so that they might grow up to normal, happy, useful citizenship.

L. J. L.

Editorial

Civil Marriages

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—*Doctrine and Covenants* 58: 5.

SECTION 111 OF OUR basic law, *Doctrine and Covenants*, is a resolution which was adopted unanimously by a solemn assembly of the church held in Kirtland, Ohio, on August 17, 1835. We have the right to assume that this resolution was an interpretation by the church of the principles of "Christian" marriage as set forth in the Bible and in the *Doctrine and Covenants*. There has been some speculation as to why it was adopted; we indulge in the presumption of regularity and accept that it was endorsed for the precise reason given (see paragraph four) that unjust and wrongful charges had been made against the church, among which were those of fornication and polygamy. Early in the 1850's, an English (Utah Mormon) protagonist of polygamy, in a futile attempt to thrust Divinity into the doctrine just then "proclaimed" in Utah, said in a Mormon official organ that the Saints during the earlier years of the church had been charged wrongfully with its practice—a strong denial on behalf of the church during the period from 1830 to 1852. It was evidently a movement then, to disabuse the public mind that W. W. Phelps brought this resolution (Section 111) before the legislative body for adoption and declaration of belief.

Christian marriage was always a doctrine of pure Latter Day Saintism and always will be. When or if a different rule is adopted, the church will become an apostate body.

It is significant that this resolution begins as follows—

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies.

Accordingly the church, like all Christian bodies, has favored solemn-

nization of marriages at public meetings and always, of course, by one of the priesthood. But the law very carefully provided "not even prohibiting those persons who are desirous to get married, of being married by other authority."

There are some countries where the law provides that the ceremony shall be conducted by some civil officials. It has recently been called to our attention that this is the case in some of the European countries. We have advised our representatives there to conform strictly to the civil law, of course; but in order to give additional church sanction, to follow with a service in which church priesthood has part. We could not and do not hold that the contracting parties are not fully and completely married by the civil ceremony, but there being no conflict between them, the parties receive likewise the sanction of the church, marriage being both a civil contract and a sacrament.

ISRAEL A. SMITH.

Across the Desk

From Elder M. A. Smith, Crescent, Iowa:

We baptized Jesse Edwin Pitt of Missouri Valley and his brother, Perry Pitt of Crescent, Iowa, together with five others in the Council Bluffs font on Wednesday, February 25. The confirmation service was held Sunday, February 29, in the Crescent church at 11 o'clock. The district presidency was present to assist, and the service was impressive.

Perry Pitt is a cripple for life, made so by the war. He walks with great difficulty, using special crutches. As an officer in the U. S. Army, while leading his men in the battle of Italy, he was wounded and nearly all of his company killed. He had to lie on the field for hours until nightfall before being res-

OFFICIAL

No Baptisms Before Eighth Birthday

Because of many inquiries which have been received, we wish to call attention to the very positive terms of our church law, according to which children under eight years of age are not eligible for baptism. (See General Conference Resolution Number 552, adopted April 15, 1904.)

This conference action is an interpretation of the fundamental law in *Doctrine and Covenants* 68: 4.

Children who are prepared for baptism in prebaptismal class and elsewhere, but who have not attained their eighth birthday by Children's Day should be baptized in special services occurring after they are eight or, if thought wise by the pastor, the date of Children's Day might be postponed for a short time so as to accommodate them.

THE FIRST PRESIDENCY,
By Israel A. Smith.

cued. A Catholic priest came and asked if he had a message to be carried back to his people. He replied, "I will carry my own message back if I can get a little help." Through the long weary months of suffering in the hospitals, he never forgot that statement he made on the battlefield. It was while lying out on the field, he made his decision to be baptized when he came back.

His grandfather, Sidney Pitt of Logan, Iowa, was president of the Northwest Iowa District for years and did much missionary work in that area.

If we put off repentance another day, we have a day more to repent of, and a day less to repent in.—Mason.

THE SAINTS' HERALD

Volume 95

April 10, 1948

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“This Church Have I Established”

By *Apostle E. J. Gleazer*

A sermon given at Stone church,
Independence, Sunday, February
15, 1948



Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith, jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.—Doctrine and Covenants 1: 4, 5.

IF THERE WAS ever a time in which hope should be stimulated within the human heart, it is now. With other nations we have endured many trials and tribulations. We came through a terrible war, and many still have the scars of that conflict. One did not need to participate on the actual battlefield to be wounded in that struggle. If we could look forward with the assurance that this world has learned its lesson, then possibly we could close our eyes to the past and even rejoice in the fact that our sacrifices had not been made in vain. However, all of this cannot be realized, for the hearts of men are still

unchanged. But the fight for righteousness has not been lost; the same Lord, who had the power to come forth out of the tomb after he had been crucified by wicked men and had been dead for three days, shall yet bring to pass the resurrection of men and women, who, being dead in sin, shall manifest in the flesh the righteousness of Jesus Christ.

At this time of year we are preparing to celebrate an event that happened 118 years ago. Six men, in harmony with the instruction received from God, met in a very humble chamber, where they organized under divine direction the church we represent. I believe I can anticipate upon your part a greater appreciation of that event this year than in the years which have passed, for as conditions become worse in the world—as efforts of men in their

attempt to save the situation seem to be in vain—it seems we must sense what God was attempting to do when he brought forth this church.

In the thirty-second section of the Book of Covenants, second paragraph, is this statement, which I accept as the word of God:

And verily, verily I say unto you, that THIS CHURCH have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

The statement, “*This church have I established,*” is the subject I have selected to discuss. I am wondering if those words mean to you what they mean to me. They are significant. Here is the statement of God: “This church [your church] have I established.”

Has God established his church? If he has, what was his purpose? I want to go back to an examination of the fourth and fifth paragraphs of the first section of the Book of Doctrine and Covenants.

The Lord said, “I have called upon my servant, Joseph Smith.” Do you believe that? Be careful, now, in what you admit, for if you profess that you accept this, you may be asked why you are not doing more about it.

“I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith.”

THAT IS A POSITIVE TRUTH. I do not need to discuss the calam-

ities on the earth. I hope, however, that you will permit your mind to go back over the past 118 years and try to recall the conditions that existed in the world in 1830. Observe how, from that day to this, our social life has become more and more complex in every sense—in industry and even in government.

The men who were raised up by Almighty God to bring into existence the Constitution of these United States, had hoped that government would become less and less complex and that greater freedom would be exercised by individuals. And yet we are living in a time when the freedom of man is practically lost sight of in every nation under heaven. Challenge that statement if you will, but we know something of the restrictions that are imposed in this land, even by that political body which used to claim to be the people's party. I am not advocating that these restrictions should be removed, for I am convinced that men, even in America, are not capable of exercising their agency as God intended they should.

The Lord was aware of the conditions that would prevail. He knew something about what would be in the hearts of our fellow men; he knew the conflicts that would result, for within everyone of us, regardless of nationality, is the inborn desire to be free. Still, we have not yet become capable of exercising the very freedom for which we yearn. And there will be misunderstandings, internal strife, and war until man becomes free in the fullest sense of the term.

So, knowing what was coming despite all the promises that the world seemed to manifest in material progress by new light coming into the world—even the matter of bringing forth new inventions which would liberate us from industrial slavery—the Lord saw that, despite this type of liberation, man would be in a worse predicament than he was in the handcraft stage. For in those days, he had little business

with his fellow men. He was more or less self-dependent. God not only knew the calamity that was coming upon the earth, but he spoke of it. This is something distinctive. The people I represent were a minority group which dared to say over 100 years ago, "God has spoken." How many believe that today?

THE PERSECUTION of the young prophet and his close associates grew out of prejudice and opposition to the claim that God, the Father and the Son, had been revealed to these humble individuals. God has spoken. It was necessary that God should speak, if mankind were to be spared the consequence of the tribulations that were coming upon the earth.

We find, furthermore, that God gave some commandments. You might ask yourself the question, "Didn't we have the commandments previous to this time?" Evidently men were not observing them. There was a great deal of contention in those days as to which commandment was important and which was unimportant—which was essential to salvation and which was not. Some of us can recall an age of debate even in our church regarding the importance of commandments. God gave commandments because he knew there could be no salvation unless individuals yielded obedience to them. His commandments are nothing more or less than the laws of life. We cannot live even here and violate the commandments of God. We may think we are alive, but we may be like the woman whom Paul referred to when he said, "She that liveth in pleasure is dead while she liveth."

The Lord instructed this infant church to proclaim these commandments to the world. I wish Latter Day Saints could go back in vision to the time these instructions were given. We think we are called upon to do some impossible tasks today, but consider the limitations of the church after its organization when the Lord said, "*You* are to proclaim these commandments." Please note

the instruction. These commandments were to be proclaimed "that it might be fulfilled which was written by the prophets, the weak things of the earth should come forward and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Saviour of the world."

Frankly speaking, even some institutions which call themselves after the name of Jesus Christ have been teaching everything except the commandments of God. Where has the voice of inspiration been heard? To what extent have the people obeyed it when they have heard it? Even today, in the midst of tribulation, is the voice of God recognized? The only way it can be truly recognized is for those who profess to hear it, to make it effective in our lives. There are a great many Latter Day Saints, who consider it a fact that the church is too weak in its present condition to accomplish its divine purpose.

That every man might speak in the name of God the Lord, even the Saviour of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Hear this—"before kings and rulers." I am bringing to you the word of the one eternal God who not only said, "This church have I established," but went on to indicate his purpose in establishing this church. Here are some of the assignments that were given by God himself.

DO I NEED TO ASK you if we have carried out these assignments? You know the answer. If we had carried out these assignments, kings and rulers would have some indication of the purpose of God in this last dispensation of time. If we had carried out these assignments we would have more than a small mis-

sionary group in a few European countries today; we would be carrying this message into every nation with power and conviction.

I took heart, with many of you, when we decided to send our appointees abroad, a little company of four—four devoted men and their companions—to carry to the nations of Europe the knowledge of what God is attempting to bring to pass in these last days. Some thought it was impossible to spare these four. What is wrong? Has God failed us? Has he required the impossible from this organization? I think not. The responsibility for any failure rests with us. Certainly we have not as yet revealed to the people of the United States that God speaks from heaven.

If I understand the purpose of God—if I understand the purposes revealed in the coming forth of this church—we were to receive light and direction so that his purpose in all the affairs of men might be realized upon the earth. I believe in present-day revelation. If there were ever a time when any people stood in need of light regarding present conditions—as well as those which are yet to come—and what the church must do to preserve its people, that time is now.

I WONDER HOW many of us would accept direction, if the direction were forthcoming. To what extent are we sharing the commandments—the commandments of life—with our friends and neighbors? It is true that this year we made some headway in the matter of baptisms; it is one of the four best years we have had. But don't let us become too enthusiastic over that, for instead of baptizing a few thousand, we should have multiplied by tens of thousands.

To what extent have we been heard in the legislative halls of this land or abroad? To what extent has the counsel of our leaders been sought by kings or rulers? I thought of that little man, Gandhi, and the power he exercised. We hear it said that we must have material re-

sources before we can build Zion; we are too poor, too unprepared, and too few in number. Gandhi was an educated man, but he did not rely on what Oxford did for him; he did not rely on material resources. He had a personality that moved millions to make decisions, and the mighty Empire of Great Britain respected his power—this little man in a loincloth. I thought, "My God, My God! What about those of us who claim to have been called from above, who claim to be sent forth to speak in the name of Jehovah? What authority—real authority, moral authority—are we exercising with the leaders of this earth?"

AS A YOUNG missionary, I used to call attention to the fact that the unchangeable God had only one means of salvation. It is the only power given at any time, or that ever shall be given, to bring man into the right relationship with God and thus make it possible for us to be in right relationship with each other. If we believe that, what are we doing about it? Too many of us are looking elsewhere for salvation. Only we would not call it salvation. We are hoping that another election will change our leaders in Washington. Some of us are pinning our hopes on the United Nations; looking here and there like those who have not the faith, failing to realize that there is no hope for salvation outside of the church of which Jesus said, "This church have I organized, or established," and called out of the wilderness; called out of an unorganized state. Why don't we do more about this? I have tried to ask myself the question, and I have been persuaded that one thing which has handicapped us and taken away the spirit of the pioneer, even in a religious movement, is the fact that too many of us are willing to believe this is just another church.

Don't shake your heads—it is one thing to shake your heads and something else to reveal in practice whether you believe that statement or not. If we believe otherwise, our

practice will indicate it. This is not just another church! I have observed that because of the recognition which has come to us from other churches some of our number have rejoiced.

WE MUST BEWARE of the danger of becoming just another church. What will it do to us? What will it do to our sons and daughters? What will it do to the young people? Some of them ask, "What difference does it make whether we are members of this church or some other church?" This is a distinctive work, and I am stressing its distinctiveness, not overlooking the good work of other organizations. I am doing it because, until we realize that this *is* a distinctive movement, we are not going to exercise very much power in our evangelistic program. What incentive do we have to offer to the people of the world? Are they as good as they might be if they possessed the fullness of the gospel? They may be, but if so, they are more faithful in applying what truths they have than we have been.

Speaking of this church the Lord said it was the only church upon the face of the earth with which he was well pleased. Will you find me some statement to the contrary? I cannot find any. Some of us with false modesty hardly mention this statement. I consider myself a better friend of the individual who has membership in another church by revealing my convictions and insisting on what God said than by hiding the truth. I know of a surety that God sent his servants forth to conceal nothing, to preach the fullness of the gospel, to set up the standard. I know that the standard which was set up would determine the type of people attracted to that standard.

I thank God for the humble people in Philadelphia who told me we did not have as much truth in the church I belonged to as there is in this church. They made me angry,

but I am glad they did it; if they had not told me the truth, I would not be in this church today. I recall that their testimony was supplemented by the Spirit of God, for the first visit I made there—the first service I attended in that little church—was when they were bringing the Religio to a close one Sunday night. They used that familiar hymn, "He Leadeth Me." I had heard that hymn many times before I came into contact with these people. I was not a Latter Day Saint at the time, but this is the information which was given to me from a divine source: "These are my people; I lead this people." What can I do with a testimony like that? This is not just another church. This church is the church of which God said, "This church have I established." He found it necessary to establish it. If the purpose that brought it forth has not been realized, we should dare to ask ourselves the question, "Why?" I think we should give more concern to that than to some of the things which have concerned us.

I READ THAT THE young people of the "center place" are going to work to raise money for missions abroad. If we could share with these young people the conviction that God has spoken in these last days and has brought this church into being in order to bring to pass the establishment of his kingdom, thus sending forth manifestations of righteousness to the nations, we would not have to beg them to raise a sum of money. They would have a desire to bring into being a society where they were so involved in which they would give of themselves without reservation; and through them the testimony that God has spoken and shall continue to speak would be manifested in this dispensation of time.

When I think of the need that the world has for the contribution which this church and only this church is capable of making,

my heart is sad. When are we going to stop *playing* church? When are we going to dare to do? When are we going to sense that the greatest event following the ascension of our blessed Lord was the manifestation of the Father and Son to Joseph Smith and their commissioning him to bring forth an institution that would reveal the living Christ, thus testifying of the power of Christ's resurrection in the lives of men today?

The words of a hymn written by David H. Smith come to me. It is the second stanza of Number 53:

We thank the Lord that we have lived
to see
The good he bringeth in this latter
day;
Our earnest prayers to him shall ever
be,
To keep our feet within the narrow
way,
For we have walked in darkness
hitherto,
And had but just a little ray of light;
But now the blessings fall as morning
dew;
And truth is shining as the morning
bright.

How many can say with us today, "We have walked in darkness hitherto, but truth is shining as the morning bright"?

WHEN I THINK of the light that we as a body can manifest to the sons and daughters of men, I have to say, "O Lord, how long, how long until we shall respond to the power of that Spirit and move forward in bringing forth the light of thy kingdom?"

In the thirty-second section of the Doctrine and Covenants, paragraph two, we have these significant words:

"This church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth."

There is abundant evidence that the Lord has established this church, and I testify to you that he is also at work gathering together his elect from the four parts of the earth. The turning and overturn-

The Call of Spring

A "Between You and Me" Feature From the "Lamoni Chronicle" by the editor,

KATHRYN C. METZ

The best performance of the year is about to take place in this weary old world of ours and the advance agents of the colorful pageant are already publicizing the event.

There is an indefinable something in the air these days; the wind, although still cold, is less sharp, and the days are noticeably longer. Sap is rising in the tree trunks; the willows are turning a promising yellow; and the pussy-willow buds are dressed in gray satin.

Thank heaven for Spring!

It isn't just a season or a date on the calendar. It's a prophecy. It foretells the rebirth of nature and by promising that the bare and lifeless trees will yet produce a harvest, it demonstrates the resurrection. The flat seed, the asparagus in the bed, the daffodil and crocus all give testimony to the promise that . . . "it shall come to pass."

Ah, but Solomon said it far better than we possibly can . . . "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle is heard in the land."

But that isn't everything! All sorts of little things are happening under the mulch in the timber. The snowdrops are stirring with new impulses after a dormant winter; the violets are making preparation for their debut; and the wild plum tree branches are swelling with unseen life, waiting for a chance to burst into bloom.

Yes, and the dandelions are marshaling their forces.

A general invitation to witness Spring's performance is issued by the sun and carried on the wings of every little breeze. So put aside that book and let the morning paper stay on the chair. The clanking of sabers cannot be stopped by reading the headlines; the Russians will hardly be able to take over another country before tomorrow, and Congress can handle things for a day.

Grab a coat and hie yourself outside to witness this performance of Spring.

ing of the nations will make possible this gathering. I plead with you to identify yourself more fully with the spirit of this movement, so that together with the Lord we will witness the fulfillment of his purpose in bringing to pass the establishment of his church in these last days.

BROTHERS ALL

By Gladys Gould

“GOD . . . HATH MADE of one blood all nations of men . . . to dwell on all the face of the earth”¹ as brothers, since he gave his fatherhood to all. In this belief, I have been confirmed by my limited experiences with different races. In my country school-teaching days, I taught in communities which were entirely Scandinavian, or German, or Finnish; there I learned some of the customs of people whose ways were quite foreign to mine, while in their homes I came to appreciate their real worth.

On my one trip through the Rocky Mountains to Salt Lake City, I had been reveling in the grandeur of the scenery; in my thoughts, I had been connecting this upheaval of earth with the Book of Mormon story. Naturally, I watched with special interest a group of Indians who boarded the train. Two Indian boys in their teens were in the seat across the aisle from me. I wondered what this majestic country we were passing through meant to them. The train had been climbing steadily higher and higher until the August air had taken on the chill of winter. We were nearing the summit of the range, and the sunset illumined the mountain peaks and sky. The eyes of the Indian boys were on this wonder as they began to sing—so softly that only those nearest could hear it above the rumble of the train. That low, plaintive chant continued for some time. It stirred me until I felt at one with them; when they stopped singing one of the boys looked my way, and I said impulsively, “I love your singing. Won’t you sing some more?” Whether he understood my words or not, I do not know. He did not answer, nor did he sing again. The long look he gave me was not unfriendly—it was a look akin to that in the eyes of a magnificent collie to whom you have made your first friendly overtures. It

seemed to say, “You cannot come into my holy of holies.” Yet I felt that I had.

THERE ARE OCCASIONS when we feel the strength of this brotherly tie; but as inhabitants of Joseph’s Land, the most prosperous and blessed people of the world, how little we are stirred by the needs of others! Does hungry Europe disturb us as we sit down to our well-spread boards? Right here at our side, our black brothers and red brothers continue their pleas for justice, and daily we note the inequality in the white race among our neighbors—even our brothers in the faith—some of them barely existing in a land of plenty while we “eat, drink, and are merry.” Are we doing anything about it, or are we just washing our hands of the responsibility of the call to brotherhood? Have we only a shining ideal which we hold aloft and worship from afar?

We have visioned a community in which every man is at work at his chosen task—a task into which he can put his heart, find satisfaction, and give service for the good of all. Here each household will be satisfied with its just wants and needs, eager to give its surplus to the common treasury in order that from this treasury, justice shall flow, and there will be no homes of luxury beside homes of want; no neglected children or old folks huddled into garages and basements; no man who must force himself to a task beyond his strength; no neglected sick ones without means for proper care; no person starved mentally without opportunity to study and develop.

We hope for a city in which all barriers of nationality, wealth, position, and education have been swept aside, where men and women are these words into our hearts and lives, valued because they love the Lord and his ways enough to obey his

commands and honor his wishes. Each loves his neighbor with his possessions, his time, and his strength; each serves without envy or distrust; and the least gifted one may have equal opportunity with others to give his best. Forbearance of each other’s faults and weaknesses and a readiness to be the “servant of all” will create homes of love and harmony in a community of good will, where the great goal is to find the truth and live it.

It is such a treasured ideal, and it is up so high above us! How can we bring it to earth and keep it in our midst?

IN SEARCHING for the answer, certain oft-quoted words take on new meaning:

. . . . no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.²

Let nothing separate you from each other and the work whereunto you have been called.³

. . . . it is a day of sacrifice⁴—organize yourselves⁵—sanctify yourselves that your minds become single to God.⁶

. . . . this is the way that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low.⁷

. . . . thou shalt lay aside the things of this world and seek for those of a better.⁸

. . . . it is incumbent upon the saints to so conduct themselves . . . as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.⁹

. . . . purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it.¹⁰

By this shall all men know that ye are my disciples, if ye have love one to another.¹¹

(Continued on page 23.)

Speak Peace

BY FRANCES M. MILLS

THE SUN SHONE BRIGHT and hot on the oval plain between the mountains and the sea. Cultivated fields filled every available part of the delta formed where the frothing river flung itself over the last precipice in its journey down the high mountains, and suddenly at sea level, paused in a great, dark pool at the base of the falls. Then, its hurry over, it spread out leisurely in many winding fingers, feeling its way through the heavy black silt to the sea.

There was a border of white sand, and here and there a sand dune, looking yet more desolate for its fringe of rough grass and stunted palms. Beyond this narrow desert rim lay the fertile fields, stretching back to the very foot of the precipice itself. At either end of the oval plain, foothills came down to the sea, and the fields ran up the gentle slopes terraced one above another like giant stairsteps. Over all this the sun shone brightly, and the brisk sea breezes blew—but nowhere was there peace among the inhabitants of the land called Bountiful. Strife had seized them here and there, and spreading like a plague, had infested every broad plain and deep valley, leaping mountains and rivers as the wind. Before it, boundaries melted away and old hates flamed anew. Harsh words were followed by bloodshed, and death walked in the Land Bountiful.

Here in the oval plain, on its sanded rim, men had fought while the sun rose overhead; and still they fought when the light fell strong on the western slope of the great mountains. The battle was moving slowly inland now as the dark invaders gave way, little by little, before the small band of gallant defenders. Over the dunes they retreated and into the fertile fields. Suddenly they broke ranks and fled.

Shouting triumphantly, the victors followed their panic-stricken enemies, trampling the young crops, and leaping the drainage ditches in their headlong dash. The injured and the slow of foot fell behind and were overtaken and cut down. Some threw down their weapons and ran with but one thought—escape. None took time to fit an arrow to his bowstring. All resistance was gone. Now and again one fell, as the jubilant victors shot often and well at their retreating foes, and the green fields were dotted with the dark forms of the fallen enemy.

Nahor ran with his triumphant com-

rades, gaining imperceptibly on them and on the enemy. Though weary with battle so short a time before, he found new energy in the nearness of complete victory. His strong young legs were slowly carrying him into the lead. Before him, retreated his foes; intent only on overtaking or pursuing them, he failed to notice the crafty withdrawal of a small group from the main body. These warriors with their captain had recovered from the momentary panic of flight, and now cunningly prepared a trap for their pursuers. These few turned slightly aside, and as they passed a fringe of trees beside a tiny streamlet, they darted in, concealing themselves in the thick undergrowth. Moments later, as Nahor and his comrades neared the grove, a stream of arrows, carefully aimed, flew out to meet them.

NAHOR AWOKE from deep darkness with a throbbing pain in his head. He opened his eyes, and shut them quickly again, blinded by the glare of the sun shining full in his face. He dozed a while, half conscious, and when again his eyes opened slightly, it was not to the fierce brilliance of the sun. Its burning heat was no longer on his face. He lay in shadow. As his eyes opened farther, he saw the figure of a man sitting beside him, shielding him. Nahor blinked, dazzled by the bright blue sky and white clouds. Slowly his vision cleared, his eyes accustomed themselves to the strong light, and he saw plainly the face bending over him. There was a faint smile on the lips and in the eyes, and Nahor started to smile in response—then his expression froze, and he shrank away. The man beside him was one of the dark-skinned people, his enemies!

"Fear not, O man of Nephi." The man's quiet gaze had not wavered.

"Thou art a Lamanite!" Nahor spoke slowly, hesitantly. The man nodded. His smile was gone, and in its place was an expression of sober contemplation.

"Thou art my enemy!" Nahor's voice sank to a hoarse whisper as he drew himself still farther away.

"And so thou fearest me? I have not hurt thee."

"Why dost thou stay—to take me captive or kill me?" Then scornfully, "Or dost thou sit like a vulture and wait for thy prey to die?" Nahor spoke, not in answer, but pursuing his own hazy reasoning. And then, in sudden apprehen-

sion, "Or has the battle turned and gone against my comrades?"

"Nay, there is no battle; there is nought but flight for my people. Yonder, by the little hills they go, thy comrades in hot pursuit. Mine," he looked across the fields, "lie there, in great numbers. Not many there will reach the sheltering hills."

He spoke sadly, but Nahor—his young heart still full of battle-hate—heard only the words that told of victory for his people. In his eagerness he tried to rise and watch the wild scene rapidly growing fainter. He made but one move, then groaned and put his hands to his head. There was blood there, and a deep gash from his forehead back almost to the crown of his head. He closed his eyes and lay still, waiting for the pain to diminish. Presently he heard his companion moving and thought, "Now it comes." He steeled himself for the expected blow, too weak and ill to defend himself. Instead, a cool damp cloth was laid upon his forehead and the blood gently wiped away. He looked up into the calm face of the Lamanite.

"Lie still and rest. Thy hurt is deep."

Nahor looked at him wonderingly. Within his heart the battle-hate was dying out.

"I have lain here helpless before thee, and yet thou hast not tried to kill me!"

"Kill thee? With what—my bare hands?" He spread them out, huge and gnarled, a match for his vast frame. "Nay, I have no weapons. Mine I lost when first we took to flight, and thy sword lies far yonder, flung from thy hand in thy fall. Oh, lad! I have no wish to kill thee. Why thinkest thou on that?"

"Thou art mine enemy." Stubbornly Nahor's reasoning returned to his first waking thoughts.

"Must it ever be so?" The huge man asked, almost bitterly. "Because one has skin that is light, another dark, must we ever seek to kill one another? Why?"

"Our fathers fought, and their fathers before them, even for many generations back."

"Yea, but the cause?"

"That I know not, nor how it started. That was long ago. But this I know—this day ye came down against us, even across our borders. We are a peaceful people. What cause had ye for war?" Nahor spoke belligerently.

"Thou hast fought and known not why? Dost thou know not that months ago thy chief men claimed three broad valleys, yea, and all the hills about, saying they first were Nephite land, long ago, and shouldst be returned, peacefully or by war."

"Mere words! I speak of deeds!"

"Mere words ofttimes lead to deeds of violence and war. Thinkest thou we took

kindly to those words? That we, who had lived there for many generations, would strike no blow to remain in freedom? We armed at once, and the Nephite warriors cried aloud in all the land, "Ho! Arise! The Lamanites prepare for war. Arm ye! Arm ye!"

"Yea, thou speakest truth," Nahor replied, humbly, beginning to see how one thing may be made to grow out of another in the hands of crafty men. He looked back on the days of feverish preparation they had undergone, and remembered how each one wondered when and where the first shock of battle would come. For a time it had seemed the thing would pass away in peace, until one dark morning border patrols had clashed, each claiming the other had crossed the border. Dawn found both armies joined in battle that rolled down the green hills and swept across the fields. Then, three days later in a gallant, desperate stand, the Nephites turned the tide of battle. Now, as the sun was setting in the sea, the brief but furious war dwindled and died in the foothills along the border where it had started. Begun in greed, pursued in the spirit of mischief and cunning, ended in impotency, it left nothing but hatred and grief—and the dead.

NAHOR LAY STILL, thinking hard, realizing for the first time the worthless cause for which he had fought and bled. The giant Lamanite beside him was silent too, sensing the struggle and awakening in the youth's mind.

"Yon red sky is like all the blood that was spilt this day. Even the heavens mock us!" He spoke more to himself than to his silent companion.

"Nay, lad," the Lamanite spoke after a pause, "if thou dost take an omen from the sky, look now." The fiery red had faded into mauve and lavender and, near the place where the sun had set, was gold shot through with streaks of iridescent green. Overhead the little, floating clouds were palest pink and white against a sky fast growing dark.

"So cometh peace after conflict," he finished softly.

"Yea, but see how fast it turns to gray, like ashes. So also cometh grief for the dead."

Slowly and painfully he rolled over, and with help sat up. The relief from the heat of the sun eased the ache in his head, and he looked around, then back at the Lamanite.

"Why didst thou remain when all thy comrades fled? Thou art not wounded."

"Nay, but when I leaped this little stream here my foot turned upon a stone, and ere I could recover my breath from the fall thou didst fall upon me. So I lay still until all thy comrades passed,

knowing well they would kill me if I moved. When I would have arisen and followed after them, I found this foot would not bear my weight." He threw off the cloak that covered it. Nahor saw that the foot and ankle were swollen and discolored.

THE BRIEF TROPICAL TWILIGHT vanished, and deep darkness lay upon the plain. Flickering lights, at first far away, then slowly spreading farther apart and growing larger, hovered above the surface of the level ground like giant fireflies. Nahor saw and spoke in a low-erred tone.

"Look yonder!"

The huge man turned, watched the ghostly scene, then muttered beneath his breath, "Human wolves that rob the dead and murder the wounded. Whence they come I know not, yet after every battle they appear, as if out of the ground, with their torches and sacks to carry away their loot, and daggers to kill thee if thou so much as moveth to look upon them. Fiends!" He shook his fist at them as they moved slowly about, then stopped and after a few moments moved on again. Gradually they were working toward the sea, and nearer the place where Nahor and the Lamanite sat.

"And if we pass them on the street by day we think them honest men."

"Yea, but let us arm ourselves. I fear more these plunderers by night than all the foes who come against me in battle by day."

"We two are wounded and unarmed, and they are many. How can we hope to stand against them?"

"We shall be well prepared ere they come." He was moving, gathering his vast bulk into a low crouch. Now he arose on one knee, paused, and slowly straightened, towering over Nahor. Carefully he set the injured foot upon the ground—one step, another, and another. Though limping sorely, he walked away. Presently he stooped and picked up some object that gleamed dimly in the starlight. He looked about on the ground, moving in first one direction and then another, stooping now and then to pick up things that looked like sticks. Then, bending over one of the fallen, he loosed the dead man's hand from the long, slender object it held so tightly. Now the Lamanite was coming back, and Nahor saw he moved more quickly, not limping so much. In his hands were a sword and arrows and a bow. He came and stood before the youth, holding out the shining blade.

"Thy sword," he said simply. Nahor hesitated.

"Am I not thy prisoner?"

The huge man laughed shortly.

"As like as that I am thy prisoner. Here, take it, lad. The war is over be-

tween us. Thinkest thou I stayed only because I could not walk with ease?" He laughed again. "Why, lad, I could have been halfway to the low hills ere now. Nay, I stayed because—I like thy face. Thou hast the look of an honest man. Give me thy hand, and let me hear thee say there no more shall be war between us."

Their hands joined.

"There no more shall be war between us," Nahor repeated solemnly, adding, "Peace be with us both, so say I, Nahor, son of Kib."

"And I, Zoram, the Lamanite. Now, take thy sword."

Nahor received it gladly. It was his own and had been his father's before him.

"Now, lad," said Zoram, a man of action, "if thou canst walk, let us hide ourselves beneath yon trees, for so they shall not come upon us unaware, nor be so apt to see us and make trouble. See, the moon is rising. Soon 'twill make this plain seem light as day."

He helped Nahor to his feet, carefully supporting him, and waited patiently while the youth fought back the pain and faintness that swept over him.

"I am ready." His tone was firm with determination, in spite of his weakness. They went very slowly, for Nahor found every movement added to the agony of his wound. Neither spoke, intent only upon finding firm footing along the narrow strip of unplowed ground between the growing crops and the little streamlet. Nahor paused frequently, and Zoram did not hurry him. Once, while thus they rested, Zoram spoke:

"Canst stand alone for a moment?"

"Yea."

Zoram knelt upon the bank, and reaching down, drew up a spear that had lain half in, half out of the water.

"This will be of double use," he said. "A staff to walk with now, and a weapon if need be."

Again they moved toward the sheltering trees. Nahor was breathing hard and leaning ever more heavily on Zoram. Within the dimness of the grove they stopped, and Nahor, with a sigh almost like a groan, sank to the ground.

"Thou art faint, lad?"

"Yea, and weary—I have never been so weary," he answered, his words coming slowly and scarcely audible. "All the world goes madly around, and mine eyes are full of jumping lights."

"Then rest and sleep, for we are safe here."

(Continued on page 18.)

The Seventy Present— Improving Our Methods of Publicity

By Virgil J. Billings

THIS IS A DAY of widespread enlightenment and understanding. Man comprehends the movements of the universe and is conversant with many of the scientific laws governing life. When it comes to a knowledge of the divine laws of life that could bring peace and happiness to humanity—or in other words the program of our church—the world is largely ignorant. To many people, the church is considered as an antiquated institution which makes its strong appeal to women and children and holds only the hope of a happy status in some future existence. Our church is regarded as just another religious organization. People are not informed of the program of transformation into the experience of Zionism living.

The great commission, “go ye into all the world and preach this gospel to every creature,” states the vital importance of society’s being informed of the full truth and program of salvation as offered by the Restored Church of Jesus Christ. It isn’t enough to have faith and hope that some day the public will understand. That some day may be too late. The need is ever present in life. We have the real answer to the perplexing problems of modern society and the solution to economic chaos. We *must* see that the world begins to comprehend our message.

Before the fine art of publicity was developed in the commercial world, the producer and merchant were engaged in the business of supplying the normal needs and desires of the human family. They were bounded by man’s necessities and meager knowledge of things within his reach. Through persuasive publicity, the luxuries of the yesterdays have become necessities today. As a

church, we have a product to sell—the building of the kingdom of God. To sway public opinion in our favor, as much effective publicity is needed to sell the Zion-building plan as the product of any firm. We too often establish our place of business, then sit back and wait for customers to find us.

THE CHURCH is an offensive movement and, as such, it must compete with some 1,200 religious organizations proclaiming a program of salvation. More than that, it must compete with hundreds of other forces and organizations that are spending thousands of dollars in swaying public opinion in their direction and selling products of destruction. It is regrettable that, while secondary or even things of inferior values are being kept to the foreground in the business world today, the greatest business—that which holds the power to transform men and nations—is allowed to languish for the need of better publicity. We should place the public mind in a receptive condition for our goods and endeavor to create a favorable atmosphere for our product. This can be done through effective methods of publicity. It is a proved fact that a good product will be accepted if proper publicity is used in informing the public. One of the greatest needs we have in the presentation of our message and in the improvement of our missionary work is the development of better methods of publicity.

The proclamation of our message to the nonbeliever is listed under the program of evangelism. Much of our method of evangelism centers around the activities of the seventy and the missionary elder—this is es-

pecially true in conducting the missionary series of services. In missionary work, the seventy is second only to the apostle. Much of the seventy’s responsibility is directing specific missionary activities so that definite results may be obtained—rather than just preaching a series of sermons for an extended period of time. This is not minimizing the preaching message. But behind the preached word, we must depend upon other means of conveying to the world the program of the church. By virtue of this position, the seventy is responsible for a publicity campaign in connection with the program of evangelism. As such he should furnish creative leadership, lead in the formation of policies, advise workers, and build procedures. It is his job to point out what should be done in publicity objectives, suggest means for accomplishing these goals, stimulate interest in the program, and delegate details to responsible persons. At times he must appraise the results, then suggest new techniques and procedures that will bring about desired results.

IT IS THE PURPOSE of publicity to create favorable opinion toward the product. It should be kept in mind that society is ever changing and that the means of influencing and communicating with society have also changed. So often as God’s representatives we allow ourselves to be content with old-time methods of publicity and to ignore the new techniques. Often when we fail to create a good attendance and interest, we turn to worn-out excuses to console ourselves with failure. Many times we are discouraged when, after advertising and con-

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ducting our series in a rather formal way, we fail to arouse attention. Should we not accept such failure as a challenge to think through the problem again and make our appeal more attractive and effective at the next opportunity? Improving our methods of publicity will not answer all the problems confronting the proclamation of the message and make another series successful. But much depends upon the organization of a publicity campaign in arousing new interest for a series. When publicity is rightly used and intelligently directed, it greatly aids in creating an interest in the program, helps in securing support, and assists in building good will. The constant dropping of the water of publicity gradually wears away the stone of indifference and places the public mind in a condition of acceptance.

SOME DEFINITE RESEARCH has been made during the past year to observe effectiveness of publicity. Perhaps some of the results are not due to the program of publicity alone; but we do find that where lots of good publicity is used, attendance at a series of meetings is greatly increased. From records we present the following data.

Branch No. 1—The regular series of services advertised through local branch announcements and letting people provide own publicity, brought an average attendance of eighteen with an average of two nonmembers. Then a program of intensive publicity brought an average attendance of forty-one members and seventeen nonmembers. There was a total of fifty-seven nonmembers that attended the series.

Branch No. 2—The regular series of services had an average attendance of thirty-seven with an average of two nonmembers. After a publicity campaign, the average attendance was ninety with an average of seventeen nonmembers.

Branch No. 3—At the regular series, the average attendance was fourteen with no nonmembers. After

a publicity campaign, the average attendance was forty-two with an average of seven nonmembers.

Branch No. 4—At the regular series of services, the average attendance was forty-five with a few nonmembers. After a publicity campaign, average attendance was one hundred ten with an average attendance of thirty-four nonmembers. There were a total of seventy-six nonmembers who attended the services.

These same statistics have been true in a number of other places where such a survey has been made.

Let's analyze the situation in Branch No. 4 to see the publicity methods used and results acquired. The size of the town where the church is located is about 500 population. Approximately half of the members live in town and the other half in the near-by farming area. There are three other churches in the community, with our church holding the minority in membership. Our membership is 104. The average attendance is thirty-five at the morning service and forty at the evening service. This branch had not missed a year for several years in having some special missionary series. However, in the past series, very little publicity had been used. Result—the average attendance over a period of years was only slightly better than the attendance at the regular Sunday evening services. Three months in advance of the anticipated series, the missionary made a visit to the branch for the purpose of organization. At that time a general branch survey was made, and a series of meetings was outlined in which definite publicity methods and objectives were set up. These publicity methods were as follows:

1. Use of posters: The first poster announcing the special services was put on the bulletin board two months in advance of the series of meetings. A new poster was put up every two weeks. This was a project of the Zion's League.

2. Newspaper publicity: Two

weeks before the series of meetings, a display ad appeared to arouse community attention. The week before the series, a news article and display ad appeared. Each week during the series another display ad was put in the paper along with a short news item of the series.

3. Circular letters: A week before the series, mimeographed letters were sent to all members of the branch, enlisting their support and trying to impress upon them the responsibility of the church membership in a series of meetings. Two printed announcements were included with each letter—one for the member's reference and one to be passed on to a friend. One hundred fifty mimeographed letters were sent to all prospects, suspects, business people, and others in the community. These letters went out over the signature of the pastor.

4. Invitations or dodgers: Printed announcements were provided. Besides sending these in the above-mentioned letters, a canvassing committee was organized. During the week before the series, every home in the town was called upon and a leaflet left with a personal invitation to attend.

5. Send-off service: The Sunday before the series was to start, a "send-off service" was held at the regular Sunday morning service. The members were urged to give their best support to the meetings. They were asked to fast and pray during the series. At this service, special prayers were offered for spiritual help and guidance during the activity. It should be remembered that our publicity must be under-girded with spiritual power, for we are not just selling a product—we are trying to get people to enlist in the cause of Christ.

The results of these efforts were shown in the series. The first night there were eighty-seven present. Average attendance during the first week was ninety-one with an average of twenty-four nonmembers. The Sunday night of the second week

there were 130 present, and an average of one hundred twenty-nine for the second week. The total average for the series was 110 with an average of thirty-four nonmembers. There were seventy-seven different nonmembers who attended the series. Forty of these nonmembers attended three or more services. This attendance was also helped by an average of eleven from the near-by branches. Carefully and prayerfully planned publicity for missionary series brings gratifying results that would never have been attained through haphazard or mediocre methods.

IT IS NOT our purpose in this presentation to go into detail on improving or making up materials. That will be discussed in another feature. However, the use of materials will also be included in the following suggestions and helps in improving publicity methods.

1. Contact the local branch in regard to a publicity campaign at least two months in advance of the series. It would be well if this could be done by the missionary in person. By all means, don't wait until the series is to start before the publicity begins. It also proves better if the missionary can spend a few days in the branch before the series is to start. He can then give personal attention to putting a climax on the big drive just before the services begin.

2. Survey the branch and community. What means and materials are available that will best suit the community? What materials have been used? What type of publicity is being used by other religious organizations in the presentation of their evangelistic campaigns? We need to discover what mistakes have been made and why; what will better these poor conditions, and where successes have been made. When we have done this, we are in a position to build for stable, future progress for our church movement.

3. Encourage the branch to raise publicity funds. Several congregations now are including such a fund in their regular branch budgets. The extent of a publicity campaign will be determined by the amount of money available. "It costs to advertise." There are some things that can be done with very little expenditure. These methods should be utilized. Don't go beyond the people's means of support.

4. The antiquated thought that in presenting a sermon, God will do it all and there is no need of preparation might also be applied to the ineffectiveness of some of our publicity campaigns. Decide and plan a definite campaign. Make your publicity methods and materials up-to-date and of such a nature that they will attract and hold the attention of the public. People's wants, desires, and activities are different. Everyone we meet has his own set of desires and preferences. Only in ministering to these needs can we hope to influence him. A campaign should be desirable, attainable, definite, understandable, and continuous. Many programs fail because no one aspect gets much attention. Be careful not to overorganize. Too many methods can be attempted and none of them be effective. It is better to select a few and do them well rather than attempting too many methods.

5. Enlist support: Arrange your publicity campaign so that every member has a definite working assignment. Don't overload the willing few. Everyone has some personal contribution that he can make and will feel a measure of responsibility if his task brings about some real achievements. This increases as he witnesses strangers becoming interested. Enthusiasm is also generated among the members when they participate. An active participant will enjoy the program. The time a missionary spends in the branch before the series starts can be made most effective in helping to stimulate active participation in the publicity campaign. Plans are of more value when the membership

has a consciousness of them. No matter how well the preparatory work has been progressing, there will be a number more who will willingly and enthusiastically volunteer for participation after some personal ministry by the missionary. Support of the members should be enlisted because of the spiritual blessings that attend those who participate, and because more effective results are had by reason of more thorough campaigning.

6. Assist in creating favorable public opinion. The keen, analytical, well-versed, and spiritual missionary will also be alert to opportunities in creating a serviceable public opinion toward the church and its program. This is especially true in creating an interest in our evangelistic campaign. Before we can expect nonmembers to attend our missionary activities, we must see that they are contacted. The attitude that is developed by the public toward our movement will determine the success or failure of our missionary effort. In helping to create such an opinion, it is well for a missionary to make himself available to community activities—perhaps being a speaker at a social club of businessmen, school activity or community program, reviewing a worth-while book, visiting shut-ins, or hospital patients. It must be remembered, however, that such should be done with the spirit of service rather than just as advertising. Sincere ministry to people's needs proves to be one of the greatest forces in creating a favorable opinion toward the church and placing it before the public. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" is the admonition of Christ to us. Many times we go about our business of missionary work in such a quiet way that our light is "hid under the bushel." We just hope that people will search until they find the glorious light of the gospel. If we are to be recipients of the warm-hearted friendship of the com-

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munity—which is the basis of conversion—we must allow our light to shine in such a way that favorable good will is created and our community activities become a means of publicity. This, then, will be one of our most powerful means of causing the “prejudiced” nonmember to develop a friendly attitude toward our movement. Through word and deed we acquaint people with the gospel way of life.

7. Encourage the development of good press relationship. The newspaper is still one of the strongest forces in developing public opinion and directing the trend of the public mind. This is especially true in the small community where the weekly paper is considered the local informer. The editor is attempting to reflect the life of the community. As such, he wants news, not disguised propaganda. He desires stories that are significant, unusual, timely, accurate, newsworthy, of local and human interest. Don't expect too much space. It is the news that's read which is of value, not what is printed. We should use some paid advertising. Enough such advertising should be used to be fair with the newspaper policy and be profitable to us. We should not expect all free space, even if we have a story the editors are glad to have. We should realize that there is a difference between a publicity seeker and one who informs the newspaper of newsworthy events of his church.

8. Be alert to publicity methods that will best suit the community, making use of suitable materials.

IN SUMMING UP, let us say that all publicity methods should be positive, affirmative, sincere, and attractive. We should desire the maximum results for our hours of toil and money spent in missionary endeavor. A solemn obligation rests upon us to win as many souls for Christ as is possible. “Search diligently and spare not” is the word of the Lord to us.

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A Girl Scout Leader Speaks

BY AMY STOKER

The author is leader of Girl Scout Troop Number Forty-five in Salt Lake City, Utah. After reading the article, "A Tribute to Scoutmasters," in a recent issue of the "Herald," she was impressed to write in behalf of Girl Scouting from a leader's viewpoint.

I FIND THAT being a leader of Girl Scouts is a rich experience indeed. No pecuniary payment could equal the satisfaction I have gained from it. It has meant meeting new friends, finding new interests and skills, and above all, a growing friendship with the girls in my troop. Nothing is more satisfying than watching the girls develop physically, mentally, and spiritually. The Girl Scout program embraces a broad field of activity, and the girls have ample opportunity to develop themselves. They learn to create with their hands, to develop healthy bodies through outdoor activities, to have tolerance and consideration for others, to respect their country and revere God. It is all together an experience for which I am deeply grateful.

No job worth doing is without its occasional discouragements and hard work. The fact that leaders have overcome these obstacles and become national directors and executives proves that the program is worth-while and that discouragements are far outweighed by successes.

From a small beginning of twelve girls who met on March 12, 1912, in Savannah, Georgia, with Juliette Low to discuss scouting for girls, the organization has grown to 1,250,000. It is gratifying to see that so many girls are eager to participate in this program, which requires of all its members this promise:

*On my honor, I will try:
To do my duty to God and my country,*

*To help other people at all times,
To obey the Girl Scout Laws.*

Keeping this promise would make each girl a better member of her own faith, a better citizen of her country, a better member of her family and community.

MANY MOTHERS like myself have become leaders of troops to make it possible for their girls to have Scouting. Others who have no girls of their own have given devotedly of their time and talent to make it possible for the daughters of other women to have the opportunities offered by scouting. One woman in our city—a doctor's wife and mother of one son—has recently been elected to the state Hall of Fame for her untiring efforts as a leader of a Brownie Scout Troop for fifteen years. Many of her summers were completely devoted to directing the summer camp at the Girl Scouts own "Mountain Dell" camp house located in the near-by mountains. The camp accommodated fourteen girls each week. Lucky, indeed, were those girls who were privileged to have a week or more at camp under her direction. Here they were introduced to nature study, campfire song fests, and the fine art of learning to share work and play.

This good woman is just one leader of approximately 7,500 in scouting. Sixty per cent of these leaders are housewives; twenty per cent are teachers, ten per cent office workers, and ten per cent from other professions. The story told

by these figures is gratifying when one realizes that troop leadership is volunteer work.

A RECENT DISTRICT meeting was attended by a national officer. When an expression of gratitude was offered to the visitor for giving time to attend the meeting, she replied that she was the one who was grateful—that if it were not for the leaders and district women who were giving their time and efforts, her work would be impossible. She was the one who felt humble.

When I was a girl of scout age, the magazine advertisements of camps, all long distances from our small town, were read with no little degree of longing that I might go to camp myself. Remembering this, it gives me great pleasure as I work with a unit of twenty-four girls at a day camp in a local park or escort my troop to "Mountain Dell" for a week end. One could not ask for a richer experience than scouting with girls. Perhaps through my efforts, some girl with childhood longings for camp life can realize the fulfillment of her dreams.

* * * * *

While the Oriole and Blue Bird programs are the officially approved programs for the girls of the church, we know there are many branches where our church girls attend Girl Scout troops or are members of one of the other national organizations for girls. These girls are participating in good programs, and we desire to express our appreciation to those women who so untiringly and unselfishly give of their time and talents for the leadership of girls. We are happy to share this leader's message with readers of the *Herald*.—General Department of Women.

— — — a home column feature — — —

Food for Thought

By B. MILDRED NELSON

Instructor in Nutrition, Extension Department, Ames, Iowa

THE WOMAN WHO can cook a good meal out of little has always been the one who could keep her family happiest. The food is good, the budget is balanced. Almost anyone can set an attractive table when there is lots of food, and it is cheap compared to the income. In times such as these however, it takes a wise homemaker to do it. Her "know-how," her skill, and her ability mean real money to the family and good food to those who need it most.

The wise homemaker now is the one who makes the most of everything, who can stretch half a pound of ground beef to satisfy the whole family. She is the one who sees to it that not a bite of food goes to waste; her family enjoys every meal.

In case you have run out of ideas for using up scraps of stale bread, muffins, cakes, etc., here are a few suggestions made by the Associated Retail Bakers of America.

Bread which is no longer "fresh" may be converted into French toast, cinnamon toast, hot milk toast.

Pulled bread: Tear shreds of dried bread from slice. Toast these shreds in oven and serve with milk as you would other dry cereals. The inside of rolls, muffins, or biscuits can also be used for this.

Cake which has lost its freshness can be served with sauces such as vanilla cream, orange, and lemon. Fix in advance so as to allow the sauce to saturate the cake.

Cut dried cake or nut bread into fingers for lining serving dishes for tapioca puddings, etc. These fingers are placed around inside—Charlotte Russe effect.

Pound and loaf cakes which have become dry may be sliced and toasted.

A delicious treat is fried pound cake. The cake is sliced and fried

in buttered skillet, using slow heat. Brown both sides and serve with jelly.

WHAT ARE YOUR children having for lunch at school today? If they carry lunches, there is probably a thick cheese, meat, or egg sandwich, perhaps a peanut butter sandwich, some carrot strips, maybe, a big red apple (or a baked one left from yesterday's dinner), some oatmeal cookies, and a thermos of cold milk or hot cream soup. Or maybe they'll be getting a complete lunch prepared at school. No wonder they have those chubby knees, bright eyes, and rosy cheeks!

You're probably planning right now to have some delicious tidbit on hand for that time after four when they'll come bounding home "starved to death." It's hard to stop them soon enough to leave an appetite for dinner—or is it? We wonder where they put all that food!

But if you were a mother in a town in Germany, do you know what your child would have for lunch? You would probably have so little to feed him that you would send him to school not so much to get an education as to get lunch. He could go to school only half a day. There he would get a ladle of thin soup. Not enough, it's true, but better than you could give him. And while he was gone, you'd be spending your time trying to find enough food to give him something when he came home. You might steal it or you might fight with other women to sweep up droppings left on the street by horses so that you might have something to trade to farmers for food.

How do I know? Our Iowa farmers came back and told the story—and I believe them!

STRETCHING THE DOLLAR

By Mrs. C. B. Freeman

I NOTICED the article in a recent *Herald*, asking for methods of stretching the dollar. As I am very much interested in this question, I will list some of the ways and means I have practiced.

By "knowing how," much poverty can be averted. The old saying, "Willful waste makes woeful want," is often true of the housewife. There is a little paragraph in *The Story of the Church* which says the Latter Day Saint women could prepare a tasty meal with much less than their Gentile neighbors. This I believe should be aimed at in our day when there is such need of stretching the dollar.

Food values should be studied. Rich foods are not needed to nourish the body, so we should find ways to prepare vegetables and simple foods which are so healthful. I believe I can illustrate this best by telling of the experience of my daughter. My daughter, who lives on a farm, has four children. Three of these are in school; and in the past three years, they have not missed a day. They are rugged and strong. Their food is plain—milk, butter, cream (not rationed), cereals, whole wheat homemade bread, vegetables (raw and cooked), and corn bread usually once each day. They eat meat sparingly—pork, beef, wild game, chicken, and fish. She must buy much of the fresh fruit they eat, but she sees that they have it daily. I believe by raising these strong children and practicing strict economy, she is stretching the dollar.

Mothers and young women should be able to sew. Many dollars are saved by making garments from empty feed sacks and by restyling clothes. Here the Saints may share together as a family. If one child outgrows a garment, it is shared. Why should anything go to waste in a Zion community?

Before I married, I studied dressmaking, and my husband had quite a little knowledge of shoe cobbling. I was quite thrilled when my girls in high school received so many compliments on their clothes. Handwork, crocheting, embroidering, and tating add inexpensive touches of beauty.

The knowledge of simple insecticides to save our gardens is another dollar-stretcher. Use of ashes with a dash of turpentine for the aphid that destroys cucumber and other vines, lime for cabbage worms, tin cans open over plants for cut worms, and Black Leaf Forty spray for leaf hoppers. With these inexpensive practices, we always have a

(Continued on page 22.)

Speak Peace

(Continued from page 11.)

WHEN NEXT NAHOR OPENED HIS EYES, he saw the full moon high overhead and knew that it was midnight. All about him were noises of the night. Insect voices throbbed and pulsed and trembled, some high and piercing, some low and slow like a heartbeat. They trilled from the treetops and from the ground. Now and again some nightbird sang, slowly and sweetly, one long note oft repeated and followed by intervals of silence. He lay still in dreamy contemplation, scarcely remembering where he was and how he came there. Dimly the scenes of the day began floating before his mind's eye, and presently he turned and looked about him for the Lamanite.

"Zoram? Art here?"

"Yea, I am here. Dost wish something? A cool drink?"

"I would thank thee much for one." He drank deeply from the Lamanite's helmet filled with the clear, cold water of the little stream near by. Then half shyly he spoke. "I thought perhaps thou hadst gone to join thine own people."

"Not till I see thee safe."

"Thou art most kind. I have been thinking, Zoram. War is not all evil."

"I have seen no good in it. What findest thou?"

"Today I have found some truth by which to judge this maze. Thou gavest me the key. I remember well the day thy lands were claimed, and how many said it would but bring trouble to covet that which was another's. But time made them forget; and when the cry arose that thy people armed for war, we saw not the crafty purpose, but armed speedily and thought of nought else. All the talk was of battles and glorious victories and the heroes of old. Many there were, the young—and I am one—who had ne'er seen a war, for peace had long been with us. But the old ones stirred us up and fired our imaginations with tales of heroic deeds. So we met the day of evil. Ah, Zoram, would that all in thy land and mine would join hands and take the oath we took today. I have no heart for war."

"Nor I. Thou hast learned a lesson in this evil day and gleaned wisdom from it. Harken not to the precepts of man, but keep thine ears open and thy heart pure to receive the word of the Lord, whether he speak through the prophets or by a voice within thee that no other may hear."

"I have heard there are many voices that speak to the heart of man, both good and evil. How may I know if it be the voice of the Lord?" asked Nahor.

"If it would have thee hurt or kill or rob thy neighbor, or seek that which is not thine own—heed it not. But if a voice shall speak to thee of peace and love for thy neighbor—listen with thy soul, for the Master speaks."

"'Tis strange—thou speakest of peace, and yet I found thee in the midst of battle."

"Many there are who will fight for peace, but have no love for war. He who truly loves his country *will* fight to save it. Thou art such a one, thyself," answered Zoram.

"Thou speakest truly. And that is the strangest part of all this mad day—that thou, who art a Lamanite, should speak of peace and love and show great kindness to a Nephite. I had thought thy people a warlike race, bloodthirsty and cruel."

"Yea, we are, lad, most of us." The Lamanite's deep voice, which had rung with conviction in the glad message he brought, now sank low as though in shame. He turned his face away until the moonlight no longer fell full upon it, and the broken shadows of the leaves hid his expression of grief and remorse. Nahor spoke quietly, yet eagerly.

"Tell me, Zoram—how camest thou to believe thus? Thy priests teach sorcery and war and priestcraft, not the word of Jesus Christ."

"When I was young—younger even than thou art, Nahor, I was ever quick to take up the sword against anyone for any cause, for the thrill of battle, and the glory and the plunder that come to the victorious. But one day I fell, sorely wounded, and while I lay as one dead, I heard a voice saying, as though far from me, 'Cease contending. Love thou Me.' And I asked, 'Who art thou that I should love thee?' and the voice came again, much nearer and stronger: 'I am thy Brother, love thou Me.'

"I felt as though I were being lifted up; my heart swelled with heavenly joy, and I answered, 'Yea, Master,' for now I knew he who spoke to me was the Lord Jesus who showed himself to thy people and mine long years ago. Then I felt my unworthiness; all my sins, and the blood I had shed became too great to bear, and I said, 'I am not worthy, Lord. How may I love Thee?'"

"The clear voice came quickly, 'Speak peace, and love thy fellow men.' Slowly the feeling passed of being lifted up, and the voice came no more, yet the gladness in my heart has never gone away."

THE SIMPLE, FERVENT TESTIMONY warmed and soothed the troubled heart of the young Nephite. He looked into the rugged face, touched gently by the moonlight, and seemed to see a glow there from some divine source. He mar-

veled and would have spoken, but found no words. Nor did Zoram speak but sat silent, gazing into the shadowy foliage above them. Weakness and weariness overcame the youth—he dozed and woke to see the ever-watchful Zoram bending over him, then smiled and slept again. When he awoke with a start it was to see the dawn, and his guardian standing at the edge of the grove waving his cloak to and fro upon the end of a spear. The Lamanite cupped his hands to his mouth and drew a deep breath.

"Ho! Over here—over here!" he shouted. A faint answer was borne to him on the gentle land breeze. Nahor started up in alarm.

"Zoram! Whom callest thou?"

"Ah, lad, art awake? Be not alarmed." The giant came to him, limping heavily. "These are thine own people, come to aid the wounded and bury the dead. They will care for thee." He put his cloak around his shoulders, and, laying the spear with the bow and arrows, knelt beside Nahor. "I will take thee to the edge of the fields away from these bushes that they may find thee more easily."

Nahor felt himself lifted bodily and set upon his feet, though his head swam so he could scarcely see. Then his vision cleared, and he saw the slender trunks of the trees waving heavy fronds against the pale sky, and at their bases, the ferns and dense undergrowth which had sheltered them throughout the night. Slowly they moved into the open, and now he saw those to whom Zoram had called. Scattered over the broad fields, some singly, some in pairs, men were bending over the fallen, some bearing away heavy burdens toward the Nephite camp at the foot of the northern hills.

Nahor sat down, his back against a tree. Zoram waved his cloak again, and presently two figures detached themselves from a small group and started across the fields toward the grove. They bore an empty litter between them.

"'Tis well. Soon thou wilt be safe, lad." The Lamanite paused, his earnest gaze fixed on Nahor's face. "Thou didst say, 'War is not all evil'—in the main I disagree with thee, and yet a battle brought thee to me, and in thee I feel I have found a friend. I would we had met in happier times"

"Thou art, indeed, a friend to me," replied Nahor sincerely. "Canst forgive me for the way I spoke to thee and thought harsh things of thee when first we met? Truly, Zoram, I meant them not—it was the battle—the fighting. I know not what had turned my head. I never felt that way before. There was nought around me but hate and spilt blood, death and noise and the maddening heat of the sun, then the sting of my wound—the first I ever felt. Zoram, I

know not how it was, but all the world seemed awry, and I spoke not my own heart, but the evil that the war had wrought in me."

"Yea, lad, I understand. How well I know that feeling." His gaze was far away—his mind tured time back to his own youth and the mad years when he had sown and cared nought for the harvest. "How well I know . . ." he repeated, slowly and softly. Then starting from his reverie, he gathered up the bow and arrows and the spear.

"Thy countrymen are drawing nearer and soon will be near enough to see I am not fair of skin as thou art."

"They will not harm thee—for that I give my word. Stay, at least until thy foot is strong."

Smiling, Zoram shook his head. Nahor continued his pleading:

"Thou hast said the war is over—there is nought to fear, and I would keep thee by me as a friend and hear more of thy message of love and peace. Stay with me, Zoram. Remain here in a gentler, more prosperous land, and speak thy words of peace for all to hear."

"Nay, lad. My work lies not here, but among my own people. Thou hast many to preach and teach, and many do heed, but in my land there is none save I who speak peace. Though few listen and seldom heed, I cannot find it in my heart to forsake them, for the time may yet come when I shall do a good work among them. Though my words seem lost, as seeds cast upon barren ground, yet always do I hope to see them bloom and bear fruit."

His voice was deeply serious. Nahor could feel the eagerness of his longing to bring his people again to ways of peace and brotherhood. His deep-set eyes glowed with the light of hope as he raised them to the hills that separated him from his homeland. Nahor, sensing the urgent call he felt, ceased to plead. A long moment, and Zoram's eyes came back to rest on his young friend. Smiling, he held out his hand.

"I will see thee again, my friend, as soon as ever I may return to this fair land." Then reverently, "God keep thee and bless thee and lead thee safely through all thy days. Farewell!"

"Farewell, Zoram. If thou needs must go, may the Lord Jesus Christ go with thee all the way, till thou findest peace."

Their eyes held in a gaze of complete understanding. Suddenly Zoram was gone, slipping silently, in spite of his huge stature, through the ferns and undergrowth into the sheltering grove. Beyond the trees, he struck out across the fields toward the low hills where the precipice ended and the land fell away gently to the sea. After he had gone a way laboriously—for his injured foot was

stiff and sore—he turned and looked back. The Nephites bearing a litter between them were going away from the grove in another direction. Suddenly, upon an impulse, he raised his spear above his head, its shining tip flashing in the first rays of the sun. His rugged, lined, and deeply serious face lighted with a smile as he saw an answering gesture of farewell from the man on the stretcher. The glow of that smile of warm friendship was still on his features, its light still in the deep-set eyes, as Zoram the Lamanite turned his steps again to his homeland, his face to the sunrise.

The fair, oval plain glistened and shimmered in the sun; the dawn mists faded swiftly and vanished, as do dreams upon awaking. Blue was the sky overhead, and blue the sea behind him, and fresh and cool upon his face came the breeze from the far, unknown heights of the great, snow-clad mountains looming into the sky beyond the hills and valleys of his own country. He gazed upon the scene and was glad. Though his lips moved not, in his heart he was praying:

"Day after night; light after darkness; truth after fear; love after hate; peace after war. Thy will be done, Lord Jesus. Amen."

LETTERS

Christiana Salyards III

Tuesday, March 30, was the birthday of Sister Christiana Salyards, who has given so many years of service to the church in the writing of quarterlies and books for our church school curriculum. Thousands of church members owe a great deal of their knowledge of the Bible and the church to her writings. Now she is ill in the Sanitarium at Independence. Her companion, R. S. Salyards, Sr., passed away some time ago. Many people will remember her and wish to send cards to her.

The Good Shepherd

On the cover of a recent *Herald* is the picture of Jesus carrying a little lamb in his arms with other sheep following him. This picture reminded me of my childhood, when I would look at such a scene and wonder why the sheep followed so well. I thought, "He must be very kind to them. They do not fear him." Since then, I have come to see that he is the good shepherd of people, too. Perhaps he wishes we would follow as well as the sheep. If we would love and follow him, he would lead us into green pastures where we would

want for nothing. His love for us was so great that he gave his life to redeem us. What have we done for him?

Christ is constantly calling us, through his priesthood, to feast on the spiritual food he has in store for us. Many times we pass by the gates of this better life into darkness and are overtaken by the evil one. When we make such a wrong choice we no longer have the strong arm of God's Holy Spirit to lean on during the storms of life. When we have the Holy Spirit, we will enjoy the gifts of the spirit; and at the end of our journey, our souls shall find eternal life.

H. F. Hawkins.

Route 3, Box 211

Kennett, Missouri

Fifty-Seventh Wedding Anniversary

Mr. and Mrs. W. L. Allen were honored on their fifty-seventh wedding anniversary by members of the El Dorado, Kansas, congregation. Elder D. J. Williams gave a sermon titled, "Today and Looking Forward," and Reta McClaren read two poems, "On Mother's Wedding Day" and "For the Woman I Married." Mrs. Bill Maxwell sang "Through the Years," after which Mr. and Mrs. Allen repeated their vows with Elder Williams officiating. A basket dinner was served following the ceremony. On the honored guests' table was a three-tiered wedding cake baked by Mrs. Charles Hudson. More than sixty persons attended the celebration.

All the Good in the World

In the beginning, God created—and he declared that it was *good*. In our present condition, it seems that there should be room for all of the good in the world. There are men and women of good will in every walk of life, and there are men and women of ill will in the same avenues. We ourselves must choose which we will become. We can cultivate the association and companionship of men and books that stimulate thoughts of good will, or we can do the opposite. The cultivation of one brings peace of mind and serenity; the other brings loneliness and discontent. To know Christ, we must walk with him and study him—learn his ways, his character, his personality. Always remember that the follower of Christ is never complete but ever in the making.

C. J. Lant.

1717 Thomas Avenue
Santa Barbara, California

Suffer Little Children

By Elaine Carson

IT IS UNLIKELY that there exists a person who hasn't said, "It's a great life," or that the individual next to him hasn't invariably uttered, "If you don't weaken," and that someone else hasn't completed these philosophic ponderings with the question: "But who wants to be strong?"

I know of a man who wanted to be strong. He had run away from home when a mere boy, had come west with the earlier settlers, slaved for one farmer and then another, and by sheer hard labor and stick-to-it-iveness had carved out for himself a reasonably secure financial setup with a section of land, buildings, and a great deal of stock. In a sense, he was strong, and he had power; but in my life, I've never known a man so poor.

I knocked on the door of his house one cold day in February, and his six-year-old daughter let me in. Accustomed as I am to seeing hardship and degradation, I was shocked. Three little children, as wild as March hares, stared at me. Their long hair, matted and infested with lice, hadn't been washed, combed, or cut for months. Their clothes, ragged, ill-fitting, pinned or tied on, were sticky, smelly, and stiff from dirt. They yelled at one another, or kicked, if the occasion required. Once in a while an oath would roll off their childish tongues with an ease that would have done justice to Barnacle Bill. The Public Health Nurse with me swallowed hard and said: "My God, Elaine," as she parted one child's hair to examine his scalp. For a brief second the youngster stood still and then booted the nurse on the shin. In painful provocation she muttered, "Why you little . . ." "Careful there, Jean," I warned, "Remember, of such are the kingdom."

She looked at me with a puzzled expression, wondered what I was talking about, but knew it was supposed to be funny and laughed off her anger.

THE HOUSE WAS AS dirty as the children—or maybe more so. The cupboards, doors open, were filled with everything from binder twine to moldy potatoes. Mice apparently held a perpetual field day in every nook and corner, irrespective of the efforts of cockroaches and other insects to make their presence felt and of spiders to veil the disorder. Many people use coal pails as "catchalls" for floor sweepings, scrap paper, wood chips, and possibly one or two lumps of coal. This family, in a sense, proved to be no exception to the rule. There was no pail, of course, only a litter of everything on the floor about the heater.

The kitchen was even worse than the living room.

The six-year-old was washing the dishes in a grimy pan partially filled with cold water and filmed with gray, curdled grease. She dried them on what appeared to be a flour sack; but it was so dirty, it was impossible to read the printing. An iron frying pan was on the stove, half filled with a concoction of rice, while a kettle of potatoes soaked in the water they were boiled in "until Daddy comes home to pour them." That's enough about the house—suffice it to say that anything not described was just as bad!

Eventually the father came home and I experienced a minimum of difficulty in presenting an object lesson on the results of neglecting his children: the pediculosis, the filth, the skin rash caused by lack of soap and water and diet deficiency, the danger of fire. But he was a poor man—he had never read, he had never learned, he was hopelessly helpless. He had wanted to be strong, and his blind determination, the unsatiable god at whose feet he laid many hours of exhaustive labor with his stock and fields—at whose feet he laid the profits of many "long-ended" bargains with his neighbors—at whose feet he laid "savings" in cheap, inadequate foods for his children, had now blessed him with the result of his labor. It robbed him first of his wife, her death being caused by overwork and malnutrition; now it was robbing him of his children, temporarily, to be cleaned up, and permanently, if he couldn't guarantee to society a better standard of living.

AFTER THE NURSE and I had given the children the scrubbing of a lifetime and dressed them in new clothes, they seemed almost normal. What is more, a transformation took place in their attitude toward us. The boy of three, as he wondered at the newness of a clean skin and looked down at his new overalls, said in appreciation,

"I like womans."

The girls, four and six, were somewhat more hesitant in their overtures, but Helen, her large eyes almost pleading, asked,

"Do you like me?"

"I like all little boys and girls," I said, and she was mollified at the generalization.

On the way into town in a typical prairie cutter, horse-drawn and rough, we sang songs to the children and reviewed our nursery rhymes. We were surprised and embarrassed at how much we had forgotten about Mother Goose and her family. Our little charges had never heard of them however and our minds were alert enough to "fill in" where memory failed. This delight-

New Horizons

ful initiative boomeranged when the youngsters commanded "Say it again!" We said it again, but were not consistent with the "fillers-in," and we received swift and accusing reprimands that we were "wrong, stupid!" When we arrived in town, I left Jean in charge and headed straight for the book shop. My faulty memory had got me into enough scrapes, and I came out armed with an authoritative supply of fairy stories.

JEAN HELPED US on to the train, and from then on I was "it." At first, we read and reread the stories of "The Three Bears," "Puss-in-Boots," and the "Three Little Kittens," until I could intone every growl from Pappy Bear, whine every whimper from Baby Bear, and I was almost to the point of turning white with Goldilocks as she wakened with fright. Certainly I felt the same urge to jump out of the window and run as fast and as far as my short, little legs could carry me. The three little kittens lost and found, soiled and washed their mittens so often I thought surely that Mother Kitten would either run out of pie or go bankrupt with the rising cost of living. It could be that hero-like Puss-in-Boots was helping her. At any rate, I believe I shall never again forget my nursery rhymes.

Eventually their attention turned to other fields, and I breathed a sigh of relief, but only for a second. From fairy stories to theology is quite a jump, and although the basic principle that "Jesus made everything," seemed in order, even that got me into trouble.

"Why did Jesus make horses?" was the first query.

"To help farmers put in their crops, and to take people from one place to another," was my reply.

"Why did he make tractors then?"

"Farms are big now-a-days, and it is too hard for the horses to do all that work," was what I thought to be quite a good answer.

"Well, why did he make cars?"

This was my first encounter with a six-year-old logician, and I was stymied. I believed the best way out was to quite frankly admit I did not know all the answers. My frankness, however, didn't engender for me all the respect such an admission is supposed to, because the next question was an almost despising:

"Why don't you?"

I think I just passed out then. At any rate there was silence for the space of thirty seconds, and the relief was so wonderful, I was surprised to be in heaven. The next question brought me back to reality, however.

"How do babies grow?"

"The same as you do—they have food, and it makes their bodies grow."

"Where do they grow before their mothers get them?" and before I had time to even start on an answer, she asked again:

"Does Jesus make them in heaven and bring them down in an aeroplane?"

I gulped! This was a new theory, I was sure, and if these youngsters didn't know nursery rhymes, certainly



As I looked at these children—so neglected and yet so trusting, so longing for love and security—I could only say as Jesus said, "of such is the kingdom of heaven."

they had other ideas. The conductor, just then, announced our station, and for the first time in my life, I looked upon scarves and mittens, overshoes and ski-suits as blessings in disguise.

The hotel room was the next maze of wonderment. They ran rampant—the water faucet had an amazing effect on their thirst, and if one of them as much as glanced at the tumbler, they all made a dash for it. Another item of intrigue was the electric bed lamp. The lights were flashing on and off at such a rate, I was almost inclined to think the management had installed a flicker switch.

At long last I had them tucked into bed, and after a series of violent outbursts of kicking and slapping were quelled, they settled down. I was about to go to sleep when Helen, almost crying, said:

"Mummy, sing us a story?"

The "mummy" salutation was a little unexpected, but I again narrated the tragedy of the "Three Bears." Long before Goldilocks made her dramatic leap for safety, however, all three were fast asleep.

IT WAS THE END of a long, hard day, but I could sleep only for a few minutes at a time, and then waken fitfully to see if all was well with my charges. Their regular breathing assured me of this, however, and as I could see the outline of their little faces, in the light of the moon, casting its wide, white beam across the room, my heart filled with compassion for them. The same intelligence, the same personalities, the same potential good as was existent within these three, could and had made mighty contributions to society in the lives of others; and, as that contribution was made, the person grew and matured in the richness of a sense of accomplishment. Jesus taught, "The kingdom is with-

in you," and I knew that with me this night were the makings of builders for the kingdom; but I also knew that it was not within my power to guarantee that that would happen.

I knew it, because it takes many years to build "builders." It takes a vision of what a builder is. It takes the richness of good, clean, and enervating environment. It takes a knowledge of the gospel and a deep enduring conviction that Jesus is the Son of God. It takes parental love—sacrificial, forgiving, and perpetually evident. As I looked at these children—so neglected and yet so trusting, so longing for love and security—I could only say as Jesus said, "Of such is the kingdom of heaven," and my prayer was, "Father, forgive us, a society, which would guarantee them good food and good raiment, but which could not, or at least has not given them the opportunity to grow straight and strong in the knowledge of their Saviour." But even as I made that prayer, there dawned on me also the sure knowledge that as society was cheating these three, society herself was being cheated of the potentially powerful contribution of intelligent citizens, and I had to add with Stephen, the martyr, "For we know not what we do!"

Stretching the Dollar

(Continued from page 17.)

harvest sufficient for the need of our family.

Then there are the simple laws of health. Drinking the water that we should and seeing that our children do, also. The knowledge of herbs often helps us keep health. First aid for cuts and scratches is also beneficial in this business of stretching the dollar. And there is the economy in the use of fuels and light.

I mentioned the use of cream and butter. There are farmers who sell all their cream and buy oleo, and hardly keep enough whole milk needed for their families. The same is true of eggs. This is not economy in my judgment. Stretching the dollar builds for tomorrow as well as for today.

BULLETIN BOARD

Mission Priesthood Institute

The Mission Priesthood Institute will be held in Detroit, Michigan, on May 14, 15, and 16. The first session will begin on Friday evening at 7 o'clock. President F. Henry Edwards and Bishop G. Leslie DeLapp are to be in charge, with Elders McClain, Simons, Banks, and Chelline discussing special topics.

This is an opportunity for all priesthood members in Michigan, Northern Indiana, and the three Canadian branches to receive instruction and inspiration in their various offices. For housing accommodations, contact Blair McClain, 359 Louise Avenue, Highland Park, Michigan.

E. J. GLEAZER.

Pittsburgh District Conference

The Pittsburgh, Pennsylvania, District Conference will be held at the church in Pittsburgh, Tonapah and Realty Avenues, on Sunday, April 25. Apostle D. Blair Jensen is to be present. Activities of the day include a 9:30 prayer service; preaching at 11; lunch at noon; and a business meeting for the election of district officers at 2 o'clock.

HENRY M. WINSHIP,
District President.

West Virginia District Meeting

The spring conference for the West Virginia District will be held in Parkersburg, West Virginia, on May 1 and 2, at the church (corner of Twenty-fifth Street and Murdock Avenue). Theme of the conference is "Witnessing for Jesus." Apostle D. Blair Jensen is to be the guest speaker. The first service will be at 7 p.m. on Saturday. Sunday's meetings will include a 9:30 a.m. prayer service, preaching at 10:45, and a business session at 2 p.m. for the election of General Conference delegates. Dinner will be served at the church Sunday noon.

MAY R. GRIFFIN,
District Secretary.

Invitation to Tri-State Musicians

The Tri-State Band Festival will be held in Enid, Oklahoma, on April 15, 16, and 17. The members of the Enid Branch will provide accommodations for any Latter Day Saint musicians attending the festival. Arrangements may be made by writing Mrs. W. J. Saunier, 1132 East Main, Enid, Oklahoma.

Books Wanted

Alice M. Longstreth, 3079½ Donner Way, Sacramento, California, wishes to purchase the September, 1917, issue of the *Journal of History*. State price and condition before mailing.

Andy Scott, Graceland College, Lamoni, Iowa, needs a copy of F. M. Smith's *The Higher Powers of Man*. Please write stating price and condition of book before sending.

REQUESTS FOR PRAYERS

Prayers are requested for Alice Hussung, 1032 West Waldo, Independence, Missouri, by her husband, William. Sister Hussung has been paralyzed for eight years, and for the past two years has been unable to speak. Letters will be much appreciated.

Prayers are requested for Edna Elswick Hotze of Carson, Iowa, who has been ill for many months. Letters of encouragement would be much appreciated; however, she will not be able to answer them.

Mrs. Rose Shields, Rural Route 4, Wiarnton, Ontario, asks prayers for herself, that she may be healed of arthritis; her daughter, Mabel Farrow, who is in poor health; her son, Elbert Farrow, who is suffering from a nervous condition; and a young girl, Stepha-

nie Duggan of Owen Sound, who has had rheumatic fever for over a year.

ENGAGEMENTS

Cooper-Hughes

Mr. and Mrs. Errol Hughes of Compton, California, announce the engagement of their daughter, Irene Marie, to George C. Cooper, son of Mr. and Mrs. George W. Cooper also of Compton. No date has been set for the wedding.

Lasater-Smith

Mr. and Mrs. Darrell G. Smith of Seattle, Washington, announce the engagement of their daughter, Marilyn, to Glenn R. Lasater, son of Mr. and Mrs. Monte E. Lasater, also of Seattle.

WEDDINGS

Hackly-Hughes

Louise M. Hughes, daughter of Edith Hughes of Lamar, Colorado, and A. C. Hackly, Jr., were married in the Reorganized Church at Denver, Colorado, on February 28. Elder Merle Howard performed the double-ring ceremony. Mrs. Hackly attended Graceland in 1941. The couple will live in Denver.

Smith-Agar

Esther Agar and Dean Wayne Smith were married December 28 at the Reorganized Church in Seattle, Washington, Pastor Paul Wellington performing the ceremony. The bride is a graduate of Graceland; the groom is continuing his education after six and a half years' service in the Navy.

BIRTHS

A daughter, Susan Kay, was born December 2 to Mr. and Mrs. Elbert K. Kendall of Seattle, Washington. Mrs. Kendall was formerly Pauline Smith of Nauvoo, Illinois.

Mr. and Mrs. Jerry F. Krubert of Belvidere, Illinois, announce the birth of a daughter, Mary Augusta, born February 8. She was blessed on Easter Sunday. Mrs. Krubert is the former Ruby Lovell.

A daughter, Lynda Lou, was born to Mr. and Mrs. Lloyd E. Laudie on February 28. Mrs. Laudie is the former Helen Swain.

Mr. and Mrs. George Frasca of Noroton Heights, Connecticut, announce the birth of a son, Robert George, born March 9. Mrs. Frasca is the former Christine Higginbotham of Phoenix, Arizona.

Mr. and Mrs. Charles J. Deller of Kansas City, Kansas, announce the birth of a daughter, Deberta Ann, born at the Independence Sanitarium. Mrs. Deller is the former Almata Sandage.

DEATHS

NINEMIRE.—Lawrence Arthur, was born August 21, 1890, at Civil Bend, Missouri, and died March 11, 1948, at Springfield, Missouri. On February 3, 1915, he was married to Mayme Sparby; five children were born to this marriage. In 1921, he was baptized a member of the Reorganized Church. In the spring of 1934, he and his family moved to a farm near Springfield, where he met with a serious accident which left him a cripple until his death. He is survived by his wife, Mayme; two sons: Wayne LeRoy of Napa, California, and Ivan L. of Springfield; two daughters: Re Vay of the home and Mrs. Irene Israel of Springfield; two sisters; and three grandchildren. A son, Myron Eugene, preceded him in death in 1919. Funeral services were held at the Reorganized Church in Springfield, Francis M. Bishop officiating. Burial was in Mount Comfort Cemetery.

BARNHARDT.—Royden A., son of David and Alberta Barnhardt, was born August 31, 1882, at Low Banks, Ontario, and died at Independence, Missouri, (date of death not given). On November 25, 1903, he was married to Tessie Schweger at Low Banks; four children were born to this union. On December 30, 1906, he was baptized into the Reorganized Church; in 1908, he was ordained a teacher; in 1914, a priest; and in 1919, an elder. He became associate pastor of Englewood Church in November, 1947, and served in this capacity until his death. As a young man, he entered the building materials and contracting business; leaving Canada in 1920, he moved to Missouri, working first at Ather-ton and then Independence. For the past several years, he was employed by Montgomery Ward in Kansas City as a building materials salesman.

Besides his wife, he leaves two daughters: Evelyn High of Richland, Washington, and Betheen Gould of St. Joseph, Missouri; two

sons: Carlyle of Independence, and Cyril of Decatur, Illinois; a sister, Mrs. Jessie Furry of Port Colburne, Ontario; and ten grandchildren. J. H. Yager was in charge of the funeral service, assisted by Stephen Black, pastor of the Englewood Church. Burial was in Mound Grove Cemetery.

GRAYBILL.—Anna Rebecca, daughter of George and Amanda Guill, was born April 9, 1879, at Mankato, Kansas, and died at the home of her daughter in Council Bluffs, Iowa, on March 10, 1948, following several months of illness. She was married to Willis Meredith Graybill on March 25, 1895; eight children were born to this marriage. Mr. Graybill and two sons preceded her in death. She was baptized into the Reorganized Church on February 25, 1914, and remained a faithful member throughout her life. Four of her sons hold the priesthood, and all of her children belong to the church. In her later years, she cared for two motherless girls.

She is survived by six children: Vivian W. Graybill, Kansas City, Missouri; George Graybill, Atherton, Missouri; Amos D. Graybill, Mrs. P. H. Petersen, Mrs. C. E. Fryer, and Mrs. Brooks Richie, all of Council Bluffs; two sisters: Mrs. J. W. Moore, Council Bluffs, and Mrs. Mary Young, Girard, Ohio; seven brothers: William of Lamar, Colorado; Bud, Ed, and Tom, all of Decatur, Nebraska; Hal of Harlan, Iowa; Creston of Winslow, Washington; and Orville of Vasalia, California; and twenty-three grandchildren. Services were held at the Meyer Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Hazel Dell Cemetery near Council Bluffs.

HANSEN.—Kate Anderson, was born April 1, 1866, in Malmo, Sweden, and died January 7, 1948, in Independence, Missouri, where she had lived since 1918. She came to America when she was eighteen making her home at Council Bluffs, Iowa. Here she met and married Jacob Hansen in 1887; eleven children were born to this union, ten of whom survive. She was baptized into the Reorganized Church in 1890 by Elder H. N. Hansen. During her life, she resided at Weston, Iowa; Bedison and Knob Noster, Missouri; and finally Independence. Her husband died on November 3, 1928; and a son, Paul A. Hansen, died in 1903.

Surviving are four sons: James J. Barnard, Missouri; Thomas J. Graham, Missouri; Harry A. Independence; and Heman H. Quincy, Illinois; six daughters: Mrs. Hulda R. Hufford, Winfield, Kansas; Lillie Hansen, Mrs. Ida C. Grimes, Mrs. Mary A. Barnhard, and Mrs. Florence M. Grabske, all of Independence; and Mrs. Kate L. Frederickson, Peoria, Illinois. She also leaves a sister, Mrs. Ida McClellan, Council Bluffs, Iowa; twenty grandchildren; and twelve great-grandchildren.

DAVIS.—Wanda Wanita, daughter of John and Alice Willis, was born at Farmington, Iowa, on May 29, 1903, and died at Fort Madison, Iowa, on March 4, 1948. She was married to Cecil W. Davis on June 4, 1922—this marriage being the first performed in the Fort Madison Reorganized Church. She had been a member of the church since June 13, 1915.

Surviving are her husband; a son, Kenneth; and a daughter, Mrs. Jeannie Horn of Fort Madison; a brother, Dale, of Cleveland, Ohio; a sister, Mrs. Thelma Murphy of Fort Madison; her stepmother, Mrs. John Willis of Farmington; and her grandmother, Amelia Gelatt of Burlington, Iowa. Her father preceded her in death last year. Funeral services were held at the church in Fort Madison, Elders W. H. Gunn and M. E. Francis officiating. Burial was in Green Glade Cemetery at Farmington.

LAW.—Isabel, died March 8, 1947, at the age of fifty-six. She had been in ill health for some time, having lost her sight about five years ago. Three weeks before her death, she suffered a stroke. Born in England, she came to the United States as a girl; for forty-four years she made her home in New Bedford, Massachusetts, where her husband, Abram Law, served as pastor of the Reorganized Church for many years. Despite her blindness, she was thoughtful of others and assisted her husband in numerous ways. By memorizing telephone numbers, she was able to keep in touch with those outside her home.

Besides her husband, she leaves a daughter, Mrs. Pilkington of New Bedford. Funeral services were conducted by Bishop D. O. Chesworth.

BALLARD.—Arthur William, son of Misell and Sarah Ballard, was born in Colfax County, Nebraska, on February 18, 1875, and died February 13, 1948, at Behren's Research Hospital in Los Angeles, California, following a

severe illness. On October 20, 1897, he was married to Lottie Lightfoot; one child was born to this union. He joined the Reorganized Church in 1896 after listening to the famous Williams-Savage debate. Leaving Omaha, the family moved to El Paso, Texas, and then to Los Angeles, where Mr. Ballard operated a jewelry store. Until a short time ago, he continued in business and enjoyed good health. He was active in church work, ministering as an elder in the Southern California District.

He is survived by his wife; a son, Arthur V.; a brother, Roy, and three grandchildren. The funeral was held at the Wee Kirk o' the Heather in Forest Lawn, John W. Rushton and Garland Tickemyer officiating.

PETERSON.—Frank, was born February 5, 1869, in Denmark and died February 19, 1948, at Council Bluffs, Iowa, where he had lived since coming to the States sixty-two years ago. He was married to Anna Marie Jensen in 1891; eight children were born to this marriage, one daughter dying in infancy. He was baptized a member of the Reorganized Church on September 30, 1923.

He is survived by his wife; three daughters: Mrs. Harry Olson and Mrs. Irving Nixon of Council Bluffs, and Emma of the home; four sons: Fred of Newton, Kansas; Walter and Ernest of Council Bluffs; and Edward of Omaha, Nebraska; seventeen grandchildren; and thirteen great-grandchildren. Services were held at the Cutler Funeral Home, Elders Nels P. Johnson and V. D. Ruch in charge. Interment was in Hazel Dell Cemetery near Council Bluffs.

MOORE.—Anna Isabelle Wordyard, was born at Charleston, Illinois, on September 17, 1886, and died February 29, 1948, at the home of her son in Corpus Christi, Texas. She was married to Byron R. Moore at Charleston on September 14, 1910, and was baptized into the Reorganized Church soon after.

She is survived by her husband; four sons: L. Glen of Corpus Christi; Charles Armond of Eldorado Springs, Missouri; Byron R. of Harlingen, Texas; and Clarence Ray of the U. S. Army, San Diego, California; and three daughters: Mrs. Alice L. Trafton, San Diego; Mrs. Edith Shindler, Ft. Scott, Kansas; and Annabelle Hoffman, Eldorado Springs. Funeral services were held at the Reorganized Church in Knob Noster, Missouri, Elder R. E. Burgess officiating. Burial was in the city cemetery.

FARLEY.—Hannah, daughter of James and Sarah Marsh Robinson, was born August 30, 1870, at Kewanee, Illinois, and died February 16, 1948, at her home in East Los Angeles, California, following a long illness. She was baptized into the Reorganized Church at the age of twelve and served the church as a Sunday school teacher and worker in the women's department. On July 11, 1892, she was married to James Farley at Jericho, Iowa; six children were born to this marriage. After leaving Iowa, the family moved to Arizona, and then to Los Angeles. Mr. Farley passed away fifteen months ago, and a son, Joseph, died at General Conference last April.

Surviving are three daughters: Mrs. Sarah Bender and Mrs. Bessie Williams of Los Angeles; Mrs. Ethel Taring of Escondido, California; two sons: James of Orange, California, and Wallace of Independence; a brother, James Robinson of Melcher, Iowa; twenty-three grandchildren; and nine great-grandchildren. Funeral services were conducted at the new church in East Los Angeles, Elders V. Lum and John W. Rushton officiating. Burial was in Rosehill Cemetery.

NOLIN.—Eva Elenore, was born in Au Sable, Michigan, on March 27, 1898, and died February 19, 1948, at the Hurley Hospital in Flint, Michigan. She attended school in Flint and was employed in a printing office when she married Frank Nolin in 1917. Two years later, she was baptized into the Reorganized Church. She was active in the music department and women's work.

Surviving are her husband, Frank; a daughter, Clara of the home; two sisters: Mrs. Doris Leismser of Petoskey, Michigan, and Mrs. Chris Leifler of Flint. Funeral services were conducted at the Newell Street Church, Elders H. J. Simons and A. H. DuRose officiating. Burial was in the Davison Cemetery.

SMITH.—Grace McNamara, was born July 24, 1864, in Chemung, New York, and died October 19, 1947, at Flint, Michigan, following a brief illness. She was a member of the Reorganized Church and the Gold Star Mothers of Port Huron. She had been a citizen of Flint for the past thirty-five years.

She is survived by six sons: Lewis, Ferny, and George McNamara, all of Flint; Deway McNamara of Des Moines, Iowa; Leland and John McNamara of Kalamazoo, Michigan; three daughters: Mrs. Nellie Burch of Chau-

vin, Alberta; Mrs. Pearl Herbst of Independence, Missouri; and Mrs. Cecil Blasdel of Kalamazoo; twenty-six grandchildren; and thirty-two great-grandchildren. The funeral was held in the Reorganized Church in Flint, Elder Harry J. Simons officiating. Burial was in Grace Lawn Cemetery.

Reunion Schedule-1948

E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 17	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Central Missouri	July 10-July 18	Odesa, Missouri
Alberta	July 16-July 26	
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass. Asilomar, Monterey, California
Flint-Pt. Huron-Detroit	July 24-Aug. 1	Blue Water, Michigan
Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Erie Beach, Ontario, Canada
Mo. Valley	July 31-Aug. 8	Liahona Park
Maine	July 31-Aug. 8	Woodbine, Iowa
So. California	July 31-Aug. 8	Brooksville, Me. Pacific Palisades
Reunion of the Ozarks No. & West.	Aug. 1-Aug. 8	Racine, Missouri
Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Wisconsin & Minnesota	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 13-Aug. 22	
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado

Brothers All

(Continued from page 9.)

When enough of us have written these words into our hearts and lives, then shall our city be lifted up and its light shine forth to include all nations and the outcasts of earth, until there will be no enemies to feed, no suffering ones with whom to share. The whole world will be living as brothers.

- 1—Acts 17: 26
- 2—Doctrine and Covenants 11: 4
- 3—Doctrine and Covenants 122: 17
- 4—Doctrine and Covenants 64: 5
- 5—Doctrine and Covenants 85: 20
- 6—Doctrine and Covenants 85: 18
- 7—Doctrine and Covenants 101: 2
- 8—Doctrine and Covenants 24: 3
- 9—Doctrine and Covenants 128: 8
- 10—Doctrine and Covenants 105: 11
- 11—John 13: 35

Vacation and Reunion Church School Materials

Theme: *Treasuring God's Word*

For Leaders

This second LEADERS' HANDBOOK and the departmental manuals have been written by a group of experienced L. D. S. workers. This handbook contains complete suggestions and instructions for setting up the vacation and reunion church school and for planning it and carrying it out. \$1

The Department of Religious Education offers a leadership training course for those persons wishing to become accredited teachers for vacation and reunion church school. Registration fee of 25¢ is sent to the Department of Religious Education, The Auditorium. The booklet purchased at Herald House is 25¢

For Teachers

The KINDERGARTEN MANUAL is prepared for both teachers and parents. A complete program is given for each of the ten days of the vacation or reunion church school periods including stories, handwork, and music. 50¢

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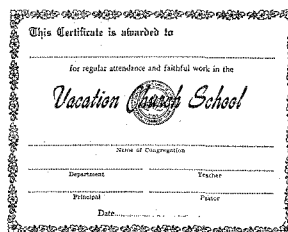
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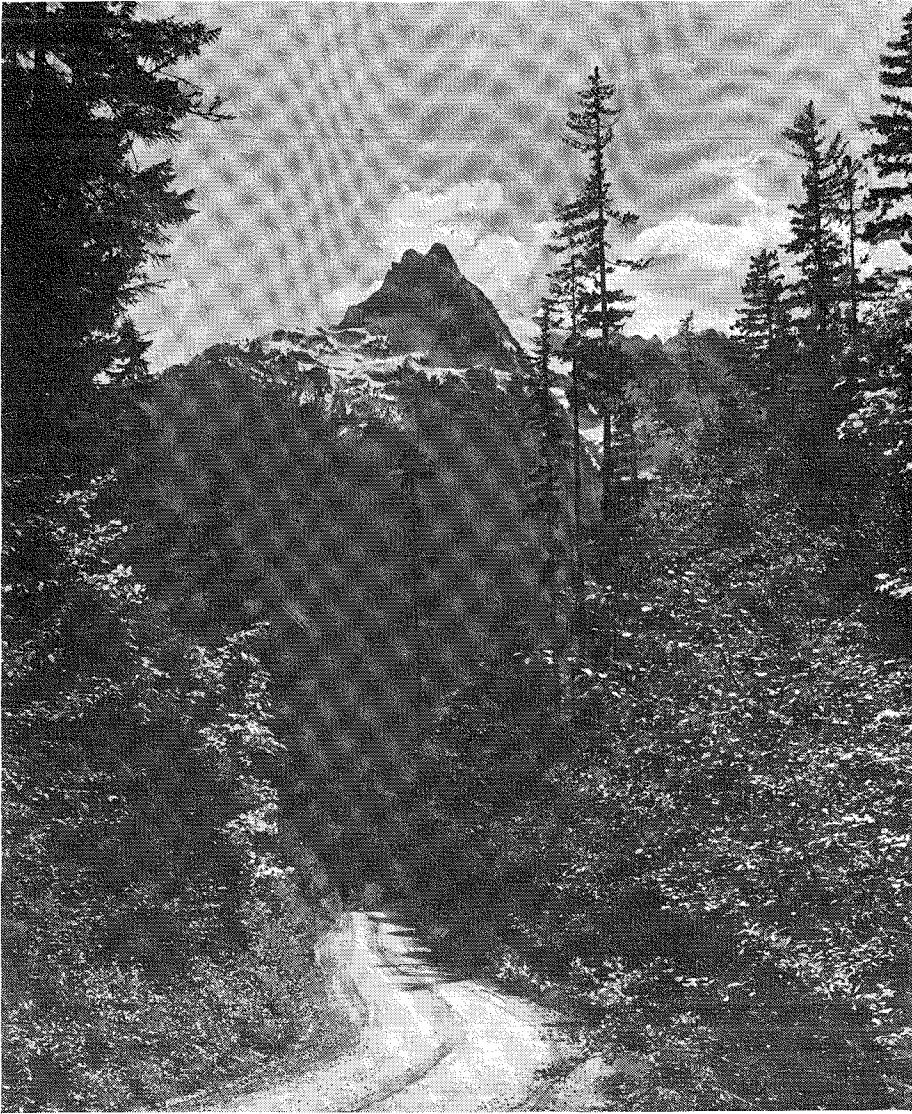
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*Wilderness
Road*

Photo by Eric Wahleen

THE
Saints Herald

VOLUME 95

APRIL 17, 1948

NUMBER 16

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Second Mile

Why do we fear—
Spend half our lives
In loneliness and pain?
Have we no dreams,
No flame-lit depths,
No kingdoms yet to gain?
If we have tasted deep
And drunk of life,
How easy is the rest!
No shame can hold
The souls of those
Who fully give their best,
And, giving freely,
Seize each chance
To give the more.
Who treads the second mile,
How close to God
His earth-bound heart must soar.

JO SKELTON

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AUDITORIUM NEWS

JOHN DARLING, THELONA STEVENS, and BLANCHE GREEN of the Department of Religious Education, conducted classes at the Spring River-Rich Hill District church school institute held at Pittsburg, Kansas, on April 9, 10, and 11.

A CHURCH SCHOOL INSTITUTE was held in Lamoni on April 11, 12, and 13 with Dr. F. M. McDowell as instructor. Theme of the institute was "Our Church School Advances at Its Growing Edge." Three two-hour sessions were devoted to discussing the sub-topics: "Effective Witnessing," "Home-School Co-operation," and "Trained Leadership." The institute ended with a Communion service on Tuesday evening.

Dr. McDowell was present also at the Restoration Festival World Fellowship Banquet held at the college on Saturday evening, April 10, and the midweek fellowship on April 14.

BAPTISMS reported for January, February, and March, 1948, total 468. This is five short of last year's record, but it is nevertheless a good showing. This is the fourth best total in the past ten years, and the monthly total of 239 for March is the third best March in twenty years.

Among the encouraging reports received for the month were those from Council Bluffs, Iowa, where twenty-two were baptized; Wellsburg, West Virginia, where there were nineteen baptisms; and New Westminster, British Columbia, where there are eleven new members. In Philadelphia, Pennsylvania, three adults and one child were baptized, completing three family circles. The baptismal service was held at the close of a series of meetings conducted by Elder William Patterson.

* DELTA, COLORADO, is building a new church, now nearing completion. Apostle W. Wallace Smith preached in a home there, since the building is not yet ready for use.

* TULSA, OKLAHOMA, receives a survey group April 2 to 5, consisting of Apostles D. T. Williams, E. J. Gleazer, and Wallace Smith, who will return to Independence for the sessions of the Joint Council when this visit is completed.

* DENVER, COLORADO, was host to a survey group on Easter Sunday. A new church building was packed for the occasion. President F. H. Edwards was the speaker at the 11 a.m. service. Bishop H. L. Livingston spoke at 9:30, and Apostle E. J. Gleazer at 7:30 in the evening. Apostles C. R. Hield and W. Wallace Smith took part in the survey.

* McALLEN, TEXAS. Evangelist Ray Whiting sends news that twelve persons have been baptized by the pastor, Elder Browder. Others have given their names for baptism.

War Takes Them Young

MY FRIEND had on a short, blue denim apron, a printer's brass pica rule in his left hand, a score of linotype slugs gripped firmly in his right. It hasn't been so very long, as lives go, since he had a grenade in his left hand and a rifle in his right, alert to do his duty and to defend his life against an unseen foe in a foreign land. He is married now, and lives with a lovely young wife in a home he is finishing himself. He saw years of service in Alaskan snows and fogs, in tropical heat and discomfort, and on hostile European shores. Perhaps all the time he was away, he dreamed of something like this at home. He feels better, he says, in ordinary work clothing than he did in heavy battle dress. "It's so stiff and heavy," he explains, "and you can't relax in it."

Beyond the daily friendly greetings, he hasn't often said much about his thoughts, but he was thinking anyway. Yesterday he spoke.

"I'd like to write an editorial some day," he said, "about all this war talk. A lot of those who are making it don't know much about it. You don't know the meaning of death until you see men die. You don't know what it is to lose, until you've lost. You don't know what war is, until you've been in it. I wonder, what would happen if the people who make the wars had to go into battle in the front lines? . . . Maybe they'd call it off—maybe there wouldn't be any war at all."

He looked down for a moment as he kicked a dropped slug out of the aisle. Then he went on:

"I don't suppose it would really be possible at all. They'd find some way out of it. But I think it would be a good thing if the leaders of industry—the people who profit by international trade, in commercial goods as well as materials of war—had to go into training and fight in the Army as captains and lieutenants

leading the men, facing physical danger with them. Wherever I've been, I've seen many signs of great American trade before the war, and promises of commercial expansion after it. And very often trouble develops that threatens both property and trade. Then financiers, industrial and commercial leaders run to the government and call for the Army to protect their stuff. Young men are called to risk their lives for boxes of goods, warehouses, ships, and profits. Maybe if these rich and powerful men had to go out there with guns and help defend the property, they wouldn't be so anxious to fight over every little thing . . . Oh, I know they couldn't make the older men fight; they wouldn't do it. Only the young are strong enough to stand the strain, and I suppose they ought to do it. But I wish there were some way out of it, so that we could prevent war."

OUR GREAT TROUBLE is that war is so easy to start. Any nation can do it. A dictator-ridden nation can go to war very easily because one man decides it; the people who must do the fighting and the dying have nothing to say about it. A democracy has to be worked up to a fighting pitch, with crisis after crisis, danger after danger, threat after threat.

Peace is so hard to maintain. Everybody—all nations—must be in favor of it. If there is a single exception, one belligerent party can make the others go to war, unwilling though they may be. That will be true until an international political, economic, and military organization can be made so strong that the peaceful nations will be more powerful than any single government. If all of them could be formed into a unity of determination, we could have such a protection now. The United Nations cannot muster that power under present conditions. We know from past experience that re-

gardless of what the nations promise, when a crisis comes they will wriggle out of their commitments somehow, twisting words and phrases to mean something they never were intended to mean, so that the reality of aggression goes unchecked, and international cooperation is merely a façade with nothing but paper behind it.

And when invading armies break through the sham protection of treaties and covenants, it is individual nations again that have to bear the brunt of the attack—as France, the Netherlands, and Great Britain have had to do in two World Wars, holding the battle lines until the more distant democracies can mobilize for war and get there with help. Chronically, we begin our wars with too little, and we get there almost too late.

WHAT HAS CHRIST to offer as a defense against war? Anything but the naked breast of humanity against the invader's spear? Anything but the bodies of sons to cushion the blows of the sword, to serve as a target for the machine gun? Anything but the soft flesh of women and little children to receive the terrible blast and the scorching heat of the atom bomb?

It is the business of other organizations and governments to organize the physical defense against war. So far, that has not been successful. After endless effort, the peril is greater today than ever before. It is the business of the church, as the expression of the will of Christ, to organize the spiritual, the intellectual and cultural weapons against war. These weapons have not yet been tried in full force. The spirits and the wills of mankind everywhere must be converted until the evil of war is conquered within the

Editorial

human soul. There is the first and great battlefield. When Christ wins his victory there, the guns will rust with disuse, the powder will mold in the magazines, and the mighty atom will be harnessed to the wheels of industry for the benefit of man.

L. J. L.

Prayer by President F. M. Smith

An occasion long to be remembered by me was the visit of President F. M. Smith to the Missouri Constitutional Convention, of which I was a member. He was invited to make the morning prayer. I believe our readers will be pleased to read what he said, to note the range and scope of his pleading, and so we here reproduce the first page of the *Journal* for that day:

ONE HUNDRED THIRTY-SIXTH DAY—
FRIDAY, MAY 5, 1944

The Convention met pursuant to adjournment.

President Blake in the Chair.

Prayer by Dr. Frederick M. Smith:

Gracious and Eternal Heavenly Father, this group of men selected by the citizens of Missouri to do one of the monumental pieces of work looking into the future, pause before their Convention begins this morning to give Thee adoration and homage and to acknowledge Thy Holy Name and to beseech Thee that Thou wilt vouchsafe Thy divine and sustaining presence here this morning, that the approach that is made to the problems to be solved will be so broad and so consonant with Thy will that that which is best for the future of our state will be done.

We pray that personal prejudices, local provincialisms may be laid aside and that we may be given that vision without which the people perish, that shall cause us to look forward to the welfare of those who come after us, preserving their interest, their prosperity, and their social welfare. We pray that we may be led by Thee; that we may be so sustained by Thy spirit that such encouragement will be given that we shall be willing to stand the lash that might be put upon our shoulders by those who cannot see where we are going, and that we may be able, because of Thy sustaining grace, to lay that foundation for the future structure of law of the state that shall guarantee peace, happiness and prosperity to the people of one of the great states of the Union. And for whatever good we shall be able to accomplish in fraternity because of the mellowing association of Thy spirit, to Thee and Thy Name we give all honor and glory, now and always. Amen.

ISRAEL A. SMITH.

From a Mission Abroad

The following is a copy of a letter received by the Department of Religious Education from the president of the Enfield, England, Zion's League:

It is a long while since we have been in communication with headquarters, and we thought maybe you would like to hear how we are getting along.

First of all, I would like to say how happy we are to know that a *League Annual* has been published and is now available. We have placed an order for this and are eagerly awaiting its arrival, for we feel sure it will be helpful to us. We have greatly benefited by using the *League Handbook*, and we also find the worship outlines in the *Saints' Herald* most helpful.

Our League in Enfield is a small group compared with many of those in America; our regular attendance averages fifteen. On special occasions, we muster more; but the fifteen members are very consistent both in attendance and interest.

The Missions Abroad Project, which began last General Conference, was hailed with great enthusiasm; and although to you we are "a mission abroad," we talked the matter over and agreed that it would be a fine thing if we too could participate in this project. Because of our country's economic condition, we are somewhat limited, but we carefully considered ways and means whereby we could raise funds, and we set ourselves the goal of £25. This we thought would require quite a deal of work and sacrifice; however, we have surprised ourselves with the eager response the various activities have received and, as a result, we are happy to say we have raised £30. In view of this, we have raised our goal to £50. There are various ways by which we are raising this sum. We each have a sacrifice offering; we have held socials with side shows and other attractions. Just before Christmas, we all went carol singing in the district around the church and received a warm response as we called at each house and left an invitation to our Christmas services. The men served a dinner at a social evening a few weeks ago which netted £6-10-0 for the fund. By selling 500 perfume cards, we made over £2 profit; this is also an advertisement for the League.

We trust this will give you a little idea of what we are doing regarding this project, and we sincerely hope to reach our target before October.

It was interesting to read in a recent *Herald* of the various League groups participating in this project. We feel privileged to be working with them in a unified endeavor.

Yours very sincerely,

Rose Worth, President, Enfield Zion's League.

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England

THE SAINTS' HERALD

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The Deity of Jesus

By *Apostle D. T. Williams*

Jesus asked his disciples, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But who say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matthew 16: 13-17.

PART I

THE ABOVE is perhaps the most dramatic human testimony we have of the deity of Jesus. Still, while it comes to us through human channels, it carries with it the divine sanction. Here the Father's testimony concerning his Only Begotten Son is crystalized in human experience and voiced through our human mechanism. This is but one of the many avenues, as we shall see, through which God confirms to us the divine personality of his Son and our Saviour.

As introduction to the book of John's testimony, we have the direct revelation of the Father of Light to his Son's pre-existence, his creatorship, and his saviourhood. This is the record:

In the beginning was the gospel preached through the Son. And the gospel was the word, And the word was with the Son, and the Son was with God, And the Son was of God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was the gospel, and the gospel was the life, and the life was the light of men.—John 1: 1-4, Inspired Version.

In these vital statements we have a foundation for the presentation of what matter we wish here to introduce and for those points of reasoning on which we desire to elaborate.

A Son by Divine Appointment

God gave an otherwise despairing humanity hope for eternity in the gift of his Son, Jesus Christ. Because he loved his creature—man—the Father on high was willing to make what sacrifice was necessary to redeem fallen humanity from the results of sin; without exaggeration it could be said, "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Here is set forth God's voluntary gift of his Son to save the world. But this was not alone a voluntary act on the part of the Father who "so loved" his children. To be both moral and affectionate, such a program of sacrifice must go forward only with the full consent of the one whose life was to be forfeited as a ransom for many. Thus it could also have been said, "the Son so loved the world that he gave himself that the world through him might be saved."

This is to say that the Son's sacrifice for humanity must be also a voluntary decision; otherwise, the Father would be taking away the right of free choice from one of his children—his Son—to guarantee the free agency of all others. While such an exchange may seem to be a good bargain from the viewpoint of the preponderance of numbers on one side as against the other, the principle of freedom would be abused as much on one side as on the other. This could not possibly be allowed, for God will never be

found to be against himself and thus deny his own divinity.

That such freedom as is desired could come only through one who is himself free is as much a truism as it is to say that only a righteous man, or being, could induce righteousness on the part of others. In confirmation of this, we quote a verification from the letter of Paul to the Galatians:

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

This is liberty through freedom! We become sons of God through the generosity of God's Son.

An heir of God is an heir of liberty, and since Christ made us free, we are free indeed. The sacrifice of the son, then, on the altar of liberty was a sacrifice made out of the free agency which *he*, himself, had exercised in the courts of glory, and which rights and privileges he and his divine Father wished to confirm upon all the children of earth, who would, through this earthly life, prove themselves worthy to receive.

God Testifies of the Deity of Jesus

For our present purpose, it would be impractical to quote all the pas-

sages of Scripture in which God confirms the deity of his Son. However, we shall set forth a few of these in order to keep the record balanced and to note God's concern for his people.

Upon the occasion of Mary's conception, Joseph was advised by the angel from glory, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. She shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins." And again the angel admonishes that in keeping with a previous word of prophecy: "They shall call his name Emmanuel, which being interpreted is, God with us."

Such also was the essence of the announcement to Mary of the advent of her illustrious son, but the angel added even more when he said:

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . . He shall be called the Son of God. —Luke 1: 32, 33, 35.

Some men have seen fit to deny this testimony because it confirms too completely the doctrine of the virgin birth of our Lord. In this connection I would like to quote a statement accredited to Doctor Howard A. Kelley, now deceased, of John Hopkins University. He contends:

The virgin birth is a fact fully established by competent testimony and abundant collateral evidence, believed by men through all ages as a necessary factor in their salvation, viewed with wonder by angels in heaven and acknowledged by the Father.

The above statement as well as the one following were quoted by Doctor Walter A. Maier, of Concordia Seminary, Saint Louis, Missouri, in a sermon entitled, "God Sent His Son." The second quota-

tion is one which should carry weight with medical men as well as with laymen the world over. It is reputed to be a statement by Doctor D. M. Blair, professor of anatomy at the University of Glasgow, and runs as follows:

Has it ever struck you that the only circumstantial account of the virgin birth of our Lord is found in *the* one gospel written by a medical man? Luke, [the physician] goes into extraordinary detail. It is as though his professional instincts were aroused and he said to himself, "Here is a marvelous thing."

Thus those who have walked the roads of science come forward to confirm the testimony of revelation.

If men with this type of experience can accept the miraculous entrance of God's Son into this world, it should not be too hard for those of us who have been born again and who know the miracle of spiritual rebirth to believe the testimony of the angel of the Annunciation. If this Jesus was to be the Son of God, the Saviour of the world, the King of Kings, it would seem only fitting that his entrance into his tremendous responsibility should be heralded by some such marvelous and dramatic event as this which has been so graphically described by the angels and the prophets.

Running all through Christ's earthly experience, as a golden thread of glory, was this constant confirmation by his Father of the deity of his Son. It is not surprising, therefore, that at his baptism, the divine voice from on high should break through the clamor of the crowd on the banks of the Jordan to say to Jesus: "Thou art my Beloved Son; in thee I am well pleased."—Luke 3: 22. And again from the cloud of transfiguration: "This is my Beloved Son, hear him."

These are only a few out of scores of passages which might be quoted or cited from the Scriptures to testify to God's acceptance of Jesus of Nazareth as his Only Begotten Son. We now pass on to the evidence of his reception by men of our common humanity.

Men Testify of Christ's Deity

See John the Baptist straightening up his weary shoulders from his innumerable immersions in the waters of the Jordan to observe the approach of his cousin, Jesus of Nazareth, and listen to his electrifying declaration concerning this stranger among the multitude. "Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29. This startling announcement must have galvanized those present into a state of stony attention.

Those Jews witnessing this must have believed, as did their nation, in the coming of a national Messiah who would save their country from the strangle hold of imperialism, which had first been imposed upon them by the Greeks and which was now gripping them from hated Rome, the seat of imperialistic world power. These people, if they understood, must have looked upon this wonder-man of Nazareth walking in their midst as those who were beholding an unrealistic vision. Here were prophecy and history on parade. Did they comprehend what they saw? Did they rightly interpret this testimony of John?

Just the day before, a commission had come down from Jerusalem authorized by the Pharisees to interview John with the purpose of finding out whether or not this strange man addicted to camel's hair for clothing, and locusts and honey for food was making any claims for himself as the Messiah. "Who art thou?" they questioned. "I am not the Christ," was John's ready response. "Why?" came back the prying question. "Why baptizest thou then if thou be not that Christ?"

These inquisitors were born just one day too soon. Had they delayed their visit twenty-four hours, they might have heard John's dramatic declaration, "Behold the Lamb of God." However, this is not to say that what they would have heard with their ears would have been channeled to their hearts.

The questions they propounded and the manner in which they were

put did not seem to indicate open-mindedness. Rather, there was evident an obdurate and adamant austerity betokening a cold and selfish ecclesiasticism. These were church men, priests and Levites sent down by the Jews. It was evident from this kind of a start that whoever came proclaiming himself as the Messiah would not have an easy time—not if these men were to receive him.

The Messiahship of the Master, however, was not always to be greeted with such cynicism as met here. The instant and wholesome response of Nathanael to the Master's bid for his loyalty is one of the refreshing bits of testimony filling the New Testament with light, life, and power. In one of those rare moments of personal enthusiasm which makes possible an effectual piece of missionary work, John says:

Philip findeth Nathanael and saith unto him, We have found him of whom Moses . . . did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can any good thing come out of Nazareth?

Philip saith unto him, Come and see.

As Nathanael approached, Jesus said of this man whom he had not before known, "Behold an Israelite indeed, in whom there is no guile." Nathanael inquired, "Whence knowest thou me?" "Before Philip called thee," said Jesus, "when thou wast under the fig tree, I saw thee."

Then came the rush of spiritual enlightenment and the invigorating response: "Rabbi, thou art the son of God; thou art the King of Israel." Is it any wonder that from the heart of Jesus there should leap forth full recognition of this humble confession of faith as he gave Nathanael a divine promise of complete participation in the developing kingdom in these words: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."—John 1: 45, 51.

These which we have mentioned have been individual confessions of

his deity. Now let us turn to a limited group recognition of this divine relationship to the Father of light. The young prophet, Joseph Smith, was but twenty-seven years of age when he and Sidney Rigdon received one of the most inspiring testimonies of the deity of Jesus Christ it has been our good fortune to peruse. In language sublime and uplifting, the description of what they beheld upon this memorable occasion strikes home to our heart with a sense of its sincerity and transcendent beauty:

By the power of the spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God; even those things which were in the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision . . . While we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone around about; and we beheld the glory of the Son on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb who worship him forever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father, that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.—Doctrine and Covenants 76: 3.

The profundity and sincerity of this testimony carries the conviction of spiritual power. There is in it a sense of godly dominion over the minds and hearts of men when men prepare themselves by complete consecration to open the door for the Stranger of Galilee. "Behold I stand at the door and knock. If any man will open the door I will come in unto him and will sup with him and he with me." This is no fable

to be consumed in satisfying our idle curiosity. It is rather a challenge demanding the very best within us in order that we might, as others have, enter the Holy of Holies of God's revelation to receive the soul-satisfying truth, the testimony of Christ's sonship with his Father.

So, it can be said that people who have contacted Divinity bow in humble adoration before the throne of this "Son of God" who condescended for our sakes to become the "Son of Man." We cast our garlands at his feet and, with the throng of celestial beings, we crown him Lord of all.

Text for Better Sermons

Sermons are often criticized for their lack of spiritual quality. Yet do we not expect too much of our ministers? If we valued a fine sermon for what it is—a creative effort on a par with a fine essay or lecture—we would no longer expect a minister to produce one every Sunday.

A much better plan would be for the churches to allow, encourage or even require that their preachers deliver the best sermons of other preachers, as well as their own best and most inspired ones.

How much better, if after the hymn-singing which congregations like so much, the minister should say, "I will now give you Phillips Brooks' interpretation of faith as expressed in such and such a chapter and verse," or, "I shall give you today a comparison between Jonathan Edwards' and Harry Fosdick's ideas of personal religion."

What if the church organist were required to play only music of his own composition? Are not the cases parallel to a great extent?

Then, from time to time, the minister could give his own interpretation of a certain subject, and everyone would know that this sermon had been born out of weeks of subconscious thought and compelling interest.—N. Y. *Herald Tribune*.

Let Your Child Be Baptized

By Garland Tickemyer

THE CHURCH OF TOMORROW is the child of today. No other form of ministry will bring such immediate, such large, and lasting results as work directed toward conserving our normal increase and converting children of non-member parents to our faith.

WHY CONCENTRATE UPON THE YOUTH?

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

The importance of indoctrinating the children has long been recognized by the Catholic Church. Many years ago, St. Francis Xavier went through the streets of Goa ringing a bell, entreating parents and householders to send their children and slaves to be instructed. It was he who said, "Give me the children until they are seven and anyone can take them afterwards." After centuries of experimentation, the school is still the principal missionary arm of the Catholic Church. Its effectiveness is indicated in the results of a recent survey in the state of Maryland which revealed that of the young people whose parents are Roman Catholic, ninety-three per cent are members of some church and seventy-five per cent attend church once a week. Of the young people whose parents are Protestant, sixty-nine per cent are members of some church and thirty-nine per cent attend once a week.

One of the first steps of a modern totalitarian government is to saturate the minds of its children with the principles of its ideologies. It was to the youth of Germany that Adolph Hitler made his appeal, and this same principle is being used in other countries today.

Aggressively missionary from the beginning, our church fathers recognized the importance of early training of youth. Although the best of their church schools might not measure up to the standards of today, they did an excellent job of instilling the principles of Latter Day Saintism in their children. It is from the generation of children of the early days of the Reorganization that most of our present church leaders have been called.

B. It is God's will. God and Christ command that the child be led to them. "It is not the will of your Father which is in heaven that one of these little ones should perish."—Matthew 18: 14. The

children whom the disciples tried to keep from the Master were very young, but he rebuked those who would keep them away. Read Matthew 19: 13-15.

C. An eight-year-old child is old enough to be baptized. Despite the fact that the Doctrine and Covenants commands that children be baptized when eight years old, some good people, who feel they didn't know enough about the church when they were baptized, contend that a child doesn't know enough to make a decision when he is eight years old. If this is true—and unfortunately it is

Children's Day will come this year on Sunday, June 13. In this connection we are reprinting the article on this page from the "Priesthood Journal" for January, 1941.

in some cases—the responsibility rests upon the parents; for a child who is old enough to know, love, and be loyal to his parents is old enough to love Christ and be loyal to him.

When a child reaches eight years of age in a Latter Day Saint home without having gained an appreciation of the church that would lead him to desire to dedicate his life to Christ, the parents of the child have failed and the priesthood must share the responsibility for that failure.

D. The best contribution is made by those baptized at an early age. The records reveal that a majority of our active members and leaders in the church today were baptized before they were fifteen. If the Presidency, Presiding Bishopric, and the Quorum of Twelve may be used as a criterion, the evidence is conclusive that early baptism is a good thing as is indicated by the following:

Average age at time of baptism

Presidency	Twelve
Quorum of Twelve	Eleven
Presiding Bishopric	Eleven

E. It is comparatively easy to lead children to Christ. All of us know how

difficult it is to convert an adult sinner; some are learning how. comparatively easy it is to lead children to Christ and forestall the necessity for rescue work later on. That children respond more readily to the missionary appeal is evident from the fact that although our major emphasis in the past has been toward the conversion of nonmember adults, fifty-four and eight tenths per cent of those baptized have been under fifteen years of age. If an equal amount of money, time and labor had been put into efforts to lead children to Christ, the results would have been far greater.

F. Every year decreases the probability of a child's uniting with the church. Apostle Oakman tells the story of a gardener who taught an object lesson to a friend who told him that he didn't want his child to unite with the church until he was of age. Almost without comment his friend took him into the garden and showed him two garden beds. One was a bed of young roses, beautifully chosen. "That is a bed of beautiful roses," said the man. "Yes," replied the gardener. "It must have required lots of hard work and careful cultivation," said the friend. "It did," he replied, "but look over here—here is a real garden." "But that bed is a mass of weeds," said the man, perplexed. "How is that a garden?" "That," said the gardener, thoughtfully, "is the kind of garden you would make of the church. These weeds are mature, they cannot be changed nor can this bed be weeded without being turned over and replanted."

Pause in fearful contemplation of the fact that the passing of each year decreases the probability of that child in your home or in your congregation uniting with the church. As he matures physically, his habits, his thoughts, and his way of life are becoming fixed. The realization that he doesn't belong, that he's different, will cause him to permit the weed-seeds of other interests to take root and eventually to crowd Christ out of his life.

The Value of a Smile

Is illustrated by the newspaper story of a boy who had been struck by the broken end of a live wire, which touched one side of his face, burning and paralyzing it. In court the boy's lawyer asked the little fellow to turn toward the jury and smile. He tried. One side of his face smiled, but the injured side just puckered up in a pitiful contortion. The jury took 12 minutes to award the boy \$20,000. The amount was thus certified as the legal value of a smile.—From *Between You and Me*.

*How is it that I hear this of thee?
Give an account of
thy stewardship. —
Luke 16: 2.*

Dealing Squarely With God

By Bishop C. A. Skinner

A STEWARD IS "a person entrusted with the management of estates or affairs not his own." Whether we realize it or not, we are all stewards; for we are entrusted with our lives, our behavior, our powers, our talents, our character, our possessions. We should consider these things as a loan or a trust, for absolute ownership remains with God. "The earth is the Lord's, and the fullness thereof." We are only custodians for the present time. As stewards, we are required according to the law of God to render an accounting and pay to God his share of the increase. It is a privilege and an opportunity to be the Lord's steward. It is also an obligation.

We know of no record which indicates that Jesus was interested in money so far as it concerned him personally. He may have earned wages as a carpenter, but the Scriptures make no mention of it. We are sure it would have been contrary to his nature to charge for healing the sick, and we can hardly conceive of his accepting pay for teaching people a better way of life. Yet he seemed to be interested in money and possessions for of the twenty-nine parables recorded, thirteen are concerned with this subject.

Jesus did not question the right to have possessions; he probably was not so much concerned that the young Jew had "great possessions" as he was troubled because the possessions had the rich young Jew. It was the wrong attitude that he wished to correct.

THE QUESTION that interested the Master was how people acquired their possessions and what they did with them. He knew that dealing squarely with God, accounting to him for their stewardship, and paying the tithe due the Lord would provide the means for financing the kingdom, and would bring spiritual blessings to the individual.

Like the rich fool (Luke 12: 20), many lack vision and fail to see the spiritual and moral benefits that might be theirs to enjoy as a result of compliance with God's plan. "The greatest poverty that could come to us would be the result of robbing our spiritual life in order to gratify the physical." In the words of the Master, "What profiteth it a man if he gain the whole world and lose his own soul?"

After hearing the financial law explained in the Presiding Bishop's office, a member paid several thousand dollars' tithing. As he left, he said, "I am happy as a result of what I have done." What a contrast to the young Jew who

went away sorrowful because he was blind to the opportunity that was his.

Not only does the accounting to God and paying the tithe fulfill a law, but the very act of sharing brings a real joy and happiness—a more abundant life.

After making a gift to a worthy cause, the late William Allen White, sage of Emporia, Kansas, was asked by a friend what motivated his generosity. His answer was: "There are three kicks in connection with money; first, the kick that comes in making it; second, the kick that comes in having it; third, the kick that comes in giving it away, and the third kick is the best."

The following description of the Dead Sea confirms the philosophy of William Allen White: "I looked upon a sea and lo, 'twas dead, although by Hermon's snows and Jordan fed. How came a fate so dire? The tale's soon told. All that it got it kept and fast did hold. All tributary streams found here their grave, because that sea received but never gave. Oh, sea, that's dead! teach me to know and feel that selfish grasp and greed my doom will seal. And help me, Lord, myself to give, that I may others bless and like Thee live."

WHY THE LAW of the tithe? The organization of the church and state are comparable: both have officers; both have members or subjects; both have duties to perform; both are confronted with great expense in order to perform those duties. Each organization has its specific way of raising funds to meet expenses. The state levies taxes on her subjects in proportion to their income and possessions, and they pay them; if they do not, their property is sold by the authorities and the owners lose title. In order to meet the expenses of conducting the work of building the kingdom, the Lord requires a tithe of his people in proportion to their possessions and income; they pay if they so choose.

Whether families have produced inmates for state institutions—such as homes for the blind, the deaf, reformatories, and penitentiaries—they are taxed to help support these institutions. Whether or not families have children in school, they pay taxes to help support the schools. This is proper and right; they owe that much to society. Whether or not we are attending church, we are receiving directly or indirectly spiritual and moral benefits; and we should be glad for the

opportunity to contribute to the support of the church.

The law of the tithe is not new. It did not first come with the Restoration Movement but is as old as the gospel. Abraham complied with it. Jacob vowed to God that he would pay to him the tenth, and a thousand years later the Lord through his Prophet Malachi reproves the Israelites for failing to observe this divine law.

Many of the laws and ceremonies were abrogated with the fulfilling of the law of Moses, but not so with the financial law; it came down through the ages as did some of the other laws. Christ sanctioned it in his day, and the Lord had much to say about it through the Latter Day Prophet.

IF THERE WERE NOT a legal aspect to the financial law, there are moral and spiritual values that come as a result of compliance with a divine plan. God and Christ will mean more to us when we share our material possessions with them and with our fellow men. Soul growth comes as a result of compliance with divine laws, just as physical growth comes as a result of compliance with physical laws. Of course, certain spiritual heights may be reached by obeying only the first principles of the gospel; but if we hope to reach the maximum possibilities, we must obey the whole law—the celestial law of God.

Not How Much

By Bishop C. A. Skinner

When Christ instructed his disciples to feed the tired and hungry multitude that had followed them for many hours, they were surprised at his statement and advised that they did not have food enough for such a throng. But they found a few small loaves and a few small fishes, and Christ blessed that small amount of food and fed the thousands. So it is not a matter of how much or how little our contribution may be, when it is dedicated to the cause of Christ, it can help provide spiritual food for thousands who are starving for it. The story of the widow's mite confirms the truthfulness of this statement. Her gift, seemingly insignificant, drew commendation from the Saviour, and that story has come down through the ages.

The Blue Birds and Orioles Speak

A church-centered activity program for OUR girls. Blue Birds for girls seven through ten; Orioles for girls eleven through sixteen.

IN PREPARATION for Blue Bird-Oriole Week, a check was made as to the status quo of these organizations in Independence. The review shows that in all thirteen of the local congregations there are Blue Birds, and the Orioles are represented in eleven. There are 240 Blue Birds in twenty-six bands; 160 Orioles in seventeen circles; and ninety women working in the capacity of leaders, coleaders, girls' directors, and other supervisory positions.

To help prepare the girls for Blue Bird-Oriole Week, attention has been directed in the bands and circles to the value of the organizations to the girls themselves. A request was made for the girls and their leaders to write their thoughts on what participation in the church's girls' program has meant to them. Forty-five Orioles, forty-six Blue Birds, and eight leaders responded with their written testimonies. The reading of these 99 statements leaves no room for doubt as to the worth of the program. A few of these testimonies, or chosen fragments, have been selected for the benefit of *Herald* readers.

ORIOLES:

I am an Oriole because I like the life, the fun, and the religious training my Oriole group gives me. I like to be with my monitor and the girls of my church. Their understanding and clean thinking have helped me in taking an active part within my group and church. I understand the problems of my home more clearly and know there are things I can do to help build my life for the future.—Louann Mitchell, H. L. S. Circle, Englewood.

I like to be an Oriole because it ties in with everything I do. It means friendship and companionship with all the girls. Orioles enjoy the kind of fun which I know is clean and wholesome; and I know that my parents and my church approve of it.—Barbara Bryant, Orinzi Circle, Stone Church.

If I had never become an Oriole, I would not have learned the many things necessary for happy and healthful living.—Angela M. Heide, Orciesta Circle, East Independence.

Being an Oriole means having something to do for others and something

to do for myself. I learn more about God. I learn more about nature. I have fun in my circle with other Orioles.—Wanda Jo Cogan, Towasi Circle, Stone Church.

I belong to Orioles because I believe it can teach me how to be a better person and a better church worker.—Helen Busch, Beca Circle, South Crystals.

In Orioles, we learn friendship, cooperation, and unselfishness. The devotions in our circle meetings help improve our minds and, together with reading the books of the church, will help us to be able to tell the gospel story to other people.—Kay Oesser, Woodland Junior Circle, Walnut Park.

I like to be an Oriole because while there are other girls as nice as Orioles, there's not an Oriole that isn't a nice girl.—Erlene Willoughby, Ssenippah Circle, Walnut Park

I like Orioles because it helps me develop physically, mentally, morally, and spiritually; and I enjoy the association of such fine church girls and their leaders.—Nancy Flanders, Orinzi Circle, Stone Church.

Orioles helps me prepare for my life ahead.—Betty Argo, Gobici Circle, Stone Church.

Orioles helps us to be in closer touch with God. It helps us to learn to share and gives us religious educational opportunities. It is nice to be able to page at the Sanitarium.—Donna Teague, Woodland Junior Circle, Walnut Park.

I am an Oriole because I believe that throughout my life it will help me to keep my standards high.—Mary Gunzel, Woodland Junior Circle, Walnut Park.

I think earning money for camp is the most fun in Orioles. We also learn many things. In our various activities, we learn things that will help us when we are older in choosing a vocation.—Winola Hart, Custodes Ignis Circle, Stone Church.

BLUE BIRDS

I like Blue Birds because I get to know more girls, I like to see my friends from other schools, and I like the Blue Bird leaders. We do many nice things in handcraft and learn about God.—Kay Pinson, Tiona Band, Stone Church.

I like to be a Blue Bird because we learn a lot of things. We try to make others happy and learn how to get along with people. We learn about God and the people in the Bible, and Book of Mormon, and the Doctrine and Covenants. We do work at home for our

mothers.—Lois Hurshman, Wakiye Band, Walnut Park.

I like to go to Blue Birds. One summer day I was feeling very low because I had nothing to do. My girl friend told me about Blue Birds, so I went and I have been going ever since. I wish everyone could come and be a Blue Bird.—Martha Bradley, Bouquet Band, Stone Church.

In Blue Birds we learn to be kind to others, and to do things the way Jesus wants us to do them.—Myma June Olson, East Independence Blue Birds.

Blue Birds helps me to be a better girl.—Florene D. Heide, East Independence Blue Birds.

I like to be a Blue Bird because we learn to make useful and nice things. I like to be with girls my own age in group meetings and on parties, as well as in church school and public school. I like the songs we learn to sing. I like to work on my requirements so I can earn my feathers.—Betty Jane Bohonsky, Wakiye Band, Walnut Park.

In Blue Birds we learn about God and his works. We learn to do things with our hands. We learn to do what we are told. We get wisdom. We learn to obey God's commandments. We make better friends. We learn to play together without fighting.—June Carol Smith, Tiona Band, Stone Church.

I am new in Blue Birds, but I like it.—Elizabeth Caldwell, Queen Band, Stone Church.

I like Blue Birds because I learn how to do things. We draw pictures, learn to be happy, and to be kind.—Elsie Schaeffer, Jewel Band, Stone Church.

I like the stories we have in Blue Birds. We have worship time and playtime. I like to sew and read. We study about Jesus and the church, and have parties and lots of fun. I love to be a Blue Bird.—Mary Kay Smith, Wakiye Band, Walnut Park.

I like to be a Blue Bird because we learn about Jesus and do helpful things for other people.—Karen Elliott, Bouquet Band, Stone Church.

THE LEADERS

My task in Orioles means to me that at last I have come of age in my church service. From childhood on up, I have always had one or more tasks in the church; but never before have I served where I felt that my innate abilities, my training, and my experience had so well fitted me for the task. With Orioles, I feel that I belong. I enjoy doing what the girls are required to do, as well as the

other activities they enjoy. I love the girls with all my heart; and it is a joy to serve those you love.

Girls' work means to me the joy of seeing beautiful characteristics grow in the personalities and lives of girls. Knowing that these girls of today will be the sweethearts, wives, and mothers of tomorrow, I feel that I am helping build the kingdom.

Service in this field brings the contentment of knowing that I'm working in the place where God wants me to work, and I shall never be happy elsewhere. —Vida Kraus, Girls' Director, Stone Church.

God has been good to me—every day of my life. He has blessed me with health; with opportunities for and the satisfactions of study; with all the needs (if not wants) of life; with true friends both in and outside the church, and—most precious—with a way of life, the results of which are sure in so far as responses are made to that way.

The only way appreciation can be shown for these and many additional blessings is through service to others.

While searching for my particular area of service, I accepted a staff job at the first Oriole girls' camp—teaching boating and archery, and supervising the swimming instruction and recreational activities. Participation in these sports brought the girls more fun than religious instruction perhaps, but there were many opportunities to teach Christ's way through these.

Maybe that was not to be my final work, but the recreational area was the place where I was best qualified to serve at the time. I prayed then as I do now that God would use my few talents to the fullest of my abilities, and that I would try to accept my responsibility of becoming increasingly better qualified to serve.

That first year I learned to love the Oriole girls. They were all good girls, surprisingly easy to work with, appreciative of efforts in their behalf, responsive to suggestions. It was a pleasure to work with them. *The results were immediately evident.* This is one of the greatest satisfactions of girls' work.

Work with the Blue Bird girls, which came a little later in my life, has been as interesting and satisfying as that with the Orioles.

I believe in the programs. They are church-centered, home-centered, girl-centered. They supplement the work of the church and the home in helping the girls build worthy lives. The work and the play of the programs are balanced. There are opportunities to learn of the church and serve it, to acquire and practice the homemaking skills, to learn to love nature and the out-of-doors, to build healthful bodies through recreation, education, and habit formation, to acquire skills through

craft work, and other interesting activities.

The results of the programs are evident in the lives of the girls. If we guide them through Blue Bird and Oriole work, through their first rank requirements, we will not need to worry about the qualities of their future lives. We believe the parents and pastor of any first rank builder girl will agree with this statement.

I serve girls, selfishly, then, because of the satisfactions it brings me. This is proof of the truism, "It is more blessed to give than to receive."

Samuel said, serve God "in truth with all your heart; for consider how great things he hath done for you." Unselfishly, then, it is my desire to serve Him in any way that I may because of what he has done for me. I am very thankful that this way has seemed to be through girls' work. It has been good to say to the girls of our church, "Come ye, and let us walk in the light of the Lord." —Edna Easter, Director of Girls' Work.

I am a young mother with three children, ages seven and five years, and five months. I have been a Blue Bird leader since the fall of 1943. I am very thankful to God that I have not had to miss many meetings with my Blue Birds. My greatest desire is to help bring Christ more fully into the lives of each of these girls and to help them prepare for the task of being better mothers for our church of tomorrow.

The only way I have been able to carry on has been when I listened to that still, small voice reminding me not to forget to start my day with prayer, and to continue praying throughout the day. I have been able to run and not be weary; but when I have forgotten to ask God's assistance, I have been able only to walk and at the close of the day, I have found myself very weary. Through my work with the Blue Bird girls, I have learned more about this Restored Gospel than I ever knew existed. —Mrs. William T. O'Neil, Wakiye Band, Walnut Park Church.

Naturally, girls' work means a great deal to me, because that is the church activity in which I am most engaged.

The first contact I had with girls' work was with Blue Birds and next as monitor for the Orioles. After acting in this capacity about four years, I received a call through the pastor to girls' work. This seemed rather a large appointment for me, but I was willing to go ahead and serve the Lord to the best of my ability. I realized that if I tried to live for Christ and do my part for him, he would in turn bless and sustain me in this work. In organizing the girls' work in Zion, I realize that I have had the support of my Heavenly Father in times of

stress and trial, and that he through his kind thoughtfulness has given me the assistance of many good people working in his church.

My desire is to continue in the work of Christ and do whatever I can to hold the interest of the girls in church work during the formative period of their lives—Clara Thomas, City-Wide Girls' Director.

As a monitor, I enjoy being an Oriole because it sharpens my humor bone, keeps me mentally alert, and spiritually awake. —Alberta Davis, Orinzi Circle, Stone Church.

Report on El Dorado, Kansas, Mission

Nearly a year ago we began reconverting a used school building into a church. Now it is fixed comfortably and has a full basement. Since establishing this new church home, we have had Brother Oscar Case with us to conduct a series of services. The spiritual guidance he gave us was greatly appreciated. We also celebrated the fiftieth wedding anniversary of Brother and Sister Charles Merrill and the fifty-seventh anniversary of Brother and Sister W. L. Allen. We have thirty-six members in our group, and attendance averages thirty-four. We shall be glad to call on any members or interested non-members living near here if we are sent their names and addresses.

MRS. ARLIE KNOLLENBERG.

517 Benton
El Dorado, Kansas

Receives Strength From Herald Letters

The *Herald* is one of my life's pleasures. I enjoy all of it, but I turn first to the letters. Illness has kept me at home the past three months, so, since we can't attend church, we read the testimonies in the *Herald* and have our own prayer service.

Lately I have suffered much with my hands, and I earnestly ask the prayers of the Saints everywhere that, if it be God's will, my health may be restored. I want to continue my work on the book of testimonies and spiritual experiences. I am hoping those who promised last General Conference to share their experiences will send them to me soon.

The greatest blessing in my fifty-one years of church membership came last December 3 when my companion was baptized. We both need your prayers, and we try to remember all in ours.

Daisy Bowen Brown
Lee's Summit, Missouri

The Seventy Present— Organizing Sermons and Sermon Material

THE MISSIONARY SERIES has long proved its worth. While other methods for carrying on missionary endeavors have been found necessary and helpful, none have successfully fulfilled the need for a series of missionary sermons preached by a qualified minister, endowed with the conviction and spirit of his calling.

While the sermons are only one phase of the work necessary to make the meetings a success, the whole series is built around the missionary's preaching. Therefore it is of paramount importance that sermons be organized through prayer, study, and experience to meet the needs of those seeking for inner strength. Such strength can come only through devotion to the kingdom way of life, which has its birth in the message of this church. The missionary through his sermons, can speak with spiritual guidance to the innermost souls of men and become a Columbus, discovering for them the long-dreamed-of passage to new life with Christ.

The purpose of the series of sermons is to clinch the missionary work done by the local branch before the missionary arrives by helping to baptize the prospects, reclaim the inactive members, and encourage the active ones to become better qualified as saints of God. It is through these sermons that the missionary has the potential power to turn on the spiritual dynamo geared to the needs of all men who are groping to tap this source of strength.

Most people care little whether or not the sermons are well-organized by the help of prayer, experience, and study, but they like the results. The unorganized series of sermons is like a ship without a rudder, a

builder without a blueprint, an automobile going down hill without a driver. Just because a series of sermons is organized is no reason why it should become dry and without spiritual direction. Rather, the organization can become the trellis upon which the missionary climbs for divine guidance.

IN THIS DISCUSSION, we shall deal not so much with the content of the sermons as with their organization. They should be designed to reach the members and nonmembers where they are and guide them to full acceptance and application of the kingdom way of life. For the minister fulfills his purpose only to the extent that he ministers to the needs of people. It usually helps to ask these questions before gathering material for a series of sermons:

1. Are the people who will attend acquainted with the church and its teachings?
2. Is this the first series to be held in the community?
3. What preparation has been made by the officers and members of the branch for the series?
4. Has a prospect list been developed?
5. Do the members need to be revived first?
6. What is the dominant religious belief in the community?

"No matter what topic, theme, or material is presented, it must touch the lives of individuals to be effective."¹

Attitude Toward People

The attitude of the missionary toward the people to whom he is to speak is of utmost importance. Whether he is working with people in Iowa, Kentucky, or Boston, he

must consider them all as potential converts to the right way of life. Every honest means should be put to use to get the confidence of the people, become acquainted with their way of life and their attitude toward the church. "An apostle recently entering a city for his first brief visit expressed a desire to spend some time in the business district so he could feel the pulse of the community. A knowledge of the basic industries, elements of community pride, and the dominant or religious composition of the area will aid the missionary in preparing his sermons. The alert minister will study the geography, history, and current civic problems of the town. He will choose topics and illustrations that will hold the interest of the people and contribute to their needs."² He must appeal to them where they are and not where he wishes they were. He will also want to visit in the homes. "There is no substitute for systematic home visitation."³ This may be common sense to some. It is necessary to good preaching, because it is in the home where the minister gets acquainted with people and their problems.

"Sometimes a few moments with an atlas, which may be found in every public library, will provide interesting and valuable data. The divorce rate, juvenile delinquency, and suicide rates or the small number of churches may give an index of the lack of Christian education. The size of the community will provide general information. In the large city, people are generally lonely. They need fellowship and the feeling that God is personally interested in them."⁴ People in the small town may respond more quickly to the kingdom call as they see the possibility of the application of Christ's organization, ordinances, and virtues in their town.

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For Missionary Series

Listing Sermon Topics

The missionary is at a disadvantage if he doesn't have some knowledge of the type of community in which he is to hold a series when listing the sermon topics for advertising purposes. If such is the case, it is necessary to use topics that can be adapted to the congregation as the sermons progress; yet care should be taken that the topics are not so general that they lose their appeal. Nor should the practice be made of advertising one subject and then speaking on another, or worse yet, give the sermon one topic and talk about everything but what the missionary advertised he would discuss. This usually gives the congregation the feeling that the speaker doesn't know what he is doing or where he is going.

The Sermon

In preparing the sermon, the minister should be himself and not try to copy the methods of someone else in outlining and presenting his message. He should have an understanding of the basic truths concerning the Church and Christ, who is the center of our beliefs. No series can be successful unless the missionary establishes in the minds of those in his congregation our belief in Christ, his church, and its task of building the kingdom. You can't give something you don't have yourself. On the other hand, there is the danger of the missionary having a deep appreciation of the beliefs of the church but forgetting that people who are hearing about the church for the first time cannot be expected to grasp in a few sermons what it took him ten or twelve years to learn. A first grade instructor doesn't try to teach her children college algebra, although

she may have a good understanding of it herself.

Delivering the Sermons

It is wise to begin the series with sermons that are not controversial, using only material basic to our belief. Once confidence has been established, the missionary may feel free to explain the Restoration and the Book of Mormon, building the truths concerning the church in the minds of the people step by step. The more affirmative the preaching, the more effective the sermon will be. Most individuals don't mind listening to what we believe, even if they don't agree with us—but they don't like to be insulted.

"The length of the sermon should be determined as nearly as possible by the reaction of the congregation. When people seem restless, it is time to bring the sermon to a close."⁵ It is always better to have people leave wishing you had continued for a while than have them wish that you had closed ten or fifteen minutes sooner.

Enough evidence should be presented to clinch the points to be put across, yet one should not cover so much material that the sermon becomes accumulated knowledge without continuity of thought. It has been found most satisfactory to have the sermon complete within itself, yet having some relationship to the sermon preached the night before and the one to be preached the following night. Some of our missionaries have made it a practice to re-emphasize the high points of the preceding sermon at the beginning of each talk.

Issues that have nothing to do with converting individuals to Christ and his church have no place in missionary sermons. I doubt that many people will be converted by sermons

concerning the people who are going to come down out of the North or about how long it will be before the lost plates will be given back to the church. The missionary has so little time in one place that every minute in the pulpit should be spent telling the message of the Restored Church and what it can do for people. Along with this thought, it should be emphasized that care must be taken in both preaching and visiting not to ride on pet peeves about something the missionary may think is wrong with the general church—even if the peeves are justified. Such talk only confuses people and defeats the purpose to which the missionary has dedicated his life. I can think of nothing more important than witnessing for Christ. All material foreign to his message should be left out.

The Use of Scripture

Scripture should be quoted with a definite purpose in mind. The use of too much Scripture can become confusing and uninteresting. The amount of Scripture used will be determined by the method of preaching used by the missionary. Certainly his sermon should be well grounded on Scripture, depending on it as an authority that is seldom questioned. When Scripture is used, it should be rehearsed first, so there will be no stumbling or hesitation. It is well to memorize quotations most commonly used. This gives more freedom in speaking and makes the message more interesting to the congregation.

While it is true that some have overused personal experiences in preaching, testimonies concerning the truthfulness of this church are valuable to good and effective missionary preaching. They should be

original, if the speaker claims them as such. Honesty and sincerity are "musts." It is, however, at times good wisdom to tell about the experiences others have had, as well as to relate parables. The greatest teacher and preacher of all times enhanced his ministry by the telling of parables.

Outlining Sermons

We should not be afraid to outline our sermons. Certainly we can increase our preaching power by careful planning while we are alone with God. The outline need not take away God's opportunity to inspire our delivery—rather it can increase it. If one is bothered by the statement of Jesus when he sent his disciples out without purse or scrip, it might be well for him to read Luke 22: 36, 37. "When I sent you out without purse and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip."

Good sermons do not come out of thin air at a minute's notice. They come as a result of devotion to God and his children, plus prayer, study, experience, and hard work. The same can be said about the missionary series. It is easy for the minister to use some outlines over and over again until those listening get the impression that they are "canned." I heard it said that one missionary used the same outlines for thirty years, the only change being that he shouted in a different place. To stop using notes without further study does not right the situation at all, even though it may seem to for a time. It just helps the sermons become ineffective that much faster. It is true, however, that basic truths must be repeated again and again, but this can be done without impairing the quality or inspiration of the sermons. The best way to keep sermons alive is for the speaker to keep the people, their

needs, their way of life, their hopes, and their desires in mind. John Nicholls Booth expressed the soul of the matter when he said, "Were sermons but the loud stereotyped appeal of a political figure, the cold recitation of impersonal data by a corporation executive or the entertaining monologue of a public Falstaff, the problem of preparation would be diminished."⁶ But we are witnesses for Christ, and if we are going to be able to feed a spiritually hungry humanity, our preaching must be dedicated. And again I quote Mr. Booth: "The truths of the spirit have not been reserved for the aristocracy of mind or money. Indeed, the bestowal of these worldly riches upon a few creates, in part, the chasm which must be bridged for the many. Out of this inequality has grown the sense of injustice, of hopelessness, of moral disproportion, which must be rectified."⁷

If we are to do this, we must be so devoted to the cause of Zion and to saving the souls of those who will build it that we shall not save on time, energy, or study. We shall develop every skill possible to organize our series of sermons so that we speak to the innermost soul of men and acquaint them with the living Christ and his kingdom way of life.

⁶Ernest Ledsworth.

⁷*Ibid.*

⁸*Ibid.*

⁹*Ibid.*

¹⁰Z. Z. Renfroe.

¹¹John Nicholls Booth, "The Quest for Preaching Power."

¹²*Ibid.*

The only worth-while wage of any of us is the joy of work and the preservation of some of its fruits for ourselves and those upon whom we would bestow them. This real wage, beyond the dream of avarice, is within the grasp of man anywhere in the world today except for the non-producers of the state.—Robert R. Young, in *Enemies of Production*, from the *Atlantic Monthly* of November, 1946.

Taking God at His Word

By NETTIE C. LAKE

WE WOULD BE SAVED many disappointments, heartaches, and sorrows if we would take God's work for what it says. The Prophet Jeremiah declared: "It is not in man that walketh to direct his steps." Man in his limitations cannot see far enough ahead to know what is best. His judgments are too shallow, his desires too local.

David, the Psalmist, admonishes: "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass." What more could we wish or expect than by commitment to rest assured that God will bring to realization all that is best in us? But have we learned the secret of committing our way to God? How shall we do this to insure the satisfaction that all will be well in eternity?

The only solution is simply to *do it!* It takes faith to say, "I have committed my way to the Lord by letting loose of all that concerns me and mine, and I believe that he is making all things work for my good. It may not always seem best, but I will trust where I cannot understand." This is where faith plays an essential part.

Faith looks beyond the mountains and sees the hand that can lay them low as they rise to obstruct our onward march to the kingdom. Like Moses of old, we can "endure as seeing him who is invisible." God assures us that he is with us all the time and will guide us into all truth. Where we derive this benefit, we must believe what he says is an actual fact and thus appropriate his power for our needs.

How it would lighten the load and ease the pain if the afflicted could realize that "our light affliction which is but a moment, worketh for us as a far more exceeding and eternal weight of glory."

Trials have their ministry if we accept them as God's messengers to lead us to heights of everlasting bliss where all mysteries are made plain, where hope finds full fruition, and where our souls are turned to love.

Men Called Him Master

By Elwyn Allen Smith

This book meets the need for a Bible story that tells of real people. Older people and young people both will find this an absorbing dramatic story that makes real the meaning of Christianity. For junior high age. \$2

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Training for Happiness

By ELIZABETH TEAL

IN THE BOOK OF MORMON we are told, "Man is that he might have joy." If joy were a commodity, there is not a good parent anywhere who would not make any necessary sacrifice to assure his child a full and joyous life. But joy is not a material thing and cannot be bought or sold. Joy and sorrow come not from material possessions but from our associations with people. It is a by-product of right living with others.

Since this ability to live with others is so important all through life, the sooner a child acquires it, the better off he will be. It should, of course, be taught first in the home. Here the child should learn to take his place as a member of the family group. The teaching of the home, however, can and should be supplemented by the teaching of the church school, where the child learns to play with others, to share with others, and to work with others. The group in the church school will be larger than in the home, and he will be associated with other children of his own age. He will also be helped by children somewhat older than himself, and it will not be long before he will want to be the one who does the helping, taking under his wing a smaller child who attends church school for the first time.

Parents who wait until their child starts school at the age of six before giving him the opportunity of group participation have wasted some of the best years of his life, so far as learning to live with others is concerned. Let's take advantages of this opportunity to provide group work and play for our small children by bringing them to church school where they will learn how to work together and play together under the supervision of teachers who are capable of guiding small children and who are thoroughly consecrated to their task. This will lay the right foundation for the later social contacts of the child.

Thine Is the Glory

By Florence M. Taylor

This book has been written to interpret the Lord's Prayer to children, in order that they may use it with growing understanding. The full color drawings bring out the meaning of the words in relation to the child's own daily life. For first, second, and third grade children. 65c

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By John F. Sheehy

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HERALD PUBLISHING HOUSE
Independence, Missouri

Translating Nature's Beauty Into Lives

By Mrs. J. Harry Paxton

AS I VIEW the work of the women's department and sense its great responsibility, I am thrilled with the beauty and magnitude of its opportunities. Over and over again I think of the two quotations in the Scriptures which are especially applicable to women's work: "I am come that they might have life and that they might have it more abundantly"—John 10: 10; and "Behold I have set before thee an open door and no man can shut it."—Revelation 3: 8.

God created the family circle. He said until death it shall not be broken. He created the first home which was in a garden. All the beauties of nature were there. He said, "Let there be light" and the sun in all its splendor broke through the clouds and revealed the blue of the sky. Perhaps, in the twilight of evening, this first family sat on the banks of the river that flowed through the garden to watch the glory of the sunset and the moon rising to make a silver path across the water. This is a picture of family life and home at its best, with all the beauty that God in his love prepared for his earthly children.

FIRST IN IMPORTANCE to us is a critical examination of self. Are we beauty blind? So many of the best things in life are free and can be shared by rich and poor; yet too often we pass them by. Do we pause in our mad rush to glance at a glorious sunset, or stop at the crest of a hill to see a panorama of woods and hills and rivers, an expanse of desert sand with purple sage and mist and mountains in the distance, or watch a gurgling brook in some cool shady spot?

Automobiles have opened a wider area of travel for most of us, but I have never known a place where there was not a score of beauty spots that could be reached by local busses,

trolley cars, or walking. In past summers, we have packed a small lunch basket and taken it to church with us; riding to the end of a streetcar line, we would walk miles along a road to some shaded sanctuary to eat our lunch and rest until the shadows were long and the air cool and sweet. Our bodies would be tired, but our minds were rested and our vision clearer. We had learned something of nature and been close to God.

If we were to stop here, perhaps we would not gain much that would carry us through life today; but I believe that the loving Father gave us an inborn appreciation for all these things. Living among the sordid and unlovely, we will want to weave into our own lives, into the lives of our family, into the work of our church and community, the beautiful arts and graces that are *also all around us*.

God gave us the wild rose, but

God with man's help gave us the gorgeous roses that we can all have in our gardens. God could have made the rose as it is today; but in all phases of living, he has left some of the tasks for us to complete. He gave us appreciation, but *what* we appreciate is a matter of cultivation.

AT THE LAMONI REUNION last summer, Bishop Walter Johnson presented many new thoughts on the stewardship of our lives. He said we will have to give a final accounting of all aspects of our time, talents, and influence on our entire circle of acquaintances in life—not just on our immediate family circle.

With this thought in mind, let us start where we are. First, become beauty-conscious. We must clear the cobwebs out of our minds, so that we are alert to beauty everywhere. Happiness in our homes is what we are all longing for, and beauty is the keynote to happiness,

A Thumbnail Sketch of the Author



Mrs. J. Harry Paxton has been a member of the Council of Women since 1936 and is one of the most enthusiastic workers. She takes an active interest in women throughout the church and spends part of her summers at reunions supervising women's work and classes. She was Kansas City Stake Supervisor for some years and has devoted most of her life to women's work.

She is not active in church work alone, but in community projects as well.

She loves beauty and has made her home beautiful largely by the work of her own hands. She knits, crochets, raises lovely flowers and plants, and collects teapots and quaint old pitchers.

The keynote of her life is her desire to help other women use the ability God has given them.

— — — a home column feature — — —

serenity, order, balanced lives, and sharing. A family who clears up a drab back yard, builds a pool, plants a tree or shrubbery and watches it grow has formed a bond of beauty which time cannot erase. Good music and inspirational programs on the radio should be shared. Songs that are learned and sung by the family in the home are never forgotten. Children, if allowed to help set and decorate a table will be more easily taught good table manners. Copies of good pictures can be bought for a small price—learn the story of them and study their coloring. The family should be given its share in keeping the home neat and orderly, with mother as supervisor and the others co-workers. "No drones in our beehive" is a good motto.

Let us take this love of beauty into our church life. Instill in the minds of children—our own and others—thankfulness to God for the beauty which he has given us. Share our experiences and helps with the other women in the church and community.

It is our job, through the lessons we have learned from the beauty and order of nature, to lead the way to a happier life; in the association of beauty-loving people, we experience the highest type of joy and satisfaction that comes to our earthly lives.

I believe it is woman's blessed privilege and God-given responsibility to weave these threads of gold, this love and appreciation of beauty, into what would otherwise be a drab existence.

As leaders and workers throughout church, let us humbly assume our responsibility and strive to bring a keener appreciation of beauty into lives of those with whom we daily associate.

Gather facts from many, wherever and however you can; but accept conclusions from few.

Where all think alike, no one thinks very much.—Walter Lippman.

Food Reminiscences

MY FATHER, President Frederick M. Smith, was a home-loving man. He was what used to be called "a good provider," for he not only liked to eat, but he liked to shop for nice things and bring them home to his family. He liked to entertain and thoroughly enjoyed having guests sit down to a good dinner and eat heartily.

Father was also a good cook. While he could set out a tasty meal as a whole, he had a few specialties he did extremely well. One of these was "Norwegian stew." Why that particular name, no one ever knew. He said it was called that in his old home, Liberty Hall, Lamoni—probably because his mother, who made it frequently, was Norwegian. It is not a Scandinavian dish. The chief ingredient of this stew (which is not really a stew either) is a four or five-inch-thick piece of round beef of the best quality. This is seared on both sides in butter and set back, while a quarter to a half pound of butter is browned in a very large kettle. When the butter is melted, two or three cups of flour are worked into it and stirred constantly until the flour is a rich, dark brown (not burned). Next, about three quarts of boiling water are added and blended until a smooth gravy is bubbling; the meat and juices are slipped into this gravy and the kettle is covered and set over a very low heat for several hours. The stew should be stirred occasionally to keep it from sticking and salt added toward the last of the cooking period. It is not a dish that can be hurried; and the more it is warmed over, the better the flavor becomes.

Father was fond of pancakes and little sausages. I don't know whether it was because of his strength in beating them or his patience and skill in frying them, but his hot cakes were always remarkably light and fluffy—and they were always *man-sized*.

By Lois Smith Larson

HE WAS VERY fond of lamb, and one of his favorite meals became our standard Sunday dinner. It was composed of leg of lamb with mint sauce or jelly, mashed potatoes, brown gravy, a cooked green vegetable, a simple salad, and a light dessert such as fruit Jello or lemon sponge with whipped cream.

Contrary to the usual notion that men do not care for salads, father was very fond of them. One of his best liked combinations was lettuce, cottage cheese, pineapple, and dressing. He also liked shrimp salad.

A real Scandinavian custom which our family has long observed is that of "afternoon coffee." It is a restful break in the day's activities when the family comes together for milk and cookies or a warm drink and some light sweet, such as butter-rolls or cinnamon toast. Father's favorite cake was a plain two-egg layer cake, put together with jelly instead of filling, and dusted with powdered sugar.

Probably it was because he had to travel so much in his work and attend so many formal banquets, but father often remarked that he always enjoyed bread and milk at home better than the finest of food elsewhere.

Salute the Women!

Easter gave me a new appreciation of devout women. Jesus chose twelve men, but they were not on Calvary—save John. But there were ". . . many women beholding afar off, which followed Jesus . . ."

Came Sunday and the two Marys "early in the morning." In our branches today women are still on the job early and late.

A Mere Man.

Gifts of the Everlasting Gospel

By PATRIARCH FREDERICK A. SMITH

AS A FATHER to the church, I would like to see the gifts more perfectly understood that the Saints might enjoy the benefits and blessings they are designed to bring to the church. Moroni 10: 18 tells us if the time ever comes when we do not have them, it is because of unbelief. We do not want to become careless, doubtful, or indifferent to the privileges and blessings which the Lord has provided for our assistance and spiritual, intellectual, and moral development. We should utilize all the means God has put within our reach, and these gifts are some of the things he has given for that purpose.

When the gospel was first restored in the latter days, these gifts were manifest in abundance. Why not now? Are they not just as necessary now as then? We need all the help we can get in this time of confusion. We use the gift of healing very often because of our physical need. Why not the others for our spiritual needs? Some may abuse the use of the gifts and bring in false spirits or let the adversary deceive them, but that is not a just reason for doing away with the whole system. God has made provision for that; the officer in charge should have the spirit of discernment to protect the Saints against deception. "Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep all my commandments and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts."—Doctrine and Covenants 46: 4. In the seventh paragraph, "and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God." In the fifth paragraph, "for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God; to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful." This revelation was approved by a Gen-

eral Conference as being of God; it all relates to the gifts and their benefits, purpose, and administration.

IN THE BIBLE the gifts are recognized also. John 1: 6-33 states that Jesus received the Holy Ghost and taught them all through his ministry and those who received them were blessed. Naming them in Mark 16: 13-21, he said: "These signs shall follow them that believe."

In John 14: 16, we have the promise of the Holy Ghost, and in verse twenty-six we have one of the manifestations of the working of the Holy Ghost. John 15: 26 contains the testimony of Jesus that gives us a testimony for ourselves of the truth. John 16: 12-15 gives us evidence of the work of the Holy Ghost. In I Corinthians 12: 1, the Apostle Paul tells the Saints that he would not have them ignorant of spiritual things; and after some instruction, he refers to nine gifts to be given by the same spirit. In Chapter fourteen, verses 1-4, we are told to "follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in another tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Let us look at the meaning of edification: (1) a building up in a moral or religious sense, (2) rising up in knowledge, (3) mental improvement or progress, and (4) instruction. These things are in perfect line with what we must do to qualify ourselves for an inheritance in Zion.

We discover that these gifts have a big purpose in building up the spirituality of the church; they are to bring comfort, assurance, advice, direction, healing, encouragement, and cheer. They help us to maintain our faith and integrity in our struggle against the fog of confusion and conflicting opinions, strife, doubts and fears that surround us. Let us arise and utilize all the helps and means God has so kindly put within our reach. May we do so to the best of our ability and in this way hasten the day of Zion's redemption.

I HAVE SEEN some prayer meetings depressed and almost ruined by too much admonition to be brief; requests for three-minute talks while the officer in charge used ten minutes trying to show how it could be done. Many of our

priesthood, especially, find it difficult to be limited to such a short time. The elder in charge should remember that he is working with humble, earnest people who are faithful in attending these services; some are not experienced in public speaking and cannot express themselves in three minutes' time. The fear of being called down is embarrassing to them. Many of the timid ones have a very fine testimony to give and the minister in charge should bear with them and encourage them. These services require patience and kindly consideration on the part of the presiding elder. If one should make a mistake in the service, instead of calling him down publicly, it is much better to wait until later and talk kindly with him about his mistake. This will avoid hard feelings and embarrassment.

There is that possibility of the Evil One trying to deceive the Saints. Men and women may let their enthusiasm run away with them at times, but the Lord has made provision for this condition. Men of good judgment and wisdom, who have the spirit for this important work, should preside over prayer services.

Do we really believe *all* the gospel as taught by our Lord and Saviour, Jesus Christ, or do we believe just that part which suits our individual purpose? To build up the Saints morally and spiritually, we must teach them to live by every word of God and all the teachings of Jesus Christ. This is the way that leads to Zion and eternal life.

Asks for Correspondence

I am an isolated member and would appreciate receiving letters from other Latter Day Saints.

Cecil Llewellyn Collins
Route 4, Port Perry
Ontario, Canada

Note of Thanks

I wish to thank all who remembered me with cards and letters. They have been a great help. I find it impossible to answer each personally, so I take this opportunity of expressing my gratitude.

MRS. H. A. BROONER.
Route 1
Fort Scott, Kansas

Gratitude

By MARIE GOSLINE

SHOWING ONE'S gratitude is a mark of refinement, whether it be to the Heavenly Father or to the grocer boy down at the corner. Uncultured, unrefined people do not usually show gratitude.

I remember a certain branch in one of our large cities. Because of its location in the industrial section of the city, it drew many of the working class. These people had little or no education. They were, in the most part, rough and uncultured, but they were honest and hard-working individuals. When the depression came, it left many of them jobless, homeless, and hungry. Now a certain woman in the branch who was in a position to secure food and household equipment at little or no cost, turned her basement into a storeroom. From here she doled out food, clothing, and furniture. She found living quarters for some. With others, she filled her home. Because of her good management and generous heart, many little children were fed and clothed, when they might have gone otherwise.

BUT DURING THE WAR and after, when these same people were "in the money" they did not remember the hand that lifted them. They completely forgot what it means to be poor. A few of them—far too few, find themselves in church on Sundays. Those who do come often brush by this woman in the aisle without even a "good morning," nor do they inquire if she has a way home. Somewhere I read that "gratitude is a flower of rare cultivation." How true that is!

"Thanks so much!" said with a smile can mean a lot in these busy days when there is nothing so sadly lacking as gratitude. And don't forget the pastor waiting at the church door. Think of something, be it ever so little, you enjoyed about the service and tell him.

In the small branch where I was reared, there was no regular pastor for a long time. The congregation had been practiced on and practiced on, first by one young man, then another—all learning to preach. Sometimes we thought God had forgotten to "feed his lambs" in a certain pasture. On this particular Sunday, the speaker had preached for almost an hour, he had covered much ground, but for the life of me I could not tell that he had made a single point. As I made my way down the aisle to the front door, I was wondering what good thing I could sincerely say about that sermon. I felt that the speaker could use a few words of encouragement.

Directly ahead of me was a little, white-haired lady—frail, but the backbone of the congregation. "I'll just ditto what she says," I thought, "and I'll be safe." Just then she stepped gaily up in front of the young boy, looked him squarely in the face, and with a twinkle in her eye, she said, "Thanks so much! You surely are improving, Son!"

The King Nobody Wanted

By Norman F. Langford

This book is the life of Christ for the juniors of this generation. Christ's life has been reconstructed so vividly that the young reader sees the events taking place before his eyes. Many lovely illustrations. Boys and Girls 9 to 15. \$2.50

The Song of Our Syrian Guest

By William Allen Knight

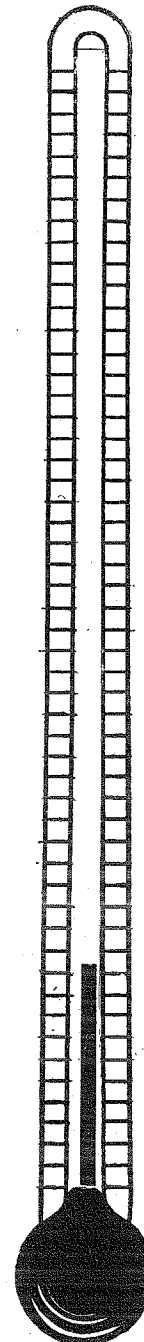
This inspiring little volume with its famous interpretation of the Twenty-Third Psalm was recently included in the list of ten best sellers for the last fifty years. A new, gift edition \$1

Another Story Please!

By Vivian Pomeroy

Here is a most attractive-looking children's book. Mothers of youngsters will welcome this book for the child who wants one more story (they're all very short—average, 4 pages) before the lights go out. \$1.75

Report on Missions Abroad Fund



Total reported to Presiding Bishop on February 29, 1948
\$4,459.05.

Goal
\$25,000.00
by October 1, 1948

\$4,459.05 by February 29, 1948 (amount reported to the office of Presiding Bishop).

Stakes and districts reporting funds during January and February were: Independence, Gulf States, Arizona, Arkansas and Louisiana, Nauvoo, Des Moines, Northwestern Kansas, South Central Michigan, Minnesota, St. Louis, Spring River, New York, North Dakota, Kirtland, Northwestern Ohio, Central Oklahoma, Seattle, West Virginia, Central Missouri, Northern California, Southern California, Northeastern Illinois, Chicago, Northwestern Iowa, South New England, South Central Michigan, Detroit-Windsor, Pittsburg, Kansas.

"My Once Blind Eyes Are Open"

By BETTY L. SANFORD

THE STILLNESS OF the night was upon him. Above, in the vastness of sky, blinked hundreds of stars and a moon that was full and round. He whistled a little as he walked along the quiet city street, his arms swinging in time with the rhythm of his song. He had no cares, no burdens, and no disappointments to mar the cheerfulness of his mood. Easy-going Pete Conroy had never had a worry in his life. If things didn't come Pete's way, then Pete went their way. If Pete wanted something he couldn't have, he got over wanting it—just like that. He gave nothing, and he asked nothing; he considered himself a pretty lucky guy. "No strings attached to me," he always bragged, and people had learned to accept him as he was. Besides, Pete was good at playing rummy and was always "flush" when the drinks were being handed out. He had an odd sense of humor, sort of quiet, but along in there pitching. People didn't expect anything spectacular from him, and he never gave them anything. He never lectured or forced decisions upon anyone; just went on day after day following the promptings of his own mind and his own desires.

He smiled a little to himself now as he walked along, and dug one of his hands down into the pocket of his trousers, searching for a cigarette. His mother didn't approve, but that was all right. He'd done it for so long now that she was accustomed to it. Mom sure had some screwy ideas sometimes, but she was "true blue."

He found the cigarette and a match and stopped a moment in the shadows of a street lamp to light it. He started to move on. It was then he noticed the small boy standing directly in front of him, blocking his path. The lad was thin and with the biggest eyes Pete had ever looked into. His hair was parted and combed neatly as if he had just been cleaned up for a party. He was looking squarely into Pete's face, and his lips were set in a determined way as he spoke, "I like you."

Pete stared down unbelievably at the strange character who had spoken.

"Wh-what?" he stammered.

The repetition of his first statement came clearer and contained more conviction. "I like you," the boy said.

Pete gulped, "You don't even know me," he challenged.

"I like you," came the stubborn reply.

Pete was baffled. For a moment he was torn between two strong conflicting desires; one was just to move on and ignore the boy (for he had more important things to do) and the other was to stay and see what was meant by this strange behavior. Pete, being Pete, didn't wonder long. He just couldn't be bothered. So he smiled at the lad and said, "Well, I like you too," and walked on.

HOURS LATER, OVER a glass of beer, the whole strange incident came back to him. He started to tell the fellows about it but something held him back, and he changed his story and told another one almost before he realized what he was doing. He felt odd. He didn't quite know what was the matter or why he should worry about anything as silly as what had happened tonight; but for the first time in his life something was bothering him, and he didn't like it.

The next morning his mother was strangely silent as Pete sat drinking his breakfast coffee, but as usual the fact that anything was amiss didn't penetrate into the consciousness of his brain. He never worried about what the other fellow was thinking.

"Pete, where were you last night?"

Pete groaned inwardly. "Over to Tim's playing cards. Why?"

"Nothing. I just wondered. Last night was prayer service night, you know."

This time he smiled. His smile was his passport to anything he wanted to accomplish. Only this morning it didn't work.

"Sometimes I wonder if you ever really think with those brains that are up there in your head," his mother said.

He grinned again. "Why, sure, I think, Mom. What makes you say I don't?"

"People who think can understand another person's feelings. When you do understand and *know* how others feel, you're not so uncaring about how much you hurt them."

"Mom!" Pete stared at her aghast, but she turned her back to him and said quite naturally, "Finish your breakfast, Son, it's getting late."

Again Pete felt the tug of something intangible on the doors to his mind. For the second time in two days, something had happened he didn't understand. Something was demanding special attention of him, and he didn't want to be bothered figuring it out. Mom was wonderful, but sometimes she talked in riddles. It was like her concept of religion. Sure Pete believed in God, and he believed that a person should be as good as he knew how to be—but that didn't include going to church every Sunday and every Wednesday night. There was nothing wrong with the way he lived, and he was satisfied. Yet—if he was really hurting his mother—

Angrily he arose from his chair and stalked from the kitchen. If he started wondering about things he didn't understand, anything might happen.

HE COULD HARDLY wait for evening to come. Somehow he had a feeling that if he'd go back to the same street corner, he'd find the little fellow he had met the night before. It was an unusual thing for Pete to do. He wasn't in the habit of putting himself out so much. As he walked along the street, he kept asking himself what he would say if he did meet the boy. Several times he started to retreat, but once Pete made up his mind definitely about something, it took a lot to sway his decision.

He waited for two hours and felt for the first time since he could remember the impatience and fear that others feel so often. Finally he gave up and headed for home. It was his first experience with real disappointment.

Later, lying in bed, Pete stared vacantly into the darkness around him. *Was* something the matter with him? *Was* he thoughtless as his mother had hinted? *Was* he really happy with the life he led? Why should his mother accuse him of not thinking seriously?

Perspiration stood out on his forehead. He rolled over and jabbed his pillow with clenched fists. "Damn it. What started all this anyway?" he questioned himself. "For twenty-three years I move along with nothing to worry or disturb me, and then all of a sudden everything goes topsy-turvy because of a strange little kid on a strange street who says he likes me. Come to think of it, though, that's the first time anyone ever told me that. I have to find that kid," Pete told himself before he finally drifted off to sleep.

HE FOUND BENNY several days later. He had scoured the neighborhood diligently for a sign of the little fellow and had asked about him of everyone he met. All the time he was looking, he kept pushing back thoughts which refused to stay concealed. Why was he going to all this trouble? What did he hope to find out? How silly he was to chase around after a six- or seven-year-old kid who probably wouldn't even remember who he was.

He discovered Benny sitting cross-legged on the ground watching a big building being constructed on the opposite corner. The boy smiled as he approached.

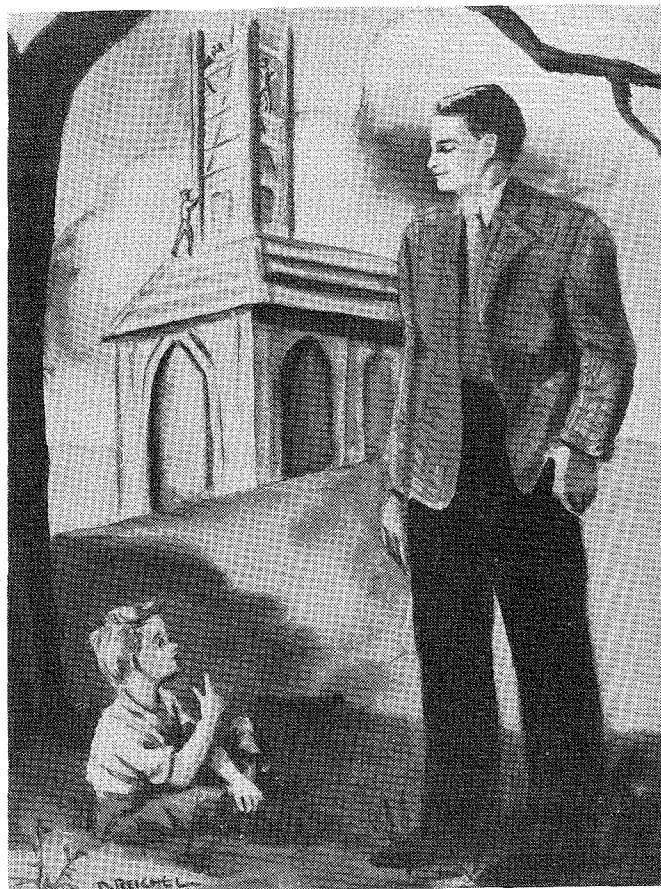
"Hello."

Pete had never cared for kids, but he found himself smiling back at this one.

"Hi," he said casually, as if he had just been passing by. "Haven't I seen you somewhere before?" It sounded foolish even to his own ears.

The boy grinned and shook his head. Pete felt his face turning red. "What am I doing here anyway?" he asked himself. This isn't like me." He floundered about trying to find something to say.

"New building, huh?"



"It's a new church," he said with eyes shining.

The boy shook his head again.

"New house?"

The head nodded from left to right emphatically. "It's a new church," he said with eyes shining.

"Oh," Pete felt foolish again.

"My name's Benny, what's yours?"

"Pete."

"I like you."

There it was again! Hearing the words said aloud sent a new feeling through Pete Conroy. One he had never known before.

"Why?" he asked. His heart nearly stopped beating as he waited for the answer.

"I don't know," said Benny. "I just do."

Pete felt awful. This didn't make sense.

"How do you know you like me when you've never seen me but once before?" he argued.

The small face bore a frown. "I don't know, . . . why do you like people?"

"Why—I—well, I like them because—" Why did he like them? or did he? The fellows he ran around with; the girls he dated; the people he met at parties. Why did he like them?

"I guess I don't know either," he told Benny.

"Mom says you like people because they're just like you."

Just like you! The words crept in under the cracks of the closed door to his mind, and they washed out

New Horizons

all over the floor of his brain. Just like you! Were all people just like him? Were the kids he ran around with like him? Did they all feel the same way he did about things? No, the answer was definitely *no*. He had no standards by which he lived as did his mother. He had no goal in sight as did his father. He had no interest in those around him as did this little fellow here before him.

His head was spinning. He was all confused. He remembered his mother's words: "People who really think can understand another person's feelings; and when you *do* understand and when you *know* how another person feels, you're not so uncaring about how much you hurt them." Did he really think? When he walked along the street, did his mind ever busy itself with what was going on about him—or did he just let his thoughts drift? In his whole twenty-three years had he ever done one single thing that was worthwhile?

Benny was eyeing him curiously. "Does that mean I like you because you're like me, Pete?"

Pete gave a start. Benny like him? The thought was appalling. How could any one person have let this many years go by without realizing how shallow and selfish he really was? Would Benny live as long as he had and then make this same discovery? He looked down at the little boy and felt an emotion so unfamiliar to him that he didn't recognize it as humility.

"You're sure you like me, Benny?"

The child's expression was answer enough. Pete was convinced. "Your mother, Benny—what does your mother say about your smoking or drinking when you grow up?" He had to know. He had to see whether or not they, too, were something that he should not do. If there were actually people besides his own mother who felt that way, maybe it was worth looking into.

Benny stood up. His head came just above Pete's waist. There was

a proud lift to his shoulders when he said, "My mother says I'm going to be a preacher when I grow up." As if that answered everything.

Pete felt uneasy. "And do you like the idea, Benny, of being a preacher?"

Benny smiled. "I'm gonna be a *good* preacher," he said with eyes shining.

IT WAS LATE when Pete opened the back door and slipped into the warmth of the small kitchen. A light was still burning in the living room, and for a moment he felt reluctant to go in. His folks never waited up for him because they had learned long ago that where he went and what he did was always his business unless he chose to tell them of his own accord. It was his dad, sitting in the overstuffed chair in the corner, who looked up as he entered the room.

"Anything wrong, Pete?"

Pete was surprised and a little annoyed. He had had a lot on his mind today and had learned some amazing things about himself, but he wasn't ready to talk about them with anyone—especially his dad.

"No, nothing's wrong, Dad. Why?"

His father seemed embarrassed. Pete felt uncomfortable. Usually he wasn't concerned about what Dad thought. They had always sort of understood each other; went places together and all, but had never talked much.

"Pete, your mother thinks I should talk to you."

Pete sank down on the couch, and his face remained unreadable. One could never tell what Pete was thinking. His Dad cleared his throat.

"Pete, you're a man. You've been on your own for a long time now. You've never caused your mother or me even a little bit of trouble since the day you graduated from high school, but your mother's been worrying about you for a long time."

He stopped and looked at his son. They had had a lot of fun together, he and Pete, and personally he'd

always liked his oldest son the best. He'd always felt there was real character in Pete that would someday show up. Sometimes he wished desperately that he had set a better example for his children to follow. He wished now that he knew what Pete was thinking.

Pete, returning his father's gaze, was the first to waver. He saw questioning in his dad's eyes, and he dreaded it because after all he had learned this day, he knew what that questioning meant. How could he have been so blind so long?

"Pete, I want you to go to church with your mother, Sunday."

Pete bolted. He straightened up on the couch, his face set in stubborn lines. Forgotten were the wonderful things he had discovered. Forgotten was Benny and his dad and his mother. Once again he was Pete Conroy—"with no strings attached."

"Sorry, Dad, but I can't."

"You can't—or won't?"

Pete shrugged his shoulders. The answer was evident.

His dad's face became expressionless too, only his lips betrayed him. They were determined and set.

"Pete, you're a selfish, ungrateful, narrow-minded son. You're set in your ways and cold when it comes to the desires of others. There's not a spark of warmth anywhere in your body. If I knew how to pierce that mask of unconcern you wear, I'd do it, but I guess that's where I've failed to be a real father. Of all my faults, you never once have seen me deliberately do the things which hurt those who trusted in me. I don't know where you get it, but I do know this: if you're ever going to amount to anything, you'd better get busy right now."

Pete sat motionless for a long time after his father had gone. Suddenly he dropped his head into trembling hands and felt tears sliding down through his fingers. He no longer cared about being free. He no longer cared about Pete Conroy at all. Instead, he thought of all the kind, wonderful people he knew. People who had found something in life that was bigger than them-

selves. He thought about the fellows he knew—their witless humor, their mooching, and their loafing. Was there any loyalty or real friendship in any one of them? And what of himself? Had he ever shown loyalty to anything or any person? Even to himself?

WAVES OF SHAME and humility drenched his soul as he sat there. What was left? How could he be any different? How could he make up for the many years he had wasted? His mother had tried to show him; she had tried to teach him; but he hadn't allowed himself to listen. He had been afraid of the things which life had to offer.

"Pete," his mother was smiling down at him as if he were a child again. She looked deeply into the face of her eldest son and saw there for the first time a thirst for knowledge that she herself had so desired many years before. She dropped to her knees on the floor beside him and drew his trembling hands into her own.

"There are many things we do not understand in this world, Pete, but there *is* a way in which questions we ask may be answered. There was once a kind and wonderful man who said, 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.' It's never too late to begin if you really want to learn."

Pete looked at his mother and in his mind he saw again the glow he had seen on Benny's face when he said, "I'm going to be a good preacher." Pete had no idea how to begin or where he was going to start, but he knew he was going to try. Benny already had a seven-year start on him, and if he was ever going to be like Benny he'd better get busy now!

"What time does church start Sunday morning, Mom?"

It has happened a thousand times in history that the course of events has been turned by the action of one energetic man.

BULLETIN BOARD

Southern California District Reunion

The Southern California District will hold its annual reunion at the Presbyterian Conference Grounds, Pacific Palisades, near Santa Monica, from Saturday, July 31, to Sunday, August 8, inclusive. Reservations for tent houses and meals should be made with The Manager, Presbyterian Conference Grounds, Temescal Canyon, Rural Route 1, Pacific Palisades, California. All reservations must be made by July 20, and a deposit of \$2.50 for the tent house should be included with the reservation. Apostles Charles R. Field and W. Wallace Smith will be present.

LOUIS J. OSTERTAG,
District President

Oregon District Convention

The women of Oregon District will meet at the Central East Side Church in Portland (Southeast Seventeenth and Belmont), on Saturday and Sunday, May 8 and 9. The first service will be an early morning fellowship. Mrs. Royce Chapman, district women's leader, will be in charge.

On Sunday, also, members of the Aaronic priesthood throughout the district will meet for all-day services under the leadership of Bishop Monte E. Lasater and Elder Paul Fishel. Their first meeting will be an early prayer service. Bishop Lasater and Elder Fishel will be the morning and evening speakers. All members of the district presidency are expected to attend.

J. L. VERHEL,
Oregon District President.

Wants to Contact Members

Robert W. Bunch, 3301 Holliday Avenue, Wichita Falls, Texas, wishes to contact other Saints in or near Wichita Falls.

Books Wanted

Mrs. R. L. Hays, 137 East Elm, Independence, Missouri, wants Volumes I, II, and IV of *Church History*. State price and condition of books before mailing.

Ava E. Wildermuth, 102 South Fuller, Independence, Missouri (telephone 6566-R), needs a copy of *Beatrice Witherspoon* for use in children's work. Please write or call stating price and condition of book before sending it.

ENGAGEMENTS

Nies-Carswell

Mr. and Mrs. Allan A. Carswell of Kansas City, Missouri, announce the engagement of their daughter, Betty Jean, to Richard A. Nies of Norfolk, Nebraska.

Gehri-Clough

Mr. and Mrs. Raymond Clough of Willoughby, Ohio, announce the engagement of their daughter, Lois, to Eugene P. Gehri, also of Willoughby. Miss Clough is a graduate of Graceland College, class of 1946. The wedding will take place in August.

WEDDINGS

Glauner-Hooper

Opalee Rita Hooper and Hugh Dallas Glauner were married February 15 in Sacramento, California, Elder Myron E. Schall officiating.

Howard-Winn

Lila Vanell Winn, daughter of Mrs. William Simmonds, and Marvin Howard were married January 16 at Sacramento, California. District President Laurence A. MacDonald performed the ceremony.

Stella-Smith

Ruth Smith, daughter of Mr. and Mrs. D. H. Smith of Albia, Iowa, and Melvin Stella, son of Mr. and Mrs. Joe Cannady of Oelwein, Iowa, were married July 10, 1947, at the Meth-

odist parsonage in Manchester. Pastor Charles E. Mason performed the ceremony.

Cates-Brannon

Jennie Mae Brannon, daughter of Mr. and Mrs. W. B. Brannon of Fanshawe, Oklahoma, and Leeman Cates of the United States Marine Corps, stationed at McAlester, Oklahoma, were married February 20 at the home of the bride's brother, Garnett Brannon. Elder T. E. Fitzwater read the double-ring ceremony. Mrs. Cates attended Northeastern and Oklahoma A. and M. Colleges. The couple are living in McAlester.

BIRTHS

Mr. and Mrs. F. L. Chapman of Independence, Missouri, announce the birth of a son, Floyd Lee, Jr., on March 26. Mrs. Chapman is the former Audrey Zion. Mr. Chapman is a Graceland graduate.

Mr. and Mrs. Evert McFarlane of Oelwein, Iowa, announce the birth of a son, Douglas Evert, born March 17. Mrs. McFarlane is the former Beth Troester.

A daughter, Linda Mae, was born on March 18 to Mr. and Mrs. Roger Gillespie of Oelwein, Iowa. Mrs. Gillespie was formerly Verda Powers.

A son, John Thomas, was born to Mr. and Mrs. Jack Conway of Des Moines, Iowa, on March 21. Mrs. Conway is the former Bette Mallams of Kansas City, Missouri.

Mr. and Mrs. Richard L. Derenzy of Flint, Michigan, announce the birth of a son, Marc David, born January 8 at Hurley Hospital. Mrs. Derenzy is the former Betty Lou Barker.

A daughter, Nancy Ilene, was born on March 10 to Mr. and Mrs. Robert Beckner of Oelwein, Iowa. Mrs. Beckner was formerly Pearl McFarlane.

Reunion Schedule-1948

E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado Central	July 10-July 11	Delta, Colorado
Missouri	July 10-July 18	Odessa, Missouri
Alberta	July 16-July 26	
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Asilomar, Monterey, California
Kentucky & Tennessee Northwest	July 25-Aug. 1	Blue Water, Michigan
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Paris, Tennessee
Mo. Valley	July 31-Aug. 8	Silver Lake, Washington
Maine	July 31-Aug. 8	Erie Beach, Ontario, Canada
So. California	July 31-Aug. 8	Liahona Park
Reunion of the Ozarks No. & West. Michigan	Aug. 1-Aug. 8	Woodbine, Iowa
Kirtland	Aug. 5-Aug. 15	Brooksville, Me.
Oklahoma	Aug. 6-Aug. 15	Pacific Palisades
W. Montana	Aug. 7-Aug. 15	Racine, Missouri
Arizona	Aug. 7-Aug. 15	Park of the Pines
Arkansas & Louisiana	Aug. 8-Aug. 15	Kirtland, Ohio
Wisconsin & Minnesota Far West	Aug. 9-Aug. 15	Pawnee, Okla.
So. Indiana Eastern	Aug. 9-Aug. 16	Race Track, Montana
Michigan	Aug. 12-Aug. 22	Prescott, Arizona
Idaho	Aug. 13-Aug. 22	Clear Fork Cp., Hot Spgs., Ark.
Des Moines	Aug. 14-Aug. 22	Chetek, Wisc.
Lamoni	Aug. 14-Aug. 22	Stewartsville, Missouri
S. E. Illinois Eastern	Aug. 15-Aug. 21	Cash, Michigan
Colorado	Aug. 15-Aug. 21	Hagerman, Idaho
		Guthrie Center, Iowa
		Lamoni, Iowa
		Brush Creek, Ill.
		Colorado Springs, Colorado

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Vacation and Reunion Church School Materials

Theme: *Treasuring God's Word*

For Leaders

This second LEADERS' HANDBOOK and the departmental manuals have been written by a group of experienced L. D. S. workers. This handbook contains complete suggestions and instructions for setting up the vacation and reunion church school and for planning it and carrying it out. \$1.

The Department of Religious Education offers a leadership training course for those persons wishing to become accredited teachers for vacation and reunion church school. Registration fee of 25¢ is sent to the Department of Religious Education, The Auditorium. The booklet purchased at Herald House is 25¢

For Teachers

The KINDERGARTEN MANUAL is prepared for both teachers and parents. A complete program is given for each of the ten days of the vacation or reunion church school periods including stories, handwork, and music. 50¢

The PRIMARY MANUAL contains ten complete lessons for vacation and reunion church school. These lessons suggest games and stories, offer picture appreciation, singing, and subjects for group discussion. 50¢

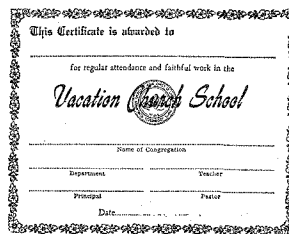
The JUNIOR MANUAL in its ten complete lessons teaches reverencing the written word of God through faith and study and working together, prayer, sharing, and responsiveness. Scripture lessons, class discussion, games, picture appreciation, handwork, and special music are suggested. 75¢

THE JUNIOR HIGH MANUAL teaches the importance of the written word of God. Suggestions for music, choral readings, discussion topics, handwork, and games are offered. 75¢

Supplies

Order from your
Book Steward
or
from

Herald Publishing House
Independence, Missouri



Supplies listed in the manual can be purchased from the Herald Publishing House or in your own town.

Daily Record Card 15¢ dozen
Award Certificate 15¢ dozen
Attendance Card 10¢ dozen

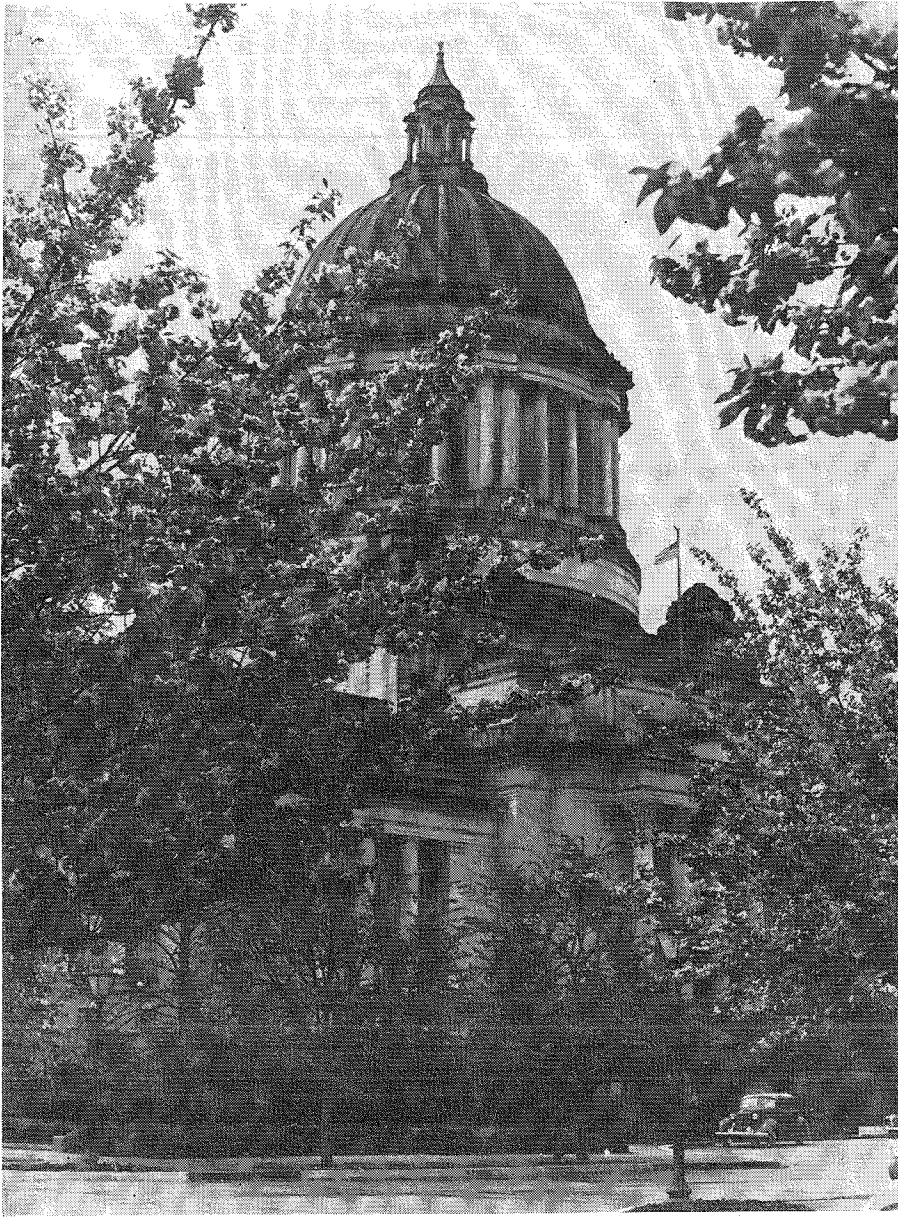


Photo by W. W. Belcher.

Cherry Blossoms

Washington State
Capitol

THE Saints Herald

VOLUME 95

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NUMBER 17

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God Waits

When little grievances seem large
 And days are heavy with the bickering
 Of many restless souls,
 God sorrows for his people
 Who are small
 And lacking in divinity of mind and heart.

But when the famine spreads his ruthless grasp
 O'er all the ravished land
 And fingers out the trembling and the weak,
 The strong, the brave in heart,
 And marks them all
 With his thin hand of death;
 Then God rejoices in the new found unity
 Of all his peoples everywhere.

For in the torment of their bitter need,
 All races—every color, every creed—
 Join hearts to pray.

And when, united, they can follow Him,
 Heed well his voice and seek his gentle grace,
 Then only can he bless
 And prosper them.

—LOUISE WRIGLEY

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AUDITORIUM NEWS

PURSUANT TO GENERAL CONFERENCE ACTION in April, 1947, we secured legal and engineering advice, and on February 27 filed an application with the Federal Communications Commission for a permit to operate a radio station on a wave band of 1380 kilocycles.

On April 1, the Commission began hearings at Kansas City and Independence on our application and on that of the Kansas City Broadcasting Company, a corporation formed by Reverend Wendell Zimmerman of Kansas City and associates, both applications asking for the same wave length.

The hearings continued from day to day under the direction of a Mr. Bond, examiner for the Commission, and both applicants were represented by Washington attorneys, our counsel being Mr. Corwin Lockwood of the law firm of Hogan and Hartson. Mr. Barron, counsel for the Commission, appeared on its behalf, and the hearings closed late on Wednesday, April 7.

We are advised that hearings on the engineering or technical questions involved will be held at Washington beginning on May 12, and that no decision is likely to be made for several months.

Israel A. Smith.

THE JOINT COUNCIL, which was originally scheduled to convene on April 6, held its first session on April 8. This two-day delay was due to the radio hearing. Members of the First Presidency and Quorum of Twelve were present at the opening session. On April 9, eleven of the Quorum of Twelve assembled in council, the absent member being Apostle M. A. McConley of the European Mission. The first meeting of the entire council was held on Monday, April 12.

LEONARD LEA, managing editor of the HERALD, left Independence on April 2 for a two-weeks' lecture tour in eastern Canada. His itinerary includes the Chatham, Toronto, London, and Owen Sound Districts.

ELDER JAMES MENZIES baptized fifteen persons at the close of a series of meetings in Taylorsville, Illinois. Other gains include eight new members baptized by William Guthrie, five by Joseph Baldwin, and four by Arthur Rock.

Canadian Journey

To anyone who has seen the Detroit station, no description is necessary. And to those who have not seen it, no description is adequate. There was a refreshing tidiness about the C.P.R. train that stood waiting to carry us through the black tube under the river, and out into the sunlit prairies of Ontario. Immigration officers take an intimate interest in your birthplace and in your present intentions, and the alert customs men can tell as much from your face as your baggage. They smile as they pass on, and you relax as you feel officially welcomed to Canada.

It is a good land that you see through the train window. There is rich dark loam in these level fields, still too wet to work, and a soft fuzz of green grass is appearing everywhere, brightening the gray-brown color of the land. Tree buds are fattening, too, with a promise of leaves to come. Towns are farther apart up here, but they are good ones when you come to them, with sturdy structures to give protection against the long cold months of the northern winter. And on the outskirts there are usually large areas where new homes are being erected—whole streets of them—a great many of brick.

A pleasant train conductor can make a whole trip seem better, and this one did. When you are entering a city as a stranger, he is really the first one to make you feel welcome. On arrival at Chatham, Brother Jack Pray was at the foot of the steps to offer a cordial greeting, transportation, and every hospitality. His young daughter, Mary Sharon, a favorite of church officers and missionaries, was also on the reception committee, and soon made a friend of herself.

The Chatham church is a neat white building at the intersection of Grand and James Streets, giving

it a prominent place on a triangular lot. It is very neat and pleasant on the inside. The district conference was meeting there on April 3 and 4, and the visitors gathered for dinner in the basement following the Saturday afternoon business session. In the evening there were words of welcome and greeting, with educational and entertaining films on various subjects of interest. The operator and machine were furnished free of charge by the Chatham Junior Chamber of Commerce, a very worthy community service. Bishop John C. Dent and Evangelist Ben Hewitt, both of Toronto, visited and assisted in the services.

The Sunday morning prayer service was generously attended, and many were the prayers and testimonies under the good spirit that was present. Here was gathered a fine body of people, some of them but recently baptized as members of the church. Many from this district have moved to church headquarters, and the hearts of the people have followed their friends and members of families to Independence, where they are making a good contribution. At the preaching service, the auditorium was filled, and excellent attention was given to the message. There are people of quality and character here, and they have a great work to do, with splendid possibilities, as the opportunity is afforded them. In recent times many of them have awakened to a deeper sense of personal responsibility for service, and the good they can do has hardly any limit.

On Sunday afternoon, a fine body of priesthood, both young and old, gathered in the lower auditorium for a period of talk and discussion on problems of leadership and service, responding excellently in the time given for an open forum. Among those

who gathered were Evangelist John Shields, now officially retired, but still as active as his years permit; William Leverton, pastor at Bothwell; Robert Brown, a district counselor, pastor at Merlin and formerly a missionary in the Society Islands; Wesley Badder, pastor at Wabash; and James Kelley, district counselor, and a trustee of the reunion grounds at Erie Beach. Evangelist R. H. Jones and Brother J. V. Dent of Chatham gave fine support in the conference. At the same time, there was a women's meeting in the upper auditorium, where a full program was enjoyed.

With fine hospitality, excellent meals were served all during the conference, up to Sunday evening, and places to stay were provided for the visitors. Conference adjourned in fraternal good will. It was a pleasure to meet so many there that it would have taken much travel to see in their home congregations.

For Sunday evening, there was a very pleasant twenty-five mile ride to Wabash, where there is a sturdy brick church just recently lifted to provide space for a commodious basement beneath it to be used for the usual class and entertainment purposes. This is a stronghold of two prominent church families, who bear the well-known names of Taylor and Badder. Brother Wesley Badder, the pastor, is a merchant, and gives his services to the church. There are many fine children and young people attending the church, and a number of fine conversions culminated in baptisms under the ministry of Seventy Harold I. Velt. A long period of friendly visiting is a pleasant feature after the meeting at Wabash. And there was a pleasant gathering after that at the home of the pastor for more visiting and refreshments.

Under the encouragement of A-

Editorial

postle Blair Jensen, whose thoughtfulness provided the happy opportunity for this present visit, many general church men have been able to come and visit with and minister to the people. President Israel A. Smith has been here twice. Apostles W. Wallace Smith, E. J. Gleazer, and Arthur A. Oakman have been greatly appreciated.

Brother Jack Pray, pastor at Chatham, maintains as far as possible with his work in the district, a friendly relationship with the Ministerial Association of Chatham, which meets at the city Y.M.C.A. building. Here there was an opportunity to meet some other ministers of the city, and Reverend Pitts, vice president, extended an invitation for a few words of greeting, a gesture that was appreciated.

Among the pleasant experiences was a trip with Brother Jack Pray and family to the reunion grounds at Erie Beach. Buildings and properties that have been under church ownership and operation are in good condition; those lately acquired will take considerable work. The waves rolled ceaselessly upon the sandy beach, and we could look far across the water through sunshine and mists towards the United States. Across these waters, two friendly peoples look to each other for help and co-operation in peace as well as in war.

It is one of the great privileges of life to be with good people, and life is enriched as we are permitted to meet more of them. Ideas and inspiring thoughts are shared, experiences exchanged, and problems all are better understood as we talk to people from different places. Certainly it is a contribution to the life of an editor to have this fine experience. And so, looking forward with pleasant anticipation of the rest of this Canadian journey, I close this chapter.

L. J. L.

Across the Desk

From V. D. Ruch, pastor of the Council Bluffs congregation, comes this letter, dated April 2:

The month of March was characterized by large attendance, especially on Palm and Easter Sundays. In fact, we had to hold two identical services on both of those days to accommodate the crowd. We anticipated this and arranged for the two meetings in the forenoon—one at 8:30 and the other at 11 o'clock—with church school in-between. On Palm Sunday, we had two comfortably filled houses, but on Easter, even two services did not take care of all the people. About thirty had to sit in the little annex at the rear of the church and listen to the service over a loud speaker. I have arranged for two services again this next Sunday when we will serve the Lord's Supper. It may be that we will do this from now on, as the 11 o'clock service is always crowded to capacity.

Our third baptismal service of the year was held Easter Sunday afternoon. We baptized two young married women, whose husbands are already members, and an eighteen-year-old boy. These three candidates make a total of twenty-two baptisms this calendar year.

Our annual building fund dinner is scheduled for Friday evening, April 9. About 400 people are expected to attend. The dinner will be held in the Armory Building. This event should add several thousand dollars to our building fund.

From a letter from Brother M. A. McConley, we excerpt the following, which we feel sure will be of interest to the Saints:

We were present yesterday when a package for the pastor at Braunsweig was opened. No Christmas package was ever opened by a ten-year-old boy with more expectancy and enthusiasm. The onlookers' faces lighted up as the various things came out—the sugar made them smile from ear to ear; the soap brought a generous recognition;

and the can of Crisco made them ever so happy. I wish that Bishop Cackler, the Presiding Bishopric, and Brother Holmes and his staff of workers could see what we saw.

Many people we have visited told us they would not have been here but for the relief food packages. The branch president here at Braunsweig is a new man by reason of them, in comparison to what he was when I saw him in April, 1947. The seventeen-year-old daughter of the bishop's agent here at Braunsweig, who was sick and pale, has so improved in health that I hardly knew her. If the people who pay in oblation could receive personally the thanks enthusiastically given by the German Saints, they would all want to double their contribution next communion Sunday.

F. H. E.

Correction

A number of readers are writing to us concerning an error in the *Church Member's Manual*. On page 79 there is a reference to II Peter 5: 11. As there is no such passage in the Bible, this should be changed to read, I Peter 5: 11. We thank the readers who have written to us about this mistake.

Within Calling Distance

A story is told of two men, the elder of whom was urging upon the younger the claim of Christian work and encouraging him to follow the call of the Lord. The younger answered with an excuse that had a familiar ring, "But I have never felt any compelling call to give my life in that way." "Are you sure you are within calling distance?" was the somewhat disquieting reply.—*Choice Gleanings*.

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The Deity of Jesus Part Two

Christ's Testimony of Himself

By Apostle D. T. Williams

CHRISt'S PLEA, "Ye believe in God, believe also in me," should be accepted by us as indicating a deep and abiding faith of the Son of God in his own mission and ministry. We have seen how man, out of the fervency of his faith, has borne testimony of the sonship of Jesus; now let us see what abounding confidence this Jesus has in his own divinity.

If you or I bore testimony of our own goodness, it might, with full justification, be said that we were godless boasters. However, the case of Christ bearing witness of his relationship with his Father in heaven is quite a different thing. In us there is sin. We have often erred and come short of the glory of God. But in Christ there was no rebellion against God's grace. In him there was no sin and no resulting sense of guilt. There was, therefore, no repugnance in his inner being when he "thought it not robbery to be equal with God" (Philippians 2: 6).

How naturally these words seem to flow from the lips of Christ: "I proceeded forth and came from God; neither came I of myself, but he sent me"—John 8: 42. Again he enlightens us with his deep sense of responsibility and honor as he says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."—John 5:23.

In full recognition of his own deity, Christ at no time denied men the right to worship him. Soon after he had fed the five thousand as recorded in Matthew, the fourteenth chapter, he walked on the water to the ship of his disciples, which was in considerable distress; and to their satisfaction and for their comfort, he stilled the storm, thus displaying his command over nature. The record adds: "They that were in

the ship came and worshipped him, saying, Of a truth thou art the Son of God."—Matthew 14: 24-33. Jesus did not deny them this privilege.

HAD JESUS been a mere human with an appreciation of the situation, he would have suffered a deep sense of embarrassment and would have admonished them to reserve their worship for one deserving of it. Such was the case when Cornelius fell at the feet of Peter to worship him. "Peter took him up, saying, Stand up; I myself also am a man."—Acts 10: 25, 26. After this manner also did Paul and Barnabas conduct themselves when the priest of Jupiter brought oxen and garlands to sacrifice to them with the people. When the apostles heard of this, "They rent their clothes, and ran in among the people crying out: Sirs, why do ye do these things? We also are men of like passions with you."

Why did not Peter and Paul follow the example of the Master in this thing and accept the worship of their fellows? The answer, of course, is self-evident. They had no right to accept adulation and worship from others of God's creatures. They were embarrassed and troubled in soul when this sort of thing transpired. Why was not Christ likewise chagrined when his followers bowed the knee in his presence as to a deity deserving of their adoration? There is only one answer to this—in him dwelt the consciousness of his godship. There are those who accept the supremacy of his manhood but who deny his own recognized relationship to Divinity. They will say that he was and is the greatest pattern of perfection which mankind can find in all human history; but, in the next breath, they will deny his right to receive the worship of men by deny-

ing his sonship to God.

Naturally there is a searching of mind when one is confronted with such a phenomenon as this. Here is a man, according to this assumption, so good and so flawless that he can well be the pattern of perfection for untold millions of his fellow beings on earth in all ages, but whose estimate of himself must be deflated about ninety per cent.

What kind of an evaluation is this? Christ is either good or bad, right or wrong, honest or dishonest. If he is good, right, and honest, but is not the Son of God as he professed, what sort of dilemma does he find himself in? Of course Christ is in no dilemma, but those who profess to believe in his ideal life, yet reject him for what he represents himself to be, place themselves in a most unenviable position.

IF CHRIST is not what he claims—the Son of God—he is unfaithful, untrue, and unholy. If Christ is not what he claims, he becomes in the eyes of men a faker, a charlatan, or a fanatic. His position loses all honor and respect. An honest God would reject him and condemn his hypocrisy.

Therefore, it becomes evident that one cannot lay a false claim to being a god and at the same time retain a favorable moral estimate in the eyes of honorable people. He is either a god as he professes and is worthy of adoration and worship, or he is just an unholy or misled person seeking what is not his by any right accorded a human being. This reasoning, then, if correct, put on Jesus the stamp of either Divinity or deviltry. There is no half-way house in this journey. Christ is very God of very God, or he is the most crass of all

deceivers or is himself most grossly deceived.

Which explanation are we to accept? It is clear that those who believe in the divinity of Jesus of Nazareth are in the most favorable position to argue their case, while those who accept only his humanity and still claim for him a supremacy in morality are in a state of perplexity. Those who believe in his deity can with enthusiasm continue to sing:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all.

His Deity in Sinlessness

CHRIST'S OWN ASSERTION of his sinlessness is also evidence of his oneness with God. Pay heed to these colorful words in which there is no sign of hypocrisy: "The Father hath not left me alone; for I do *always* those things that please him."—John 8: 29. No mere human being who ever lived on earth could lay claim to such perfection as that magnified in the life of this lowly carpenter from the hills of Nazareth. "I do always those things that please him." What moral balance, what spiritual poise, what godly grace is included in this exalted confession.

Between the covers of the Bible, we have the biographies of some of the greatest souls endowed with the richest lives it is our privilege to contact. But when this is all said, each life sinks into some essence of sin or misbehavior. None fully comes up to the pattern of perfection set in the life and conduct of our Lord. What other person, even among the prophets of God or the ambassadors of Christ, can lay honest claim to this sentiment of sinlessness? Can Peter or Paul or any of their contemporaries? Can Timothy or Titus or any of the succeeding generation? There was trouble in the church, even in that far-off and "holy day." Not all things ran smoothly even among the most elevated personnel of the apostolic function. In this connection we see the words, shall we say, of "holy

wrath," emanating from the heated pen of the apostle to the Gentiles as he exclaimed of Peter, "I withstood him to the face, because he was to be blamed."—Galatians 2: 11. Who was right in this ecclesiastical controversy? Who was wrong?

There is evidently no middle of the way. If Peter was to blame, as Paul had so heatedly asserted, then Peter was wrong. If Peter was not to blame, after all, then Paul was to blame for blaming him. So no matter which end of the controversy we champion, there is evidence of error in one or two of the greatest heroes of the New Testament. Two great stalwarts of truth find themselves at odds, and at least one of them carries the controversy to the weak saints of Galatia in a letter, which it seems should have been nothing other than a communication of revelation and power to lift up the weary head.

THE ONLY CONCLUSION we can reach in the situation is that Christ alone can lay claim to sinlessness. If the best and the greatest among his chief ambassadors, as were these, cannot measure up to the standard of sinlessness and Divinity, then there is every reason to accept their own decision that Jesus alone is worthy of the praise, honor, and worship due the Son of heaven. With Paul, we, too, can sing the praise of this "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Corinthians 1: 30.

Sinlessness, then, becomes an evidence of Deity. Jesus alone of all earth's children can carry this eternal distinction with grace and composure. All others who have tried it have appeared ridiculous, both to their own contemporaries and to all succeeding generations. So it was that Jesus could face the Jews of his day, saying, "Which of you convinceth me of sin?" Perhaps the summing up of this phrase of our subject could well be done in the words of Pilate, "What evil hath he done?" and now the famous conclusion, "I find no fault in him."

This has been the verdict of men

throughout the ages: "We find no fault in him." Which reminds us of the classic assertion credited to Napoleon Bonaparte: "I know men, and Jesus Christ is not a man." The fact is, the duality of his nature made him both man and God; man because of his temporal nature, God because of his spiritual essence—the Son of man and the Son of God, "Emmanuel," or "God with us."

His Deity Witnessed in His Leadership

NO DOUBT a large volume could be written on this one subject alone, but we must be satisfied with a few words and phrases setting forth the power and majesty of this inspired commander of God's unconquerable host. The prophetic designation of his benign leadership is pictured for us in two graphic verses from the poetic prophet of Israel, Isaiah:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah 9: 6, 7.

Earthly kingdoms rise and fall, nations both small and great develop and disintegrate. Dynasties are born and bred and are devoured of their own degradations and distracts. Civilizations rear their temples to useful commerce and to greedy commercialism. Lust runs skyward its towers of Babylonish corruption. And all this at last to perish in the devouring fires of Gomorrah with "the dust filled apples of Sodom" on men's lips as the dessert for their Satanic banquet.

Thus end the kingdoms of this world of whom Satan is god. Thus does Babylon perish in the fire, smoke, and fumes of ultimate destruction. But not so the kingdom of our God and his Christ. "Of the

increase of his government and peace there shall be no end." His is to be the last universal kingdom. But its supremacy shall be established "with judgment and with justice from henceforth even for ever."

HERE AT LAST is brought to light the only real and wholly legitimate universal kingdom in all the history of the world—one which, to allow Daniel, the prophet, to phrase it, "shall break in pieces and consume all these kingdoms, and shall stand forever."—Daniel 2: 44. A kingdom cannot be truly universal until it rules over all mankind and for all time.

When Jesus said, "My kingdom is not of this world," he was not meaning to say that it will have nothing to do with this earth. What he sought to convey was the fact that his kingdom would not partake of the death-dealing elements and evils of these worldly kingdoms. His government would not be erected on the rotten foundations of political and economic corruption which buttressed in vain the perishable and perishing nations of our world.

His kingdom was to be "established with judgment and with justice from henceforth even for ever." How is this tremendous work to be done? The answer is again found in Isaiah's refreshing revelation: "The zeal of the Lord of hosts will perform this." Here, then, is set forth the need of this divine leader who is born as a mere child but who comes into his deity as the "Wonderful," "Counsellor," "The mighty God," "The everlasting Father," "The Prince of Peace."

After these many centuries of human trial and error, men at last must humbly acknowledge their utter incompetence to rule themselves on the simple strength of their own mentality; they must come before God to confess that the prophet of the lamentation was right when he complained: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jeremiah 10: 23.

So long as God acknowledges the

agency of man—his right to act without coercion—so long must God await man's readiness to receive this divine leadership which he has to offer in the person of his Only Begotten Son. But God thought so well of his children—good, bad, and indifferent—that he sent them guidance in the meridian of time, hoping that they would hear the voice of the Good Shepherd directing them away from the dangerous mountain precipices and the ravenous wolves. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This effort on the part of God and Christ to save humanity from all its unnecessary fears and woes was not initiated on the spur of the moment. It was not a partial panacea prepared out of undue haste to meet an unexpected emergency. Quite to the contrary, this as yet distant exigency was foreknown to the Father and his loyal Son ages in advance; together they planned to meet the black debacle of human confusion at a time and in a manner which, while it would bring to pass the desired end, would do so while still honoring mankind's divine gift of freedom—human agency.

What a campaign this has been! And now we are nearing the conclusion. Satan has utilized all the tricks in his voluminous and well-filled bag of sorcery, witchcraft, and enchantment. But now he sees his end approaching, and in desperation, he determines to scorch the earth with all the instruments of his devilish devising: the death-dealing machines of war and resultant famine, the chill of death with no fuel to temper the unkind winds of winter and adversity, the world suffering—not only from these but from other malignant enemies of physical comforts and safety. And what is even worse, Lucifer waving his alluring wand of deception entices poor deluded men to all sorts of immoralities with the hope that in these they will find that something which will satisfy their spiritual longing for divine affection, which after all can be satisfied only in God.

The vast percentage of mankind is one great prodigal son who feeds on the husks of the swine he feign would leave for a better fare in his father's house. But his eyes are not yet open. He has not as yet "come to himself." When at last his vision is cleared, and he regains his senses, he will understand what his Lord meant when, in that famous parable, he said, "And when he [the prodigal] came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven, and before thee."

Both God and Christ are waiting this "coming to itself" of their human world which now languishes in the putrid atmosphere of the pigsty. They know that when we come to ourselves we will also soon come to them. Until we do, we are "beside ourselves." This stigma of spiritual insanity is the plague of our world. Some, of course, are afflicted more seriously than others with this unholy dementia, and our only hope is to "arise and go unto the father's house" as did the disillusioned black sheep of this parable.

To this end is the leadership of the Son of God exercised. That he will succeed in saving the world, there can be no doubt. But the war which has already cast down one third of the host of heaven is the titan of all struggles; Lucifer and his host have not yet surrendered to the powers of righteousness, nor will they until their last hope of conquering Christ has been dissipated, as is set forth in these gratifying words:

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and king of kings: and they that are with him are called, and chosen, and faithful.—Revelation 17: 14.

THUS THE GLORIOUS VICTORY of God's gracious Son is pictured by the apocalyptic prophet from his isle of banishment in the Aegean Sea.

(Continued on page 19.)

Faith In God

By Seventy Glen H. Johnson

IT WOULD BE quite simple to state that we believe in faith as a principle of the gospel of Jesus Christ. We have the habit of searching in the Scriptures for proof texts stating such and such about faith in God, and very often we lack the faith we are talking about. Faith in God cannot be proved by something which is written in a book. It must find its expression in life. True, we discover many noble examples of faith in the history of religion, but one must recognize that these examples of faith have come from human experience. The Holy Scriptures are nothing more than the recorded experiences of men with God. And when these experiences were had, they were in the present tense. However, we can gain much from these recorded examples.

Perhaps we should talk about the cycle of faith in God. Faith does have a beginning and an end. It begins with a desire and ends with an action. All purposeful desires for good begin with the exercise of the will. There must also be a stimulus brought to bear upon the mind of the person, for true faith in God must be taught; in this process, it is presumed that learning takes place, and the next step is mode of conduct. It is not the purpose of this discussion to avoid the spiritual experience with the powers of heaven, as such, but to recognize that these experiences are but the methods and means of God's might and mind being made manifest for a definite purpose and end—that end being the righteousness of the kingdom of God existing on the earth. Too often we stop at the point of receiving the word of God through our faith in him, and then we glory in that fact without making the word flesh among us.

This is what we mean when we talk regarding the cycle of faith in God.

IT IS PRESUMED here that every normal person has within himself the qualities which make for the exercising of faith in God. Man, having a spirit, is capable of receiving the Spirit of God. He also has agency which makes him responsible to God in the experience of the exercise of will. There is abundant evidence of the fact of God's will being made known to man by the process of revelation, either by the prophetic movement or by the still small voice which speaks to conscience. By the prophetic movement, we mean the out and out declaration of the will of God by a prophet. The still small voice is the light which lightens every man who comes into the world. These two factors are necessary to the full exercising of faith in God and the reception of his mind and will. Without the two, there is no balance in the movement of faith.

When we discuss the fact of faith in God, we are not narrowing the principle to mere faith in one aspect of his purposes. We have all known people who had faith that the ultimate good will of man would prevail on earth, and that the purposes of God would be done, without actually taking a part in the implementation of the will of God in human affairs. These attachments toward God have been nothing more or less than sentimental. They lack vision and courage, which are both necessary parts of faith in God.

We have often placed faith in God on the gospel ladder and taught that when one has faith in God the next step to take is repentance, and so on through the rest to eternal judgment. The fact is, we cannot avoid faith in God in any period of our growing experiences. Each prin-

ciple is dependent upon the other for support and strength. Some have thought that eventually faith should fulfill its purpose in man. They have said that in the eternal world we should "know as we are known." This we believe to be true, but have you studied that statement carefully? Notice what it says, "We shall know as *we are known*." Known by whom? Why, by God, of course. And how are we known except by the Great Mind which made us and knows just what we are and our relative position in the universe. It would be difficult to think that learning could not go on in the resurrection and celestial glory. In the very nature of things, God reserves the right to reveal; and it seems that a constant faith in him must be exercised. Then all the hindering causes of a true expression of faith in God shall be removed. Where its power to make perfect shall end, no one knows. Our perfection in the eternal world will not make us God but will make us what he intends we shall become under his guidance and our faith in him.

THE BEST CASE for observation regarding faith in God is Jesus of Nazareth. His life is the prophecy of what faith in God really is. Remember that faith in God comes from the person, not from a book. Jesus' life was made rich in the spiritual experience because he was constantly seeking to do his Father's will. For that reason he taught and preached the way of the kingdom of God on earth as the extension of the mind and will of God in human experience. One could hardly imagine that Jesus was testing faith in his experience as a scientist would test something in the laboratory just to prove his theory of life. His whole life was a manifestation of his faith in God. So it seems we must screen our faith in God through the life of Christ if a true manifestation of faith is made.

The initial experience of Joseph Smith has always challenged the thinking of good men in these days. Notice his experience in terms of an expression of faith in God. Joseph's

first concern was the meeting of a specific need in his chain of choices. While reading in James 1: 5, his mind was moved to desire *wisdom* from God. He asked for this wisdom *in faith* and received an answer. Since that time, the results of Joseph's faith in God have been a constant reminder that faith has many implications and responsibilities. We have the content of his experiences in the first part of the Doctrine and Covenants. That faith in God has matched the needs of men in terms of revealing the way to a true expression of faith in God for those who desire to follow the life of Christ and implement the social nature of the kingdom of God on earth. Today, our faith in God carries a very great weight of responsibility. Our faith must be not only in the physical healings, the joys of the gifts, the little personal satisfactions which come as a result of a belief in God, but also include all these plus a deliberate acceptance of the law of tithing, intelligent response to the movements of religious education, building of strong family ties, and all the rest which devolves upon membership within the Church of Jesus Christ. The true test of our faith in God is when we reveal by our works that we really mean business in this great Zion endeavor. Let our faith encompass all the laws and commandments of God, and let us patiently seek to work together under the leadership God has given in terms of priesthood through his Spirit.

We have tried in this article to encourage you to have a faith in God which is all-inclusive. Don't direct your faith in one specific direction and become content with that, but let your faith in God seek to understand his mind and will; then have the courage to act. These days demand a true faith in God—a faith which inspires us to do the will of God on earth. That will is to build Zion in God's own way, in his own time.

Christ came not to redeem men **IN** their sins, but **FROM** their sins.

Helping Youth Grow

By Mrs. Glenn A. Scott

THE NEED for parents and adults to understand the psychological requirements of boys and girls is now fully recognized by religious leaders. It is no longer enough that the child attend church merely as a necessary religious activity. Instead, he should develop at his own level a feeling for the reality that lies in the worship experience.

Dr. Boynton Merrill tells of entering his church early one morning and finding a twelve-year-old boy sitting near one of the pillars in the nave. The boy asked: "Do you mind if I sit here?"

"Of course not," replied the minister.

Then the boy said, "This is a very beautiful church, isn't it?"

"Why, I think it is," agreed Dr. Merrill.

"It does things to you," the boy said.

"What does it do to you?" asked Dr. Merrill.

"Well," said the boy, "it makes you all kind of quiet inside, and it makes you feel bigger than you are."

In the world in which we live today, there is need for some experience which will make it possible for us to "feel all quiet inside and bigger than we are." We shall never be able to face life unless there is some central core of quiet within us to which we can retreat for strength and energy to live in this bewildering world.

OUR FAITH in the innate goodness of man is challenged as never before. Surely, we need some experience that will raise us from the dust—that will show us there is a force forever and unshakably good at the heart of the universe with which we can ally ourselves. For some of us, that experience without which we cannot live is the worshiping of and having faith in God.

We are indeed impoverished spiritually if we must stand helpless before the questioning faces of our boys and girls, if, when they ask us for a loaf of bread, we can hand them only a stone. They will sense in us our uncertainty, for they have already caught the note of despair from the adults they know.

Life for them now and in future years can take on the quality of hope and satisfaction if they begin while they are still young.

A sustained belief in religious living is the values of beauty, goodness, and truth. As one thinks about some of the people who have lived rich, full lives, it becomes apparent that time and place do not necessarily determine the quality of experience. Rose Christopher, a high school girl, sensed this fact when she wrote:

Some people say experience is travel,
Seeing strange, bizarre, exotic places;
And yet I say experience
Is merely our ability to endow ordinary
people
And ordinary places
With unordinary meanings.

ONE OF THE characteristics of religion has been its ability to suggest the "unordinary" meanings that lie at the heart of everyday experience.

It requires the wise guidance of fathers, mothers, and teachers to help the boys and girls of today to grow up feeling equal to the tasks of life—"to feel bigger than they are." So the basic needs of young people is to have perfect trust and confidence in their parents and teachers. They respond to the homelike intimacy. The more completely we share God's purposes and the more nearly we live each day as a child of God, the more genuine will be our teaching.

(Continued on page 22.)

"After This Manner Shall Ye Pray"

By **ARTHUR H. DUROSE**

ONE OF THE MOST widely known pieces of sacred literature—perhaps the most widely known, with the possible exception of the Twenty-third Psalm, is the Lord's Prayer. In the Gospel according to St. Matthew, it is recorded as being a part of the Sermon on the Mount. In St. Luke's Gospel, chapter 11, Christ was praying in a certain place; and when he ceased, one of the disciples said to him, "Teach us to pray as John also taught his disciples." There is nothing strange about this; it is highly probable that Jesus taught various groups at various times how to pray. Almost certainly the twelve were present at the Sermon on the Mount, and to them he said, "After this manner pray ye." To the disciples, in St. Luke, he said, "When ye pray, say . . ." Ye is plural.

The Lord's Prayer is essentially a social prayer. You will notice that all the pronouns are plural: "give us," "forgive us," "suffer us not," "deliver us." This prayer was definitely intended for use in the community of saints! Note the difference between this and the admonition given for personal prayer immediately preceding: "Thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." These are our personal supplications to God.

The Lord's Prayer is very distinctively a prayer for Christians. The Israelites had a very limited concept of God as their Father and then only in the creative sense. But the real Christian knows God as his Father, not only in the matter of creation, but in the sense that he is an adopted child in the family of God. He is

our Father; we are the brotherhood of Saints, the holy church, the family of God. No Christian can ask the question, "Am I my brother's keeper?" He knows that adoption into the family of God makes him a brother's keeper to all the other adopted sons of God. So in the sense in which Jesus gave us this prayer, only Christians can fittingly say "Our Father." A sense of divine kinship is felt by one who has been adopted into the family of God if he takes that adoption seriously.

Which art in heaven.—A literal translation of this phrase from the Greek reads, "Which art in the heavens." Almost without exception in the Greek New Testament this word is in the plural, coinciding strongly with St. Paul's description of the resurrection in which he says, "There is one glory of the sun, another glory of the moon and another glory of the stars, for one star differs from another star in glory, so also is the resurrection of the dead." The description in latter day revelation of the different states of glory and blessedness assigned to varied classes of persons also supports and is supported by the thought that heaven is not just one place, but that there are heavens wherein God can reward each according to his works.

Hallowed be thy name. This is a prayer that God may be rightly worshipped—as Malachi 1: 11 records it, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." To hallow is to reverence, to exalt, to sanctify, to set great store by. So we reverence the holy name of our Father, God. Even the utterance of the phrase, "Hallowed be thy name," when reverently said is, in itself, an act of worship; but it is possible only to one who can apprehend in some degree the nature of God, his majesty, his holiness, and his love. In our reverence for his

holy word, his sacraments, and his church, his revelations to us, we demonstrate our earnestness when we say, "Hallowed by thy name."

Thy kingdom come.—The word "kingdom" was not strange to the Jew. For hundreds of years it had been the central hope of Israel. The rabbis used to say that the prayer which did not include the kingdom was no prayer at all. But Jesus made it the central theme of his teaching. He spoke of the kingdom in two ways: as beginning with and gathering around him, and as the hope of a future not yet realized. To those who were interested in material things, he said, "Seek ye first the kingdom of God . . . and all these things shall be added unto you." Here is the kingdom being built and gathering around him; but at a later date, about the table in the upper room, he looked forward to the time when he would drink of the fruit of the vine in "the kingdom of God." "Thy kingdom come" is wide in meaning. It is a prayer for the peace and unity of the church—a prayer that justice and truth and kindness and purity may prevail, that Christ may enter our hearts, and that the gospel may be spread throughout the whole world. It is also a prayer for the hour of final consummation when the kingdoms of this world are become the kingdom of our Lord and his Christ.

Thy will be done on earth as it is done in heaven.—Praying for the will of God to be done is not fatalism. It is something more than sitting back and hoping that the will of God may not be too hard to take. It is a prayer for patience, but it is also a prayer for diligence to carry out that will in action. The will of God is not disease or slums or fear or hate. Ninety years ago, slavery was de-

fended as being the will of God, but a man of vision said, "If ever God gives me the chance, I will hit this thing, and I will hit it hard." How often has this prayer traveled to our hands or our feet, resulting in the practical virtues which alone can bring in the kingdom of God. Jesus at the well in Samaria told his followers, "My meat is to do the will of him that sent me," but a little while later when he had done all that seemed humanly possible, and when it seemed inevitable that the "cup" could not pass from him, he said, "Not my will, but thy will be done." The will of God is done in our active, vigorous efforts to forward his kingdom, but it is also done when, having accomplished all we can, we may calmly leave the result with him.

Give us this day our daily bread.
—Jesus thus sets the seal of his approval on the right to pray for material as well as spiritual bread. We are taught to pray for bread for one day—not many; which serves to remind us of our day to day dependence upon God. The Greek word "daily" translated has been called the most untranslatable word in the Greek New Testament. It has been rendered "day by day" or "needful" or "for the coming day," but in any case the prayer is for the immediate need, not for storehouses for the future. Neither is it for luxuries, but for necessities—food, clothing, shelter. And at all times remember the prayer is "give us," not "give me."

Forgive us our debts as we forgive our debtors.—Here also is another indication that this prayer was intended primarily for Christians. Only one who has forgiven can effectively say, "forgive us." It is Christian to forgive, but Jesus knew it was so difficult even for Christians that we needed to be reminded every day. Our sins are called "debts," implying a personal accountability to God—a debt which we of ourselves cannot repay. We can only appeal for divine pity. But unless we forgive, unless we put away malice, bitter-

ness, hatred, and revenge, we are yet in our sins, and we cannot be forgiven. Our forgiveness is hinged upon an "if."

Suffer us not to be led into temptation.—This rendering in the Inspired Version is much to be preferred over the King James Version. God leads no man into temptation; James 1: 13 states: "Let no man say he is tempted of God . . . but every man is tempted when he is drawn away of his own lust." The promise of God is that he will not allow us to be tempted above that we are able to bear, and he will always provide a way of escape. But this lies in putting forth our stanchest efforts to resist temptation and at the same time praying, "Deliver us from evil." Jesus told Peter on one occasion, "Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." Temptations thus are sometimes the result of assaults of the evil one; thus we are admonished to "resist the devil and he will flee from you." Here again our desired attitude is not passive dependence upon God, but an active resistance to evil and an active cultivation of righteousness. This prayer is an appeal for strength in the evil day that we might endure to the end and be found overcomers.

To conclude in a few words, our prayers should be simple, they should be for essential things, they should be unselfish, and they should be to "Our Father which art in heaven."

Growing Pains

By Florence M. Taylor

Children will love to hear or read about what happens to Jim and Polly and the others as they grow up—and they'll adore the many colorful pictures. For children who are beginning to read.

65c

Once, Long Ago

By Mary Owen Bruce

This is a selected group of stories from the OLD TESTAMENT, beautifully interpreted in a manner to kindle a child's interest. For the pre-school child.

65c

Treating Lightly Our Stewardship

By Bishop C. A. Skinner

THE STORY IS TOLD of a member of a certain church, who, when asked by a member of the finance committee for a contribution, explained that he would not be able to give anything that year as he was building a new home. Seeing an opportunity to impress upon the mind of the member the importance of the church, the solicitor said: "The house in which you are living provides shelter for yourself and family; no doubt you expect to pay rent while you are building your new home. You are enjoying the benefits and protection of the state and, of course, will pay your taxes. You will require groceries while the new home is under construction, and no doubt you will pay for them. Do you not also expect to enjoy the privileges and benefits of the church while your new home is being built?"

The member saw the point, agreed that the church meant much to himself and family, and that he would share in the cost of maintaining it. The portion of our income that we spend for essentials and nonessentials, luxuries and pleasure, indicates the value we place on them. The amount we contribute to the support of the church indicates the value we place on the kingdom. Christ once said: "Seek ye first the kingdom of God, to establish his righteousness and all these other things shall be added unto you."

There is a wealth of unexpressed love in the world. It is one of the chief causes of sorrow evoked by death: what might have been said or might have been done that never can be said or done.—Arthur Hopkins in *Ladies' Home Journal*.

The Seventy Present— A Spiritually Empowered

OUR OBJECTIVE is to become more efficient missionary ministers. This objective can be realized only through more efficient methods. No endeavor for good should be minimized; methods promising higher ratings in results can well be magnified in our missionary ministry.

The statements, "If God be for us, who can be against us," and "I can do all things through Christ which strengtheneth me," presuppose that the power of God's Spirit is the most effective instrument obtainable for a successful ministry.

Our calling is that of saving men from sin and its attendant conditions and the salvaging from human wrecks those materials still available for kingdom use.

There exists no higher calling. No other work presents a more difficult, worth-while or exacting life. No task is so dependent upon the help of spiritual power.

Origin of Spiritual Power

Spiritual power arises out of the nature of God. The following scriptural texts all indicate God as the origin of all power:

Power belongeth unto God.—Psalm 62: 11.

For thine is the kingdom, and the power, and the glory, forever and ever.—Matthew 6: 15.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—Hebrews 11: 3.

The earth rolls on her wings; and the sun giveth her light by day, and the moon giveth her light by night; the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God.—Doctrine and Covenants 85: 12.

The light which is in all things;

which giveth life to all things; which is the law by which all things are governed; even the power of God who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 3.

Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God.—Romans 13: 1.

Sharers of Spiritual Powers

CHRIST SHARES IN SPIRITUAL POWERS. Creative and executive powers belonging to God were and are shared by the Son of God as a reading of the following list of references will indicate: John 1: 1-4; Matthew 28: 17, 18; John 17: 1-5; I Corinthians 15: 24-28; Doctrine and Covenants 85: 2; 90: 4.

MEN SHARE IN SPIRITUAL POWER. God's power, to certain limits, is also shared by all who believe in and know Christ and God: John 1: 12; John 14: 12; John 17: 3; Romans 1: 16, 17.

PRIESTHOOD SHARES IN SPIRITUAL POWER. To the priesthood, God's representatives among men, was and is given a portion of that power, essential to their work.

And when he called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Matthew 10: 1.

Behold I will give unto you power over serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.—Luke 10: 20.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of knowledge of God, Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men

in the flesh; for without this no man can see the face of God, even the Father, and live.—Doctrine and Covenants 83: 3.

And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 48.

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endued with power, that ye may give even as I have spoken.—Doctrine and Covenants 43: 4.

Channels Through Which Spiritual Power is Transmitted

KINGDOM OF GOD TRANSMITS SPIRITUAL POWER. By reason of God's power, the kingdom of God is. This kingdom, as a great reservoir of spiritual power, also becomes a transmitter of that power to her children.

For the kingdom of God is not in word, but in power.—I Corinthians 4: 20.

And he said unto them again, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.—Mark 8: 44.

GOSPEL OF CHRIST TRANSMITS SPIRITUAL POWER. The gospel of Christ, coming as it does in power, and being the power of God unto salvation, is also a transmitter of spiritual power.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—I Thessalonians 1: 5.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek.—Romans 1: 16.

Missionary Ministry

HOLY GHOST TRANSMITS SPIRITUAL POWER. The Holy Ghost is a transmitter of God's power to people, especially to the priesthood of his church. The Holy Ghost is, in fact, the great supply line of spiritual power from God to man.

But ye shall receive power after that the Holy Ghost is come upon you.—Acts 1:8.

And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it to you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Moroni 10:5.

And ye may know that he is, by the power of the Holy Ghost, wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and for ever.—Moroni 10:7.

Prerequisites to a Spiritually Empowered Missionary Ministry

I consider the following six conditions the most important instruments of preparation in the receiving of the power of God sufficient for a full and rich spiritual missionary ministry:

GODLINESS AS A PREREQUISITE. When broken down, godliness emphasizes cleanliness of person, purity in thinking and living, charity for all, and unreserved consecration of oneself to God's ministry. See Doctrine and Covenants 4:1, 2; 11:3, 4; 118:2, 3.

KNOWLEDGE AS A PREREQUISITE. As early as 1832 members of the priesthood were instructed to "Seek learning even by study, and also by faith." Education has, since that time, been increasing. We must advance with it. The Spirit cannot lead the mind in channels it is incapable of

following. We must be able to speak in terms of the people to whom we minister. As far as possible, we must therefore obtain a knowledge of the whole field of learning, including the practical psychology of human nature.

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again.—Doctrine and Covenants 85:21.

However, great care must be exercised that learning does not subordinate spiritual power.

When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves.—2 Nephi 6:59.

And they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.—2 Nephi 12:5.

But to be learned is good, if they hearken unto the counsels of God.—2 Nephi 6:61.

Theme outlines are excellent helps for young, inexperienced speakers. In this, however, great care must be exercised lest, holding too rigidly to the premeditated thought content of the outline, the spirit is restricted in its suggestion of thoughts and ways of presentation.

Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you, in the very hour, that portion that shall be meted unto every man.—Doctrine and Covenants 83:14. (See also Matthew 10:15-17.)

No language or oratory can be more convincing, moving, or eloquent than that which is inspired by the Spirit of God. We must have a strong spiritual knowledge of Christ's acceptance of our church, knowing that it is indeed his church, if we are to be sincere in representing it to others.

PERSONAL CONTROL AS A PREREQUISITE. Control over ourselves is also a part of our equipment. When reaching down to lift up the fallen, we must be very careful that we, too, do not become victims of evil.

Unfortunately, men of the ministry seldom fall alone. Even if others do not share directly in the fall, the knowledge of the minister's lapse in self-control will curtail him and his fellow-ministers in any further spiritual appeal among those who know him. Furthermore, the Spirit of God cannot dwell in unholy temples. Personal control is essential in morals, in preaching, in administrations, in the exercising of spiritual gifts, and in private conversations. This, I would say, is most imperative if we would have access to spiritual power.

Paul expresses well how we can protect ourselves:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.—Ephesians 6:11.

FAITH AS A PREREQUISITE. Paul calls faith a shield that is

capable of deflecting the "fiery darts of the wicked" (Ephesians 6:16). Our shield consists of faith in ourselves, in others, in the church and its ultimate triumph, and in the Godhead. Ours must be the kind of faith that is still strong when everyone else quits—that visions the end from the beginning—remaining until the very last.

Faith is the assurance of things hoped for; the evidence of things not seen.—Hebrew 11:1.

PRAYERFULNESS AS A PREREQUISITE. In thought, word, and conduct, we must be prayerful. A prayerful attitude will recommend our ministry to those we hope to influence; it will make for our personal stability and moral betterment; it will also lift us upward to God, who is the source of our spiritual power. Paul instructed men to "pray without ceasing" (I Thessalonians 5:17).

Fasting, if it cannot rightfully be called prayer, works toward meditative prayer and is very often the generating plant of a concentrated prayer of faith. "Howbeit this kind goeth not out but by prayer and fasting."—Matthew 17:21. Fasting, therefore, should be a reasonable part of our devotional practices.

Communion with God through prayer, in times past, seemed to be a preparatory school for meeting great tasks and for spiritual witnessing, examples of which are not wanting.

Peter, James, John, and Christ on the mount of transfiguration.—Matthew 17:1-13.

Christ's night of prayer preparatory to the choosing of his apostles.—Luke 6:12-16.

Christ in the garden of Gethsemane.—Mark 14:37-47.

Paul at Damascus fasting and praying for three days.—Acts 9:8-20.

School of the prophets.—Doctrine and Covenants 85:37-44.

Early organization ministry before being sent out to their appointments.—Doctrine and Covenants 85:21.

LOVE AS A PREREQUISITE. Though a part of godliness, love—because of its importance in the results of our ministry—demands special mention.

We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

People everywhere, sometimes even those of like faith, are overwhelmed with darkness, distress, perplexity, and confusion in our present world. Love, Paul says, will never fail in such emergencies—"Charity [love in action] never faileth."—I Corinthians 13:8. (See also Doctrine and Covenants 122:16, 17.)

Love so sincere and deep that it brings pain to the heart of the minister as he senses the suffering of sinful people—what great blessings here and heavenly happiness hereafter they are denying themselves—is one of the finest prerequisites to a spiritually empowered missionary ministry.

Love inextinguishable burning in our hearts for the souls of men and women, will also be a reservoir of power as we penetrate the deepening shadows to carry into their lives the hope of the gospel of Christ, giving them faith, light, direction, strength, courage and a better sense of "life's proportions."

All of the foregoing, impregnated with the power and demonstration of the spirit, are prerequisites for our ministry of spiritual power.

Value of Spiritual Power in Our Missionary Ministry

FAITH CONFIRMED BY SPIRITUAL POWER. However convincing the logic of our message is, it still becomes necessary—as in Bible times—to confirm "the word with signs following" (Mark 16:21). Provisions for that were most certainly made in the church.

Now concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the spirit is given to every man to profit withal. Now there are diversities of gifts, but the same spirit.—I Corinthians 12:1, 7, 4.

And these signs shall follow them that believe.—Mark 16:16.

Wherefore tongues are for a sign, not to them that believe, but to them that believe not. But prophesying serveth not for them that believe not, but for them which believe.—I Corinthians 14:22.

(See also I Corinthians 12:28; Ephesians 4:8; Acts 2:1-41; I Corinthians 14:1-40; Joel 2:28-32.)

MINISTERIALLY SERVICED SPIRITUAL GIFTS BY THE POWER OF THE SPIRIT. There is little doubt that a part or all of the spiritual gifts with their attendant power were and should still be regular ministerial equipment. Too long have we either left our church void of these spiritual gifts or been content to sit by, letting Brother Y or Sister Z be God's instruments of service. Our call to and acceptance of priesthood responsibilities requires that we not only believe in and preach of spiritual gifts, but also that we pray for them and, when the Spirit of God so indicates, have faith sufficient to make ourselves available for that responsibility.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excell to the edifying of the church.—I Corinthians 14:12.

Wherefore, brethren, covet to prophesy and forbid not to speak with tongues.—I Corinthians 14:39.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—I Corinthians 14:1.

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.—Numbers 12:6.

Despise not prophesyings.—I Thessalonians 5:20.

Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments.—Doctrine and Covenants 46:4.

Build upon my rock, which is my gospel; deny not the spirit of revelation, nor the spirit of prophecy.—Doctrine and Covenants 10:11.

And I would exhort you beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, will never be done away, even as long as the world shall stand, only according to the unbelief of the children of men.—Moroni 10:14.

(See also Doctrine and Covenants 46:5-9 and John 16:13.)

SPIRITUAL POWER THE ESSENTIAL ELEMENT OF SPIRITUAL TEACHING. The power of the spirit is essential to proper teaching. Without that power, teaching is as a sounding brass and a tinkling cymbal.

And if ye receive not the spirit ye shall not teach.—Doctrine and Covenants 42:5.

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? And if it be by some other way, it be not of God. And again he that receiveth the word of truth, doth he receive it by the spirit of truth or some other way? If it be some other way, it be not of God: therefore why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth.—Doctrine and Covenants 50:5.

But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

And ye are called to do this by prayer and thanksgiving as the spirit shall give utterance.—Doctrine and Covenants 85:44.

And behold and lo this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture.—Doctrine and Covenants 68:1.

And I give unto them a commandment that they shall go forth a little season, and it shall be given by the

power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel.—Doctrine and Covenants 42:2.

(See also I Corinthians 2:10-14.)

SPIRITUAL POWER VITALIZES WITNESSING. The witnessing success of our ministry comes in the degree that we are in possession of the power of God's Spirit. Too often we prepare outlines and premeditate the approaches in personal interviews without the help of the spirit.

But ye shall receive power, after the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and Judea, and in Samaria and unto the uttermost parts of the earth.—Acts 1:8.

Then, if you desire, you shall have my spirit, and my word; yea, the power of God unto the convincing of men.—Doctrine and Covenants 10:10.

Neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carries it into the hearts of the children of men.—2 Nephi 15:1.

(See also 2 Nephi 12:5.)

Spiritual power is the soul of Christian ministry; it puts authority in ministry. If the Spirit of God like a fire is burning in our souls, our missionary ministry will as a consequence be vitalized by that same power.

SPIRITUAL POWER SUPPLEMENTS POWER OF PRIESTHOOD OFFICE. An ordination carries with it an endowment of spiritual power peculiar to the office bestowed. The spirit of the office should, however, be supplemented by the power of the Holy Ghost—the first apostles were in possession of the apostolic authority, yet they were instructed by Christ to wait for additional power.

But tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24:48.

To be good is not sufficient. We must have spiritual power. But what is spiritual power? Perhaps to state what it is not, because of

its negative nature, would stir us most. I will say, that it is more than a good personality, a studious mind, a fluent tongue, a theme outline, eloquent oratory, or even priesthood authority. It is that inexplainable something that puts love, life, and power in all the above-mentioned instrument for successful ministering. It is that power which moves everyone within its radiation toward God's throne. It is that mystic something which causes men to change their way of seeing, thinking, and living—that causes them to exclaim, "I am a sinner, Lord, I repent,"—that brings them contritely to their knees, then picks them up and helps them on in the upward climb. It is that power which so completely changed Paul's way of life through his experience on the road to Damascus (Acts 9:1-22). That is spiritual power.

With God's ministry, it is the power that prompts thoughts, and even impels expression of thoughts.

And he answered and said unto them, if these should hold their peace, the stones would immediately cry out.—Luke 19:39.

It is the power that knows men's present needs and anticipates their future needs—that, knowing their minds, views, prejudices, and doubts, can control ministerially expressed thought content in private conversation or in public discourse—that knows all the barriers to conversion and removes them. "For the spirit searcheth all things." —I Corinthians 2:10.

Conclusion

Remember the worth of souls is great in the sight of God; . . . And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your

(Continued on page 22.)

Camping Has a Place

By EDNA EASTER

NOTHING is quite so much fun as camping — so say the campers—and truly that is one of the objectives of camping. But it is more than that—a camp is a little laboratory of Christian living.

Last year, we asked a camping class to list some of the main objectives of church camping. Why did we have camping? Was it a part of the church? What did camping have to do with making better lives?

Here are the objectives the class suggested, with brief comments as to how they are a part of the church program.

Our church objectives in camping are to provide opportunities for:

1. *The art of harmonious living.*

This is about all we are asking for Zion, isn't it—and more than we have been able to accomplish as yet? (In my ten years' experience as camp leader and, during some of these seasons, supervising the activities of over 300 different young people, I have found very, very few "problem" campers. They come to have fun—to live, and work, and play together happily—and proceed to prove it.

2. *Appreciation of nature.* Every material resource we have is a result of God's gifts to man. The beauties of nature, the blessings of nature, the appreciation of nature—all go hand in hand.

3. *Finding pathways to God.* Young folk seek God—more intensely than do adults. They find pathways to God in camp: the morning devotions, the campfire programs each evening, special serv-

ices during the week, the opportunities to talk things over with other campers, and counseling with and receiving counsel from the adult leaders. It seems easier to get close to young people, and for them to get closer to God, in the camp environment.

4. *Self-reliance.* Campers like to be able to do things themselves—in all the work and play and activities of the camp.

5. *Physical, mental, and spiritual health*—the threefold, balanced program.

6. *Good times and adventure.* This, probably, is what makes camping different: these opportunities for swimming, boating, hiking, exploring, learning to camp, getting acquainted with new friends, adjusting and helping others to adjust to group living. Both work and play are adventures in camping. It is fun for the camper to learn to make his bed "hospital style," under the direction of the camp nurse. (A young Oriole Girl told us once as she was being complimented on her bed-making ability, "Don't ever tell my mother I can make my own bed. She'll want me to do it at home!")

7. *Specialized training.* Campers want to learn—they want to become more skillful in swimming, in learning to row a boat properly and easily, in building a good campfire, in making a neat piece of handcraft, in helping with a worship program, in singing in a special number or participating in the prayers.

8. *Developing leaders.* Campers are not content just to *have* leaders—they want to *become* leaders, to

share the camping experience with others younger than themselves. Camping means that much to them.

9. *Camper participation in program development.* Campers want to have a voice in their program. With wise guidance, this is a factor for good. Too, it is training for leadership.

If our church camps provide opportunities for touching the lives of young people even for the brief period of the camping session, with these appreciations and these opportunities for development, is there any question about the worth-whileness of them?

Camping in the church

The age groups served by our church camps are as yet somewhat limited. Camping is still in the growing process. Most of the camps are youth camps, for boys and girls between the ages of fifteen and eighteen. (The only church camps for the younger girls at present are the Oriole and the Blue Bird camps held at Gardner Lake for the girls of the Independence area, with perhaps a few out-of-town guests.)

Youth camps will be held in these areas this year:

Colorado Springs, Colorado; Pawnee, Oklahoma; Nauvoo, Illinois; Deception Pass, Washington; Brewton, Alabama; Columbus, Nebraska; Park of the Pines, Michigan; Alberta, Canada; Gardner Lake, near Independence, Missouri; one for the youth of the inter-stake area, and one for the youth of the city of Independence.

In addition, it is very probable that a camp will be held near Fargo, North Dakota, for the Minnesota-North Dakota area.

For further information on a particular camp, write: Department of Religious Education The Auditorium Independence, Missouri

If you want a sales' talk on the advantages of camping, just start a conversation with any boy or girl who has attended one of the church camps!

— — — a home column feature — — —

Home Management for the Veteran in College

By *Marye Louise Wolfe*

IN A PREVIOUS ARTICLE, we discussed setting up a budget that would work. A budget should be a practical and easy-to-operate money management plan. The first consideration will be the income to be divided. A married veteran without children will soon receive \$105 monthly from the government. If there are no children, it would help for the wife to work. However, since her first responsibility is to her husband and home, a full-time job is not the most desirable. A part-time job, such as a dental or medical receptionist, typist, or clerical worker gives the young wife time enough to keep her home in order and yet help supplement the family income. The salary from a part-time position will not equal that of a full-time position, yet the part-time job will more than make up for the difference in salary of a full-time position in the mental attitude of the couple. If the wife can supplement the income and still maintain a normal home atmosphere, it is well worth the difference in salary. It will help stretch the income, too, because she can shop in the afternoon where the prices are cheaper and selections better. She has time to do her own baking and catch up the odds and ends before her husband gets home. This arrangement is more satisfying to both the husband and wife, because each feels he is doing his job. If there are children, the wife must be an especially good manager, because she is unable to supplement the income.

NOW LET US break down the budget and see how it can be made to work. In setting up the budget, we made allotments under various headings.

Our two big allowances were food and rent. Let's discuss food for a moment. It will be wise to

use the foods in season as much as possible, because plentiful items are always cheaper. Eat the vegetables and fruits that are home grown. Perhaps there is space for a little garden in the summer. When fruits and vegetables are at the peak of the season, it is wise to home-can them for the following winter. They are cheap then, and easy to can. Commercially canned fruits and vegetables are high in price, but some will have to be bought. Here are a few hints on how to stretch the dollar.

1. Compare brands as to size of can and contents.

2. Don't buy by brand name alone.

3. Read the label. The government requires that contents and size be clearly marked on each label.

4. If possible, buy graded canned goods. Some of the chain stores are now handling these products. Large commercial canners usually put out a "fancy" grade, which for everyday purposes is too expensive to use.

Since grading is comparatively new, let me explain it a little. Grade A is equal to fancy—it is the product of largest size, picked at the ideal time, and, if it is fruit, usually packed in heavy syrup. Grade B is somewhat smaller than A, but the same quality and is generally two to seven cents cheaper per can. Grade C is the small and slightly imperfect product. For low-income brackets, I would suggest consistent use of B and C grades. B grade can be used successfully in everyday menus. Grade C can be used, for instance, in vegetable soup; or, if it is fruit, in Jello salads, desserts, or pie. Grade C is usually several cents cheaper than grade B. In eggs, the smaller brown ones are the better buy. It

is not advisable to try to economize on milk unless the dairy is a reliable one. Raw milk is all right for cooking, but not for drinking purposes. Meat is another big item in every family budget. The cheaper cuts of meat take more time to prepare but are equally nutritious and tasty if prepared correctly. Any modern cookbook will show numerous ways to fix these cheaper cuts. The meat that cooks quickly, such as chops will be higher in price and leave you nothing for sandwiches. An allotment of \$10 a week will cover three balanced meals a day for two adults if carefully planned. If there are children, it will have to be increased in proportion.

RENT IS OUR next consideration. Several facts influence this item—rent on an unfurnished apartment or home will be less than on a furnished place, however, there will be utilities to pay. The locality will influence the amount of rent, city houses and apartments being higher than rural ones. For a furnished apartment in a city area, let us set the rent at \$50 per month.

Next we have the miscellaneous allowance. This will cover cosmetics, drugs, cleaning, books, and church offering. This can be taken care of on \$5 a week.

Perhaps next we should consider clothing. It is rather hard to make an allowance for replacements, but \$4 a month should take care of all minor ones.

Let us now take a look at the insurance allotment. It will be a necessity. While many people feel they cannot afford it, actually they can't afford to be without it. I

(Continued on page 22.)

The Right Key

By RUBY TINKHAM

MY DAUGHTER and her very best girl friend were playing dress-up. Each was discussing the relative merits of her present screen favorite. One was definitely sure that John Wayne would be her ideal forever and ever, while the other was just as certain that Roy Rogers had all the qualities every girl dreams about.

I was amused until this thirteen-year-old child of mine said, "It doesn't matter whom you marry, just so you love him!"

I was shocked, because I had voiced that very same sentiment fifteen years ago (under different circumstances, of course), and I really believed it when I said it a trifle defiantly to my parents. I was young and strong. To me, marrying outside the church was not a weakness, it was an opportunity. I would not be too hasty, but given time and the proper conditions of a close family life, I felt that I had a challenge awaiting me that would necessitate the very best I had to give.

My husband, a nonmember, attended church infrequently with me before our marriage. The fact that he attended because of me and not because of his interest in my faith did not make me feel uncertain of my chances in finally securing him as a member.

SO WE BEGAN our journey. At first there were many other exciting things to do. A new car, places to go, friends to visit, week-end trips and a home to build. Instead of bringing him into a closer relationship with the church, I allowed myself to be drawn away from it and into his activities, thinking there would always be plenty of time for religion.

Then the baby came. Now was the time. She must grow up strong and lovely, protected and sheltered by a love greater than our own. So I suggested that we all make it a

regular habit to attend church together. I encountered some objections and excuses, but I thought, "If I go myself, maybe he will come, too."

Things went along like this until a missionary visited our branch. He had my consent to visit our home, and he came twice. The first time we sat out in the yard, and the topics of conversation were general. The second time, he met a hard silence that I tried ineffectually to bridge.

After he left, my husband made it very plain that he had no intention of ever joining any church. He said the Bible and Book of Mormon were just a lot of fairy tales someone had cooked up to entertain adults with moronic minds. He was so angry that I asked the missionary not to come again.

My daughter and I still attended church regularly, and one evening at supper she very casually said, "Mother, Mary is going to be baptized Sunday, and I want to be baptized, too." My husband "hit the ceiling," and said, "You're not going to be baptized! You're only a child. You have no more idea of what religion is than that chair you're sitting on. It's outrageous for any child eight years old to even think about being baptized."

This was a crisis, and I knew it. I would either stand or fall from here on. So I talked with my daughter. I explained to her what baptism really meant, and the obligations and privileges that went with it. I tried not to sway her emotionally, and then I told her to think it over for several days and make her own decision.

She came to me quietly one day and said, "Mother, were you ever sorry you were baptized?" I answered her just as seriously, "No, dear, never." Then she put her arms around me and whispered, "I won't ever be sorry, either!"

So on one beautiful Sunday

afternoon in September, my daughter was baptized—and I wasn't there!

On that same Sunday in the evening, she was confirmed in the little white church where I had been confirmed years earlier—and I wasn't there.

AS I LOOK BACK, I wonder how God can ever forgive me for not going—I have never forgiven myself. But that was part of the price I paid for giving my consent.

There was a kind of armed truce at our house following this event, and religion was a taboo subject.

Then the second baby came. I wanted her blessed, but I was afraid. Should I ask my husband if it were all right, or should I ignore him? After debating with myself for several weeks, I wrapped her up one Sunday morning and took her to church with me. I had her blessed; we came home quietly, and nothing was ever said about it.

This opened up whole new vistas of opportunity. From now on I would no longer follow a course of active resistance, but I would worship my God with passive nonresistance.

We blessed our food silently and prayed secretly like the people in the Book of Mormon. I read my *Herald* and put it away. I did all my classwork in the afternoons before my husband came home from work.

You may think this cowardly, but I feel I have won a small victory. My children will not grow up without some knowledge of what I believe. Neither will they grow up feeling they have been forced into that belief. Whenever a question on religion comes up, I face it squarely and answer it as truthfully as I can—but I refuse to argue! There is no conflict in my life, because I am following my convictions. There is no friction in my home, because

I refuse to make an issue out of those convictions.

IN A FEW YEARS my daughter will ask me, "Mother, do you think it's wrong to marry outside the church?"—And the answer?

Shall I say, "No, dear, I don't think it's wrong to marry outside the church. I did, and I've had a rich and satisfying life."

Or shall I say, "Yes, dear, I think it's wrong. Not that it's a sin against God or your church, but it's a sin against yourself and what you hope to become. It's like playing a game with three strikes already against you. It's like setting up hurdles in your path that you may never be able to jump. It's like a handicap of ten or fifteen years out of your life before you even start in the race."

What shall I say?

The Deity of Jesus

(Continued from page 7).

With his prophetic vision still attuned to his Father's will, he draws down the curtain of time in the face of all the world's corruption and its logical sequence of death to both body and spirit as he says of "mystery Babylon":

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.—Revelation 18: 2, 8.

In light of this great victory, it would not be surprising if the triumphant hosts of righteousness were joyously to march to the tune of some such hymn of praise as:

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of his terrible swift sword.
His truth is marching on.

In the beauty of the lilies, Christ was born
across the sea
With a glory in his bosom that transfigures
you and me.
As he died to make men holy, let us die to
make men free,
While God is marching on.

Of Such Is the Kingdom

By WINIFRED MILNER

JACK AND HIS MOTHER had finished evening prayers, and she had told him the story of David and Jonathan and listened while he read two stories in his second-grade reader. She was about to turn out the light when his strong little arms caught her in a tight hug. "G'night, Mom. I love you."

She held him close, feeling a sudden overwhelming gratitude because he was hers. "Good night, son. I love you, too." She kissed him, snapped out the light, and went down to her mending.

"He's still just a baby," she thought as she picked up one of his red socks and began filling in a large hole.

The hole had been neatly mended, and she was reaching for another sock when she saw Jack coming down the stairs.

"He's getting too big for his pajamas," she thought. His hair was rumpled and his eyes were full of sleep. Under one arm he carried a big slate they had bought together at the dime store. She remembered then that they were going to try out a new plan.

He came to her and carefully handed her the slate. When she took it, he yawned and rubbed sleep from his eyes with a fist that still bore signs of playing in the dirt, in spite of a bath.

"You forgot to look at this." He smiled sleepily and yawned again.

She pushed a lock of straight, brown hair out of his blue eyes and looked at the slate with its crooked white writing that he was so proud of. It was very good writing to have been done by a boy in the second grade.

Today I brot Mrs. Moyle her nuspaper. It was on the gras.

I went to the stor for Ruth and did not take the nikle she had for me.

I studied my lessons.

Her eyes read on down the list, while he stood watching with his face intent and serious. He was not sleepy now.

She turned the slate over.

"It's not good," he said softly. "I wish you didn't have to look at it." He leaned against her knee.

Frank's mama gave us kandy. I did not say thank you. I forgot to feed Miss Toby.

She read on until she noticed that his eyes were full of tears.

"Bring me the sponge off the kitchen sink," she said gently.

He brought it and she let him blot out all the white words he had so laboriously written there.

"The slate is clean now," she said. "You may start all over again tomorrow."

"I'm going to do better tomorrow."

"Of course you are dear."

He hugged her so tightly that it almost took her breath. His kiss tingled on her cheek. She watched him climb the stairs with his clean slate tucked under his arm. He walked victoriously with his head high and his shoulders straight. When he reached the top of the stairs, he turned to give her a big smile and wave good night. Then he disappeared into his bedroom.

She sat holding the damp sponge in her hand, and her own day came flooding into view with overpowering force. She saw her mistakes—time wasted—kind words and actions left undone. She had even repeated an ugly story because it was exciting. . . . A young girl would be made to suffer. She moved her lips and her words came softly. "Please, God. Help me wipe out my mistakes. Forgive my sins and allow me to start over with my slate clean tomorrow."



“And Power Was Given Unto Them”

A Prize-Winning Essay

By BARBARA McFARLANE

particles. He was far in advance of his day when he taught that matter was a formation of these particles. This exposition became known as the atomic theory and the small particles as atoms. The word carried a connotation in the Greek, meaning uncuttable, and this erroneous idea prevailed for many centuries after Democritus.

But the time and men were not ready for the theory of the atom, and it was first scoffed at and then forgotten—or almost forgotten. Not until the year 1808 did I resurrect the concept in the mind of an English schoolteacher, John Dalton, and from that time on, my chosen few worked through the years, slowly but unceasingly. Finally, the atom was “smashed” and ready to come forth for the use of man.

TO THE ROMANS I was known as Minerva. I was recognized by the Greeks under another name. The Babylonians respected my presence, and I was believed to be a part of the omniscient God of the Hebrews. Still I exist and will exist as long as men retain their intelligence.

Who am I? I am the force that has caused man of all ages to become restless and dissatisfied with the limits of his world. I lure him into the laboratory, across oceans, into new realms of daring thought, and, in the face of almost overwhelming derision, inspire him with a driving desire to create. I am no respecter of race or creed or personality. I see within the individual what no mortal can discern—his capacity for physical and intellectual travail; and I am the force in his environment that incites those latent qualities within him. He may abjure my presence, but I will not let him rest until he has given me expression.

My course of creation is slow, and its climax may come many centuries after I place the incipient idea in the mind of one of my chosen workmen. So it was with the thing of which I tell you now.

In the year 400 B. C., there lived in Greece a philosopher called Democritus. I saw within him those requisites so necessary for my work, and, thus, he conceived the hypothesis that the world consisted of empty space and an infinite number of small, invisible

LOOKING BACK NOW, men have determined that the Atomic Era began on December 2, 1942, in a converted squash court under the athletic field at the University of Chicago. At exactly 3:25 p.m., the first self-sustaining nuclear chain reaction was working.

December 2, 1942, a great day for me! The idea I had planted in the mind of Democritus in Greece so many centuries before had been brought to maturity. My responsibility was ended. I do not determine the destiny of those things created under my influence. They are given to mankind as passive instruments, and man is free to decide how he will use them—for his progress or for his destruction.

The hour of 3:25 p.m. A great hour for you, Dr. Vannevar Bush, Professor Albert Einstein, and Dr. Arthur Compton! But your responsibility is just beginning. Listen to me! It is in your hands now, and you have already made one decision to use it. “What had been Hiroshima was going up in a mountain of smoke,” reported Colonel Paul W. Tibbet, co-pilot of the plane that carried the first atomic bomb to Japan. That bomb had more power than 20,000 tons of TNT, and sixty per cent of the people of Hiroshima were killed. Ask the Japanese soldier who survived the conflagration about the people outdoors who were burned alive by the high temperature, and those inside who were buried by falling buildings. Ask him

about the green vegetation that was scorched and the utter desolation of four and one-tenth square miles of the great city. Yes, the first page of the Atomic Era is written in the blood of those hundreds of thousands of people who lost their lives at Hiroshima and Nagasaki. It is done, right or wrong. It is done, and "let the dead past bury its dead."

The very practical problem facing you today, men of science, is the immediate safeguard for my puissant force. Let me set up the basic principles before you make the decisions that will determine the length of your civilization. You cannot subdue or forget this new potency, because I will not allow men to become lackadaisical of the culmination of my presence. The negative idea of "frightening" the world into peace will not prove successful, for it has been tried before. You did not heed my advice on this premise, Alfred Nobel, and warfare was made more terrible by the invention of dynamite. My inspiration is ubiquitous, and very soon men of other nations will hold this power in their hands as does the United States today; and the false security of a clandestine discovery will be gone. No, it is time now to forget the ways of the past and time to think in terms of a great partnership in which all the peoples of the earth must share. The old barriers of nationalism must be uprooted by every nation of the world. My intelligence, without disregard of segregated prejudices, is the essence of destruction.

LOOK TO THE FUTURE, gentlemen! Listen to Henry Stinson who knows what the atomic weapon can do! "Now with the release of atomic energy, man's ability to destroy himself is almost complete." If you continue in the ways of the past, you will surely destroy yourselves with this atomic power. Professor Einstein is cognizant of that consequence. "The release of atomic energy has not created a new problem. It has merely made more urgent the necessity of solving an existing one." You realize that you and your fellow scientists must find that solution. But you cannot do it alone. The people of the United States, the people of England, the people of Germany, the people of the whole world must help you. Men must live together harmoniously if they would live at all—but since the beginning of time there have been wars.

In the darkness with a great bundle of grief the people march.

In the night and overhead a shovel of stars for keeps, the people march: "Where to? What next?"

"Control of the atomic bomb will not keep the peace of the world. The heart and mind of man must be educated." These words came from the experience of a man who had seen the inhuman cruelty of a nation of educated minds. He spoke after living under the

rule of the Japanese in the Philippine Islands. You spent \$2,000,000,000 in the United States alone to perfect this weapon of destruction, and now the same effort must be put into educating the peoples of the world for the greater responsibility that is theirs. You can teach them the physics of my power; but unless you impart the philosophy, your efforts are in vain. You educators of the world must join with the men of science in establishing universal tranquillity. As you have the mind within your grasp, so also have you the heart, if you were only willing to recognize it.

TWO THOUSAND YEARS AGO there lived a teacher who taught a strange and impractical philosophy. It was impractical because it gave primary importance to the law of love—not a passive love but an active, motivating emotion that gave an affirmative answer to the question, "Am I my brother's keeper?" Men of that day thought it a dangerous belief, and the teacher paid for the ideal with his life. A few of his followers, inspired with the message, kept it alive; and from that small innovation, the idea grew and spread until today a great part of the peoples of the world bears the name of that humble teacher.

The civilized world is Christian in name only. The heart of that message of love has never been uncovered, so steeped in selfishness and hate is the structure of universal society. That order has devised the most barbarous and subversive method of settling disputes that can be conceived by the human mind—*war*. The best of the young men of the world are sacrificed on the fields of battle, sent by avowed followers of the man who came "that ye might have life and have it more abundantly." The insidious idea of racial superiority characterizes the organization that professes belief in "depart from me, ye that work iniquity." Leaders of nations, greedy for power and material gains, trample helpless countries and pray for success to the God who says, "Thou shalt love thy neighbor as thyself." Yes, "the light shineth in darkness and the darkness comprehendeth it not."

Men of the Atomic Era of 1948, lift up your heads and follow the philosophy of that ancient teacher. His is the only way to save yourself from the tremendous power I have unloosed upon the world. Lift your eyes from the shadows of cupidity, hate, and selfishness, and utilize this new force in the light of love and worldwide brotherhood. And if you choose the illuminated way, you are promised, "That as many as received him, to them gave he power to become the sons of God."

New Horizons

Briefs

MUSCATINE, IOWA.—Louis G. Sager of Moline, Illinois, was guest speaker recently. His morning sermon was on "Divine Sonship," and in the afternoon, he led a round-table discussion. At the evening service, he presented an illustrated lecture on the life of Christ.

OREGON DISTRICT.—A district conference was held on March 26 and 27, at which eighteen delegates were elected for the coming General Conference. On Friday evening, the Lord's Supper was served to priesthood members and their wives at the Central East Side Church. Approximately 100 attended this impressive service, the worship center of which was a large cross and burning tapers. Classes were conducted on Saturday at First Church by Apostle R. E. Davey, Bishop M. E. Lasater, Missionary James Reneau, Elders Harold Carpenter and Miles Whiting, Mrs. Effie Verhei, and Mrs. Royce Chapman. The conference closed with a sermon by Apostle Davey, and members throughout the district returned to their home branches for Easter.

COUNCIL BLUFFS, IOWA.—Four years ago a girls choral group known as the Cecilian Singers was organized by Aleta Runkle. These girls sing each second Sunday of the month at the morning service, and each third Sunday at the evening service. For the past two years, Grace Doty has been their director and Olive Lainson, their accompanist. During this time, they have presented a minstrel show, giving three performances in Council Bluffs and neighboring towns. The proceeds were used to purchase white robes with gold-colored stoles.

EASTERN MICHIGAN DISTRICT.—Three branches, Owendale, Bay Port, and Caseville, participated in a class project which was under the direction of John Rogers. District President James Phillips also assisted in the presentation of the work. Another such class is being organized in the Sandusky area and will include five or six branches. It will be held on Sunday evenings.

NELSONVILLE, OHIO.—Twenty-five children participated in the program given Easter Sunday morning. At the church school hour, Carol Jean, infant daughter of Mr. and Mrs. Warren Robinett, was blessed. In the evening, a candlelight service was presented under the direction of Ruth Ann Norris.

Helping Youth Grow

(Continued from page 9.)

It follows, then, that when we are helping children grow in character, to substitute consideration for others for self-interest, to make right decisions in the realm of conduct, and to build up wholesome and desirable habits, just so far are we making it possible for them to grow spiritually.

The experience of worship or the desire to pray may occur in a variety of situations—sometimes through stories, songs, or a table grace. Without the help of prayer, there can be no unity, for a family at prayer is a family at peace. Whatever experiences give the child a sense of security and a feeling of dependability will strengthen his belief in God.

As one of our great poets has said, "More things are wrought by prayer than this world dreams of."

The Seventy Present

(Continued from page 15.)

joy with him in the kingdom of my Father. And now, if your joy will be great with one soul that you have brought unto me, into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me!—Doctrine and Covenants 16: 3, 4.

In the United States alone, there are approximately one hundred and forty million people to whom we must witness. In other parts of the world, there are two billion more people to whom we should be witnessing—"And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 32. To do this work, we need the power of the Spirit of God.

Therefore, Brethren of the Seventies, and Missionary Elders and Priests—every man to his post of duty. With ever-increasing spiritual power, and "as widely as we may," let us initiate a more spiritually empowered missionary ministry.

Home Management for the Veteran in College

(Continued from page 17.)

think \$8 a month or \$2 a week will give adequate insurance for a couple without children.

Amusement is our next item. Be it ever so small, some allowance should be put aside for amusement—say \$2 a week. Amusement is essential: the same routine without diversion will create tension in home relationships.

If there is a car, allowance must be made for it too. The use of public conveyances will be less. To operate a car, one should figure about \$5 a week or \$20 a month. This will mean, of course, limited use, nor does it include personal tax assessment.

Last but not least is savings, which is determined by how much the veteran can afford to put away each month. Perhaps some of the allotments will have to be cut in order to put some money in the bank. This is advisable, as it is very important that some of each month's income be saved.

NOW that we have covered the planned output, let us figure the total. Food, rent, miscellaneous, clothing, insurance, amusement and car, totals \$150 per month. I computed this on the assumption that either the wife works part time or the husband works after school. The amount of income will determine savings allowance, and let me again emphasize the importance of putting away some of the income for a rainy day.

Now we have a working budget. Try it for a few weeks. In so far as possible, set the amount needed and then stay within it; too many additional allowances will make the budget worthless.

Managing money can be an exciting game played by every member of a family. Friendliness, cooperation, love, and laughter go hand in hand with those who join the game.

BULLETIN BOARD

Priesthood Institute Canceled

The priesthood institute which was to have been held in Michigan on May 14, 15, and 16 has been canceled.

APOSTLE E. J. GLEAZER.

Michigan Youth Camp

The approval and co-operation of Apostle E. J. Gleazer and the district presidents having been secured, we are hereby giving official notice that the first Michigan Youth Camp will be held at the Park of the Pines, Michigan, June 20-27. It is anticipated that young people from each of the several districts of Michigan and the Northern Indiana District will be served by this camp.

Attendance at the camp is limited to boys and girls of high school age, namely fifteen to eighteen years. (A boy or girl who will be a sophomore during the year 1948-49 may be admitted. A few campers over eighteen years of age will be admitted, subject to the discretion of the director, to serve as assistants to the staff, with a view to their securing training and experience in camp leadership.)

Each camper will be required to pay the fee of \$15 which will cover board, lodging, and all the educational services of the camp. It will not cover personal incidental expenses or transportation.

Application blanks are available through district presidents and local pastors. Applications should be filed with John Banks, 126 Townsend, Midland, Michigan. Registrations will be limited to not more than sixty-five campers, hence applications should be filed early to avoid disappointment.

Inquiries concerning the camp should be addressed to John Banks or to F. M. McDowell, the Auditorium, Independence, Missouri.

Camp officials thus far selected are: camp director, F. M. McDowell; assistant director, John Banks; and business manager, Allen Schreur. Steps are being taken to secure a trained and qualified staff.

Remember, camping is no longer a theory. Each and every youth camp has been an unqualified success. Attend one camp, and you are an enthusiastic camper forever!

F. M. McDOWELL,
General Director of
Religious Education.

Blue Water Reunion

The Blue Water Reunion will be held July 24 to August 1, inclusive, at the reunion grounds in Lexington, Michigan.

W. BLAIR McCLAIN,
for the Committee.

Toronto District Church School Institute

A district church school institute will be held in Toronto, Ontario, on May 8 and 9 in conjunction with the district conference, at which delegates to the 1948 General Conference will be elected. The opening class session is scheduled for 3:45 p.m., Saturday, followed by classes at 7:30 and 8:30 in the evening. Sunday's services include a sermon at 10 a.m.; church school at 11:15; business meeting at 2:30 p.m.; panel-quiz discussion at 3:45; and preaching at 7 o'clock. Chris B. Hartshorn, editor of church school literature, will be guest speaker at the institute. A special invitation is extended to all church school workers in Ontario.

F. ELDON OLIVER,
District Director of Church Schools.

Northwestern Kansas District Conference

The Northwestern Kansas District Conference will be held at Alexander, Kansas, on May 8 and 9. Apostle D. T. Williams and Seventy Albert Loving are expected to be in attendance.

Chatham District Youth Convention

The Chatham District Youth Convention will be held at Chatham, Ontario, on April 24 and 25. Elder Almer Sheehy of London will be the guest speaker. A branch young people's leaders' meeting is scheduled for 4 p.m. on Saturday; registration will begin at 5:30, followed by a banquet at 7. Sunday's services include a fellowship meeting, classes, and preaching.

J. A. PRAY,
District President.

Change of Address

J. C. McConaughy
952 May Court
Akron, Ohio

Wants to Contact Member

Mrs. Tom Peacock, Evergreen, Alabama, is anxious to locate Mrs. Howard Walker, formerly of Quincy, Massachusetts. She will appreciate hearing from anyone who knows Mrs. Walker's present address.

Books Wanted

Vernes Collins, Centerton, Indiana, wants to purchase the following books: G. T. Griffith's *Instructor and Exegesis of the Priesthood*, F. H. Edwards' *Missionary Sermon Studies*, J. S. Roth's *Gospel Messenger*, Volumes II and IV of *Church History, Parson's Textbook*, and the *Priesthood Manual*. Please state price and condition of books before sending.

Missionary James Menzies, Box 252, Pleasant Hill, Illinois, needs the following books: Luff's *The Old Jerusalem Gospel and Autobiography of Elder Joseph Luff; Into the Latter Day Light*, by J. J. Cornish, and all four volumes of *Church History*. Please state price and condition of books before mailing.

"Heralds" Wanted

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving copies of the April 10 issue of the *Herald* for distribution purposes.

REQUESTS FOR PRAYERS

George H. Roberson, 320 South Maple, McPherson, Kansas, asks the prayers of the Saints that he might be given direction on a problem which faces him.

Sarah G. Selbe, Route 2, Box 39, Phillipsburg, Kansas, asks to be remembered in prayer. She has chronic diabetes.

Prayers are requested for Mary Bowling of Maquoketa, Iowa. She is losing her sight and feels there is no hope for her except divine healing.

Mrs. Roy Turner, Route 1, Haskell, Oklahoma, requests prayers for a little neighbor girl, Ganelle Howerton, who has a heart ailment. Mrs. Turner, a new member, also asks the prayers of the Saints for herself.

Mrs. E. B. James, 112 McMillian Street, Evergreen, Alabama, asks the prayers of the Saints that she might be healed, if it is God's will, of her affliction.

Mrs. Catherine Johnson, Box 395, Live Oak, California, asks the prayers of the Saints for her husband who is greatly opposed to the church.

Mrs. Ida Millen, 2709 Dakota Avenue, Flint 6, Michigan, asks for prayers that she may be healed if it is God's will. At present she is unable to do her work or take an active part in church activities.

Reunion Schedule-1948

E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Central Missouri	July 10-July 18	Odessa, Missouri
Alberta	July 16-July 26	
Zion	July 17-July 25	Gardner Lake
Nauvoo	July 17-July 25	Nauvoo, Illinois
So. New England	July 17-July 25	Onset, Mass.
Northern California	July 17-July 25	Asilomar, Monterey, California
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Blue Water, Michigan
Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham-London	July 30-Aug. 8	Erie Beach, Ontario, Canada
Ken. & So. Michigan	July 31-Aug. 8	Liahona Park
Mo. Valley	July 31-Aug. 8	Woodbine, Iowa
Maine	July 31-Aug. 8	Brooksville, Me.
So. California	July 31-Aug. 8	Pacific Palisades
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Wisconsin & Minnesota	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 13-Aug. 22	
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs, Colorado

Prayers are requested for Mrs. Anna Samuel and Miss Ethel Samuel, both of Lapeer, Michigan, and Mrs. Clarice Farreil of Chico, California.

DEATHS

DEPEW.—Elsie, daughter of A. P. and Elvira Cantrell, was born February 17, 1868, at Dalton, Georgia, and died September 11, 1947, in Kansas City, Missouri, of a heart attack. She had been a member of the Reorganized Church since her childhood.

She leaves her husband, Charles I. Depew of Rich Hill, Missouri; five daughters: Mrs. H. A. Bachman and Mrs. Leslie Owen of Rich Hill; Mrs. Ed Linter of Horton, Missouri; Mrs. L. I. Whetton and Mrs. O. A. Butler of Kansas City; a son, C. M. Depew, also of Kansas City; a sister, Mrs. Fred Hoelderie of Rich Hill; a brother, E. S. Cantrell of Archie, Missouri; eleven grandchildren; and eighteen great-grandchildren. The funeral was held at Central Church in Kansas City, Pastor J. C. Stuart officiating. Burial was in Floral Hills Cemetery.

DEPEW.—Charles I., son of Ezra and Rebecca Depew, was born January 1, 1866, in Montana, and died March 21, 1948, in the Nevada Hospital, Nevada, Missouri. Early in life, he moved with his parents to southeastern Kansas. On April 18, 1886, he was married to Elsie Cantrell, who preceded him in death six months ago. Following the death of his wife, he made his home with his children. He had been a member of the Reorganized Church since April 18, 1875.

Surviving are five daughters: Mrs. Hattie Bachman and Mrs. Edna Owens of Rich Hill, Missouri; Mrs. Lela Butler and Mrs. Fern Willow of Kansas City, Missouri; and Mrs. Ruth Lintner of Horton, Missouri; a son, Chauncy Depew; one brother, Melvin Depew; fourteen grandchildren; and twenty-one great-grandchildren. Funeral services were conducted at Rich Hill by Elder Arlie Allen. Burial was in Kansas City, Missouri.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

BROONER.—Harry Arthur, son of Martha and Henry Brooner, was born November 2, 1877, near Pekin, Illinois, and died at his home in Fort Scott, Kansas, on January 18, following a heart attack. He had been a resident of Fort Scott for the past two years, moving there from Willow Springs, Missouri, where he was well known as a dairyman. He was married to Lucy Meinecke on September 6, 1925, and was baptized into the Reorganized Church the following year.

He leaves his wife; eight children, and two step-children. The funeral was held at the Reorganized Church in Fort Scott, Elders Dale Crowa and C. C. Martin officiating. Interment was in the Mapleton, Kansas, Cemetery.

MORGAN.—Lydia Preston, was born May 30, 1885, in Hitchcock County, Nebraska, and died March 2, 1948. She united with the Reorganized Church at the age of seventeen, and was married to Edward Morgan on February 13, 1921.

Besides her husband, she leaves four sisters: Mrs. Sarah A. Pittinger, Knob Noster, Missouri; Mrs. Sylvia Snodgrass, Elsinore, California; Mrs. Mattie Pittinger, Mountain Grove, Missouri; and Mrs. Carrie E. Herman, Harshaw, Wisconsin; and one brother, George Preston, Kansas City, Missouri. Funeral services were held at the Reorganized Church in Knob Noster, Elder J. T. Nutt officiating. Burial was in the Knob Noster cemetery.

GOODWIN.—Maggie M. Vanderflute, was born January 20, 1872, at Amsterdam, Holland, and died March 6, 1948, at St. Joseph, Missouri. She came to America when she was one year old. In 1889, she was baptized into the Reorganized Church at Lamoni; the following year, she married William Goodwin. Six children were born to this marriage, all of whom survive. They are: Mrs. Harry Hadden of St. Joseph; Mrs. Basil Shoots of Reynolds, Nebraska; Glen and Ray Goodwin of Tucson, Arizona; George of Long Beach, California; and Jack of Milwaukee, Wisconsin. Also surviving are two sisters: Mrs. Arthur Wood, Salt Lake City, Utah, and Mrs. Harve Davenport, Lamoni, Iowa; three brothers: Isaac and William of Lamoni, and Webe Vanderflute of Kellerton, Iowa; fourteen grandchildren; and four great-grandchildren. Funeral services were conducted by Elders Harold Felch and R. Melvin Russell. Interment was in Ashland Cemetery in St. Joseph.

VERNON.—Mrs. Frances, was born at Weston, West Virginia, on May 22, 1861, and died at her home in Mount Hope, West Virginia, on February 24, 1948. She has been a member of the Reorganized Church for twenty-eight years. At the age of sixteen, she was married to George Echols; eight children were born to this union, seven of whom preceded her in death. Later, she married Abner Vernon; eight children were born to this marriage also, three of whom preceded her in death. Mr. Vernon passed away thirty-two years ago. During her life, Sister Vernon proved herself a woman of sterling quality; her home was always open to missionaries.

Surviving are three daughters: Mrs. Effie Burnside, Parkersburg, West Virginia; Mrs. Libbie E. Young, Charleston, West Virginia; and Mrs. Dollie Merritt, Perry, Florida; two sons: E. E. Vernon of Perry and A. M. Vernon of St. Louis, Missouri; two sisters: Lettie Ashworth, Clarksburg, West Virginia, and Victoria Leroy of Arkansas; a brother, George Fox of Flemington, West Virginia; twenty-eight grandchildren; thirty-nine great-grandchildren; and one great-great-grandchild.

MORE.—Izora Eblin, was born in San Bernardino, California, in 1859, and died March 6, 1948, at her home in Colton, California, where she had lived for many years. She was the daughter of Mr. and Mrs. Joseph Dustin, who came to California in 1849. She united with the Reorganized Church in the early 1860's, maintaining her faith in its divinity throughout life.

She is survived by a son, Hiram H. More of Colton; a daughter, Mabel Caldwell of Los Angeles, California; four grandchildren; and seven great-grandchildren. Elder George H. Wixom was in charge of the funeral service, Elder H. C. Ferguson assisting. Interment was in the San Bernardino Pioneer Cemetery.

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LET THE YOUNG MEN
AND MAIDENS CULTIVATE
THE GIFTS OF MUSIC.—
Doctrine and Covenants.

Photo by Clifford Carver

The Saints' Herald

VOLUME 95

MAY 1, 1948

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"... and Use Therein Instruments of Music"

P. S.

* GRACELAND ON THE AIR

The Graceland College A Cappella Choir may be heard from 4 to 4:30 p.m. on Station KFRM (550 kilocycles) on Sunday, May 2. The College Concert Band will be featured on this same date from 10:15 to 10:45 p.m. on Station KMBC (980 kilocycles).

* CANADIAN CUSTOMS

The homes of the cities of Canada are sturdily built, and a great many of the new structures going up in Ontario are of brick. They are compactly and tidily set close together, not observing the recent custom in the States of sprawling comfortably out on a wide frontage.

Canadian tables are generally set with fine chinaware, some of it made there, some imported from England. The bone china, the Wedgwood, Spode, Royal Doulton, and others make beautiful settings. When serving refreshments, the people have the delightful custom of using what they call "odd cups and saucers." This means that each cup and saucer is beautifully painted to harmonize, but different from every other cup and saucer set. If one is broken, there is no set of dishes to be spoiled, as a new one can be purchased. A pretty cup and saucer make a fine gift for a birthday, a holiday, or appreciation for some service. Visitors from the States are quick to admire this custom, and generally bring a number of pieces back with them when they return home. Such china makes a pretty display in a cabinet or on a sideboard. And those who know say that good food tastes better out of fine dishes.

Some Canadian Saints have the custom of serving two desserts. At this time of the year they usually have a pitcher of their delicious maple syrup, which they bring on at the end of the meal. The visitor fills up all odd corners with this delicacy, thinking it is all he will get. Then they bring on pie or cake! Let nobody think he is going to reduce while visiting in Canada. Very good meals are served in beautiful public dining rooms at costs lower than in the States.

In the beautiful dining room of the William Pitt Hotel in Chatham, Ontario, there is a fine picture in color of His Majesty George VI. When the Rotary Club met there, the president arose at a certain point in the program, water glass in hand, and said, "Gentlemen, the King!" They all stood, and in deep-throated unison responded, "The King!" Later, we sang, "God Save the King," and I felt sure they meant every word of it. One observes that many of the great roads are "King's Highways," with the Crown at the top of each marker. One of the finest trafficways is dedicated to the Queen, and marked "E. R." It is true that some years ago our newspapers made something of the conversion of the British Empire into the British Commonwealth of Nations. As long as the spiritual unity of these great peoples is symbolized in so many ways, a world in danger can look to them to keep their bonds of relationship strong and help to stabilize things. What better symbols could they have of their cultural unity and of their mutual determination to preserve the freedom they enjoy?

Everywhere in Canada, one sees boys and girls, men and women, riding about on bicycles, which they do easily and gracefully, gliding swiftly along. Their wheels are light, the tires small and easy to propel. Very different from the balloon tires and heavy, clumsy frames overladen with gadgets used in the States. Ours are so hard to push, it is no wonder we dislike them, or get small gas motors to run them. A motorized bike loses all its value for wholesome exercise, and the rider becomes sluggish and fat.

RESTORATION SCRIPTURE is clear on the matter of music in the church. But owing to the stringent requirements placed upon the musician who would strive for excellence, and perhaps because many of our groups have been small, for other reasons, it has not always been true that we have followed some of the clear instruction received.

There is, for example, the counsel: "... that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct."

This is coupled with the more often quoted passage in the same place which suggests: "Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit."

At Graceland College, the above quoted instructions have opportunity for a measure of fulfillment. The cover picture shows a portion of the Graceland College Concert Band, an organization in which the "instruments of music of the reed and . . . of brass" find expression. Director of this organization is William Graves who has written an article on church music which appears elsewhere in this issue.

Eligible persons who have had training in musical instruments, or who desire to begin such training, are invited to investigate the opportunities offered at Graceland to "cultivate the gifts of music and of song." Applications are now being received for admission to Graceland College for the school year of 1948-49, which begins September 10.

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New Strength

The Joint Council meetings that ended on Wednesday, April 21, have continued the evidence of strength and vitality that is manifested nearly everywhere in the work of the church. In the official announcement (page 4, this issue) notice is given to the church of the appointment of Apostle Blair Jensen to take the place of Apostle Myron A. McConley in charge of the European Mission, and of the appointment of Apostle Roscoe E. Davey to the Australasian Mission. It is anticipated that a statement from the First Presidency will soon appear to give news of other actions of the Joint Council.

The Restoration Festival has had an excellent observance in most of the branches of the church. Reports are received of the active participation of the young people everywhere in the programs and in the raising of funds for the Missions Abroad project. A detailed report may be expected later, as returns are still far from complete, except to indicate a general success in the effort.

A new generation of workers is giving its strength to the tasks of the church. Many of them are sons and daughters of church families; at the same time, a surprising number are converts whose families have had no previous connection with the church. Better opportunity for educational, professional, and cultural development makes it possible for these young people to give a fine contribution to church work, leadership, and activity. In nearly every congregation we find some who are members of the professions—doctors, dentists, teachers, nurses—or prospering business people, engineers, or agriculturists. The strength and support of these able members is a great help to every branch where they serve. They do a high quality of work in the church, they help to improve the public relations of the

congregation in the community, and they win favorable recognition for the church everywhere.

Some years ago, there was a serious concern among those who then carried the burden of church responsibility, as to whether the coming generation of young people would be interested in the church, and as devoted to it as their parents were. Those young people have now given the answer for themselves. They are interested and devoted. Wherever they have been given encouragement and an opportunity to serve, they have responded splendidly. This is not saying that the hope of retaining our young people has been uniformly successful everywhere. Some are lost. Some congregations and officers do not give them any encouragement or opportunity to serve. But it is true that many a church could not work effectively today without the help of the fine young people who have demonstrated their loyalty and ability.

Wherever we travel, we find these splendid second and third generation members of church families, along with converts, giving fine service to the church. With a growing interest among younger people, the church looks hopefully to the future.

Bishop C. A. Skinner, working under the Presiding Bishopric, has done a fine work in preserving and beautifying our church historical properties, especially at Nauvoo. Those who have a chance to look at some of the old photographs of the buildings there will realize how much has been done to protect them and enhance their fundamentally beautiful qualities. Thousands of people see these historic properties, and a fine work is done there in telling the story of the Restoration to visitors who know little or nothing about it. Some come back many times, bringing friends with them.

Brother Skinner is a lover of beauty, particularly where it con-

cerns church properties. He is anxious that every congregation of church people should care for their church buildings and beautify them. Paint and landscaping can do wonders for a church. A smoothly cut lawn, a few good shade trees, and bushes well placed can make even a plain building appear neat and attractive.

A few years ago we received a picture of a church building that had good lines and quality, but the picture could not be used because the yard was in utter neglect. We sent it back with the note, "This church looks as if nobody loves it. Plant some bushes and send us another picture when you get it properly fixed." We have often remembered that church, and hope that the members will do the little work necessary to make it beautiful. It would be a pleasure to see another picture of it, properly landscaped. Strangers and friends will gladly come to an attractive church. The condition of the church reflects the spiritual condition of the congregation.

Thoughts. A friend said to me, "Under the divine love, every spiritual problem can be solved. With human love, every problem of the home can be solved. With fraternal love, every problem of the church can be solved."

With Christian love, everything will come out all right. Without it, nothing can come out right.

Men have pursued the mystery of life through every physical creation, down to the smallest units of matter, the molecule, the atom, and the electron. But always it has eluded them. Now they suspect that the secret is not to be found in any material, but in the cosmic ray that comes out of space with no apparent origin. And we stand hopefully on the sidelines saying to them, "Look again, Brother, look again. God is there." L. J. L.

Editorial

**Foreign Appointments
European and Australasian**

Since world travel limitations largely persist, and in order that those of the Quorum of Twelve affected may make timely and adequate preparation of personal and family affairs, the First Presidency made the following appointments, as announced to the Joint Council on Friday, April 16.

As soon after General Conference to be held October 3 to 10 as practicable, Apostle D. Blair Jensen will take charge of the European Mission, relieving Apostle Myron A. McConley, who with Sister McConley will return to America in September. Brother Jensen's wife, daughter, Dona, and son, Blair, will accompany him.

Apostle Roscoe E. Davey is appointed to the Australasian Mission, which includes New Zealand. He and Sister Davey and daughter, Donna Fay, will leave for Australia by way of Hawaii immediately after General Conference by steamer or plane as may be deemed expeditious or advisable.

It is contemplated that these appointments will require our brethren and their families to remain overseas for a term of years.

**Change in Erie Beach
Reunion Committee**

In view of the inability of Apostle D. Blair Jensen to be present at the Erie Beach Reunion (July 30 to August 8), it has been agreed with Brother Jensen that Elder John F. Sheehy shall act as chairman of the reunion committee.

For similar reasons, it has been agreed that Elder Jerome F. Wildermuth shall act as chairman of the Kirtland Reunion Committee (August 6 to 15).

THE FIRST PRESIDENCY,
Israel A. Smith.

Attention is called to the following letter concerning openings on the Staff of the Independence Sanitarium and Hospital:

Dear President Smith:

The Sanitarium School of Nursing is losing three instructors this Spring. We are wondering if you might know of any eligible church girls who would like to fill these positions. To date, we have been able to fill only one of the vacancies. The positions vacant are:

(1) Medical-Surgical classroom instructor, whose duties are to teach medical nursing, surgical nursing, Pharmacology, Mathematics of drugs and solutions; relieve part time in the nursing office, and help the students with some of their extra curricular activities. She must be a registered nurse, preferably with a degree in nursing education, or at least post graduate clinical experiences and education in medical or surgical nursing.

(2) A clinical instructor, who is really a nursing arts assistant helping to supervise the students on the ward, helping to teach nurse aids, helping with the student health program and various extra curricular activities. This individual should be a registered nurse with a degree in nursing education, or at least some post graduate education and experience.

These positions are open to women who want to work in the church hospital with student nurses and among many other church people. This is an opportunity to serve the church young people, and at the same time carry on a useful, professional life. We would appreciate any help from you in filling these vacancies on our school faculty.

Also, we would like to remind you that we are now taking applications for the fall class of student nurses. Requirements for a student nurse are: age, seventeen and one-half to thirty-five years; high school graduate, upper half of class; good physical and mental health; good character references.

Sincerely yours,

Gertrude E. Copeland, R.N.
Superintendent of Hospital

Vida E. Butterworth, R.N. M.A.
Educational Director

VEB:JF

THE SAINTS' HERALD

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On Being Profitable to God

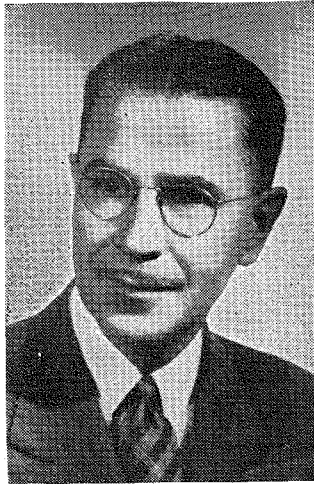
"... cast ye, the unprofitable servant into outer darkness."—Matthew 25: 30.

By Apostle Charles R. Hield

THE CHRIST FOUND it difficult to teach people here upon the earth what the kingdom of heaven was like and the type of society which he knew there. In the latter part of his ministry, he tried to teach the people with whom he came in contact, by means of parables or stories, the standard of life and laws in the kingdom of heaven.

Those who have been in a foreign country and tried to tell the natives, even in their own tongue, some of the customs here in the United States, will realize how difficult it is for a people, who have never seen a football game, for example, to visualize the action of one of these athletic contests. I noted the difficulty a teacher had down in the state of Chiapas, Mexico, trying to teach some young boys the game of baseball. In Edmonton, Canada, I witnessed a game of cricket. I thought I knew all about the game as I watched it, but when I came home and tried to tell my boy and my girl how it was played, I had difficulty in describing the game so they could visualize the playing field. The meadow was not laid out like a diamond, as we have in baseball; the bat had a different shape; and one fellow seemed to be able to stay at bat as long as he could keep the ball from bouncing and hitting the wicket. Many of us remember the movie entitled *The Story of Dr. Wassell*, in which one of the wounded servicemen by the name of "Hoppie" has great difficulty trying to explain to his native nurse how they played baseball back in Arkansas.

SO THE CHRIST, having come from the kingdom of heaven, having lived there with God and being a special ambassador from the Courts of Glory, found it difficult to make people understand what the kingdom was like. They were not ac-



customed to that method of living and action and found it hard to comprehend. Christ, therefore, used parables. He took one feature of life in the kingdom of heaven and tried to explain kingdom standards in word pictures so that the people would understand it in terms of their own experience. He told stories: of the rich man and Lazarus; of the unrighteous steward; of a man who made a great supper, only to find his invited friends making excuses why they could not attend; of a certain vineyard keeper who had a fig tree which was not bearing fruit; of a rich farmer who tore down his barns in order to build greater ones; the account of the good Samaritan, etc. He compared himself to a vine with his Father as the husbandman, and the people as branches. "... the branch cannot bear fruit of itself except it abide in the vine."

One of these parables is the source of our text. It is known as the parable of the talents. Here a lord gave his servants different talents. To one he gave five talents; to another, two talents; and to another, one talent. In this parable, the Christ attempts to teach us something about the standard of values in

the kingdom of heaven from which he came, and to which most of us would like to go at the end of this life.

From this Biblical use of the word "talent" has come our accepted meaning of the word, which has the value of referring to any ability that a person may have. We say, for instance, that a person is talented. A talent in Christ's time, however, meant a great sum of money, as much as a laborer could earn in twenty years.

IT IS IMPORTANT to realize that these talents were *given* to the different servants. It is equally important for our civilization today that we realize the many things God gives to us. It would be quite a task, would it not, if we had to break down the volcanic mountains as they were left after the formation of the earth? The wind, rain, freezing and thawing, have eroded the rock into soil permitting vegetation to grow. If we had to put all of the mineral elements in the soil, it would be quite a job, wouldn't it? Man can make water by combining hydrogen and oxygen, but it is a very costly method; we often do not appreciate what God has made possible for us in rain. When we have a coal strike, or the electric light plants shut down, or there is a shortage of wood, oil, or gas, we realize immediately the need of heat. Now scientists are saying that all combustion, all fire and heat, is a type of atomic energy. Man has not been able to create the elements, and we should be very grateful to God that he has created coal and oil so that we are able to use water power to turn our electric turbines, etc. The sun is the great source of

heat, growth, and life in the world. Were it to be removed for only a few hours, the world would soon freeze and die. How valuable, therefore, is the gift of God in heat, atomic power, or whatever we may finally call it. Furthermore, man has been unable to put the elements together and make life. We can, in the laboratory, make an object that looks like an egg. It may have a shell like an egg; it may have yolk and white like an egg; it may be scientifically composed of exactly the same chemical elements; but this synthetic egg, put under a hen, merely rots and does not hatch. The life-giving qualities of trees, grass and animals, are fairly well understood by man, but life itself comes from God. Christians who believe in God and Christ should be particularly appreciative of these great gifts which God has made available for his creation. It is estimated that God provides between ninety-five and ninety-seven per cent of everything that we have. We do very little of the work, comparatively, which makes possible our whole economic system. Evidently in the kingdom of heaven, the citizens realize the source of life and the gifts which they enjoy and are grateful for them.

NOTICE THAT THE LORD in the parable gave talents to *everybody*. The fifteenth verse of this twenty-fifth chapter of Matthew says, "He gave . . . to *every man* according to his several ability." Some people who are perplexed about life come to youth camps and conferences. They would like to contribute to world betterment, and the kingdom of God, but do not know how to start. They feel inadequate for the task. They suffer from an inferiority complex. They are sure that they have no talent whatsoever. From this parable, it would seem quite obvious that God has given talent to *all* people. One of the main tasks of Christian ministry is to lift people to higher ground and convince them that *with God's help* they can do great things and accomplish much good. I have never met an individual who didn't have a talent of some kind.

This parable would also seem to indicate that God and Christ recognize that all men are not created equal, as far as their talents are concerned. Some people are born in regions where the quality of the soil is deficient in vital elements, and this lack is communicated to them through their food. Some areas of the United States had a much larger rejection for military service during World War II than other areas. Some children are born into better homes than are other children. I know of a case in

Oklahoma where two little Indian children were brought to an institution for the mentally ill. They had been found by the state health authorities living in a cave and having only wormy corn to eat. The nurse there told us that it would be some years, if ever, before these children could again develop normal health and mentality. A disease had crept into their muscular tissues and nervous systems. Some children are born into fine, cultured Christian homes, while others start life in an environment of sin, crime, filth, and godlessness. While some may have advantages over others when they come to this earth, the quality of the love which God has for us all is the same. We all are equally loved. We all have a like opportunity to receive divine approval if we use the talents we have as God wishes.

IT ALSO SEEMS to be clear that the measurement of success in the kingdom of heaven is not what many use as a yardstick here. It is not cleverness, nor wealth, nor fame, but *faithfulness* in using the talents which we have for the growth and advancement of the kingdom of God.

In speaking of these three men, the five-talent fellow, the two-talent fellow, and the one-talent fellow, Christ was talking about men who were laborers on a big estate. They recognized the rule of their lord. They knew from whom they had received the contributions. They accepted the gratuities, and all of them seemed to be aware of a responsibility for the use of these talents. They expected to give an accounting later to their benefactor. We do not know exactly what the five-talent fellow did. He was a very skilled trader, perhaps. He may have followed the movements of the caravans and supplied the needs of the many Roman troops which were in his country. Obviously he bought and sold with quite a bit of skill. At least he increased his five talents to ten talents.

The two-talent fellow probably was a blunt and honest man, having none of the quick trading genius of the five-talent man. He may have rented some land and worked hard. At least he increased his two talents to four talents. To the five-talent man the lord said, when he returned, "Well done, thou good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord." We must notice also carefully that exactly the same words, the same approbation, were given by the lord to the two-talent steward as was given to the five-talent servant. The quality of the second man's faithfulness over that entrusted to him

was judged equal to the trustworthiness of the man granted the larger number of talents. If Christians wish approval of their Lord and their Master, they, too, must learn to be faithful over the talent or talents with which they have been entrusted. This means that one of the standards of measurements in the kingdom of heaven is faithfulness—not merely the amount of talents which you have at the end of life, but *what you have done with the talents entrusted to you*. This seems to correspond with Paul's statement as he speaks of the responsibility of stewardship, for he says, "it is required in stewards, that a man be found faithful."—I Corinthians 4: 2. To the widow who cast her farthing (two mites) into the temple treasury, Jesus said that she had "cast more in, than all they which have cast into the treasury." In the kingdom of heaven, there will be, therefore, no penalty for poverty of original endowment. Neither will there be great acclaim because of large initial aptitudes. God knows whether we have five, ten, or fifteen talents, or only one; and he is expecting us to improve upon such talents as we have for the profitability of his kingdom here upon the earth. Surely the judgments of God are without flaw.

THE MAIN FEATURE of the parable, however, is that the spotlight may fall upon the man with one talent. It is hard for us to understand exactly why he did not improve upon his gift. It may have been because of jealousy, because he was not given two or five. We all know people who are jealous of others with more talent. All cannot be president of the United States; all cannot be captain of the team; all cannot play first violin; all cannot be chairman of the board.

One thing we do know about the one-talent fellow is that he misjudged his lord. In his own mind, he had pictured his lord as a hard man, a taskmaster, reaping where he had not sown, and gathering where he had not planted. His excuse also was that he was afraid of the lord.

That alibi is not particularly a new excuse for unfaithfulness in building the kingdom. Many people rationalize an excuse for not serving God. They say they are "too busy" with their own affairs. Why should they contribute to the building of someone else's kingdom—even God's? Why should they increase his wealth? What are they to get out of it? The success or failure of God's kingdom, what does that mean to them?

We should think more carefully what the wealth of God and Christ is. God knows the location of all of the coal,

gold, platinum and uranium in the world. He is the lord of all land. He is not primarily interested in cattle and stock. The wealth of God cannot be calculated by huge inventories of jewelry, fur, or clothes. The riches of God cannot be computed in assessed valuation of factories or stocks and bonds. Bank statements will not show where his treasure is. The most sought after mineral today is the uranium ore with which atomic bombs are made. Some have conjectured that the huge sun spots which are visible through the telescope at the time of eclipses of the sun are caused by atomic explosions of uranium on the sun. A little careful thinking, however, and we can but realize that the wealth of God and Christ is not found in minerals. It is not found in stars or on the moon. God and Christ never brag of their material possessions.

This reminds me of the case at one of our round tables, in which a man challenged a number of us to prove to him that he did not own his property. Of course, during his lifetime, a man does hold legal deed to his property, and his title is recorded at our county seats. As far as our law jurisdiction is concerned, he is entitled to the use and management of this property. The request, however, was made of this good man (and he was a good man): "Please ask us again, one hundred fifty years from now, this same question, as to whether you own property or not." Of course, the answer then would be obvious. We hold title to property; we have use of it, but the real ownership is with God. We manage it; we are stewards over it; but he expects us to be accountable for that stewardship.

THE WEALTH OF GOD is locked up in human souls. The growth, the personality, the character, the serviceability of man in helping build the kingdom is the treasure of God and Christ. He considers himself wealthy and happy when people comply with eternal laws. God's wealth is caught up in anything or anybody which will help contribute to the building of the kingdom. This truth was illustrated in the time of Christ when, on one occasion, the people offered him a crown. How foolish to offer the Creator of the world a crown or the kingship of a small country like Palestine! The wealth of God and Christ is not in land or in ruling over a subject people. The royal treasuries of rulers are not their ambition. Their riches are found in the minds and hearts of their creations.

God is not attempting to exploit us in asking us to be profitable to his kingdom. A good parent will not exploit his own children here upon the earth.

How much less will God, the perfect Father, seek to exploit his children.

In the kingdom of heaven, those who are *not willing* to increase their talents and use them to *increase the wealth of God* must be considered "slothful" and "sinful." Here we have another definition of sin. Quite obviously not to be profitable to God, not to increase our talents, is classified as sin by God; and he condemns it very sharply. God looks upon us much as he would a plant or a seed which has a capacity to grow. God gives us life, and we should grow and *bear fruit*. It was the Apostle Paul who spoke to Timothy, saying, "stir up the gift of God, which is in thee." It is clear that God will admit people into the kingdom of heaven who have increased their talents, and used them to augment the Lord's wealth.

If we would know how Christians should act and how they should use their lives, we only have to look at Christ. He is always our perfect example. Whose wealth was Christ enriching? What was his treasure? We all know that the wealth of souls for his Father's kingdom was the main thing in the heart and mind of Jesus. He did not settle down in Nazareth but continually drove himself forward to build up a God-like society here on the earth. We often hear him speaking of it: "I must preach the kingdom of God to other cities also; for therefore am I sent."—Luke 4: 43. (Here Christ tells why he has been sent by his Father to the world.) Christians who really understand Christ and the program which God sent him to teach are not slackers. They do not bury their talents.

IT SHOULD BE noted also that the third fellow, this one-talent man, from our worldly standards perhaps could not be adjudged a bad individual. The Christ was very severe in his chastisement of people who were immoral, or killed, or stole. There is no indication at all that this one-talent servant was a drunkard, that he stole, or that he was a murderer. We do not know that he was immoral. He probably was a good father, a good husband, and a good neighbor. He may not have exploited anyone. He may have paid good wages. He did feel a conscious responsibility for the money. He did not squander the money on horse races or games of chance. He did not lose it shaking dice or playing cards. He did not spend it on liquor. We have no knowledge that there was a second woman in his life and that he had wasted the money on her. He didn't even lose it, intentionally or unintentionally. He just buried his talent in the ground.

He had not taken the time to know his

lord's true character. (This applies to many Christians.) He had a poor understanding of the goals of his benefactor. He did not share his great love. True love drives one forward to accomplish good. It is the greatest force in the world for the accomplishment of justice, good will, peace, progress, and harmony. Lacking this vision of the rightness of his lord's program, he had no foresight; he had no adventuresome spirit. He was indifferent. He may have thought that being a little fellow, a one-talent individual, he didn't matter, anyway.

CHRISt, IN THIS PARABLE, seems to indicate that *every talent is needed* by God in his plan. In this story, the lord gave out eight talents and got back fifteen. From all modern standards that would be a very excellent return, wouldn't it? Yet Christ indicates that any one individual who does not improve upon his talents is retarding, to that extent, the growth and the development of the kingdom of God here upon the earth. It is much like a tree; the nourishment is taken by the roots out of the ground and passed up through the trunk to the leaves. There, through action of the sun, and other natural processes, it is changed into food qualities and goes into all parts of the tree, even back down into the roots. The loss of one leaf hurts the tree just that much. Christ is always emphasizing the value of the little things. He speaks of the "cup of cold water." He mentions feeding the hungry, visiting the sick, and the prisoners. He commends the sacrificial offering of a small amount of money.

As we study the life of the Christ, we find an individual who was daring, one who certainly used his talents to the utmost, even though that venturesomeness took him to the cross. Dare we come to the Christ and say to him that he is asking too much of us? When he demands that we increase our one talent to two talents in order to augment his wealth, can we protest that he is asking a very selfish thing? Let us think carefully. The wealth of God is not selfish in any of its features. The wealth of God, let us repeat, is caught up in life—life lived happily and successfully according to divine law.

THIS PARABLE would indicate that in the kingdom of heaven people will be judged by the *things that they do, not by the things which they do not do*. Religious people are so wont to brag on what they do not do. Many act like the Biblical scribes and Pharisees, who thanked God that they were

not as other people. Many religious folk like to compare their good qualities to the poor characteristics of others. Some boast that they do not steal, like several they know. They are not immoral. They do not drink. They do not smoke. Christ speaks to all Christendom, however, in this parable and says that we *may not* do any of these outward things and yet be a "slothful" and a "sinful" servant. We have not improved our talents nor increased the wealth of God. (And let us remember that to increase the wealth of God is to help the righteous growth of personality. It is to be concerned about the souls and the lives of all people.) In the kingdom of heaven from which Christ came, and which he knew so well, the citizens did not pass by on the other side of the road. God asks us not only to be as growing plants, bearing leaves and flowers; but he asks us also to be *fruitful*. We recall the story of Christ when he withered up the fig tree because it was not bearing fruit.

In the parable, the one talent was taken away from the slothful servant and given to the man who had increased his five to ten talents. The ten-talent fellow had learned how to be faithful over his stewardship and obviously he could well make use of another one. That is so true in our everyday life. A person who studies nature, who learns to love the great outdoors, finds stories in the rocks, in the trees, in the anthills, in the flowers. He knows the life and struggles of the bees. When he increases his one talent to two, soon he finds that he has gained four talents in this field. This principle is also true of music. One can bury his talent in the ground and not use it or, with a little practice, develop enough talent to be an opera singer. With effort, our two talents increase to four, our four to eight, and our eight to sixteen. Anyone who will magnify his calling and use his talent righteously, receives other talents. He grows and expands, and the world is made better and happier because of his "faithfulness."

IN THE PARABLE, the Lord said: "Take therefore the talent from him." This taking away is merely a sober statement of eternal law. It is just as true as two times two is four, or the law of gravity. Bury our affection for our family, stop loving our children and our companions, and love soon grows cold; our gift is lost. The opportunity which God gives us is taken away from us. That is also true about practicing on the piano. Neglect your talent, bury it for a while, and pretty soon the former ability which you had is gone. I well recall that as a young man

I used to do considerable skating, both ice and roller skating. I tried it, however, a couple of months ago and fell several times. The talent had not been improved; it had been left dormant, and I soon found myself without it. Stop being sympathetic and kind to people, and soon we lose the capacity to love them. Instead we become critical and hard. All of us in high school, perhaps, have had the experience of studying some foreign language—German, French, or Spanish. But if, after leaving school, we have had little or no use for it, the ability which we had to talk in this foreign tongue is soon taken from us.

In this parable we are told, also, that there is to be an accounting required of all people. Someday the Lord is sure to return. We are to be called before a judgment, and there we shall be asked what we have done with our talents. Most indifferent Christian people know that they have been given talents and have not used them. Yet, in the back recesses of their minds, they know that someday there will be a judgment. But they figure it is a long way off, so why be concerned now. Anyway, most of them hope that they will be able to wiggle through somehow. Like the one-talent fellow, they can say that they were "afraid." They will try to explain and justify their acts. They may even place the blame on God. He is a hard God, an unjust God! He reaps where he does not sow. Like the one-talent servant, they will probably hope to get by on their excuses. The judgment may be considered harsh. They probably will not expect their talents to be taken away from them or that they should receive a harsh condemnation from their Lord, being separated from other people who have been faithful in using their talents to increase the wealth of eternity.

THE JUDGMENT OF THE owner in this parable rather startles some Christians. For the Lord said, "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Verse 30.) Here the Christ says that the kingdom of heaven will be made up of people who have been *profitable* to their Lord and Master, and that *those who are not profitable* shall lose their talent and be cast into outer darkness. Salvation comes, therefore, to those who accept responsibility in God's organization and are faithful in the righteous use of their talents. Salvation comes to those who are profitable in building the kingdom—a god-like society here upon this earth.

Examples of being cast into outer darkness are not confined to this parable. There is also the story of the

wise and foolish virgins. From the standards of our world today, what had those five foolish virgins done? They were not in immorality, evidently, because Christ does call them "virgins." We do not know that they stole, that they lied, or that they broke up some other people's homes. Their condemnation resulted from not being prepared when the bridegroom came to the wedding. They, too, were cast into outer darkness. There is also the narration of the man who came to a wedding not having on the wedding garment (Matthew 22: 2-13), who was cast into outer darkness.

IT IS HARD, sometimes, for us to know exactly what the kingdom of heaven is like, but from the story here of the wise and foolish virgins, we are lead to believe that those who were allowed into the wedding feast were with friends; the house was well-lighted; there was music—probably a banquet with plenty of food, laughter and joy. In the parable of the talents, the five-talent fellow and the two-talent fellow were given words of appreciation by their lord. Because of their faithfulness, they were to be given additional responsibility over many things and know the joy of their lord.

The unprofitable servant was left out in the darkness, alone. He could but know of the joy and happiness of the faithful stewards. In the case of the five foolish virgins, they could, no doubt, hear the music and the laughter of those inside. They could see the light coming from the windows, and know that the banquet was being served.

"... there shall be weeping and gnashing of teeth." Here Christ seems to indicate that many who do not improve their talents, who are not faithful, who have been unprofitable, will be overcome with remorse, anguish, and sorrow. They will look back upon their lives and admit that they had not assumed responsibility in making the world better, that they had been selfish and indifferent to God's program. They had been self-centered, refusing to work for the wealth and the treasures of eternal living. They were not interested in the salvation of *others'* souls and the sacredness of their personalities. This knowledge that they have been poor stewards for God; that they have been unfaithful; and that because of their choices they have been adjudged unprofitable to the kingdom life and therefore unworthy to enter into the joys which others enter into will be one of the greatest torments known to men.

Some, perhaps, will gnash their teeth at God and Christ. They do so here upon the earth, even today. We know of many who belittle the Christ—who

laugh at Christians—who bury their God-given talents, or, worse, squander them in riotous living. Christ, in this parable, does not tell the judgment against a person who completely denies his stewardship to God. Evidently, many will be most angry at the turn of events and will curse God.

LET US BRIEFLY REVIEW this parable. God judges and rewards according to faithfulness. God expects us to be just stewards, to use our talents, and to increase the wealth of eternity—the sacredness of personality. All have talent. Though different, each one is loved equally by God and, if faithful, may receive the same commendation. We should know the purposes of God. Finally, when we comprehend the program of the Christ and his Heavenly Father, we seek continually to come to higher ground. We are not satisfied with our status quo. We venture, confident of the ultimate victory of God's kingdom. Every talent is needed. When we do our best, that best grows. When we bury our talents, we lose them. We shall be judged for *what we do*, not for what we do not do.

Thousands of Christians are most faithful in the use of their talents. They are courageous, they are venturesome, they are God-controlled people.

Many wish to know what the kingdom of heaven is like. In this parable, the Christ gave us a picture of a section of it. In other parables and sermons he explains more. This word picture should challenge us to do the best with all that we have. It is a call to help assure victory. It is a call of joy, of happiness, of thrilling accomplishment. Who can be indifferent? Who can be self-centered? Who can fail to be *profitable to God*, once he understands this beautiful parable? The kingdom of heaven will be made up of people who have been profitable to him here upon the earth.

Golden Wedding Anniversary

Mr. and Mrs. L. P. Brown of San Diego, California, celebrated their golden wedding anniversary on April 6. They were guests at an open house at which their daughter, Mrs. H. E. Shierson, entertained. Mr. Brown, seventy-three, and Mrs. Brown, seventy-two, were born and married in Iowa, where they resided until 1909. That year they joined the western migration of homesteaders who went to Montana. Until two years ago, they made their home on a farm near Savage, Montana. Since then, they have lived in San Diego. True Latter Day Saints, they are revered and respected by all whom they contact.

They have three daughters, a son, and six grandchildren.

LETTERS

A Missionary Experience

When my sister and her husband offered to stay with our children so that my wife and I could have a vacation, the impression came to me that we should go to Wagoner, Oklahoma. I have a sister there, Mrs. Margaret Smith, who is a member of the church; she and her husband have ten children, only one of whom belonged to the church.

Arriving at their home, we found two grown daughters, a son and his wife; a grandson, and a son-in-law living with them. After we had been there two days, I began to tell them the story of the church. They seemed to be very interested. The following day, we drove to Tulsa to see if there were any Saints living in Muskogee, which is eighteen miles from Wagoner. Leslie Kohlman, pastor of the church in Tulsa, was away, but I did talk to Sister McComb, who told me of a Doctor Powell living at Muskogee. I contacted him the next day, and he invited me to preach in his home. He said there were seventeen members in that vicinity and some Baptist friends who might attend. I preached seven sermons, and each evening the house was packed. Every night, we took eight of our relatives from Wagoner with us. After the first two sermons, I awakened early in the morning by the impression that my sister's children and her daughter-in-law should unite with the church. This impression continued to grow and I told my nephew, Alvin, of it. He said, "Uncle Henry, I have been praying for three days that God would show me what to do, and I believe he is telling me through you." He discussed the matter with his wife, who was also greatly interested. The following day, my niece, Mrs. Dorothy Banks, said, "I have been thinking about being baptized for three days."

On Saturday afternoon, the church school superintendent and I visited another young man and his wife who were members of the Baptist church. She was ready to be baptized, but he was still undecided. When we left, I told them I believed they would both be ready by the following day; and they were. Pastor Kohlman and Brother Sherman came on Sunday to organize a church school. At 2:30 in the afternoon, we held a baptismal service in the Church of Christ; the six new members—five adults and one child—were confirmed at the Powell home. Three children were blessed, also. Brother Kohlman then organized the group.

I am deeply grateful to Dr. Powell

and his family for making it possible for the old, old story to be told to his neighbors and church friends. This was one of the richest experiences of my life, and I am looking forward to meeting these good people again soon.

Henry Castings

1301 East Ninth
Des Moines 16, Iowa

(Editor's Note: The writer is a self-sustaining evangelist and has been a strong contributor to the work in Des Moines and surrounding areas for many years.)

Healed of Cancer

On November 13, 1947, I became seriously ill with what was thought to be virus pneumonia. After receiving repeated administration, I began to recover until about Christmas, when I suffered a relapse. X rays revealed that I had a growth on my left lung. The doctor decided to check the X rays which were taken when I was in the R.C.A.F.; these also showed a growth. A specialist was called, and further investigation brought the diagnosis, "Epidermoid Carcinoma of the left lung." Arrangements were made for my entrance in a Toronto hospital, where I was to be operated on. However, a period of five weeks elapsed before a bed was available. During this time, my wife and I were very worried. We decided to take our troubles once again to the Lord; and on February 18, I received administration at a special prayer service. At the close of the meeting, my cough—which had been insistent and irritating—ceased completely. By the time I entered the hospital, I had gained twelve pounds and my health was steadily improving. For ten days, I received the most critical tests and pathological examinations imaginable, but they revealed no trace of cancer. The specialists are still wondering why the first plates taken while I was in the air force and the later X rays showed the cancer so plainly, when the final examinations disclosed a very normal lung.

I am only one year old in the Restored Gospel, but I have been the recipient of a most decided healing. I am grateful to the good Saints in Detroit, Amherstburg, Chatham, Flora, Owen Sound, Toronto, and my own branch, Guelph, who prayed so fervently for me. Above all, I thank my Heavenly Father. I am left with the assurance that God is real, that miracles do happen, and that all things are possible for those who believe.

John Walker

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Guelph, Ontario

Congregational Singing

A Measure of Your Spiritual Temperature

BY WILLIAM GRAVES

WHENEVER MAN has found himself in a situation in which he experiences difficulty in expressing by the spoken word his thoughts, feelings, or desires, he has turned to the media of the fine arts for assistance. This has been especially true in his religious life. Man, the architect, wishing to invite the ministry of the Holy Spirit, has erected beautiful, awe-inspiring temples in which to worship. In these temples he has placed all manner of beautiful handiwork: rich tapestries, ornate examples of wood and metalcraft, colorful stained glass windows. All this has been a perfectly natural situation. In order to facilitate communion with the Almighty, man sought to establish a common meeting place—a middle ground where God and man could mingle in spirit. On every hand, man observed that his God was a God of beauty. Here, then, was the common meeting place, the middle ground where man might reach up toward God and where God could extend his hand to man. Beauty has become the common meeting place, the mutual appreciation of which has created an ideal rendezvous for God and man.

AMONG THE ARTS probably the most personal way man has had of attuning himself with Divinity has been through the art of music. Soul-stirring religious experiences have stimulated the creation of sublime musical masterpieces, and these same musical creations have stimulated many ennobling religious experiences.

The hymn has been and is considered by many to embody the most universal expression of the religious

emotion. Substantiating evidence, if not complete verification, for this belief is found when we observe the relationship that has existed for many centuries between the hymn and religious movements. The Holy Scriptures indicate, "And when they had sung a hymn, they went into the mount of Olives."—Matthew 26: 27; Mark 14: 27. Colossians 3: 16 contains the instruction: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and

... AN OPEN DOOR

With this article, the "Saints' Herald" continues a series begun recently in cooperation with Graceland College. Periodically, articles will appear in the pages of the "Herald" written by members of the faculty, and in some instances by students, of Graceland College.

It is the hope of the editors that to all who seek learning, this series will mean a doorway to the classrooms of Graceland . . . an open door.

hymns and spiritual songs, singing with grace in your hearts to the Lord." David's Psalms have been a continual source of inspiration since the time of their writing, about ten centuries before the birth of Christ.

In the period following Christ's life, extensive use was made of music in the Christian Church. The Roman Catholic Church developed a very elaborate liturgical ritual, using a great deal of music. Such men as Ambrose, Pope Gregory I, and Palestrina were commissioned to work toward the improvement of the musical portion of the church service.

WHEN MARTIN LUTHER instigated his religious reforms in the church in Germany, he paid especial

attention to the potential contribution to man's spiritual development which he recognized to be inherent in music. As a result of Luther's influence, congregational singing was elevated to a relatively high position of importance in the church service.

If congregational singing were to become an integral part of the service, an obvious necessity was a type of music that would lend itself to the resultant demands of such a philosophy. Heretofore, music used in the Catholic Church had developed into a complex contrapuntal type singable by trained choirs but wholly unsuited for performance by the average congregation. Growing out of the need was the chorale, an art type best suited to usage in congregational singing. Its characteristics were a hymn (poem) portraying devotion of the highest type, a hymn tune (melody) reflecting the spirit of the poem but avoiding intricate rhythms and wide melodic skips, and an accompanying harmony being simple and straightforward.

Churches of today emulate the churches of yesterday in their recognition of the fundamental values resident within the hymn. To the Church of the Restoration has been given this instruction: "The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God.

... Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumph."—Doctrine and Covenants 119: 6. Continued instruction is

found in these words: "And verily I say unto thee, that thou shalt lay aside the things of this world, seek for things of a better. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads."—Doctrine and Covenants 24: 3. That music is capable of making a highly worthwhile contribution to the effectiveness of the church is conceded by a vast majority.

THERE IS ONE aspect of congregational singing, however, that is overlooked by many people. For the individual member; aside from contributing to the financial offering, participation in the service of song is the one way in which he can make an endowment to the religious endeavor of the entire group. In this part of the worship is developed to the highest degree the spirit of unity and togetherness so vital to the success of the Christian undertaking. It is in congregational singing that each individual contributes to the whole, and the massed strength of the whole is enabled to provide ministry to each individual.

If we admit that music has power to contribute to man's spiritual growth and that man can be inspired under the influence of the religious emotion to produce sublime musical creations, we but reason logically in asserting that music of inferior quality fails to stimulate a spirit of devotion and that man cannot possibly create music of deep spiritual significance if his personal spiritual powers are depleted. Not only is this true of an individual, but it applies with equal validity to the church as a whole. A dynamic, virile church will be characterized by music which is dynamic and virile. A church that is decadent and senile will give every indication of its con-

dition by the type of music that is evidenced in its services.

Look to your congregational singing. It is a measure of your spiritual temperature!

PRESENTING THE AUTHOR . . .

William Graves is finishing his second year as teacher of stringed instruments and director of the band and orchestra at Graceland College. A graduate of Graceland with the class of 1936, Mr. Graves holds the B.S. degree in education from the Missouri State Teachers College at Maryville and has done graduate work at Drake University. He has had considerable experience as a teacher of music and director of instrumental groups, first in small school systems in Missouri, later in high schools in St. Joseph, and more recently at North High School in Des Moines. Recently he was made a member of the Board of Directors of the Iowa



Music Educators Association. He is a priest in the church.

In his two years at Graceland, he has earned a reputation as a promoter of band and orchestral music and has been instrumental in bringing to Graceland outstanding young student musicians. The present Graceland College Concert Band is an organization of fifty members, the largest and—in the opinion of many—the finest in the history of Graceland. In the band are four state champions in trumpet, and a state champion of the baritone horn. In the string quartet, which Graves also directs, is a student who won first rating in a national contest for violin last year. Graves himself is a violinist.

Recently the band has completed a tour of many towns and cities in the Middle West, playing concerts to large audiences. Largely through the efforts of Graves, Graceland College was able to secure the United States Navy Band of Washington, D. C., called the "World's Finest," for an afternoon and evening concert recently in Zimmerman Hall on the Graceland campus.

In the accompanying article, the author reveals a portion of his own convictions on church music. Students under his direction at Graceland are exposed to a larger portion of the same convictions. Part of the result may be found in the story of the success of Graceland's band and orchestra this year.

Mrs. Graves is the former Kathlyn Cato, a Graceland graduate with the class of 1937. They have two children.

Service in the Church

In the editorial, "Ready to Build Zion," published in the January 10 issue of the *Herald*, I find some points on which I disagree with the writer. In most instances, where people do not respond when asked to volunteer for service, it is because they feel they are either not qualified, or that the few who usually take the responsibility in the group would think they were "butting in," if they went forward and offered to do any work. They take it for granted that the same ones who served last time will do so again.

When quite young, I did all that I could to improve my talents. Most of my life I have been isolated from church privileges; but the few times I was where I could have used my talents, there was never an opportunity to do so, because I did not have the effervescent personality needed to make people ask me to contribute to the work of the church. I did not have nerve enough to volunteer.

One time I attended a reunion. The meetings were all that anyone could ask but for the loneliness of nothing to do between times! How much I should have enjoyed supervising games for youngsters, helping teen-agers prepare a program, or teaching a class in handicrafts or hobbies.

My suggestion to the person who wanted girls to train to supervise younger children would be to prepare a written questionnaire asking all eligible persons what particular talents they had. Perhaps one girl could play a musical instrument while another could do something else. After the various talents were classified, each could be made to realize the importance of what her contribution might mean to the younger group. I think the same idea would help when people move into a community. Such questions as, "Do you sing or play a musical instrument? Do you give readings? Have you ever been the presiding officer of a club or lodge? What is your hobby?" would help to classify an individual and find out where he would fit in. Most people who have done worth-while things in their former homes are used to having their works speak for themselves and hesitate to tell others how good they are.

I recall a rather amusing incident when a church school was being held at my home. The elder's wife thought it might be a good idea to have someone read from the *Herald*. She came to me before the meeting and had me read it over, explaining very carefully about the expression. I read it, and she was quite pleased to think I had followed her instructions so carefully. I doubt if she ever learned that I had majored in dramatics at school.

M. ANDERSON.

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Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART I

The Mystery of Quetzalcoatl—The Good Shepherd Visits America

IN JOHN 10: 16, Jesus gives expression to one of the most significant statements to be found in the Scriptures: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

It is recorded in the fifteenth chapter of Matthew that a woman of Canaanite descent followed Jesus and cried to him in behalf of her child. It was only after persistent and continued effort that Jesus was persuaded to minister to her child. Jesus explained his slowness to respond to the Gentile woman's cries with this terse but very significant statement: "I am not sent but unto the lost sheep of the house of Israel."—Matthew 15: 23. A candid, open-minded, truth-seeking approach to the meaning of John 10: 16 leaves no alternative but to look somewhere (Africa, Australia, Siberia, America, etc.) other than Jerusalem for evidence that the Good Shepherd had another flock of sheep (House of Israel) whom he visited and who heard his voice.

A survey of the history, legends, and archaeology of various nations quickly reveals that one does not have to be a detective to recognize that in Quetzalcoatl of the Aztecs we have a clue of the first order.

Courts and Temple of Quetzalcoatl at Teotihuacan

About thirty-five miles northeast of Mexico City lie the famous pyramids of Teotihuacan. In prehistoric times, Teotihuacan was a great

city that filled a large area in the valley. The dwelling places of the people have long since disappeared, but broken pieces of pottery and other evidences of ancient occupation are numerous. According to Robert Marett, the great government and religious structures of the city occupy an area four miles long by two miles wide.¹ Among the most imposing structures of Teotihuacan are the huge Pyramid of the Sun (eight acres) and the awe-inspiring courts and temple of Quetzalcoatl. Paul found on Mar's hill an altar dedicated to an unknown God. In contrast, we find at Teotihuacan a temple dedicated to an unknown God (Quetzalcoatl) which, with its courts and priests quarters, occupies many acres.

The Diego Rivera Murals of Quetzalcoatl

Diego Rivera, a full-blooded Indian artist of outstanding ability, has recently completed a history of Mexico. This history is painted in murals on the expansive inner walls of the presidential palace in Mexico City. The history starts with the arrival in Mexico of the white God Quetzalcoatl. He is seated on a white cloud. The next scene shows Quetzalcoatl seated on a throne with the brown-skinned Aztecs worshiping their white God. In an eminent textbook, *Epic of America*, which is used in colleges and universities in the United States, James Truslow Adams introduces the student to the history of the United States with the story of Quetzalcoatl.

What the Legends Say About Quetzalcoatl

Mr. Lewis Spence, well-known English anthropologist, in a comparatively recent book (1923) sums

up the Aztec legends of Quetzalcoatl from several trustworthy Mexican codices. "A God of the name of Citallatonac . . . sent an ambassador from heaven on an embassy to a virgin of TULAN called CHILMALMAN . . . to whom the ambassador announced that it was the will of this God that she should conceive a son . . . she conceived a son without connexion with man, who they call QUETZALCOATLE."² "They say it was he (QUETZALCOATL) who effected the reformation of the world by penance, since as, according to his account, his father had created the world and men had given themselves up to vice, on which account it had been frequently destroyed, CITINATONALI sent his son into the world to reform it . . ." *Ibid.*, page 131.

"He alone had a human body like that of men; the other Gods were of an incorporeal nature."—*Ibid.*, page 128.

" . . . Quetzalcoatl was a white man . . . with long black hair and a beard heavy and round."—*Ibid.*, page 120.

"He instituted fasting and mortification and never married."—*Ibid.*, page 127.

"He forbade all war and disturbance."—*Ibid.*, page 127.

"The arts had their inception with Quetzalcoatl."—*Ibid.*, page 123.

"As they considered him their advocate, they celebrated a solemn festival and fasted during four signs."—*Ibid.*, page 132.

"They adored him as a God . . . for they believed it certain that he had ascended into heaven . . ."—*Ibid.*, page 131.

" . . . he desired of them at the time of his departure to restrain their grief and to expect his return,

which would take place at the appointed time.”—*Ibid.*, page 130.

“ . . . when he died he was not visible for four days, during which period he tarried in the underworld.”—*Ibid.*, page 132.

“He had priests who were called QUETQUETZALCOHUA, that is to say, ‘priests of the order of Quetzalcoatl.’” Page 260, *Bancroft’s Native Races*, Volume 3.

Paul found an altar on Mar’s Hill dedicated to an unknown God. In Mexico we find the largest pyramid in the world dedicated to Quetzalcoatl as the “Author of Light.”

Gregory Mason comments on the size of the pyramid of Cholula.

“The pyramid of Cholula which was dedicated to Quetzalcoatl and on top of which was built a temple in ancient times, is three times the size of the pyramid of the Cheops, the largest in Egypt.”³ (The comparison refers to the area covered and not to the height of the respective pyramids.)

Quetzalcoatl Promised to Return

“Such was the impression left on the native mind by this mysterious person (Quetzalcoatl) that notwithstanding the centuries had rolled away since his appearance, the Aztecs thought he had reappeared when the Spaniards landed on their coast; they pushed into the water to embrace the prows of their vessels and despatched messengers throughout the land to proclaim the return of Quetzalcoatl.”—Brinton, *Myths of the New World*.

Quetzalcoatl or Jesus Christ in the New World

The impact of the personality of Jesus Christ on the course of history in the Old World has been tremendous and incalculable. When we pick up the evening paper or write a letter or look at the calendar, we are confronted with the evidence of the impression of the personality of the “Good Shepherd” on all old world civilization. Every time we write the date or look at the date,

we honor the Savior from whose birth time is measured.

The impression of the personality of Quetzalcoatl on the legends and temples and minds of the Aztecs is of such proportions that the identity of this white God born of a virgin, in the distant East, cannot be reasonably interpreted as being other than the Good Shepherd of Israel.

Manly Palmer Hall in his book, *Twelve World Teachers*, published in 1937 by the Philosophical Research Society of Los Angeles, includes Quetzalcoatl along with Confucious, Mohammed, Jesus Christ, et al, in his work on the “the twelve” great teachers of history.

The evidence that Quetzalcoatl was Jesus Christ is not complete until we add to the impact of his personality on prehistoric America the traditions which link and weld the history of Quetzalcoatl with the story of the Good Shepherd.

Briefly, and in addition to the excerpts quoted from Mr. Spence we present further milestones in the life of Quetzalcoatl.

- A. Quetzalcoatl’s birth was accompanied by the appearance of a new star and mysterious omens and wonders in the heavens.
- B. Tradition is silent as to his childhood years.
- C. Manly P. Hall says, “We read of the temptation of Quetzalcoatl, how during his penance the spirits of evil came to him and tried to divert him from his course. In another place is the account of his fasting for 40 days which later became a definite part of the Mexican ritual.”⁴
- D. Quetzalcoatl had power of bidding the winds to be hushed hence he is called “God of the Wind.”
- E. Quetzalcoatl destroys the death God (victory over death).
- F. One of his many appellations in the ancient language signifies a vine of juice thereof.⁵
- G. The morning star was his symbol.
- H. Spence says, “Quetzalcoatl died and was invisible for four days

after which he was resurrected and ascended his throne.”⁶

- I. Between his death and resurrection, Quetzalcoatl tarried in the underworld.

Authenticity of Aztec Traditions

Mr. Paul Radin, eminent anthropologist of the University of California who has made a special study of the reliability of Aztec traditions, says, “Many oral myths give us such details which not only look historical but have so often been subsequently proved to be correct, that there is a certain presumption, of their being correct whenever we find them.”⁷

So voluminous and overwhelming is the mass of evidence that we find some scientists conceding that Quetzalcoatl once actually lived in this world.

Gregory Mason says, “Those scientists who speak with the most certainty and definiteness about the Toltecs are inclined to think Quetzalcoatl once actually lived in this world.”⁸

Quetzalcoatl, the God of the Aztecs, was not himself an Aztec. The Aztecs were preceded in Mexico by the Chichimecs and the Chichimecs by the Toltecs.

Nadailac says, “The Toltec era is referred to as the Golden Age of Mexico.”⁹

Brinton says, “In Mexican legends the early Toltecs were white men.”¹⁰

The Book of Mormon

The Book of Mormon stands as being the only book ever published which claims to contain the history of the visit of Jesus Christ to Ancient America.

The Book of Mormon records that after his resurrection, Jesus Christ came to America and fulfilled his pledge in John 10: 16 to visit other sheep of another fold. The evidence appears to indicate the place of his visit was in Central America or in Southern Mexico.

The dramatic appearance of

Christ to the ancient Americans came when a large group of the people were gathered together at the temple in the Land Bountiful. The Book of Mormon tells us that the people, gathered together at the temple, heard a voice.

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven;

And he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come unto the world.—3 Nephi 5: 9-11.

In the great assembly at the temple where Quetzalcoatl or Jesus Christ made his appearance there were probably present not only the ancestors of the Aztecs but also the ancestors of the Mayas and other Indian tribes. After his first appearance, he announced that he would return and meet the people again on the morrow. His appearances were continued over a protracted length of time. The startling news that Jesus Christ the Shepherd of Israel was making daily appearances at "The Temple in the Land Bountiful" spread like wildfire. It is recorded in the Book of Mormon that great numbers of people traveled all night as well as by day to reach the temple in the Land Bountiful (3 Nephi 9: 3).

It is also recorded (4 Nephi 1:3) that within two years of His visit, the entire population of ancient America was converted to Jesus Christ. This means that not only were the ancestors of the Aztecs converted to Jesus Christ, but the ancestors of every tribe had been gathered into the fold of the Good Shepherd. Consideration of Quetzalcoatl's counterpart among all the tribes of the new world would re-

quire a volume or series of volumes. It is within the scope of this presentation to offer only a few brief references.

Numerous Tribes Worship White God Dressed in Long White Robe

Both the Book of Mormon and Aztec traditions tell us that Quetzalcoatl or Jesus Christ appeared in ancient America dressed in a long, white robe.

Bancroft says, "Although bearing various names and appearing in different countries, the American culture heroes all present the same general characteristics. *They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and as unexpectedly as they came.*"¹¹

Born of a Virgin

Mr. Brinton says, "Many of the great Gods of the race, as Quetzalcoatl, Manibozho, Viracocha and Ioskeha, were said to have been born of a virgin. Even among the low Indian tribes of Paraguay, the early missionaries were startled to find this tradition of the maiden mother of the God, so similar to that which they had come to tell."¹²

"Quiche legends of earliest men say they were white children, white sons, leading a white life beyond the dawn. Creation itself is attributed to the dawn, the white one, the white sacrificer of blood."—*Ibid.*, page 209.

Christian Doctrines in Prehistoric America

Mr. P. DeRoo says, "The first missionaries of the fifteenth century were greatly astonished to find them

[Peruvians] in possession of several tenets of Christian doctrines and practicing a number of Christian rites."¹³ Mr. Brinton says, "These reformers [Quetzalcoatl, Votan, Viracocha, etc.] were credited with an ethical elevation in their teachings which need not blush before the loftiest precepts of the old world moralists. According to the earliest and most trustworthy accounts, the doctrines of Tonapa were filled with the loving kindness and the deep sense of duty which characterize the present Christianity. Nothing was wanting in them, says a historian, save the name of God and His Son, Jesus Christ."¹⁴

William Prescott says, "They [Spanish Missionaries] could not suppress their wonder as they beheld the Cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. Their surprise was heightened when they witnessed a religious rite which reminded them of the Christian Communion. On these occasions an image of the Tutelary Deity of the Aztecs was made of the flour of maize, mixed with blood, and after consecration by the priests, was distributed among the people, who, as they ate it, showed signs of humiliation and sorrow, declaring it was the flesh of their Deity."¹⁵

The Hand Design of Ancient America

In his ministry at Jerusalem, Jesus healed the sick, the blind, and the lame by touching them with his hands. "Then were there brought unto him little children, *that he should put his hands on them and pray*, and the disciples rebuked them, saying, There is no need, for Jesus hath said, Such shall be saved. But Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.

"And he laid his hands on them, and departed thence."—Matthew 19: 13-15.

"And they [his disciples] *shall lay hands on the sick and they shall recover.*"—Mark 16: 19.

"Now when the sun was setting, all they who had any sick, with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them."—Luke 4: 40.

If the Good Shepherd brought blessings to his flock in the Old World by placing his hands upon them, why should it not be reasonable that he should pursue the same course in bringing blessings to his flock in the New World? The Book of Mormon records that during the appearances of Jesus Christ at the temple in the Land Bountiful, all who were sick or lame or blind or afflicted in any manner were brought to Jesus, and he healed them (3 Nephi 8: 6-10).

The open, human hand has been found extensively among the ruins of prehistoric America. At Copan Honduras there is a large beautiful specimen of the open hand sculptured out of stone. Channing Arnold says, "The human hand is found extensively on ruins at Chichen Itza, Cozumel Island and other Maya ruins."¹⁶

Mr. Bancroft says, "Another form in which we may recognize Zamna is the image of Itzamatul, or the 'dew of heaven' who is said to have been a great ruler, the son of God, and who cured diseases, raised the dead, and pronounced oracles."

Mr. Bancroft says further, "This class of devotees generally resorted to the temple where he [Zamna] was represented in the form of a hand, KABUL, or working hand, whose touch was sufficient to restore health."¹⁷

Henry Clyde Shetrose director and archæologist of Ohio State Archæological Association, says, "The human hand is found in the Hopewell Mounds and it is related to the hand design of Middle America."¹⁸

7. Paul Radin, *The Sources and Authenticity of the History of the Ancient Mexicans*, page 137
8. Gregory Mason, *Columbus Came Late*, page 229
9. Nadaillac, *Prehistoric America*, page 275
10. Brinton, *Myths of the New World*, page 209
11. Bancroft, *Native Races*, Volume 5, page 23
12. Brinton, *Myths of the New World*, page 172
13. P. DeRoo, *History of America Before Columbus*, Volume 2, page 111
14. Brinton, *Myths of the New World*, page 337
15. William Prescott, *Conquest of Mexico*, Volume 2, page 368
16. Channing Arnold, *American Egypt*, page 266
17. Bancroft, *Native Races*, Volume 3, pages 464, 465
18. Henry Clyde Shetrose, *The Mound Builders*, page 117

(All italicizing and underling of words or phrases in the Lectures is by the author for emphasis.)

Questions, suggestions, or criticisms will be welcomed and responded to by the author. His address is R. F. D. 5, Warrensburg, Missouri.

Slides Now Available

Whether you have decided to have a vacation church school in your branch this year or not, you will enjoy seeing pictures of the Independence congregations in action last year. Scenes from the classroom, playground, and of the children on parade are shown. You will be interested also to see the handcraft, charts, and the staff as shown in these picture slides.

These pictures are being made available to help interest your community—children, parents, and leaders—in conducting a school of your own. They will give a clear idea of what a vacation church school does and what is expected of the pupils and workers. New Vacation and Reunion Church School Manuals, carrying the title, *Treasuring God's Word*, are now available.

Write us promptly to reserve these pictures for you. Give a preferred date and an alternate choice, if possible. A service charge of \$1.25 should accompany the order. You will pay the return postage. There are 23 slides, 2" x 2" in natural colors. A script explaining the slides and some important features of a vacation church school will be included with each order.

HERALD PUBLISHING HOUSE
Visual Aids Department

PHILADELPHIA, PENNSYLVANIA.—Carole Jane, infant daughter of Mr. and Mrs. Thomas Bukowski, was blessed on Sunday, April 11, by Elders S. Worrell and E. Lewis. Mrs. Bukowski is the former Betty Murdock.

LANSING, MICHIGAN. — The Southern Michigan Women's Anniversary Institute was held on April 6. District Leader Nellie Mottashed was in charge of arrangements, assisted by Mabel Foster. Mrs. Lydia Wight, women's leader of the Chicago District, conducted several class sessions on topics of especial interest to women in the church. A consecration and benediction service was directed by Francis Carlson in the afternoon. Both men and women assembled for a banquet in the evening. District President E. R. Carter served as chairman, and Almer Sheehy of London, Ontario, was guest speaker. Attendance at all activities of the day was large, with women from five other districts present. This is the fourth women's institute to be held in Southern Michigan Districts.

WARRINGTON, ENGLAND. — Missionary Eric Rowe and Seventy Glen Johnson recently conducted a series of meetings which ended on Easter Sunday evening. On the evening of Good Friday, a play entitled, "His Mother" was presented by the Zion's League. Hilda Dawbam, who took the part of Mary, designed all of the costumes. Summer plans for the League include motor trips to various parts of the country. Guest speakers of other branches have been invited to lecture on the church and its teachings at League services. Church school attendance has increased to an average of fifty. Blue Bird membership now totals twenty-eight.

TOLEDO, OHIO.—The Northwestern Ohio District Conference was held in Toledo on March 13 and 14. Apostle D. Blair Jensen and District President Alvin Wadsworth were in charge. General Conference delegates were elected on Saturday afternoon, and Wetzel Hardin was called to the office of priest. In the evening, sixty-eight Leaguers were served a fellowship dinner; Apostle Jensen was guest speaker. Elder Loyd Adams gave the evening sermon. A social service was held on Sunday morning. Apostle Jensen spoke at both the 11 and 2 o'clock meetings.

1. Robert Marett, *Archaeological Tours from Mexico City*, page 27
2. Lewis Spence, *The Gods of Mexico*, page 129
3. Gregory Mason, *Columbus Came Late*, page 236
4. S. Manly P. Hall, *Twelve World Teachers*, page 230
6. Lewis Spence, *The Gods of Mexico and Peru*, page 80

Finding My Place Through Service

By Mrs. Robert Farnham

THROUGH EXPERIENCE some years ago, I learned that happiness could come only in the giving of myself in service to others—forgetting myself, my troubles, my inadequacies and turning the whole of my attentions to those about me.

Three months after moving to Lamoni, I became very discontented and unhappy. We moved here right in the middle of the canning season; our neighbors, sensing this fact and wishing to welcome us, brought choice items from their gardens as gifts. I found myself agreeably busy from then on to late fall, canning fruit, tomatoes, and then more vegetables, more fruits in their season, and lastly pumpkin.

I was very happy. I had always thought I would enjoy living in a small town, and I was not disappointed. I found the people willing to give of themselves to others—even to newcomers—welcoming them with their warm-hearted generosity or in quiet sympathy serving the needs of those bereaved.

I was most happy those first few months, accepting service and friendship and experiencing the sensations of living in a new place.

This busy period passed, and the month of December arrived; then I began to feel lonely. As the days went by, I added more and more unhappy feelings. I felt as though I had a great many acquaintances but no real friends. I found myself disliking the town and everything about it. I longed for a close friend to talk to—someone to tell my troubles to. I didn't know exactly what those troubles were, but I was sure I had some. Oh, yes, I told myself that I would go through a period of

adjustment, and I knew this was it—but it didn't help any. I read articles which advised me to dwell, when day was done, only on those things that were good—to forget the unhappy events and on the morrow determine to allow only kind words and actions to fill my days. I would straighten my shoulders, assume an air of "everything will be all right," and the next moment find myself right back where I had been—in the doldrums.

I DID NOT HAVE any preconceived ideas or specifications as to the friends I wished; I just wanted friends, and I knew that took time. I prayed but still did not seem able to shake the blues. I wondered what had happened to the consecrated person who had arrived in Lamoni in July.

I thought of my life in my former home. I had always reserved Thursday of each week as a day of giving service to others. My babies were small and often I waited for the high school girl who was helping me to get home before I could leave; then I would take the cakes, pies, and cookies I had made and, asking God's blessing upon them and myself, I would go to the homes of the "shut-ins"—the aged and ill. In so doing, taking God with me as I went, I was greatly blessed; those I visited received the same blessing, and a bond of fellowship was formed between us. I felt a sense of peace and contentment during these visits that nothing else could bring.

At last I realized, with a great wave of shame, the cause of my discontent. I had been receiving but

not giving. I had been sitting in my home complaining, unhappy, and selfish without a thought of others and their need of companionship. I had been riding as a passenger too long—time I got in the driver's seat and gave some direction to my life! There were many as discouraged and lonely as I who had a real cause for being depressed. Many were ill and needed the ministry I could give; many were discouraged with the problems of life and were praying for God to send someone to their aid. Here I was—one of his handmaidens, one of the sources through which he could work—refusing to serve; and in this way holding back the blessings to those in need because of my inactivity. I went to the telephone, called the group women's leader, and asked her if I might go visiting with her as I did not know those who needed help. She gratefully accepted my offer and invited me to visit with her the next week. I again found my place in service; and through this service I found peace and happiness.

TOO MANY TIMES we sit on the sidelines, feeling shy, inadequate, and inferior—but inferiority is just another name for selfishness! We feel inadequate, so we do not make all the attempt to give of ourselves—we will not take an office; we will not serve on a committee; we will not attempt to visit, because we convince ourselves that we just can't do it, we are afraid of being laughed at. Are we going to be the kind of people Christ would have us be—those he can depend upon to help him here in his work or are we going to sit back afraid? It is good for us to discipline ourselves into doing the things we are afraid of doing; it is also good for us to discipline ourselves in doing the things

(Continued on page 22.)

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Finger-Play Stories

By Lena Wells Jones

I WONDER IF, in this world of hurry and bustle, mothers, fathers, or big brothers and sisters realize what a valuable part the simple art of finger-play has in the early development of small children. If they did, they would gladly take time to use this means of enriching those short sessions with the little ones to which they look forward. Finger-plays would become a needed medium of communication and development of the children's rapidly growing minds.

From the time a baby is old enough to enjoy "This little pig went to market" on his toes, or to clap his tiny hands in "Pat-a-cake," he is captivated by finger pictures and stories. At first, he is delighted to hear mother say them over and over. He loves repetition; and as he grows older, he learns to say them, too. Later, they help him to express his thoughts and to think new thoughts. The use of many little rhymes and jingles will implant in the child the attributes of Christian living—kindness, gentleness, patience, obedience, helpfulness, and cleanliness. A deep love for the Heavenly Father may have its beginning in finger-plays pertaining to birds, trees, flowers, and other things He has given us.

The small child loves action; his very nature seeks movement and variation. "He just can't keep still a moment." But, since he is incapable of abstract thought, our methods must be concrete or objective. It is quite natural, then, to have no trouble keeping him interested if he can put motions to a verse or song. Nursery and kindergarten teachers know the value of this method and use finger-plays to prepare for the story which will rest small bodies or turn young thoughts in the right direction. Wouldn't it be fine if mothers could have a list at their command to use as needed? Many a tense moment might be eased or avoided by the relaxing finger-play, directing the attention into other channels.

WITH ONLY A LITTLE CONCENTRATION, you can create a finger-play needed for any occasion or to impart a particular lesson. It doesn't necessarily have to rhyme, but it is more attractive to the child if it does, and more effective and easily learned. My need for a verse to use when we talked about our Christmas offering banks brought forth the following:

I like little pennies
My Daddy gives to me,
But I must be careful
How I use them, you see.
This one to church school I'll bring,
(thumb)

And this one's for Christmas offering,
(first finger)

This one I'll put carefully away, (second finger)

To buy something nice some day,

This one will buy a stick of candy (third finger)

And another for my friend, won't that be dandy? (little finger)

Just think how much my pennies can do,
And it makes me glad and happy, too.

This one the children like, on being helpful:

Five little children came in from play,

This is what I heard them say—

This one said, "Let's clean our shoes on the mat." (thumb)

This one said, "Let's hang up our coats and hats." (first finger)

This one said, "Let's wash our hands and faces." (second finger)

This one said, "Let's put our toys in their places." (third finger)

And this one said, "If we always do this way," (little finger)

We'll be helping Mother every day."

Another one for the lesson on the value of vegetables for children:

This little girl eats carrots and peas
(count on fingers)

This little girl eats corn and beans,

This little girl eats cabbage and tomatoes,
This little girl says, "I'm going to eat them all,

So I can grow big and tall." (Raise hands high over head)

(The word *boy* may be substituted for *girl*.)

Some finger-plays are effective when sung, such as "This is the way we wash our hands"; or, "One little, two little, three little Indians." One can substitute *bluebirds* in place of Indians, ending with, "Then little bluebirds gay, (and then) "Along came a kitty-cat and they all flew away."

MANY TIMES, adaptations can be easily made to fit situations as they arise by using a little originality or imagination as we did with "Five Little Birds Sitting in a Tree"—adapted from "Five Little Squirrels." The little birdies saw crumbs on the ground instead of nuts.

When bedtime comes, what child wouldn't love the one about "This little girl (boy) is ready for bed"? Or, the one about the mother doggy, piggy, kitty, or birdie who counts her babies before she puts them to bed. Others that I have found useful in the church school pre-kindergarten work are: "How Baby Grows," "Here's a Ball for Baby," "This

Is the Church Where We're Happy Together," "Five Little Birds Without Any Home," "Five Little Squirrels," "Five Little Jack-o-Lanterns," "This Is Pussy, Sleek and Gray," "Five Little Bluebirds," "The Busy Squirrel," "How to Make a Happy Day," "The Busy Fingers," "My Book," "The Clock," "See My Flowers," "The White Sheep," and "The Engineer."

Short finger-plays are learned quickly, and children love to hear the longer ones over and over again as a story. It is surprising how quickly they will be saying the longer ones with their leader. Many three-year-old children memorize easily and quickly. Of the longer verses, a very lovely one is, "The Bird's Nest." In its three verses, it pictures the nest in the apple tree, what it is made of, the three blue eggs soon to be there, and later on the three baby birds. It tells how busy the big birds will be feeding and tending their family, and finally how, "When winter comes with its ice and snow, off to the warm sunny South they will go."

Another and similar is the "Robin's Nest," also in three verses. I like very much the one about "The Little Worm" who spun a wee house of spider web threads and went fast asleep until the soft spring sunshine wakened the flowers; then the little worm crept slowly out of his web to find he had changed into a beautiful butterfly.

THESE AND OTHERS I have listed can be found, with all *instructions as to motions*, in the following books:

A Finger-play Book, by Louise M. Oglevee.

A Year of Lessons for the Nursery Child, by Anne Friend Roberts.

Songs for the Pre-School Age, by Aurora Medford Shumate.

These may all be obtained from the Herald Publishing House.

I believe a child who can have fun with finger-plays, action songs, and verses, will be less self-conscious and also will be able to express himself naturally. He will have within him a greater love for all God's living creatures and he will be able to get along better with his friends and playmates.

There's not one of us who does not recall some simple jingle or song which remains with us, and always will be a memorial of something beautiful in our early life—something which planted within us a principle of truth, faith, kindness, mercy, or love.

Worship Suggestions for June

BY BERNA ZERR

Theme for the Month:
CHRIST'S MINISTRY

June 6, 1948

CHRIST'S MINISTRY TO CHILDREN
(Children's Day)

Prelude: "Jesus Is the Children's Friend,"
Zion's Praises, No. 179.

Call to Worship: (Suggest youth classes
do this as choral reading.)

"He commanded that their little children should be brought. So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst . . . he commanded the multitude that they should kneel down upon the ground. And . . . he himself also knelt upon the earth, and behold he prayed unto the Father. . . . And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father. And . . . when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And . . . Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye because of your faith. And now behold my joy is full. And when he had said these words, he wept, and the multitude bear record of it, and he took their little children one by one, and blessed them, and prayed unto the Father for them . . . and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about; And they were encircled about with fire; and the angels did minister unto them. . . . And they were in number about two thousand and five hundred souls; and they did consist of men, women and children."—3 Nephi 8: 12-27.

Hymn: "Tell Me the Story of Jesus,"
Saints' Hymnal, No. 153.

Prayer of special blessing on the children.

Picture setting (optional): "Jesus and the Children," No. 560, 75c, Herald Publishing House.

Worship Suggestions:

Jesus loved children. He ministered to them. Who was not touched by the tender passages in the morning's Scripture? Who would not wish to be as one of those children? How did Jesus minister to these children? The Scriptures tell us that he took them in his arms. He was warm and loving and affectionate. He gave of his love. He healed many children, he was interested in them, and "was their friend." It was a child's lunch he used in feeding the thousands.

What about our ministry to children? Do we follow Jesus? Have we loved and given ourselves for the children in our midst? Have we even noticed them? Have we used them in God's work? Have we ministered to them in Jesus' stead and in his way? Let us examine ourselves this "Children's Day" and improve our ministry to them in the coming year.

Poem:

WHO WANTS THE BOYS AND GIRLS?

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,

The thoughtless boys;
God wants the boys with all their joys
That he as gold may make them pure,
And teach them trials to endure,
His heroes brave, he'd have them be,
Fighting for truth and purity.
GOD WANTS THE BOYS!

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;

God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful the world may be,
And filled with love and purity.
GOD WANTS THE GIRLS.

—Anonymous.

Closing Hymn: "See Israel's Gentle Shepherd," Saints' Hymnal, No. 364
(Stanzas 1 and 2).

June 13, 1948

CHRIST'S MINISTRY IN HEALING
Prelude: "Come Unto Me, Ye Weary,"
No. 329.

Call to Worship: (Suggest youth participating in Scripture reading, prayer, or poem.)

"And . . . Jesus . . . cast his eyes round about again on the multitude, and beheld they were in tears, and did look

steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, Behold, my bowels are filled with compassion toward you: Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you . . . for I see that your faith is sufficient, that I should heal you . . . all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him; And they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him; And as many as could come, for the multitude, did kiss his feet, insomuch that they did bathe his feet with their tears."—3 Nephi 8: 5-11.

Hymn: "Come Learn of the Meek and Lowly," No. 258.

Prayer.

Worship Suggestions:

"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness."—Isaiah 61: 1-3.

Everyone is acquainted with the healing graces of Christ. All Christians have thrilled to the stories in the New Testament of his great sympathy and compassion for suffering. The Scripture says his mission was to bind up the broken-hearted, to comfort all that mourn, to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. This was Jesus' example to us, and he was successful in it. This is how he gave of himself for others. These were particular ways of loving us. Jesus' way is the way of peace, and it must be our

way. Let us not be hearers only, but doers of his way. We, too, must "bind up the broken-hearted, comfort those who mourn, and give the garment of praise for the spirit of heaviness." May the coming week find us more skilled and more desirous of fulfilling this part of our mission.

Poem: No. 339 may be played softly as poem is read.

COMFORT ONE ANOTHER

Comfort one another,
For the way is often dreary,
And the feet are often weary,
And the heart is very sad.
There is a heavy burden bearing,
When it seems that none are caring,
And we half forget
That we were ever glad.

Comfort one another
With the hand clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken—
Gentle speech is oft
Like manna from the skies.
—Anonymous.

Closing Hymn: "Send Me Forth, O Blessed Master," No. 214.

June 20, 1948

CHRIST'S MINISTRY IN TEACHING (Father's Day)

Prelude: "I'm Pressing on the Upward Way," No. 241.

Picture Setting: "Christ in the Temple With the Doctors." (Few available—sepia, No. 6, 15c, Herald Publishing House.)

Hymn: "Sing Them Over Again to Me," No. 335.

Prayer: Suggest prayer of thanks for the good fathers, and a blessing of help to all men who serve as fathers in any capacity.

Scripture Reading: (Suggest young class do this as a group or by individual verses.)

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth not, then cometh the wicked one, and catcheth away that which was sown in his heart; this is he who received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word and readily with joy receiveth it, yet he hath not root in himself, and endureth but for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also who received seed among the thorns, is he that heareth the word; and the care of this world and the deceitfulness of

riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word and understandeth and endureth; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, and some thirty."—Matthew 13: 17-21, Inspired Version.

Worship Suggestions:

"Show me thy ways, O Lord, Teach me thy paths."—Psalm 25: 4. Christ was the greatest teacher of all. His first teaching experience probably is the one recorded in the picture, "Christ and the Doctors." Later he taught thousands who followed him and sat at his feet. In contrast, when he came to Nazareth and began to teach in the synagogue, he was not received. Those who heard were "filled with wrath," and attempted to take his life. Today we pay tribute to the "fathers," those good men who have nurtured either their own or others' young, and been an inspiration and guide to them in life. The Bible tells us that the father is the head of his house. Those who have done the job well are the ones who have sat at the Master's feet, let the seed fall on good ground, and brought forth good fruit. They have been "teachable." How have we responded to the Great Teacher? Are we the stony ground? Would we have listened and obeyed or been like the folk at Nazareth? Let us be eager. Let us obey. Let us come before him with meekness and humility and receive his message. Let fathers, mothers, children—all, come and learn of his ways, and be taught by the Teacher of Men.

Closing Hymn: "Tell Me the Old, Old Story," No. 334.

June 27, 1948

CHRIST'S MINISTRY TO THE CHURCH

Prelude: "Onward to Zion," No. 436.

Call to Worship:

"Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."—Matthew 5: 16-18, Inspired Version.

Hymn: "The Church's One Foundation," No. 359.

Prayer for the great work of the church.

Mixed Quartet: "You May Sing of the Beauty of Mountain and Dale," No. 109.

Worship Suggestions:

"Husbands, love your wives, even as Christ also loved the church, and GAVE HIMSELF FOR IT."—Ephesians 5: 25. Christ gave his life for the church. She is his bride, his love, and his interest. Through the church, Christ can do his work of saving souls—through its activities and members he can reach sinners. The church is his medium of light in this dark world.

We are the people of his church—the children, the women, the men. We use the church, we serve, we worship, and we witness. How? With what quality? Do we love his church as he does? Are we giving our lives as he did for it? We must answer "yes." We must trim our lamps that our light will not be darkened, that our church might be a bright light on the hill. May his church, *his bride*, be ready when he comes and enters into his abode.

Poem: (Suggest Saints' Hymnal No. 211 be played softly during reading of poem.)

Hold high the torch.
You did not light its glow—
'Twas given you by other hands you know.
'Tis yours to keep it burning bright;
Yours to pass on when you no more need light,
For there are other feet that we must guide;
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worth-
while,
Are sometimes just the helps they need,
Actions to which their souls would give most
heed
So that in turn they'll hold it high
And say, "I watched someone carry it this way."
If brighter paths should beckon you to choose,
Would you small gain compare with all you'd
lose?

Hold high the torch.
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Master said, "Let there be light."
And he once said, who hung on Calvary's tree—
"Ye are the light of the world. Go—shine
for me."

—Author unknown.

Closing Hymn: "O Lord of Light," No. 299.

Fortieth Wedding Anniversary

Mr. and Mrs. Raymond Lambert of Marlette, Michigan, celebrated their fortieth wedding anniversary on Sunday, April 4. All members of the immediate family were present for the occasion. Mr. Lambert is active as a priest in the Marlette congregation, and Mrs. Lambert is teacher of the adult class in the women's department.

Education in the Shadow of War

By F. CARL MESLE

A FEW WEEKS ago the mother of a young Latter Day Saint came to me and posed this question: "I would like my son to go on to college, but he feels so sure our country will soon be at war, or he will be put in uniform anyway, that there is no use starting college now. Do you think he is right?"

At the time, I answered that I felt her son was wrong, but my off-hand reply did not satisfy me. This mother's question has stuck with me like a thorn in my side, for I feel that it is typical of an attitude of fatalism which, if allowed to run free, could be more disastrous to our church and our nation than would war itself.

In this article, then, I should like to examine further the young man's theory and attempt at the same time to give a more nearly complete answer to the mother.

First, what are the possibilities of immediate war? I wish I *knew* the answer to that question; a few statesmen and military men would like to know, too. The best we can do is to consider the factors as they now stand and try to draw our conclusions from them.

Let me say it is my opinion that immediate war is unlikely. Here are the reasons:

1. Nobody wants war. I should hardly suppose that the rulers in the Kremlin are anxious to invite an atomic bomb-burst over its ancient wall. No more does the president wish for such a bomb over the White House, or the Secretary of defense over the Pentagon, or you over your home. Those nations which were engaged heavily in the last war are tired of physical combat; they are

all still licking their wounds.

2. Russia is in no condition now to wage a successful war against us, even if she wanted to. She took too much destruction from the Nazis. Her dams are not yet completely rebuilt; her industry has not had time to recover to normal production—to say nothing of being prepared to stock-pile for and supply a major war.

3. To date, only this nation has the atomic bomb and an air force to

Here Is the Writer



Frank Carl Mesle, Jr., a native of Sherrill, New York, is a graduate of Graceland College and the University of Iowa. Drafted early in the war, he spent five years in the Army, and at the time of his discharge, was serving as a major in the Corps of Engineers in Washington, D. C. Before accepting

general church appointment last September, he was a field executive for the Boy Scouts of America. Now he is director of youth activities in Zion with offices in the Auditorium. He and his wife, the former Kay Sprague, have two daughters, Cherry and Ann.

use it with any degree of success in anything but a surprise attack. General Groves, head of the Army Engineer project which manufactured the first bomb, maintains that the job of producing an atomic bomb by a dictatorial nation is doubly hard because the effort involves two factors which are most difficult for a dictatorship to condone. One is the endless failures which precede success, and the other is an industrial capacity and "know-how" that has so far been achieved only under our system of free enterprise.

Yet, even as we say immediate war is not likely, we must accept the fact that it is always *possible*. Here are some reasons for thinking this:

A. Following the First World War, there was a great deal of the same type of name-calling and verbal "pushing around" that we now witness. In the early twenties, I can recall seeing war-scare headlines such as those appearing today. Now as then, we and our war allies have emerged as victors in a hard fought conflict. We may hate war, but at the same time we have felt our strength and have rather gloried in our military prowess. As a result of raising ourselves to a position of world leadership, we have developed a natural swagger which says to the world, "We don't like being pushed around, and we don't have to stand for it, so keep out of our way."

The trouble is that Russia, whose magnificent war effort cannot be denied, is in a similar position. Russia's attitude is, "We've proved ourselves; now, we have some ideas about how this world should be run, and we don't like to be pushed around either, so keep out of *our* way."

When two major powers start swinging at the chips on each other's shoulders, there is always the possibility one of them will accidentally clip the other on the jaw.

B. There are those who believe that the Soviet government might have to strike out so aggressively as to produce war against another nation in order to use the resulting nationalistic loyalties to keep the nation united and to avoid an internal revolution which might deny the present leaders power. This seems to be the historic course of modern dictatorship.

The wisest course for our nation, therefore, would seem to be along the lines now being attempted by the administration:

New Horizons

1. To prepare to resist possible attack. This preparation will require a military machine designed to fight the next war, not the last one, that we must assure.

2. To seek to avoid war—but without compromising our principles as a Christian people—to help share the burdens of our brothers in need or our liberties as a free people, wherein the dignity of the individual is supreme. There are two further reasons for this:

a. For the sake of peace itself, war is costly and degrading to both the victor and the vanquished.

b. To give Russia an opportunity to straighten herself out. The pendulum swings both ways—from left to right as well as from right to left. The Russian people are as human as we. The various Soviet “plans” for the development of Russia contain much that is good. They reflect an idealism not often recognized because of ruthless administration. These plans, calling for improved agricultural methods and better industry, require a trained people to carry them out. Increased education coupled with the remnants of religion in Russia may eventually produce an “enlightened” people, and enlightened people do not mix well with dictatorship.

Left to work out its own destiny, Russia may yet rid itself of its own vices and soften its harsh communism into a workable, peaceful socialism through a process of national evolution; or, it may turn itself upside down again through revolution.

BUT THIS MAY seem to be far from the subject; so let us return to the young man who doesn’t think it worth-while to start college now.

By all means, fellow, go on to school. Six months, one year, two years of college are better than none. Your appetite will be whetted for more knowledge and, even in uniform, you can continue a certain amount of your studies.

If called into service, whatever training you have will count toward your advancement in rank and responsibility. I personally have heard

The Trouble-Shooter

QUESTION: In our study class we have come across the line, “Lead us not into temptation,” in the Book of Mormon version of the Lord’s Prayer. Why does this not read, “Suffer us not to be lead into temptation” as in the Inspired Version of the Bible?

ANSWER: By Evan A. Fry

Let’s face the facts. Either the Inspired Version rendition of this prayer is wrong, or the Book of Mormon version is wrong. They can’t both be right. We are embarrassed and at a loss for explanations only if we start with the premise that either the Book of Mormon or the Inspired Version of the Bible—or both—are absolutely infallible and letter-perfect, made so by perfect and infallible inspiration.

So far as I know, this church has never made that claim for any of its Three Standard Books. On one occasion, Joseph Smith said something to the effect that the Book of Mormon was the most correct of any book on earth, but my recollection of the context is that he was speaking specifically of its doctrinal content rather than of its phraseology. Personally, I regard it as utterly impossible for Joseph Smith to have translated the Book of Mormon word for word; that is, receiving by inspiration a word to correspond with each symbol on the plates. (For a more complete discussion of this subject, see “How Did We Get the Book of Mormon?” *Saints’ Herald*, Volume 92, page 850.)

A far more tenable theory is that Joseph Smith was made to know the sense or meaning of the symbols and left to phrase them in his own language. What could be more natural

than that he should translate the Lord’s Prayer into the phraseology most familiar to him?

Let me illustrate. One of my university courses was in “Old English,” that is, English as it was written at about the time of King Arthur. “Old English” bears about as much relation to modern English as German does; it requires translation. One day, our translation exercise consisted of the familiar parable of the wheat and the tares. The vocabulary, the word order, even the grammatical constructions were totally different from modern English. Yet, as I translated, I found myself involuntarily and inescapably reverting to the familiar phraseology of the King James Version.

I surmise that something like this happened to Joseph Smith as he translated the Book of Mormon and came to the familiar words of the Lord’s Prayer. He ran ahead of his inspiration and slipped. This is not the only such mistake in the Book of Mormon. We cannot consistently claim absolute infallibility and perfection for the Book of Mormon, any more than we can for the Bible—even the Inspired Version. We must judge both by the over-all picture they present, the theology and morality they teach, and the principles of life they espouse.

Because there is this possibility of imperfection in all Three Standard Books, we should be thankful that we have *three*, so that we may compare one with another and resolve seeming contradictions in the light of the preponderance of evidence, common sense, sound reasoning, and continued inspiration.

too many fellows, who might have gone to college before the last war, bemoaning the lack of the two years of college which originally kept them from training as a pilot or

from going to Officer Candidate School to belittle the importance of college in the Army.

The man who comes to the Army, Navy, or Air Force with a back-

Youngstown District Conference

The Youngstown, Ohio, District Conference will be held at the church in Youngstown, 17 East Earl Avenue, on Sunday, May 9. Apostle D. Blair Jensen is to be present. Activities of the day include a 9:30 a.m. prayer service; preaching at 11; lunch at noon; and a business meeting for the election of district officers and General Conference delegates at 2:30 in the afternoon.

W. G. McCune,
District President.

London District Conference

The Saints of London District will hold their annual conference on Sunday, May 16, at London, Ontario. Elder C. B. Hartshorn, editor of church school literature, will be the guest speaker.

IDA L. BAYNE,
District Secretary.

Maine District Conference

The spring conference of Maine District will be held at Stonington on May 15 and 16. In addition to the usual business session, delegates to the 1948 General Conference will be elected. Apostle George Lewis, Bishop D. O. Chesworth, and Missionary Don Harvey are to be in attendance. An all-day meeting will be held in Jonesport on Sunday, May 9.

NEWMAN WILSON,
District President.

British Columbia Convention

The spring convention of the British Columbia District will be held in the Vancouver Church, 2700 Dundas Street, on May 28, 29, and 30. A banquet is scheduled for Saturday in the Stanley Park pavillion. Guest speaker for the convention will be Apostle Roscoe Davey.

Toronto District Conference and Church School Institute

The Toronto District Conference and Church School Institute will be held on May 8 and 9. Chris B. Hartshorn, editor of church school literature, will conduct classes on Saturday at 3:30, 7:30, and 8:30 p.m.; he will also be the speaker at 10 a.m. and 7 p.m. on Sunday. Other Sunday activities include the regular church school service at 11:15; business meeting and election of General Conference delegates at 2:30 p.m.; and a panel quiz at 3:45.

BETHENE BAVINGTON,
District Secretary.

Special Services at Kalamazoo

The Kalamazoo, Michigan, branch will hold an all-day meeting on Sunday, May 2, at the formal opening of its new church building (Fairfax at South Rose). Services are as follows: 9:15 a.m., fellowship; 11, address by President Israel Smith; 2 p.m., talks by district officers; 3, sermon by Apostle E. J. Gleazer; 7:30, closing talk by Apostle Gleazer. Members of surrounding districts are invited to attend.

M. J. ROBINSON,
Publicity Chairman.

Books Wanted

Alvin Knisley, 1427 West Waldo, Independence, Missouri, wishes to obtain a copy of his book: *Revelations in Our Times*, which is now out of print. Please write stating the price of the book before sending it.

ground of advanced education greatly increases his chances of finding military service an opportunity to further training in leadership or technical fields and a valuable experience in his life rather than the pointless "sentence" that it often proves to be.

If you are not called into service, going to college now is even more in your favor. First, your vocation can be determined more by choice than by blind chance, for the world is seeking men who are qualified to fill its positions of leadership. The man who guides his own life in harmony with divine law rather than as pure circumstance dictates accomplishes more, and out of his accomplishments comes the satisfactions which bring happiness.

Academic education alone can hardly equip us both to meet life's problems and to make a contribution to our fellow man. The understanding and direction which come from studying our religious principles and from constant communion with God must be allowed to guide our thinking. Even so, there first must be cultivated the desire and willingness to *think* and to seek knowledge, or we will not be equipped to do what we might most desire to do in this one short life on earth.

If we aspire to do Christ's work on earth, to whom else but those who recognize it can he look to to help bring heaven close to earth?

WHETHER IT BE through healing the sick of body or tending the wounds of a nation, through building the city, Zion, or through steadying the helm of the United Nations, the task of building the kingdom of God on earth can be handled only by men and women of courage, conviction *and* training.

And so, to this young man and others, I repeat: If there is any doubt left in your mind, don't wait for the initiative to be taken from you; go forward now. If you can possibly do it, go on to college, never forgetting that God is near and that

your church, community, and nation have a job for you to do. If you cannot go to college, seek out the next best means of qualifying yourself to make your contribution to the heritage which is yours, which you must pass on to others, enriched because you have lived.

Finding My Place Through Service

(Continued from page 16.)

we dislike doing. If we always did just the easy things we like to do, we would not grow and God's kingdom would never be established.

Let us give of ourselves and our love; as we give, we will find resident within us possibilities of service we had not dreamed were there. It is this love which our friends extend to us when hope, faith in the future, and all our plans collapse; without it we would fail utterly. Sometimes it is the very person who appears so poised and sure of himself who is in need of the most help. Keep the light of your love forever burning that all may see and be warmed by its glow.

Let us give of ourselves in service to others that we, with them, may find happiness with God.

Finds Inspiration in Herald

The *Saints' Herald* is such an inspiration to me that I feel life would be empty without it. Throughout my twenty-five years of membership in the Reorganized Church, I have never lived near a branch. Although isolated, I have not had the slightest desire to join another church, for by reading the *Herald*, my faith has grown stronger. I still trust that someday I may be a part of a Latter Day Saints congregation—perhaps one which I can help to organize. If there were others here who were interested, I'm sure we could start a mission. I shall appreciate hearing from any members who live near Ft. Pierce or plan to come here in the future.

Mrs. W. A. Stokes
Ft. Pierce, Florida

Correspondence Wanted

Mrs. Paul A. May, 422 South Columbia, Albuquerque, New Mexico, will welcome correspondence from other members.

REQUESTS FOR PRAYERS

Mrs. Pearl Burgess, 14 Lava Road, Bend, Oregon, requests prayers for her daughter, Geraldine Hunter, who must soon undergo an operation.

ENGAGEMENTS

Hield-Spargo

Mr. and Mrs. William Spargo of Minneapolis, Minnesota, announce the engagement of their daughter, Patricia Jeanne, to Norman Rex Hield, son of Mr. and Mrs. W. W. Hield of Chicago, Illinois. Both Miss Spargo and Mr. Hield will be graduated from Graceland College this spring. The wedding will take place in early fall.

WEDDINGS

Smith-Yelverton

Patricia Yelverton of St. Louis, Missouri, and William C. Smith of Jackson, Mississippi, were married on March 19 at the home of Elder A. G. Miller in Vanleave, Mississippi, Elder Miller officiating. The bride, a Graceland graduate, is employed by a Jackson law firm; the groom is an employee of the telephone company. They are making their home in Jackson.

Johnson-Cotton

Vicky Cotton, daughter of Mr. and Mrs. Charles J. Cotton, and Clark Johnson were married April 4 at Central Church in Los Angeles, California. Elder L. J. Ostertag read the double-ring ceremony. The bride is a graduate of Graceland, class of '45. The groom is a veteran of World War II, having served four years in the Navy. They are making their home in California.

Horton-Pedler

Joyce Mildred Pedler, daughter of Mr. and Mrs. Alvin Pedler, and Mervyn George Horton, son of Elder and Mrs. Floyd Horton, were married at the Reorganized Church in Caseville, Michigan, on April 10, the groom's father officiating. They are making their home in Caseville.

Brockman-Yahnig

Dorothy Yahnig, daughter of Mrs. Henry Yahnig, and Charles Brockman, both of Stewartville, Missouri, were married April 4 at a home service. Elder Gordon Hidy read the double-ring ceremony. They are making their home in Stewartville, where Mr. Brockman is an employee of the Stewartville State Bank.

Nuzum-Miller

Allison Grace Miller, daughter of Mr. and Mrs. Tom Miller of Columbus, Ohio, and Harry K. Nuzum, also of Columbus, were united in marriage on March 18 at the Reorganized Church. Elder Charles A. Ferguson read the double-ring ceremony.

Bayless-Berridge

Barbara L. Berridge, daughter of Mr. and Mrs. Barnett S. Berridge of Warrensburg, Missouri, formerly of McAllen, Texas, and William Bayless, son of Mr. and Mrs. W. W. Bayless of Springfield, Missouri, were married on March 28 at the Reorganized Church in Warrensburg by Clair Weldon. They returned to Graceland College following their honeymoon where Mrs. Bayless (a Graceland graduate of 1947) will continue working in the library, and Mr. Bayless is a student.

Van Eaton-Webb

Maurine Webb, daughter of Mr. and Mrs. Thomas J. Webb of San Antonio, Texas, and Wallace G. Van Eaton, son of Mr. and Mrs. Guy F. Van Eaton of Shellbrook, Saskatchewan, were married December 1 at the First Reorganized Church in San Antonio. Pastor H. E. Winegar performed the double-ring ceremony. The groom is a graduate of Graceland College and will soon be graduated from the Texas Chiropractic College in San Antonio.

Crabb-Jones

Elinor E. Jones, daughter of Mr. and Mrs. Edgar Jones, Sr., of Denver, Colorado, and S/Sgt. Arthur C. Crabb of Sagle, Idaho, were married February 26 at the Reorganized Church in Denver, Pastor Merle Howard officiating. They are living in Salina, Kansas, where Sgt. Crabb is stationed with the Fifteenth Air Force.

Short-Duffey

Geraldine Duffey and William L. Short, both of Independence, Missouri, were married on March 13 at the Englewood Church.

NOTE: This is a correction of the wedding

announcement that appeared in the April 3 issue of the *Herald* which gave June Short as the groom.

BIRTHS

Mr. and Mrs. Walter A. Burns of Germfask, Michigan, announce the birth of a son, Samuel LeRoy Arthur, born March 21. He was blessed on April 11 by Elder William Bushila.

A daughter, Cheryl Elisabeth, was born on November 4 to Mr. and Mrs. John Gann of Sacramento, California. Mrs. Gann is the former Phillipa Honeychurch.

A daughter, Shirley Ann, was born on September 11 to Mr. and Mrs. Herschel Damitz of Sacramento, California. Mrs. Damitz is the former Marjorie Beckett.

Mr. and Mrs. Donald Grub of Nelsonville, Ohio, announce the birth of a son, born March 24. Mrs. Grub is the former Wilma Easterling.

A son, Ronald Ray, was born on March 30 to Mr. and Mrs. Raymond J. Thornburg of Osborne, Kansas. Mrs. Thornburg is the former Ardyce Mae Wilson.

Mr. and Mrs. Arthur M. Radcliffe of Denver, Colorado, announce the birth of a son, William Ralph, born March 9. He was blessed on April 11 by Elders E. J. Williams and R. S. Salyards. Mrs. Radcliffe was LaNelle Marie Ralph before her marriage.

A daughter, Linda Lou, was born to Mr. and Mrs. John Leathers of Forrest, Illinois, on March 6.

A daughter, Dawn Lee, was born to Mr. and Mrs. Paul Winans of Boone, Iowa, on September 9. She was blessed November 23 by Elders E. G. Tucker and F. T. Mussell.

A son, Thomas Elon, was born on October 20 to Mr. and Mrs. E. G. Tucker of Boone, Iowa. He was blessed on November 23 by Elders F. T. Mussell and E. G. Tucker.

DEATHS

MATHEWS.—Marguerite A. Juliff, was born December 11, 1901, in London, England, and died at the Independence Sanitarium on February 20, 1948. She came with her family to Canada when she was eight years old, moving to Independence, Missouri, soon after. She was baptized into the Reorganized Church on August 21, 1910, and remained a faithful member throughout her life. On January 15, 1923, she married Edgar C. Mathews; four children were born to this marriage, one of whom preceded her in death.

She leaves her husband; two sons: Edward Eugene and Robert S.; and a daughter, Elizabeth, all of the home in Independence; two stepsons: Edgar Lewis Mathews of Houston, Texas, and William Frank Mathews of Sulphur Springs, Texas; and a sister, Mrs. Annie Heather of Independence. Services were conducted at the Speaks Funeral Home, Elders Glaude A. Smith and Amos T. Higdon officiating. Interment was in Mound Grove Cemetery.

CURTIS.—Pearl May Downs, was born September 14, 1898, at Cherokee, Oklahoma, and died at her home near Independence, Missouri, on March 6, 1948. She was baptized into the Reorganized Church on August 27, 1916, at Baker, Arkansas, and came to Missouri in 1917. On December 13, 1919, she was married to Elmer Curtis; seven children were born to this union.

She is survived by her husband; three sons: Elmer Keith of Casper, Wyoming; James E. and Dwight C. of the home; four daughters: Mrs. Pearl Chappellow of Independence; Mrs. Pauline Dike of Blue Springs, Missouri; Betty Jane and Frances Lynne Curtis of the home; her mother, Mrs. Lucy Downs of Independence; two sisters: Mrs. P. S. Shupe of Jericho Springs, Missouri, and Mrs. Harry Austin of Casper; two brothers: Sanford and Harley Downs, both of Independence; and four grandchildren. Funeral services were held at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Woodlawn Cemetery.

GILL.—Norman Clarence, son of Mr. and Mrs. Alton E. Gill, was born December 4, 1947, at Sandpoint Idaho, and died on February 20, 1948, in Spokane, Washington. He was blessed by Elders P. A. Worthington and D. E. Coleman on January 4, 1948.

Besides his parents, who live in Spokane, he is survived by a brother, Lloyd; a sister, Viola Mary; his maternal grandparents, Mr. and Mrs. Clarence D. Crabb of Sagle, Idaho; his paternal grandparents, Mr. and Mrs. John

Gill of Escatawpa, Mississippi; a great-grandmother, Mrs. Mary Jenkins of Vay, Idaho; and a great-grandfather, John Crabb of Sandpoint. Funeral services were held at the grave side in a cemetery near Vay. Evangelist J. F. Curtis officiated, assisted by Elders R. W. Moore and R. R. Briggs.

McQUISTON.—Mary E., daughter of Joseph and Ida Marshall, was born October 7, 1887, and died suddenly on March 10, 1948. She was baptized on August 23, 1909, and was married to Theodore D. McQuiston on August 17, 1910, at Belvidere, Illinois. Throughout her life, she was a faithful member of the church and loved to talk of the gospel.

Besides her husband, she leaves a son, Wilbur J. of Marinett, Wisconsin; a brother, George of Beloit, Wisconsin; a sister, Mrs. Charlotte Vickers of Belvidere; and one grandson. Services were held at the Atkins and Johnson Funeral Home, Elder J. O. Dutton officiating. Interment was in Belvidere cemetery.

BOGEL.—Lois Eloise, daughter of Walter and Ardell Anderson of Wedron, Illinois, was born February 8, 1921, at Ottawa and died February 6, 1948, at St. Mary's Hospital, DeKalb, Illinois. She was married to Wayne E. Bogel on April 26, 1941; three children were born to this marriage. She had been a member of the Reorganized Church since June 26, 1932.

She is survived by her husband; three sons: Gary, Jerry, and Bruce; her parents; her paternal grandparents, Mr. and Mrs. George Anderson; and a brother, Kenneth, of Graceland College. The funeral was held at Mission Branch Church.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba	July 10-July 11	Winnipeg, Man.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Sylvan Lake, Alberta
Alberta	July 19-July 26	Gardner Lake
Zion Nauvoo	July 17-July 25	Nauvoo, Illinois
So. New England	July 17-July 25	Onset, Mass.
Northern California	July 17-July 25	Asilomar, Monterey, California
Flint-Pt. Huron-Detroit	July 24-Aug. 1	Blue Water, Michigan
Windsor Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham-London	July 30-Aug. 8	Erie Beach, Ontario, Canada
Can. & So. Michigan	July 31-Aug. 8	Liahona Park
Mo. Valley	July 31-Aug. 8	Woodbine, Iowa
Maine	July 31-Aug. 8	Brooksville, Me.
So. California	July 31-Aug. 8	Pacific Palisades
No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs, Colorado

Program Materials and Program Folders

MOTHER'S DAY PROGRAMS

Standard Mother's Day Book No. 3

A storehouse of materials of all kinds, including pageants, playlets, programs, recitations, music, etc. Features full-length pageant, "Mothers of Long Ago." 48 pages. Price, 30c.

CHURCH SCHOOL SERVICES

Mother's Day in Song and Story

A Mother's Day songbook and service combined. Price, 10c each; \$1 a dozen.

Jewels for Mother's Day

Songs and recitations for the Mother's Day church school service. Price, 10c each. \$1 a dozen.

Mother Mine

By Robert Whitmore and Others

A complete service for Mother's Day, including songs and recitations. Price, 10c each.

PAGEANTS AND PLAYS

Mothers of Long Ago

By Louise Miller Novotny

Noted mothers of history speak messages for mothers of today and tomorrow in this Mother's Day pageant.

The pageant can be elaborate or simple. Price, 10c each; \$1.00 a dozen.

(Also included in "The Standard Mother's Day Book No. 3.")

Eureka Mother's Day Book No. 2

Edited by Mattie B. Shannon

Program material for kindergartners, primaries, juniors, and young people. Included is a program for a mother and daughter banquet. Price, 15c.

PAGEANTS AND PLAYS

CHILDREN'S DAY

Standard Children's Day Book No. 2

This contains the 16-page service, "Follow Me," and 24 pages of well-chosen miscellaneous materials, playlets, poems, stories, articles, and songs. Price, 30c each.

The Golden Chain

By Martha Bayly and Roy E. Nolte

This pageant for kindergartners, primaries, juniors, and junior highs is the story of two children sent into the garden by their mother to learn Bible verses. In an interesting way they are shown the value of co-operation for both individuals and nations. Cast may vary. 1 hour. Price, 35c each; \$3.60 a dozen.

Summer's Festival of Praise

By Mattie B. Shannon

A nature pageant with scriptural application for kindergartners, primaries, juniors, and junior highs. Cast may vary. Price, 35c each; \$3.60 a dozen.

A Children's Day Dream

By Lucy King DeMoss

A sixteen-page play to be used in preparation for a missionary offering. The two leading characters may be taken by senior boys. Other characters are a group of junior and junior high boys and girls, and another group of children who are brightly costumed and represent different nations. The general conversation of the play is interest in the welfare of each nation and how to spread the gospel to all. Price, 10c each.

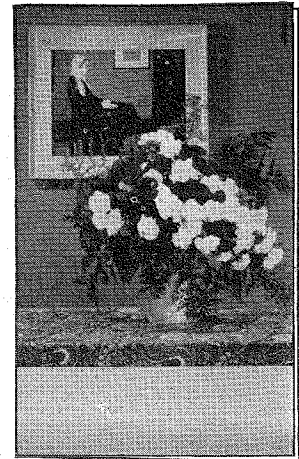
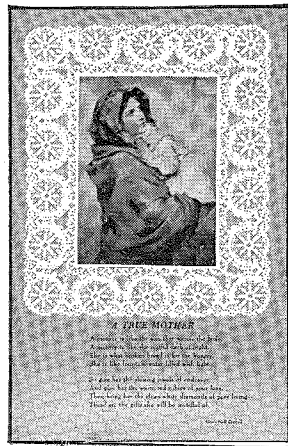
CHURCH SCHOOL SERVICES

Follow Me

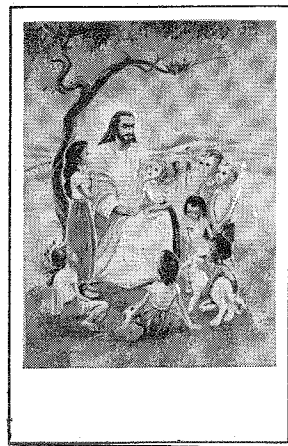
By Lucy King DeMoss

This playlet (also included in Standard Children's Day Book No. 2) tells a missionary story in which the young people portray interesting scenes in connection with Moffat, Livingstone, Grenfall, Africaner—the old chief—and a number of others. Price, 10c each.

for Mother's Day and Children's Day



(Substitution will be made if supply is exhausted.)



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HERALD PUBLISHING HOUSE



*The song of the
righteous is a prayer
unto me.*

—Doctrine and Covenants.

Photo by Clifford Carver

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The Graceland College A Cappella Choir



AUDITORIUM NEWS

... is celebrating its twenty-fifth anniversary this year. Founded in 1923 by Mabel Carlile, the organization is now directed by Herbert C. Lively of the Graceland music faculty.

Ten members of the fifty-voice organization are shown in the photograph on the cover of this week's *Herald*. They are (left to right)—first row: Dana Wendelburg, Independence, Missouri; Charlotte Engle, Brielle, New Jersey; second row: Frances Malcolm, Yakima, Washington; Betty Lusha, Chicago, Illinois; Bonny Lou Haferkemp, Temple City, California; third row: Robert Rose, Delta, Colorado; Charles Vreeland, Hagerman, Idaho; Alma Blair, Creston, Iowa; fourth row: Ronald Lentell, Independence; and Gordon Mesley, Kansas City, Missouri.

* GRACELAND COLLEGE, at Lamoni, Iowa, was recently the place of meeting for the Alumni Council. Principal item of business was consideration of the needs of Graceland. The College is crowded with an enrollment that has recently doubled and promises to continue growing. Greatest need now is for a Student Center building, for which \$38,000 is on hand, and \$22,000 is needed so that building can be started. This \$60,000 building will help Graceland keep in step with expanding student needs. Alumni and friends of Graceland are being called to provide this help for church young people.

* APOSTLE MAURICE L. DRAPER announces that the new church at Memphis, Tennessee, will hold its first service on May 9. Brother Draper will begin a week's series of services there on May 24.

* YOUTH CAMPS. Apostle Charles R. Hield reports a Youth Camp for Southern California will be held at San Bernardino, May 7, 8, and 9. Then he will be associated with Apostle W. Wallace Smith at a Youth Camp near Tucson, Arizona, on May 14, 15, and 16.

* A PASTORS' LEADERSHIP TRAINING SCHOOL, with about eighty men from Central Missouri, Zion, and Kansas City Stake has been meeting once a month at Englewood Church, Independence, as part of a year's program of study. The current topic of study is, "Administration of Religious Education in the Branch," with F. M. McDowell and John Darling leading the discussion.

* MARRIAGE AND HOME PROBLEMS are treated in a kit of booklets and helps for counseling for a Melchisedec Priesthood Institute on May 10 and 11.

It is a secret of a happy life to appreciate all the good things that come your way, to be as little disturbed as possible by conditions you do not like and cannot change, and to make the best of everything as you go along. Many things can hurt you less if you change your feeling about them.

* DANDELIONS. Anywhere in the Midwest, dandelions flourish with a maddening impudence. The little golden flower is pretty, but the gray seed-heads that follow them in two days are ghastly. Some struggle to keep them dug out, some frankly give up. In the pretty park areas near the Auditorium, men are using some of the new spray weed killer to arrest the infestation. Hitherto, the prolific dandelion has won against every device of man. We watch with interest to see what will happen to it with the new spray.

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A Message to the Church

SINCE THE CLOSE of the 1947 General Conference, as proposed in the report of the First Presidency at that time, members of the presiding quorums have visited every mission except the South Sea Islands, and every major domestic center of church endeavor. At a Joint Council which ended recently, the observations made in these many contacts with the Saints over such a wide area were shared among the brethren, and the following conclusions were reached or confirmed:

The Church of Jesus Christ is one body. No matter where our people are located, in the degree to which they have felt the Spirit and genius of the work, they are one people; united in vital things, in godly endeavor, and in devotion to the kingdom.

Throughout the church there is a quickening of missionary activity. The good news from missions abroad is paralleled by good news from missions in the land of Zion; yet everywhere there is sober realization that the mere increase of numbers is not enough. Our best people, in our most truly representative branches, are trying earnestly to lead their friends and their neighbors to a genuine experience with Christ and to a commanding devotion to his cause.

We have been humbled and yet heartened as we have shared the devotional life of the Saints in the homes of rich and poor and in the many churches in which we have worshiped. But we have been impressed, as on many other occasions, that there is an art of worship. This art does not have its roots in elaborate ritual, but in the deep and sustained and sacrificial devotion of the faithful. When we approach our Heavenly Father in the beauty of holiness, he always meets us with the grace of his favor.

One of the distinctive characteristics of the Church of Jesus Christ in every age has been the commanding part played in her development by those who have served for love of the cause without hope of material recompense. As never before, we have been impressed by the truly divine wisdom embodied in the principle that "all are called according to the gifts of God unto them." Local spiritual leadership through those who every day "labor in the affairs of men" is not merely a principle of church organization; it is an essential principle of spiritual self-realization.

WE FEEL LED to point out the important fact that the urgent need for preaching the gospel from centers already established, and the equally urgent need for our people to grow through specific services according to their several abilities, have a significant bearing on the size and location of our churches. These churches should be beautiful and serviceable without being too large or too elaborate. Their construction should not burden the Saints with debt, and they should not entail obligations which will hinder the planning and financing of near-by missions. We should keep in mind the evangelization of our communities through the contribution of all and should not be content with the establishment of single churches in large communities and the refinement of ministry therein.

It is also important to keep the service motive dominant in our departmental work. There is no virtue in sound understanding except as this leads us to Christlike ministry. Church school students, both young and old, must learn about the gospel; but they must learn as a part of living the gospel and must receive guidance in this way of life. In particular, church attendance and participation in departmental activities must not become substitutes for spiritual achievement; they must lead the way to specific ministry and to the growth which comes only through service.

These conclusions, drawn from the surveys which have been made, are passed to you for your information and guidance, for they must illuminate our joint activities if they are to be of any lasting value. They will be reinforced, in time, by conclusions drawn from further contacts in the fields and, particularly, from contacts in our key rural communities. We commend them to your consideration, and you to the grace of our Lord Jesus Christ.

Very sincerely yours,

ISRAEL A. SMITH,
President of the Church;

P. M. HANSON,
President of the Quorum of
Twelve;

G. L. DELAPP,
Presiding Bishop.

DR. LAWRENCE O. BROCKWAY of Ann Arbor, Michigan, a high priest with many years of distinguished ministry to his credit, has been asked to work with the members of the Quorum of Twelve in the various fields as a spiritual advisor to our college young people. The work at Graceland is already in able hands, but we feel sure that students in other college and university centers will be very happy to receive Dr. Brockway's ministry.

A growing number of young members of the church are going to college. This is as it should be. Many of these young people are working hard to prepare themselves to make worthy contributions to God and their communities. This is even better. Kingdom-building demands men of faith who are also men of trained ability.

No one who understands thinks for one moment that there is a new or different gospel for college people. The only hope of humanity still centers in the Lord Jesus Christ. The central problem which confronts mankind is still the problem of sin. And the only solution to this problem is still by way of repentance and faith. Sooner or later all have to learn that salvation involves redemptive suffering and not just informaton. But, nevertheless, college people do face some distinctive problems of spiritual readjustment. Their circumstances call for a faith that inquires and does not get panicky when confronted by new vistas of truth. They need to struggle hard for an adequate sense of proportion so that as they come to know more and more about mundane things they will not forget the unfailling importance of heavenly things. With the help of Dr. Brockway and many other men of faith and understanding, we hope to help more and more of our young people to find the adventure of getting an

education a joyous experience of discovering God at work.

Dr. Brockway is also chairman of a committee of five which is making a careful study of the academic and vocational problems of college graduates with a view to making specific personal advice available to students who care for consultation. This advisory committee will gather considerable valuable information concerning the contribution which college graduates might make to the church, and will make this information available to the general church authorities.

Many interested persons will remember the "Conference on Ministry to College People" which was held in Chicago last September. A similar conference is now being called by the Presidency to convene at Graceland College on Sunday, June 13, through Wednesday, June 16, 1948. In the interim before the opening of this conference, Dr. Brockway and his colleagues will continue their initial contacts and studies; and when the conference convenes, it is expected that representatives of the presiding quorums will be available to discuss matters of interest to college students in the light of these studies.

Persons who have occasion to write Dr. Brockway can reach him at Department of Chemistry, University of Michigan, Ann Arbor, Michigan.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Conference for College Students

A conference on "Church Problems for College Students" will be held at Graceland College on Sunday, June 13, to Wednesday, June 16, inclusive. Board and room (without bedding) will cost \$6.50. Representatives of the presiding councils will be in attendance to discuss the program of the church, the opportunities immediately confronting us, and the relation of college people to the program and opportunities. Any interested person will be welcome, although present Graceland College students are not urged to attend, since Graceland provides a channel for ministry to her own students in this field; and also because it is hoped that more upper classmen and graduate students than freshmen and sophomores will be at the conference.

Inquiries concerning the conference may be addressed to the First Presidency or to Dr. Lawrence Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan, chairman of the Committee on Ministry to College Students. THE FIRST PRESIDENCY,
By Israel A. Smith.

Education derived from books is only a part of the great school of life, in which we learn from all our experiences according to our capacities and understanding. The alert student learns something every hour that he lives.

THE SAINTS' HERALD

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"Feed My Lambs"

By CHRIS B. HARTSHORN

NATURE PROVIDES every lamb with a mother who performs the primary functions of feeding her young quite well. Should the mother be killed, the shepherd must find a way to supply the lamb with food. It is more tedious than difficult to play step-mother to an awkward, hungry lamb.

When Jesus told Peter, "Feed my lambs," Jesus was thinking of the young of his spiritual fold. "I am the good shepherd, and know my sheep, and am known of mine," he said. He told why he was a good shepherd when he said the good shepherd "giveth his life for the sheep." A hireling flees as the wolf attacks, because he is not paid to fight wolves.

How Important Are Children?

Much of the sentiment heard about "the dear children" is said for effect. It is expected of us. The parents love it, and the children don't mind. The missionary reports the baptism of Mr. and Mrs. Thomas Dawson and their four children. Perhaps, another series results in the baptism of "one adult and six children." Why do we not say, "six fine, healthy, intelligent children and one 1898 model adult." Well, we adults don't think in those terms, and we are telling the story. People our own age are very important

to us. What they think, say, and do matters much in this adult world. It doesn't take a student of psychology to analyze the evidence seen all about us and conclude that childhood—even second childhood—is a stage of life to be endured by the average adult just because there is no other way out of the dilemma.

All of you have heard—and some of you have said—"The children of today are the church's hope of tomorrow." That is relatively true, but it is not a compliment to childhood. It means that we regard them as important in the program of tomorrow, not of today. If that quotation correctly reflects the substance of our understanding of the child's place in the kingdom of God, we are apt to regard children with a benign tolerance.

AN HOUR spent by a trained and intelligent teacher with a nursery class (three-year-olds) is worth more to the kingdom than ten—or a hundred—hours spent with a class of senior adults. The main character trends are fixed before a person is six years old. Frank H. Richardson, M.D., says, "irrevocably fixed." That seems to go too far, for it does not allow for the power of God to work in the lives of people. Yet, it is a scientific fact that the habits which are formed in the young child and the impressions made on his mind will persist and largely govern his life. It is, therefore, very important that we be about the business of feeding the lambs.

Why is it so hard to get a teacher to take over a class of children? Every church school leader knows the stock excuses: "It takes too much time," or "Children make me nervous," or "I have them all week

long. Get somebody else." Try to get a member of the priesthood, and he is likely to say, "Who—me? Oh, I can't teach kids." Children are not the "church's hope of tomorrow" as long as we hold those attitudes—or they hold us.

The education of children will not wait on a convenient season for adults. They will learn some things every day, good or bad. Character is being cast either with or without our help. The six-year period of grace is soon spent. Then we may have to spend days—perhaps years—straightening trees because we refused to spend a few hours inclining the twigs.

Children's Day

To atone for some of our stupidity in what we do to or fail to do with children, we have adopted the old custom of setting apart a holiday. Our "dear children" are dressed in their prettiest clothes, and they are brought to the main auditorium of the church to speak and sing some pretty lines. Perhaps, too, the sermon may be dedicated to the interests of better childhood, and parents will be reminded of the revelation (Doctrine and Covenants 68:4) which commands them that, ". . . they shall also teach their children to pray and to walk uprightly before the Lord."

The pastor may have some candidates for baptism from the seven-weeks course, *This Is Jesus' Church*. These will be baptized during the day at a beautiful ceremony. This meets the requirements of that part of the revelation which says that the children ". . . shall be baptized for the remission of their sins when

eight years old." Of course, there is a condition—that they have been properly taught.

The church school is organized to assist the parents in this task of teaching. However, because of the conditions in some homes, all the teaching of religion many of these children will ever get will come from the church school. A good knowledge of the lessons in the nursery, kindergarten, and primary grades is needed to make the ordinances of baptism and confirmation effective. This fundamental knowledge is summarized and expanded in the prebaptismal course.

It seems that the least parents could do toward the spiritual growth of their children is to plan the time and help them prepare their lessons for each church school class. Most children, as well as adults, enjoy a class in which they can participate. A half hour on Saturday will give definite help in discharging the parental responsibility. An hour of study could accomplish wonders.

CHILDREN'S DAY should not be impressed on the minds of our little folk as a day to entertain their parents nor to exhibit pretty clothes. It should signify a day of attainment, a day of decision. Those who have reached the proper age and attained the right understanding are on this day inducted into a new life as members of Jesus' church. It thus becomes primarily a church school graduation service.

During an institute in Kansas City three years ago, a good-looking young man came to me and said, "Do you know who I am?" After looking searchingly for some clue to the answer, I confessed that I did not. "Well, you should know me, for you baptized me." He was one of about eighty who had been baptized one Children's Day in the font on the Temple Lot years before. I had baptized about eight children who were members of the Stone Church school of which I was then superintendent. The young man

was correct; I was his spiritual father and should have remembered my son.

Food For Lambs

Ethel L. Smithers, in her text, *The Use of the Bible With Children*, tells of a child who tired of his church school class because of so much talk about Jesus. As he returned from kindergarten one Sunday, he told his mother he wasn't going any more. "They talk about Jesus all the time. They talked about him when I wore my green suit, they talked about him when I wore my blue suit, they talked about him when I wore my white suit, and now I know all about Jesus."

Any teaching which results in a distaste for continued learning about Jesus has been a failure. There is a timely warning in Dr. Smithers' observation, "The child does not inherit a love, devotion, and pleasant association with Jesus." The wise teacher and parent cultivate these attitudes with prayerful care.

I can remember a "play dinner" I had as a child in which the principle item of food was pickled beets. I ate so many beets that day that I

lost all desire for pickled beets for many years—I lost also the beets I ate.

Recently I was in a room where a teacher of juniors had written this statement on the blackboard about the Lord's Supper:

"We have the promise that if we partake worthily, we will receive a forgiveness of our sins." There is a subtle suggestion in this statement which could easily mislead juniors. No doubt we have a number of people attending church on Communion Sundays who do not attend any other service because they have a ritualistic notion of forgiveness of sins fixed in their minds. The Scriptures do not offer any such basis of hope. Only as we are convicted of personal sin and bring forth fruits meet for repentance have we any promise. Harm has been done by careless teachings which associate forgiveness with the Communion emblems rather than with repentance.

THERE ARE some teachers of children who spend much time and some of their own money to bring interesting handcraft materials to their classes each Sunday. This is worthy of commendation. However, it is easy to carry this type of interest beyond the point of greatest good so that incidentals are stressed to the disadvantage of the objectives of the lessons the teachers have been selected to teach. "But the children like this way better. They are not interested in those lessons," some of the teachers say. More often than not, it is a measure of the teacher's interest.

The courses of our present curriculum are provided at the cost of much time, money, and talent. They are not perfect instruments, but there are many reasons why these lessons should be taught rather than more familiar materials which suit the fancy of the teacher. If the quarterly as recommended by the Department of Religious Education is selected and faithfully taught, there will be less tendency to overfeed on a few items and neglect others.



Neither will the danger of teaching spurious doctrines or giving the wrong emphases to true doctrines be as great. Only those children who have been faithfully taught all the lessons in our graded courses have a promise of having a well-rounded understanding of the church and its message.

If the Lambs Go Astray

Jesus made it a point to direct that the lambs be fed. His concern was not that their mothers might neglect them. He was thinking of the little ones in his kingdom, and he was thinking of the adults. To feed the mind and soul of a little child is not an easy task, nor should it be a task of our convenience. We need to train to do an intelligent job of feeding, and then give the food when the child's mind is ready to receive, or we fail both Christ and his lambs. It is a most important part of the total program of kingdom-building.

If I have made the teaching task of the church seem impossible, forgive me. It is far from it. The task should be easier than ever before as there are many more quarterlies, manuals, visual aids, and other helps than the church has ever had. Our plea is that we make the best use of them. There may be instances where the use of teacher-made lessons without the helps provided by the church could be defended. However, when the textbooks used by the children in public school cost two or three dollars each, it is hard to justify the attempt to avoid the twenty-five or fifty-cent cost of our best church school materials.

LET US LOOK at one more phase of the problem. Educators are apt to put less emphasis on the value of memorization work by young children today than when we were children. More time and effort is concentrated on activities and judgments. Let me quote Dr. Smithers' book once more: "We have shown that memorization before nine years

of age is largely a wasteful process" (page 81). Whether you agree with this or not, it is well to know what others have learned by their years of training. Of course, we can get young children to repeat back to us the words, but it is more important that they have experiences by which to interpret those words. Meaning comes from associations, not from verbalizations.

From the *Saints' Herald* of February 21, 1942, comes a poem which will bear repeating.

A Sheep, Not a Lamb

'Twas a sheep, not a lamb, that strayed
away,
In the parable Jesus told;
A grown-up sheep that had gone
astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good shepherd
sought;
And back to the flock safe into the
fold
'Twas a sheep the good shepherd
brought.

And why for the sheep should we
earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go
wrong,
They will lead the lambs astray.

For the lambs will follow the sheep,
you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not
be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly
plead,
For the sake of the lambs today;
If the lambs are lost; what a terrible
cost
Some sheep will have to pay.

—C. D. Miller.

Some people have reasoned that they can avoid all this effort and risk of failure by refusing to teach in the church school. A greater mistake could not be made than to fold one's arms and do nothing. Better err in trying, than to be all wrong—in attitude, in sins of omission, and in shirking responsibility. Jesus said, "all are called . . . labor together with God for the accomplishment of

Time Out for Living

By Louise Wrigley

WE HURRY TOO much. We hurry right through life, not taking enough time to enjoy each precious moment of it. We put off things we would like to do until the distant future which never comes. No wonder psychologists say we are frustrated.

We have no time for our children. True, we feed and clothe them and answer "Um-hum" or "Don't bother me now," when they ask us questions which should be answered—but we don't really enjoy them. We endure them, failing to realize that soon they will be grown and gone and which way they go is up to us . . . only suddenly we find our opportunity for guidance fled long ago.

We have not time for those we love . . . and God didn't mean for us to be in this state. We have rushed into it by ourselves. We forever gallop nowhere, meanwhile crowding out blessings by the score, because "we simply haven't time now" for them.

Take a minute to enjoy that sunset, that sweep of trees against the sky. Take a minute to write that note, to smile, to make a friendly call on the new neighbor, to soak in the spirit of fellowship which is rightfully yours. Take a minute to put something into life. You will be repaid a million times by the warm feeling in your heart, the knowledge that you are truly getting something out of life.

the work intrusted to all."—Doctrine and Covenants 119: 8.

All those who want to follow Jesus should think of him as Isaiah did when he wrote, "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom." Many of these lambs are awkward, noisy, and uncertain, but everyone of them is precious in His sight.

Family Tree of Protestantism

LIFE MAGAZINE for January 10, 1947, had a chart in connection with a leading article on "The Methodist Church," which should be of interest to our people and especially to our ministers. The chart is reproduced herewith by courtesy of *Life Magazine*. Underneath the chart, beginning with the title, "Family Tree of Protestantism" was this explanatory note:

Family Tree of Protestantism shows the descent through centuries of modern U. S. churches from Catholic Christendom. The great separatist movements are shown at the top: Lutheranism, Calvinism, and Radical Sects which are connected to Calvinism by a dotted line because many leaned toward the austere teachings of John Calvin. The Church of England separated on political grounds (upper left). From these four 16th Century movements many churches formed in Europe, came to America and separated from their parent bodies as indicated by U. S. dates. The fans of lines shown in the chart represent independent churches in America which grew out of the individual movements, each line representing a single church. Those named, with the dates of their founding, are most of the large or historically important churches. The graph also shows the union of three major Methodist branches in 1939 (lower left) which split in the 19th Century. Since Protestant theologies overlapped each other during their growth, a graph like this has rarely been attempted. It is an extreme simplification, showing each church only in relation to the movement with which it is most closely connected.

MAY ANY GROUP of men, not satisfied with existing churches, take it upon themselves to organize a church and call it Christ's church? May any man of himself choose to be a minister and then go out to represent Christ? Is the vote of a group of men who have presumed to organize a church sufficient to authorize a man to go out and preach in the name of Christ? Is there a certain divine authority required before a man should say, "I baptize you in the name of the

Father and of the Son and of the Holy Ghost"? If such authority is required, how do men come by it? How is it passed on to others? How has it come to us from the days of Christ?

In this matter, Christ speaks for himself. To those men whom he wished to be his representatives, he said: "Ye have not chosen me, but I have chosen you and ordained you."—John 15: 16. They had not decided that they would prefer to be ministers. ("Ye have not chosen me, but I have *chosen* you and *ordained* you.") Certainly such a choosing and ordination would not be an empty form of human devising.

As a matter of fact, such an ordination meant so much that Christ said to these men, ". . . as my Father hath sent me, even so send I you."—John 20: 21.

Not only was there a divinely voiced calling and choosing of ministers under his administration, they were ordained by him:

"And he *ordained* twelve, that they should be with him, and that they might go forth and preach."—Mark 3: 14.

WE WOULD NOT in any way belittle the great amount of good done by the Protestant Movement in liberating men from the bondage of priestcraft, bringing the Bible within the reach of the masses of the people to whom it had long been denied and elevating religious and moral standards.

The fact remains, however, that the reformers did not claim any new revelation or commitment of authority from on high to build churches and to minister for Christ. So far as they gave attention to the question of authority, they seemed to trace it back to the Catholic Church mostly, or based it on scriptural references to other men called

By *Elbert A. Smith*

and ordained during the days of Christ or the early apostles, or frankly asserted that there is no need for an authoritative church and ministry.

It was claimed for Luther: "His ordination, therefore, and that of all his Protestant successors, is as valid as that of the Romish priesthood of the 16th century."—*History of Religious Denominations*, Rupp, page 400. To Protestants that would not seem to be a satisfactory source of authority, the more so when they consider that any authority the Roman Catholic Church had when it ordained Luther was also exercised when it excommunicated him and officially pronounced anathema upon him.

John Wesley once wrote:

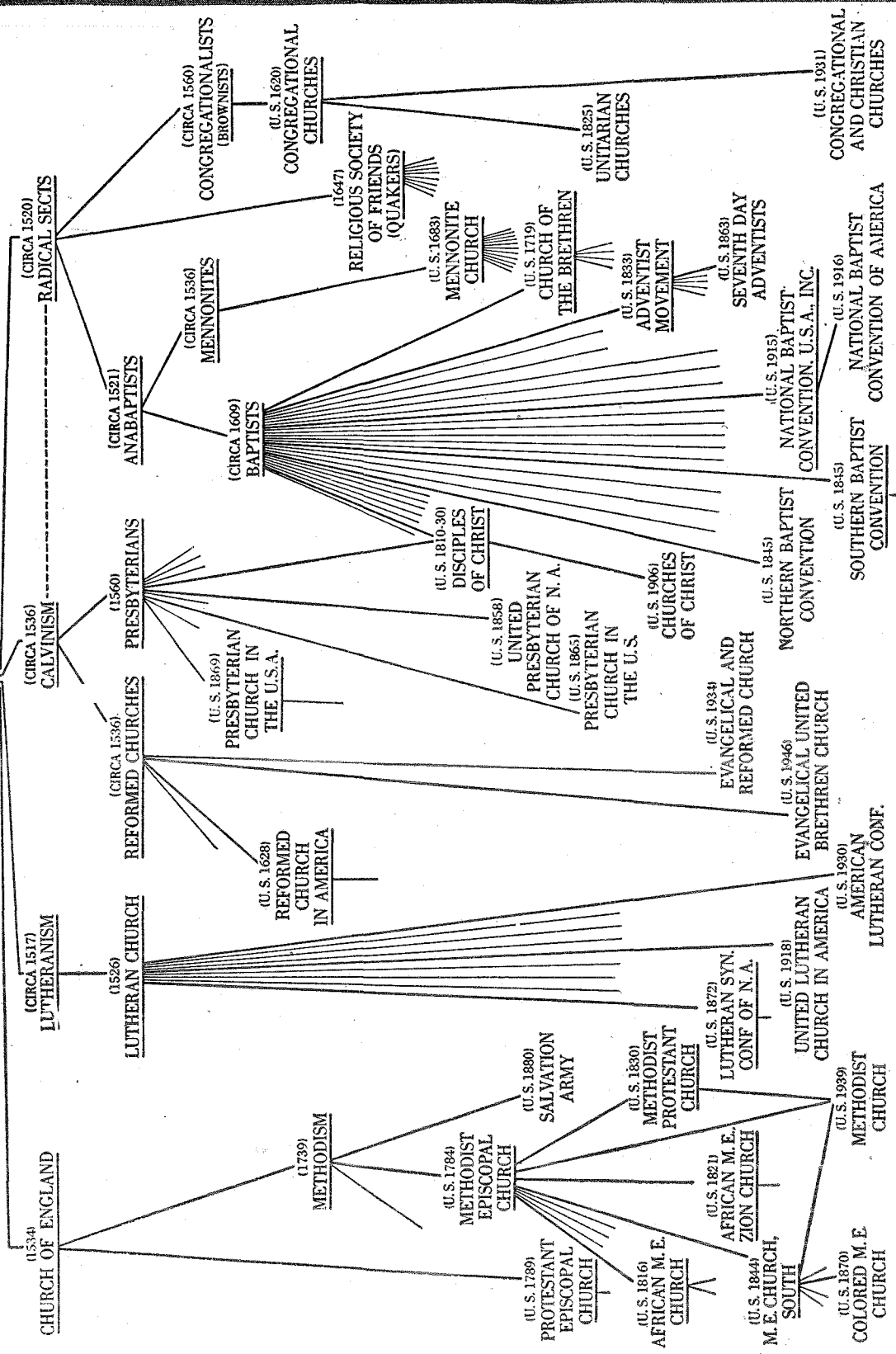
When asked by what authority I did these things, I replied, "By the authority of Jesus Christ conveyed to me by the Archbishop of Canterbury when he laid his hands upon me and said, 'Take thou authority to preach the gospel.'"—*Richard Watson's History*, page 75.

Judged from his writings, Wesley to the day of his death, though cast out by the Church of England, traced his authority back through and claimed membership in that church, which drew its authority from the Catholic Church:

He was driven out of the church, yet in 1789 he wrote: "I declare once more that I live and die a member of the Church of England; and that none who regard my judgment will separate from it."—*Encyclopedia of Religion and Ethics*, Volume 12, page 27.

In later years another group of Protestant church-builders, coming face to face with the question of their own authority to baptize the converts they were making, after much perturbation decided the matter in this way, "If we had authority
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CATHOLIC CHRISTENDOM



FAMILY TREE OF PROTESTANTISM

Courtesy Life Magazine, November 10, 1947

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Firstly the Rich

By Patriarch
RAY WHITING

FOR A NUMBER of years there has been some confusion and misunderstanding concerning the statement "firstly the rich" as found in Doctrine and Covenants 58: 3. A number of devoted Saints of moderate means have expressed that they could not go to Zion until after the "rich" had gone and established industries. I have heard it preached that the "poor" must remain where they are until "firstly the rich" had gathered.

By carefully reading this paragraph, one will discover that God is not at all trying to outline the procedure for the gathering. The method of gathering is clearly indicated in other sections and should be adhered to; but in this paragraph, the Lord is not discussing the matter.

This revelation is given to the elders, and it says, "For this cause I have sent you . . . that your hearts might be prepared to bear testimony of the things which are to come . . ." It is given to the elders not to instruct them how to gather, but to tell them that they are to "bear testimony" to some people, they are to "bear record" of something, they are to carry a message to "nations." And what was this message? "Of things which are to come," "of the land upon which the Zion of God shall stand," of a "feast of fat things . . . for the poor," "a supper of the house of the Lord" to which "all nations shall be invited." This is their testimony. They are to bear record that, to the good things of God in the Latter Days, "all nations shall be invited." What nations? All, but firstly the "rich and the learned, the wise and the noble" nations; this is what God is talking about—one invitation going to "all nations." Firstly, the ruling, the educated, the dominating nations, which were at that time and still are, the Gentile nations.

Then "after that, cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come." After the Gentile nations have had the invitation, "after that cometh the day of my power" and then the downtrodden nations and oppressed peoples be invited. Here the poor, the lame, the blind, and the deaf refers to the Jews, the Lamanites, and other less privileged peoples.

IN Doctrine and Covenants, 87: 3, the Lord says the same thing only in different words as he again speaks to certain elders: ". . . that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation." What nations? The "heathen nations, the house of Joseph," or surely the poor, the lame, the blind and the deaf nations. The reader will note the similarity in these two paragraphs. In section 58: 3, speaking of the "nations" to be invited, we find, "firstly the rich and the learned, the wise and the noble." Section 87: 3 says, ". . . unto the Gentiles first." And again in section 58: 3, ". . . after that cometh the day of my power," and in section 87: 3 ". . . then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations." Once more, in section 58: 3, God speaks of "the poor," "the lame," "the blind," and the "deaf"; and in section 87: 3, he names these nations by saying, ". . . the heathen nations, the house of

Joseph," which certainly have been and are the oppressed and downtrodden peoples of the earth.

IT HAS ALWAYS been the teaching of this church that the gospel was to go to the Gentiles first, and then later to the Jews, the Lamanites, and others. In section 104: 12, 13 instruction is found concerning this, which says repeatedly that the Twelve and the Seventy are to "proclaim the gospel of Jesus Christ" and to "build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews," which is in complete harmony with both of the sections referred to above. Here, as in section 58: 3, the Lord is stating the order in which the invitation should be given. He is not discussing how individual members of the church are to gather.

At no time has God ever shown preference to rich people—nor to the poor. Neither does he intend that the "rich" shall come to Zion first. The condition that determines one's worthiness to "gather" is not wealth. If the Lord had wanted the "rich" first, why did he command Joseph Smith in section 87: 7 to raise money that "my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion"? Here was an old lady so poor in this world's goods that she did not have carfare to Independence, yet God wanted her there.

Again, in Doctrine and Covenants 65: 4, the Lord says he would like to "retain a strong hold in Kirtland for the space of five years." This was in 1831. "And after that," or after 1836, "I, the Lord, will not hold any guilty that shall go, with an open heart, up to the land of Zion; for I, the Lord, requireth the hearts of the children of men." Nothing is said here about being wealthy, but

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Faith in God

By SEVENTY GLEN H. JOHNSON

THE WRITER of the Hebrew letter suggests that we "go on unto perfection, not laying again the foundation of . . . faith toward God" and all the rest. He was far reaching in his outlook, because he knew as do we that a constant reference to the foundation of a house will not satisfy the one purchasing the house. And, too, few houses are sold with just a foundation. We are not belittling this faith in God as being of no value in the gospel economy. We have been preaching it for years, but have we been preaching all the implications of this faith?

One of the basic things in life is character. Character in Christ is of the highest order. Without character, there is no true identification of our faith in God. For faith in God is not the identification of the Divine Being, as such, but the assumption of his nature. We find that life in the life of the Master. And it is to attain to a true knowledge of his life that we devote ourselves to the task of discipleship today.

Let us look at the testimony of Peter regarding the attainment of this knowledge of Christ. He talked of adding to our faith. And the addition of all the virtues mentioned in II Peter 1: 1-12, will give us the desired result of being fruitful in the knowledge of our Lord Jesus Christ.

HERE IS THE WAY Peter suggests we build a sound program of faith in God. Add to your faith, virtue. Against any age this principle of life is basic to the kingdom-building enterprise. It has its most important work in the life of the individual and family. It really means chastity or purity. Can you imagine a representative faith in God without purity of life? Cancel that from the life of Christ, and then ask him about his faith.

Now if goodness or purity were all there was to a balanced program in life, the whole plan would fall to pieces. It would take on the form of passiveness without virility. But Peter goes on to say that to virtue must be added knowledge. He hardly meant that each individual should become a walking encyclopedia, but everyone should have some definite ideas about life and the purpose of Deity in life—and all this for the sake of the kingdom. The disciples of the kingdom should have a clearly defined program to follow, for faith leads to the understanding of law. Faith in God leads to an understanding of the laws of Zion.

Again we discover the wisdom of Peter projecting itself a little further in the program of adding to faith. To knowledge must be added temperance. The root of its meaning is centered in self-control. Perhaps he meant here that control of self was more important than control over others. There is the note of individualism expressed here—that self should be brought under subjection to the laws governing the whole of the community. Mastery of self is basic to life in Christ.

THE NEXT addition to the list of necessary principles is patience. Peter saw that in the life of the Master. He saw self-possession under provocation and persistence in what had been begun. With these two qualities manifest, the kingdom was sure to succeed. Perhaps we should possess or let these two parts of patience possess our lives against the problems of the church today. That would be a pretty good test of our faith in the total program of the church and in God.

Another principle added is godliness. That is pre-eminent goodness. We just can't be good or better than the rest. We must be the best in quality of life if Zion is to become a reality, for there is no Zion

outside of the pre-eminent goodness in the life of its people. A land of poverty of character in a land of physical plenty is a deadly combination. This church is made for men who are good and want to become better. It is for better men who must become the best. Does your faith in God satisfy you on the level of goodness or in just being better than the rest? If it does, Zion shall never become the standard it is meant to become in all phases of life. "To be the best that I can be" must stand as the motto of every Zion-builder.

Brotherly kindness is the next addition in this problem of life—recognizing our common parentage and having feelings befitting our common nature. There shall be gathered out of every nation under heaven unto Zion. How do your attitudes toward race problems fit into the picture of a Zionite community? Can you put to the acid test your faith in God when it comes to the problem of brotherly kindness presented on this basis? Think it over.

LAST BUT NOT least is the great principle of charity being added to our faith. If there is one thing needed in our world, it is this definition of charity: liberality in judging men or actions. This is the seasoning element in all our relationships. We expect God to act this way, but are we as anxious to work by the same principle? I believe we are. And in the light of the expanding and growing program of the church, we feel that this principle is being applied to our experiences.

Now notice what Peter suggests as the result of this type of simple addition to our faith. ". . . for if these things be *in you, and abound*, they make you that ye shall neither be barren nor unfruitful in the

(Continued on page 21.)

Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART II

The Mystery of the Teoamoxtli— The Shepherd's Voice

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.—John 10: 16.

And They Shall Hear My Voice

Wherever or whenever in the Old World the words of the Good Shepherd or his under-shepherds were heard, there was a universal urge to write them down that they might be preserved for the inspiration and salvation of coming generations.

Between the time the Lord instructed Moses to write the Book of Genesis and the other books in the Pentateuch until He instructed John on Patmos to "Write the things which thou hast seen" (Revelation 2: 19), books and instructions about writing are mentioned no less than 175 times in the King James Version of the Scriptures, according to Young's *Analytical Concordance*.

The urge of prophets, patriarchs, and holy men to write down the words of life that came when they heard the voice of the Good Shepherd is well illustrated in the Book of Job:

Oh, that my words were written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another though my reins be consumed within me.—Job 19: 23-27.

In the Old World they wrote down the words when they heard the voice of the Good Shepherd. It

is reasonable to assume they would do the same when the Shepherd of Israel visited his sheep in the New World, and they heard his voice.

In the previous article, we found strong evidence from the Aztecs that Jesus Christ visited prehistoric America. Let us examine the evidence from Mexico that the Good Shepherd visited them, and that they heard his voice.

Spaniards Destroyed Entire Libraries of Ancient Documents

Because of the many similarities to Christianity which the Spanish priests found in the native religion, they thought that the Devil had attempted to build a counterfeit church here in America.

Father Duran at the end of his *Historia Antiqua de la Nueva España* (1585) wrote, "I verily believe that the evil spirit himself must have some how supplied these poor people with a spurious edition of the Bible." (Quoted from *Jesus Christ Among the Ancient Americans*, by Paul M. Hanson.)

The Catholic priests thought they could destroy this so-called spurious work of Satan by destroying every leaf of the ancient writings.

Brinton says, "Immense masses of such documents were stored in the archives of ancient Mexico Torquemada asserts that five cities alone yielded to the Spanish governor on one requisition no less than sixteen thousand volumes of scrolls. Every leaf was destroyed."¹

Archæologists and students of ancient America shudder at this wanton destruction of such a priceless treasure. Without question, these vast libraries of Mexican documents would have cleared up many mysteries and questions which now baffle the academic and scientific students of prehistoric America.

There is one man who was acquainted with the contents of the libraries who has given us an inkling of what these ancient volumes contained. His name is Ixtlilxochitl. He was a grandson of the king of Tezcuco. Tezcuco, a small kingdom allied with the Aztecs, was situated on the west of Mexico City. Ixtlilxochitl wrote a history of prehistoric Mexico.

The Teoamoxtli or Lost Book of God

The Book of Mormon contains the words which the ancient Americans wrote when they heard the voice of the Good Shepherd. It also contains the history of the end and total destruction of the white cultured Nephites by the barbarous Lamanites (Indians). After the Nephites were wiped out in the final battle, the last prophet, Moroni, inscribed the concluding paragraphs of the history of his people and hid the sacred book in a stone box with the Urim and Thummim. It remained lost from the knowledge of men until it was divinely revealed to Joseph Smith and later translated by him into the English language.

From the works of Ixtlilochitl, Bancroft gives us this story of the Teoamoxtli:

Returning now to the other version of Toltec history we learn that after the death of the first king of Tollan, his son Ixtlilcuechahuac mounted the throne. His reign, like that of his predecessor was peaceful and prosperous; but the only event recorded was a meeting of all the sages under the direction of the aged Huemam which took place only a few years before the end of the second king's term of office. *At this assembly there was brought forward all the Toltec records reaching back to the earliest period of their existence, and from these documents, after a long conference and the most careful study, the Teoamoxtli, or Book of God, was prepared.* In its

pages were inscribed the Nahua annals from the time of the deluge, or even from the creation; together with all their religious rites.²

Teoamoxtli and Book of Mormon Compared

Ixtlilochitl's account of the end of the prehistoric Toltecs is startling in its similarity to the same story in the Book of Mormon. Those who have read the Book of Mormon will instantly recognize the similarities.

According to the Book of Mormon, the golden age of peace and prosperity in ancient America lasted for about 200 years after the visit of Christ. About the beginning of the third century after the appearance of Christ, a war broke out between the Nephites and the Lamanites.

Three hundred five years later, *when the empire had been long at peace, a revolt broke out.*—*Native Races*, Volume 5, page 210.

After several years of war, the Book of Mormon records that a treaty and agreement were reached in which the Lamanites would not come again in battle against the Nephites for ten years.

From the account in Bancroft's *Native Races*, we find a similar story.

Unable to resist this formidable army the Toltec king was compelled to send ambassadors bearing rich presents to sue for peace. . . . A truce . . . was concluded . . . to the effect that the Toltecs were not to be molested for ten years.—Volume 5, pages 279-282.

After the expiration of the ten-year period of truce, the Book of Mormon and Ixtlilochitl tell a similar story in their accounts, the one of the end of the Nephites, and the other of the end of the Toltecs. The points of their similarity include:

- A. Introduction of a new religion. *Native Races*, Volume 5, pages 280-282.
- B. Women join men in battle.—*Ibid.*, page 283.
- C. Cities sacked and burned as fast as conquered.—*Ibid.*, page 283.
- D. War continues year after year

for a long time.—*Ibid.*, page 284.

- E. Immorality, bestiality, and iniquity reigned.—*Ibid.*, page 277. Lamanites eat flesh and drink blood of Nephites.—Book of Mormon, pages 772, 773.
- F. Numbers engaged in the war.—*Ibid.*, page 282.

The Book of Mormon tells us that the Lamanites "were not numbered because of the greatness of their numbers." In the last day of battle after years of conflict, 230,000 Nephites perished. From the Book of Mormon account, there must have been millions of men engaged on each side during this long death struggle of the Nephites.

Bancroft says: "It is difficult to credit the statements of the old authors respecting the numbers of Chichimecs that espoused Xolotl's cause. Ixtlilochitl and Veytia state that no less than three million, two hundred and two thousand men, women and children rallied to his standard."³

It should be noted that the works of Ixtlilochitl were not available to Joseph Smith, since the Spanish Colonial manuscripts were not collected and translated and published to the English-speaking world by Bancroft until several decades after publication of the Book of Mormon.

Ixtlilochitl and Joseph Smith could not possibly have had any knowledge of each other. The numerous points of similarity in the records which they produced must have basis, therefore, in the fact that the Book of Mormon is a genuine record of God's dealings with the prehistoric Americans. Joseph Smith got the story from the original *Teoamoxtli*, or sacred book of the ancient people of God. Ixtlilochitl got the story from ancient manuscripts (long since destroyed) to which he had access in the fifteenth century.

In the previous article, we found that the ancestors of the Aztecs were not the only ones who were present in that great day when the Good Shepherd appeared; likewise we

find that other tribes besides the Aztecs heard the voice of their God and therefore had a knowledge of the existence of a prehistoric sacred record.

The Popol Vuh

The story of the *Popol Vuh*, like the story of the *Teoamoxtli*, comes from the writings of a native author. The original Maya Quiche text was translated into Spanish in the early days of colonial history.

The manuscript, however, remained in obscurity in Catholic archives in Guatemala until it was discovered by Doctor Scheizer in June, 1854, and translated and published in the English language. Like the *Teoamoxtli* of Ixtlilochitl, the *Popol Vuh* of the Maya Quiches could not have been known to Joseph Smith.

Concerning the *Popol Vuh* (Book of God) Bancroft says: "I pass next to the tradition of the Quiche nations as preserved in the *Popol Vuh*. These traditions, the authenticity and general accuracy of which there is no reason to doubt . . . with apparent, though vague references here and there to actual events in the primitive history of the peoples whose descendants were the Quiches."⁴ Bancroft continues with an excerpt from the *Popol Vuh*:

The Popol Vuh, the national book, is no longer visible, in which it was clearly seen that we came from beyond the sea . . . It is the first book, written in olden times, but its view is hidden from him who sees and thinks.

Wonderful in its appearance, and the narrative of the time when he (the creator) finished everything in heaven and on earth.—*Ibid.*, pages 170-171.

Like Quetzalcoatl, Votan was the first historian of his people and wrote a Book on the origin of the race.⁵

The Temple of the Hieroglyphics

At Copan, Honduras, there is a temple containing large tablets of hieroglyphics. The stairway which leads to the entrance of the temple is literally covered with hieroglyphics. At the base of the stairway

stands an imposing figure of a man holding in his hand a king's escutcheon. I had the good fortune to visit Copan, Honduras, in 1941, in company with a group of archaeologists from the United States. As we approached the entrance to the mysterious temple of the hieroglyphics with its prehistoric figure in stone standing guard, someone asked the leading Carnegie Institute archaeologist as to the identity of the imposing statue. His answer was, "Your guess is as good as mine." Similar answers were given to other questions regarding the elegant ruins of this very ancient city. There is very much that science does not know about the ancient Americans. Archaeology has not yet scratched the surface. Much exploration is yet to be done.

There are, however, some conclusions that can be drawn about Copan as well as other archaeological sites. The people who built Copan were a religious people. The presence of temples and beautiful altars attests this fact. They had a system of writing as is attested by the abundance of hieroglyphics. If the Good Shepherd of Israel visited these people and they heard his voice, why would it not be possible that they would inscribe his words on temples and tablets of stone? If guessing is in order, why not venture the guess that the tablets of hieroglyphics (as yet undeciphered) in the temple of the hieroglyphics may be the words of Jesus Christ and that the imposing figure who stands at the entrance to the temple is either the Good Shepherd himself or one of the ancient American prophets. (Nephi, Alma, Mosiah, etc.)

The Brass Plates

According to the Book of Mormon, when the Lord led Lehi and his colony from Jerusalem to America in 600 B. C., they brought with them a record of God's dealings with their fathers (the Bible up to 600 B. C.). This record was inscribed on brass plates and contained, among

other things, Genesis and the other books of Moses, as well as scriptures down to and including the Book of Isaiah.

We have already noted that the name "Toltecs" is identified with Quetzalcoatl and the golden age of prehistoric America. We have also noted that the Toltecs were a white race and that Ixtlilochitl and the Book of Mormon are in agreement on the cause and factors involved in their demise.

Dr. Eduard Seler says: "In the traditions of the Mexican and Central American races, there is mention of a civilized nation, said to have been in the country before all others, which was the originator of all arts and sciences. This was the Toltec nation. Among other things, the invention of the calendar is ascribed to this nation, and we are told that they carried their books with them on their migrations."⁶

If the Toltecs were of Hebrew origin and had brought the Hebrew scriptures with them in their migration from the Old World to America, the evidence should be readily discernible in the creation legends of the Indians.

Did the Ancestors of the Indians Know the Story of Genesis?

And the earth was without form and void; and I caused darkness to come up upon the face of the deep.—Genesis 1: 4.

From the *Popul Vuh*:

All the heavens was formed and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, and Mother and Father of life and existence. He by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people.

Behold the first word and the first discourse. There was as yet no man nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; Nothing was but the firmament. The face of the earth had not yet appeared—only the peaceful sea and all the space of heaven There was nothing yet joined together, nothing that lung to anything else; nothing that balanced itself, that made

the least rustling, that made a sound in the heaven. There was nothing that stood up, nothing but the quiet water of the sea, calm and alone in its boundaries; nothing existed, *nothing but immobility and silence, in the darkness in the night . . . and the instant it was formed, like a cloud or a fog was its beginning.*⁷

Miztec Creation Legend

"In the year and in the day of obscurity and darkness, yea, even before the days or years were, when the world was in a great darkness and chaos . . ."⁸

According to Genesis, creation involved a period of seven days and was accomplished by the word of God's power.

The Aztec book, *The Anales de Quaubritlan*, states that the world and all therein was created in seven days. "In the sign Tochtli the earth was created, the firmament was erected in Acatl, animals in Tecpatl, and man was made out of dust or ashes on Ehecatl, the seventh day."⁹

Creation Legends of Peru

"All things emanated from Pachacama, the all pervading spirit, the maker and moulder of matter. Pachacama it was who breathed the breath of life into man."

"By means of his word, the creator, a spirit powerful and opulent, created all things." The formula of his words in Peruvian prayers: "Let the earth be," "And heaven be," "Let there be night," "Let the light shine."¹⁰

Aztec Legends

Lewis Spence says, "In the literature of ancient Mexican mythology, we find persistent vestigial notices of a fall of the Gods, or rather of certain deities from heaven."¹¹

Also from Lewis Spence: "Tezcatlipoca deceived the first woman who committed sin. Ixnexhtli is the name of an Eve who sinned by plucking forbidden roses and was cast out of a paradise with her husband."¹²

Consideration of the scriptural analogies contained in the legends of all the Indian tribes of the New

World would be a very large undertaking and entirely outside the bounds of a series of brief lectures. We, therefore, conclude the subject with a statement from the well-known English nobleman, Lord Kingsborough:

It is impossible when reading what Mexican mythology records of the war in heaven and the fall of Zontemonque and other rebellious spirits; of the creation of light by the word of Tonacatecotle; and of the division of the waters, of the sin of Xztiacoliuhqui, and his blindness and nakedness; of the temptation of Suchiqueal and her disobedience in gathering roses from a tree and the consequent misery and disgrace of herself and all her posterity not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source.¹³

1. Brinton, *Myths of the New World*, page 25.
2. Bancroft, *Native Races*, Volume 5, page 251.
3. Bancroft, *Native Races*, Volume 5, page 292.
4. Bancroft, *Native Races*, Volume 5, pages 170, 171.
5. Bancroft, *Native Races*, Volume 3, page 451.
6. Dr. Eduard Seler, *Significance of the Maya Calendar in Historic Chronology*, Bulletin 23, Bureau of American Ethnology. (Quoted from *Jesus Christ Among the Ancient Americans*, by Paul M. Hanson.)
7. Bancroft, *Native Races*, Volume 3, pages 44, 45.
8. Bancroft, *Native Races*, Volume 3, page 70.
9. Lewis Spence, *The Gods of Mexico*, page 46.
10. Lewis Spence, *The Myths of Mexico and Peru*, page 305.
11. Lewis Spence, *The Gods of Mexico*, pages 55, 56, 104.
12. Lewis Spence, *The Gods of Mexico*, page 190. *Myths of Mexico and Peru*, page 305.
13. Lord Kingsborough, *Mexican Antiquities*, Volume 4, page 401.

(All italicizing and underlining of words or phrases in the lectures is by the author for emphasis.)

Questions, suggestions, or criticisms will be welcomed and responded to by the author. His address is R. F. D. 5, Warrensburg, Missouri.

Firstly the Rich

(Continued from page 10.)

about the "hearts of men" whether they be rich or poor.

We all know, or should know, that before one moves to Zion, there is preparation to be made, both spiritual and financial. The law is

plainly given in regard to the gathering. That there should be counsel with the elders and with the bishops is repeatedly stated in the word and should be complied with before moving to the Center Place. But section 58: 3 is not one of those places where instruction is given concerning the gathering of the Saints, and it should not be so construed.



"Conversations"

Eleven Plays About the Prophet

By Elbert A. Smith

Scenes from Early Church History

In Stepping Stones

Starting with the June 6 issue, one of these little gems will appear once a month. They were first published in the 1930 "Vision." Popular request has demanded their republication.

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Briefs

ENFIELD, ENGLAND.—Elder David A. Oakman was re-elected pastor and all other branch officers were sustained at the annual business meeting held in February. The balance sheet for 1947 showed an increase of income over expenditures and a substantial balance in reserve.

The men of the branch gave a dinner and program on Saturday, February 28. Proceeds were applied to the Zion's League Missions Abroad fund, which now stands at 128 pounds, the original target of 100 pounds having been exceeded. On Easter Sunday, a play entitled, "The Road to Emmaus," was presented.

MARION, ILLINOIS.—A sunrise service was held at 6:30 o'clock on Easter Sunday; and at 11 o'clock, members of the junior department presented the Easter story in song, reading, and pantomime. A cantata, "The Victorious Christ," and a play, "The Way of Life," were given in the evening.

Missionary William Guthrie conducted a three-weeks' series of meetings prior to the baptismal service held April 4. David Phillips, Charles Kelley, Carolyn Kelley, Phyllis Schroll, and Georgia Owens were baptized at this time. The confirmation service was held at 7:30 in the evening.

A new organ has been purchased for the church and will be installed this fall. The project was sponsored by the young married people of the branch. All departments are working to raise the money by the time the organ is installed.

SOUTHERN OHIO DISTRICT.—The members of Highland Branch, Sinking Springs, Ohio, were hosts to 100 Zion's Leaguers of the district on Sunday afternoon, April 11, at a banquet which officially began Restoration Festival Week. A sacrifice offering of \$61.26 was taken for the fund; this brought the total pledge money raised by the Leagues in Southern Ohio District to \$440. The program included a worship period built around Elbert Smith's recording, "Witnesses for the Restoration," a report of plans for the week and pledge funds from the various Leagues, an address by F. Rockwell, and special music.

MARLIN, TEXAS.—Church school officers and the Zion's League director were elected during the church school hour on Easter Sunday. Following the business meeting, members of the Zion's League presented an Easter program under the direction of Bettie Easter. Pastor J. R. Allen gave the 11 o'clock address.

She'd Rather Be Liked

By Naomi Russell

OF ALL THE tributes I could pay my mother, I think she would prefer just being reminded that I like her. In a way, it's a new relationship—our liking each other—although there's been plenty of love between us through the years.

In my preschool days, she was my idol. I used to brag about her to the other little girls on our street. There was no doubt in my mind—and I told them so—about her being the prettiest, smartest, and nicest woman in the neighborhood. I was sure her homemade bread was far superior to any produced by other mothers, and I was equally sure the flowers that grew in her garden were brighter and larger than anyone else's. I watched with typical six-year-old awe as she produced my first grade wardrobe, secretly wondering if I would ever learn the mysterious workings of the sewing machine, which she managed so easily. The perfume of washed clothes fresh from the line was another source of my early admiration. I can remember standing by while she sprinkled them for ironing and thinking, "Nobody's clothes smell as good as ours."

That was the era of mother-worship. Lucky for her, my campaign to prove her superiority to other mothers faded with the cares of grammar school. I realize now that it is poor public relations to boast of one's family's achievements; but in those days, I thought it something everybody about me should know.

DURING MY epidemic years, she was the great healer. I can remember still how she watched over me while I sweated out my first case of measles. She nursed me through

all but one of the contagious diseases—and if I ever get whooping cough, she will probably help see me through that, too. She was also an unfailing source of comfort when I failed to comprehend long division and the intricacies of sentence diagraming.

These were the years of mother-the-indispensable. They must have been as hard on her as they were on me. After all, there are more interesting things for a woman to do than tend a victim of measles and mathematics.

In high school, I untied the apron strings and had my first fling with independence. It was good to be able to think for myself—to know that I didn't have to rely on maternal assistance. With this newborn egotism, I began to resent the guiding hand . . . the "Don't stay out late" and "Be a good girl" line.

"She doesn't understand," I used to tell myself; and she didn't—not any more than I understand my adolescent daughter. From then until I was married, I continued to love her, but we seemed to have little in common. At times, even conversation was difficult, because we lived in different worlds. Perhaps it was better that way—better than if she had insisted on keeping me "under her wing" when I wanted to chart my own course. Occasionally I am tempted to tell my daughter how she should wear her hair and the best way to spend her Saturday afternoons, and then I remember my own age of independence. She wants just as much to make those decisions as I did—and so I let her.

MATRIMONY PLACED mother in a new light. We're on a woman-to-woman basis now, and we

have much in common. When I go home for a visit, we discuss the merits of various soap powders, the best buys in sheeting, and what to plant in the garden. When I can't find the recipe I want, I call her up; she can usually tell me "on the spot" what I need to know.

We go shopping together, too. Instead of taking her suggestions with skepticism as I did in my teens, I welcome them as honest appraisals. When we plan a Thanksgiving or Christmas dinner, we do it as equals, although her years of experience would entitle her to draw up the final menu.

I prefer this new day of liking-each-other to the mother-worship era or the mother-indispensable years (although she still is, of course). Certainly it is much to be desired to the age of independence.

Love, in itself, isn't enough. It's important as a stabilizer through the changing emotions of growing up; it's the unwritten "I'll stick by you when you need me" which holds families together in times of crisis—but it isn't enough. You have to like people as well as love them before you can be happy with them.

I shall be greatly flattered if, someday, my daughter sees fit to put a "P. S.—I like you" inside the Mother's Day greeting she sends.

Magazine Hi-Spots

The *Woman's Home Companion* for March gives the results of a poll taken on "How Do You Beat the Blues?"

The March *Hygeia* has several worthwhile articles; one, "Can Memory Be Improved," and an editorial, "A Program for a Clean America."

Many magazines contain articles on health and the new treatments for disease. *Hygeia*, which is published by the American Medical Association, always carries authentic information, for the treatments discussed have been proved meritorious. In getting information, it is well to get reliable information.

— — — a home column feature — — —

My Church Is Just What I Put Into It

By MARIE GOSLINE

THE SUCCESS OF THIS church of which I am so proudly a member depends upon me—not upon my neighbor down the street or upon Sister Jones who heads the women's department. This church is just what I put into it. If I want to go to church every Sunday and sit on the front row, but down deep in my heart hold hard feelings toward the pastor, I am not being a good Latter Day Saint. I am not even being a Christian. If I want to sit on the back row and frown every time the pianist strike a wrong note, I can do so. But that is not pushing to put this church ahead, and I am going to have to do just that if we are ever going to reach our goal.

If this church is going to redeem Zion, it's up to me to make my life a little better than my neighbor's—to have a higher standard of living than the people down the street. I must be a better Christian than the woman in the house next door. And Christianity is not just warming the church bench on Sunday or listening to the sermon with a rapt expression, a "holier than thou" look on my face. Christianity is that dinner I took to a sick woman across the street. It's that neighbor who came in and sat with me the night my husband's plane was late. It's teaching a little child the right way to live. It's showing by my own way of living that there is a richer, fuller life. It's offering hope to those I meet each day. It's being full of good cheer, and full of the joy of living. It's showing love for my fellow man in all these countless little ways! It's having the neatest, cheeriest home in the community, because here is where Jesus lives. If I have this, I won't have to hang up the sign, "God Bless our

Happy Home," because any visitor will know by the smile on my face, by the fragrance of fresh-cut flowers on the table, that this is the sort of home in which Jesus would like to tarry. He will know by the light in my eyes, by the warmth of the fire in the grate, that God has truly blessed this home.

HAVE YOU EVER shown your husband the making of a stew in the kitchen, wish him luck, then back out the door? I did that the other night, and dinner was a success. You see, my husband learned to cook from his French mother. There was quite a commotion when he couldn't find the chili powder and the pimientos. "You know, Marie," he said to me, "a stew is just what the cook puts into it!"

How I hope, when the lid is finally off, I'll find that my church can redeem Zion because I've put enough of the right ingredients into my life. My church is just what I put into it!

Mother of Men

*Mother of the men of nations,
Guardian from the dawn of day,
Teacher in this honored station,
Molder of this mortal clay!*

*In the solemn hush of evening,
Gath'ring 'round the homely
hearth,*

*List'ning to her guided wisdom,
Emblem of the Christ on earth.*

*Honor, patience, love, devotion,
Sing her virtues once again.
Praise we give and adoration
To the Mother of all men!*

—Ola Gunsolley Savage.

Agnes and the Zinnia

By Mrs. A. Headley

Agnes loved God and all of his beautiful creations. Although her home was drab, she brightened it each spring by planting a flower garden around it. She grew zinnias, because of all flowers, they grew best in the poor soil about her house. She would plant the seed in the better soil, and as soon as the zinnias were large enough, she would transplant them where she wanted them. Often in changing them, they would become broken. One especially—Agnes remembered because she had wanted so much for it to bloom in the right place—was broken several times. Each time it broke, she tied it to a stick so that it would grow straight. With the sun and rain and Agnes's tender care, the zinnia grew and became the prettiest in the garden.

As the years passed, Agnes became discouraged. Because of poor health, she could no longer sing in the choir as she had in her youth—nor could she serve God in any of the ways she used to serve him. As she grew older, she became crippled—and then more crippled. One day it seemed to Agnes that her heart would break, and she cried out, "Dear God, I am old and weak. I wanted to do so much for you, but now,—what *can* I do?" As she prayed, she seemed to hear a still, small voice saying, "Consider the zinnia." And Agnes knew that, although crippled, if she would be faithful, there was much yet for her to do. Her life could someday be as beautiful as the broken zinnia had once been.

Silver Wedding Anniversary

Mr. and Mrs. Fred Furness of Kansas City, Missouri, celebrated their twenty-fifth wedding anniversary at their home on Sunday, April 4. About 200 guests attended the celebration. The Furnesses are members of Central Church in Kansas City.

AN OPEN LETTER TO THE ZION'S LEAGUE

Berlin, Germany

Dear Zion's Leaguers:

As I look out of my hotel window, I am reminded of the great work you are doing and how much we need your help in Germany. All around us is in ruin--not only the buildings but the lives and dreams of a onceproud nation.

You are so far from us that it will be hard for me to help you to see what we are seeing. Apostle McConley and I are making a two-month tour of the German Mission.

We have just returned from a Zion's League meeting here in Berlin, so I thought I would write you this letter. The young people from Berlin, Grossrachen, and Brandenburg were all there. Grossrachen and Brandenburg are in the Russian Zone, and our young people spent ten hours on a train just to meet with us for an hour and a half. They had to return shortly after the meeting, so you can see they will be quite tired when they get home.

We talked about building a greater German Mission in the next few years, and all the Leaguers were thrilled with the plans we made. When we had finished talking, they all wanted to know, "How soon can we start?" We must rebuild all our church homes as well as homes for our members. The only church left standing is in Grossrachen, and there we have a membership of over 200 Saints. Last year this group baptized thirty-nine members.

There were thirty-one Leaguers present this evening and you should have heard them sing the hymns of the church. You would not have been able to understand the words, of course, but you surely would have felt the wonderful spirit. They all seem to sing from the heart.

The church means much to these young people; they have gone through many trials and tribulations. When you lose your home, your family, and your freedom, you have nothing elseto turn to except God. I hope that you never have to pass through what they have experienced.

We are planning, as soon as possible, to build a little church here in Berlin; how soon that will be we don't know, but at least we have plans. Much of this will depend on the help you are now giving and will continue to give. All our branches here are without adequate meeting places, and this is one of our major problems at the present time.

Last year, the Saints in Germany baptized 139 members. They started five new missions, and two more are ready for opening as soon as they get the official o.k.--so you can't say they are not missionary-minded. There are missionary opportunities on every hand, and they are taking advantage of these opportunities. I believe that the German Mission will some day be one of our largest foreign missions, the fastest growing one.

One of our young Zion's Leaguers is in charge of a mission church school in the Russian Zone, and the attendance is on the increase. He must travel quite some distance each Sunday, and often he must walk.

We talked with some of the mothers in Berlin; they are the ones who carried on the services while the men were away during the war. Everyone of them had been bombed out once, some twice, and others three times; by the time the war was over, some had nothing left except their faith in God and the church. Many were the times they had to discontinue services and go to an air raid shelter.

One of the two German missionaries, Brother Alexander Kippy, died during the Russian invasion. Everyone was so occupied with saving his own life that Sister Kippy had to bury him alone in their little garden. Brother John Smolney was superannuated this January, so at the present time I am laboring alone. I hope, however, to soon have a young brother from here working with me.

We see much need for help here in spreading the gospel. If you could only see it as we do, I am sure that you would more than make your share of the goal in 1948. Just think as you give your money that every penny goes to help win another soul in one of the missions abroad. Brother McConley and I have missed only one or two meals since coming to Germany, but it has given us a keener appreciation of what our people are having to endure. Perhaps if you planned to miss one meal each day, you could use this money to give to missions abroad, and it would bring you closer to our needs here. Try this, and see if it won't help you in many ways . . . maybe twice a week would be a good start.

I must close my letter, Brother McConley and I are leaving early in the morning for Nurnberg. We have another very active branch there; last year, this little group baptized seventeen persons. Our membership in Germany at the present time is about 1,000 . . . watch us grow! May God bless you all in your efforts to help us in our missions abroad.

Sincerely,
Eugene A. Theys

P.S. I told the Leaguers here what you are doing for Missions Abroad, and tears came into their eyes. I knew what they were thinking. Thanks to you from all of us.

What Can I Believe In?

By DORIS MILLER

WHAT CAN I believe in if I can't believe in God and my church?

This question has formed itself in my mind recently because of some experiences and conversations I have had with friends. If my church and my God don't mean anything to me, what can other phases of life hold for me?

The teachings of Christ and his ministry form the basis of Christian beliefs. As in the past, we have also received the leadership of men in our church and the revelations given to them. Other phases of life should be relative to these concepts in our daily living.

Christ set the pattern for our relations with our friends in his parables and in his own life. "Love thy neighbor as thyself"—in living our religion we will love our neighbor. It is not something we can do only at pleasure. This loving spirit should apply to all our neighbors—not just someone down the street, but our neighbors in Holland, Germany, and Russia. That is basic.

The teachings of Jesus are based on the fact that everyone is a real

person—each one is a separate and loved personality. By trying to help other people grow, by losing ourselves in the service of others, we will develop our own personalities and be people of worth and merit. This I can believe in.

If I cannot believe in the teachings of Christ and his life as interpreted by my church, other phases of life and my relations with other people will be changed. There can be little meaning in the other institutions of our world, such as education, marriage, and family, without the meaning Christ and the church has given them.

RECENTLY I HAVE had the thought-provoking and stimulating experience of corresponding with a young fellow of marked intelligence who is an avowed Communist and very proud and aware of it. He fervently believes that "... religion is the most hideous evil that has ever beset mankind." The church (meaning any denomination, though he is from a Reorganized Latter Day Saint home) is "... a dupe perpetrated on the masses for

the advantage and security of the ruling class."

In answering his letters I have had to examine my own beliefs to see just why I believe in the things I do—why my basic concepts of Christ and his church are important to me. While this is a never-ending process, I think the reason that I do follow Christ's teachings and try to pattern my life after them is that they take into account the human being's ability and desires to be a person—to be loved and to love and serve others and thus give meaning to his life and the things of which he is a part. This is opposite to the doctrines this young fellow is following. To Christ there are no masses, no *bourgeoisie*, or ruling class. There are only people he can serve and help become better by teaching them his way of living.

I can believe in my church because it builds upon Christ's teachings and shows me how they are applicable in my daily affairs. By making my service and friendship to others relative to this and reflective of my church, my life takes on new and richer meaning.

Here Is the

Theys Family . . .

Seventy Eugene Theys began his career in church work by serving on the city-wide recreational committee in Independence. Before going into the mission field, he was pastor of the church in Cameron, Missouri. He attended William Chrisman High School in Independence and the Kansas City Business College. At the time of his general church appointment, he was manager of a group of stores in Missouri.

Mrs. Theys is the former Alma Black of Stewartville, Missouri. She and Eugene were married in 1942. Since last October, they and their young son, Michael, have made their home at Annastraat 2, Rotterdam, Holland, which is headquarters for the European Mission.



Living Souvenirs

Instead of bringing back the usual knickknacks sold to tourists, Beverly Nichols brings a plant, a seed, or a cutting from every country he visits and plants them in his garden. Yellow crocuses he dug up from Alpine slopes in Switzerland; immortelles from France; cornflowers from Prussia; cyclamen from the hills of Rome; white heather from the hills of Greece; vines from Tunis; anemones from a valley in Sicily; sweet bryony from Australia; a bit of ivy from Long Island—all bloom now in his garden as living souvenirs of travel.—Beatrice Plumb in *Christian Herald*.

New Horizons

LETTERS

"Sleeping on Our Oars"

As we look about us, we can see how few people really know the good way of life as Jesus taught it. This is partly our fault, because we, as Latter Day Saints, have failed to demonstrate the "better way." As Will Chambers used to say, "We are sleeping on our oars."

This is a job for everyone—the layman as well as the minister. We must be willing to use each talent for the cause. God's Spirit cannot work with people who live selfishly.

Christ is pleading with us to heed his call. Why do we tarry?

ROSE MARTENS.

Persia, Iowa

To the Saints in Cincinnati

The women of Warrington Branch wish to again convey their thanks to the Cincinnati members for the packages they sent. We held a distribution service, and all went home happy. We are grateful for the thoughtfulness of these people who are so far away. May God bless them and us in our united effort to further his work. We are proud to belong to an organization which enfolds people all over the world in a bond of love. Surely this oneness will bring us a clearer vision of Zion and inspire us to strive more diligently to achieve our goal.

Sister L. Lampard

Sister N. Dawborn

25 Dorothea Street

Orford Warrington

Lancs, England

Tribute to James Edward

Trevey

For nearly forty years Brother J. Edward Trevey was a good friend of mine. His wife and my wife were friends before either was married. Ed and Alice have been regular visitors in our home through the intervening years since our marriages—theirs in 1905 and ours in 1906.

I was greatly shocked at the rather sudden death of my good friend. Only a week or so before, the four of us spent the day together and I commented on how well he seemed. Now he is gone.

From every point of contact, I knew him well. He worked for the Rock Island Railroad as a Western Union lineman for thirty-seven years, which in it-

self speaks for continuity of purpose and character. On his retirement, he and his wife moved to Independence from Cedar Rapids, Iowa. Because of our previously close friendship, we realized more and more his sterling qualities.

Without hesitancy it can be said that he was always the same in temperament and disposition, whether we were fixing tires, enjoying the quiet of a camp together, or attending church somewhere. Ed, as we called him, was a faithful member of the church. Whenever he was called to work, he cheerfully did the best he could to promote the welfare of the church. Though holding the office of deacon, he was at one time appointed president of the branch where he resided at Cedar Rapids.

Not only was he devoted to his friends and the church, he was also devoted to his wife. He was loved by his neighbors and friends, and will be missed by even the children in the neighborhood where he lived. He will be missed by the members of his family, but most of all, he will be missed by his wife. Sister Alice is meeting this rugged change with courage and a braveness consistent with the life her husband always lived.

A good man has gone to a well-earned reward. There he will await the coming of us all.

M. H. SIEGFRIED.

1417 West Walnut

Independence, Missouri

Desires to Serve

Before I entered the waters of baptism, I knelt in prayer and confessed all my sins. I realized that God had given me a strong body, and I resolved that I would work for him. I have a desire in my heart to tell the story of Jesus. I do tell my neighbors about the gospel, but I shall not be happy until I can spend my entire time winning souls for Christ.

W. F. Johnston

1634 North Yorktown

Tulsa, Oklahoma

Recommends Article

I should like to ask all *Herald* readers not to overlook the article, "Face The Truth," by Ruth Selzer in the April 3 issue. In this short feature may be found the answer to our present state of mental confusion. The author was surely inspired of God to reassert His plan for us in a clear and simple way.

MRS. GALEN MORFIELD

408 South Locust

Flora, Illinois

Letter of Thanks

I wish to thank the Saints for their prayers in behalf of my husband. I am also grateful to Apostle Draper and Elder Burt who came to our home and administered to him. The doctor found that he had pneumonia as well as a skin infection. He is recovering and has gained three and a half pounds in two weeks. The infection has not entirely cleared up, and we shall be thankful for continued prayers.

Pearl Brett

Box 111

Mascotte, Florida

A Life of Dedication

I would like to pay a small tribute to our pastor, Elder Louis Zonker, who is also a student at the University of Ohio.

He came to us uninvited, and we opened our hearts to him. Being few in number, we knew that there could be no regular pastor for us; but even so, we prayed for one, believing that nothing is impossible with God. The first Sunday night he stood behind our pulpit, it was as if God had opened the heavens to say, "This is my beloved son, hear him." He taught us humbly lessons that we could understand; he told stories that held the children's interest. When someone commented, "I liked your sermon because it wasn't too long," he answered, "I had a teacher once who said that anything really important can be told in twenty minutes."

He comes to us each Sunday, and we look forward to having him present. Even on Christmas and Easter, when he could have spent his vacation at home with his family, he worshiped with us. Twice he walked the distance of five miles in order to be at church. On several occasions, he was forced to spend the whole day, but he never once said, "I must get back to town—I have to study," or "I must do some outside reading before Wednesday's exams."

His diligence has born fruit. He organized our first Zion's League, and gave unstintingly of his time to the reshaping of this disorganized group into something closely resembling a religious-minded congregation. He has shaken us out of our lethargy and aroused new interest in the general church program, making it possible for members who had never attended conference before to go. He has renewed our enthusiasm for beautifying our church home; already plans are being made to redecorate this spring.

He has even arranged for a missionary to visit us in the fall and conduct a series of meetings. He has blessed our children and administered to our sick. Each Communion service is an experience to remember.

He has taught us the meaning of true humility and dedicated service. I pray that we may continue to prove worthy of his ministry.

Ruby Tinkham

The Plains, Ohio

Comfort in Pain

We believe that whatever God has created has a place in the scheme of things. Even the birds have their place and contribute toward making us happy. A Sunday afternoon radio program, "The American Warblers," features an orchestra playing the accompaniment to song birds. To me, there is no sweeter music than these beautiful canaries make. It lifts me up and makes me realize the goodness of my Heavenly Father in creating so many things to make us happy. Even when we are in pain, the birds cheer us with their sweet songs.

A few mornings ago, while it was still dark, I was forced to get up, as I often do when the pain is too severe, to seek relief. Some warblers came to the door and sang their sweet songs. It caused me to forget the pain and remember the goodness of God. Like Paul, I have a thorn in the flesh, which the Lord has not seen fit to remove. Yet he sends these messengers to give cheer.

Mrs. Ruth Harp

210 Truax St.

San Antonio, Texas

Wants to Contact Saints

We would like to contact any Saints living in or near Claremore. We moved here a little over a year ago from Rome, Missouri, and have had no church associations during this time. Our daughter, who lives close to us, has two children which she would like to have attend a church school of our faith. We would be grateful for visits from any of the ministers who live in this area. Perhaps they could help us find a way to be of service to the church. We would especially like to hear from Brother Walter Bullard whose address we have lost.

Mr. and Mrs. R. J. Mendel

Route 4, Box 312

Claremore, Oklahoma

Tribute to F. L. Sawley

Words are inadequate for us to express our appreciation of the life and ministry of this esteemed brother. We can truly say he was a humble servant of God, acquainted with sorrow and grief, a stalwart defender of the faith. He fought a good fight and surely is worthy to walk with the Master.

Funeral services were conducted by Elder C. E. Harpe at the Saints' Home in Lamoni. Interment was in the Rose Hill Cemetery.

James Schofield

Lamoni, Iowa

Family Tree of Protestantism

(Continued from page 8.)

to preach, we had authority to baptize." They rested their whole ecclesiastical structure on that uncertain and unanswered "if."

Authority Repudiated

Writing as a Protestant, the late Reverend Burris Jenkins, once pastor of the Linwood Boulevard Christian Church in Kansas City and founder of the Community Church in that city, makes this very frank and logical confession in his book, *The World's Debt to Protestantism*:

The end result of Protestantism is freedom from authority, each one sailing the seas for himself, reasoning and thinking for himself They (the Protestants) had long ago given up papal and ecclesiastical infallibility; they had swung to a scriptural source of authority and found it crumbling under their feet They were not yet ready to accept the logic of their intellectual revolt against authority and declare without equivocation that there is no source of authority in religion. Even yet come out boldly with that declaration—there is no source of authority in religion—and cold chills go up and down many devoted spines. The declaration, however, is inescapable for any who launch out into the Protestant river of thought. Either one has got to stay by the old church (Catholic) that dates back almost to the apostolic age, or else he has to launch out upon a course of thinking which brings him to the inevitable conclusion that there is no source of authority in religion.

There is one alternative that Dr. Jenkins has overlooked in his argument, and that is the possibility of a

restoration of apostolic authority. He repudiates the doctrine of succession; he does not find authority coming through the *Reformation*; it may have come—it *did* come through *Restoration*.

Catholics stress the imperative need of an authoritative ministry. In that they are logical. They claim that authority has come down to them from generation to generation in an unbroken line from the days of Christ. In that, they ignore the long dark ages of world history and the departure from the doctrines and spirit of the original church that constituted the great apostasy foretold by the prophets.

Protestants admit the apostasy, else they would not be Protestants; but they are hazy and confused as to the source of their own authority.

Latter Day Saints are as emphatic as Catholics regarding the need for authority; but claim to have received it through divine restoration—a unique, distinctive, and logical position.

Faith in God

(Continued from page 11.)

knowledge of our Lord Jesus Christ." It is worth-while to add to our faith these qualities, for they bring the richest gift and blessing of our faith in God—that is life eternal. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3, Inspired Version. What greater function could we have for our faith?

A Star Shone

By Robbie Trent

Herein are tales forever lovely and true for they are part of the literature of the Bible. Small hands can turn these pages and short fingers can find the Mother and Child or the shepherds. For the pre-school child. 65c

* CONVERSATION. I was on a bus from London to Stratford, Ontario. A well-dressed farmer in the front seat beside me opened a pleasant conversation. He had traveled to the coast, and was interested in California and the southwest. It seemed appropriate to talk agriculture, and my early experience on a farm helped me. He left the bus at a crossroads, and I sat alone for a time. At St. Mary's a large crowd waited to get on. I was surprised when a big cello was poked over the back of my seat, and a woman's voice said, "Now if the chap up there will take hold of this, I'll climb over the packages in the aisle." I did, and she took the seat beside me. As we balanced the cello between us, it seemed appropriate to discuss music. She was making the trip to Stratford for a lesson. Her sons were interested in music, too, she said. So we had Mozart and Mendelssohn, Tchaikovsky and Grieg, Brahms and Beethoven all the way to Stratford. . . . Canadians are a friendly people, very cordial to visitors.

* ALL TORONTO is divided into two parts. There is Downtown, near the lake, with the banks, the newspapers, the hotels, the great department stores, the government buildings, and the university. This is the older, conservative part of town. Then there is the north side, which surrounds St. Clair Avenue, a newer section that belongs to the little people. With John F. Sheehy we were heading for the church along a broad business street. "What street is this?" we asked. "St. Clair Avenue," said Brother Sheehy. Later, going to visit a member, we crossed a busy thoroughfare. "What is this one?" "St. Clair Avenue," said Brother Sheehy. We wound around through a maze of short streets, going a long way and completely losing the visitor. Then we emerged on a wide boulevard. "What one is this?" Brother Sheehy laughed and said, "St. Clair Avenue!" It was like that all day. To the confused visitor, the whole city seemed to spin slowly around this one great business and traffic artery. . . . Toronto, you'd better look out. The folks up on St. Clair Avenue may be planning to take over!

* PARTY LINE. If, during the war shortage, you had to accept a party line phone, you are acquainted with Mrs. Windy. She is a specialist, and she has an interminable enthusiasm for her subject. Your Mrs. Windy may live on gossip, food, church, or other subjects. Ours is a seamstress, and, like a moth, lives on clothes. Her life contains little but hems, gussets, biases, edgings, ruffles, etc. If you have an emergency and must communicate with the doctor, the grocer, the collier, or the police, Mrs. Windy is sure to be holding the line, and she keeps it for hours. Clothes are her business, her recreation, her religion, and her vice. . . . It is a mark of maturity and civilization to be fair in using anything we share with other people, and not to treat it like a monopoly. If you are on a party line, be reasonable; govern your conversation by the clock, not by the calendar. Give the rest of the world a chance.

Let us fill our lives with things which will make good memories when we are old.

* QUOTE: "Men give good advice when they can no longer set a bad example."—Roe Fulker-son, in "Kiwanis Magazine."

Books Wanted
Harry Hearn, 113½ East Wabasha, Winona, Minnesota, wants to buy a copy of *The Priesthood Manual* that is in good condition.

REQUESTS FOR PRAYERS
Mrs. Myrtle Smith of Stonington, Maine, requests prayers that she may be healed of a lingering affliction.

Prayers are requested for Mrs. Pauline Bourland of Farmington, Iowa, that she may be healed if it is God's will. At present, she is in the University Hospital in Iowa City.

ENGAGEMENTS

Elmer-Norwood
Mr. and Mrs. H. C. Norwood of Bozeman, Montana, announce the engagement of their daughter, Wanda Bernice, to Edward Mansfield Elmer, son of Mr. and Mrs. G. H. Elmer of Halfway, Oregon. The ceremony will take place June 13 in the Reorganized Church at Bozeman.

Johnson-Malcolm
Mr. and Mrs. Frank B. Malcolm of Yakima, Washington, announce the engagement of their daughter, Frances Helen, to Stanley Johnson, son of Mr. and Mrs. F. F. Fiebelkorn of Spokane, Washington. Both are students at Graceland College.

WEDDINGS

Northrup-Raymond
Donna Carolyn Raymond, daughter of Mr. and Mrs. Maurice Raymond of Anamosa, Iowa, and Everett C. Northrup were married April 19 at Anamosa. They will make their home in Long Beach, California.

Levitt-Moothart
Treva J. Moothart and Wendell E. Levitt, both of Kalispell, Montana, were married on April 3 at the Reorganized Church in Kalispell. The double-ring ceremony was read by the bridegroom's uncle, Joseph W. Minthorn. The couple will live in Denver, Colorado, where Mr. Levitt plans to attend school.

BIRTHS

A daughter, Janis Elaine, was born to Mr. and Mrs. Joseph Kochis of Elyria, Ohio, on March 5.

Mr. and Mrs. Kenneth C. Fowler of Independence, Missouri, announce the birth of a son, Rodney Dean, born March 13. Mrs. Fowler is the former Deloris Prine.

A son, Allen Jay, was born on January 19 to Mr. and Mrs. L. Jay Courser of Blanchard, Michigan. Mrs. Courser was formerly Ida Marie Carrick.

A son, Loren Merle, was born on March 2 to Mr. and Mrs. Raymond Persall of Vestaburg, Michigan.

Mr. and Mrs. Bert Carrick of Vestaburg, Michigan, announce the birth of a daughter, Nancy Ruth, born on April 12.

Mr. and Mrs. David L. Snowden of Evergreen, Alabama, announce the birth of a daughter, Mary Beatrice, born February 26.

Mr. and Mrs. Otho Upchurch of Zearing, Iowa, announce the birth of a daughter, Pamela Jean, born November 30. Mrs. Upchurch is the former Fern Launins.

A son, Carl David, was born on March 16 to Mr. and Mrs. Carl S. Hammer of Colorado Springs, Colorado. Mrs. Hammer is the former Lorraine Wheatley.

DEATHS

FRY.—Laura May, daughter of Ogden Townsend Christy and Martha Elwell Bacon, was born December 22, 1879, in Philadelphia, Pennsylvania, and died at the age of sixty-eight in San Antonio, Texas. She was educated in Philadelphia, and, until her baptism into the Reorganized Church, attended one of the popular churches of that city. At the time of her conversion, the Restoration Movement was a target of persecution, but she gave abundantly of her time and energy to establish a branch of the church in Philadelphia. She was married to Orrin K. Fry on September 14, 1904, by Apostle Francis M. Sheehy. With her family, she moved to Independence, Missouri, in 1911, residing there until 1945 when she moved to San Antonio, Texas, for her health.

She is survived by her husband; a son, Orrin Kern, Jr., of St. Louis, Missouri; and

MICHIGAN YOUTH CAMP**A Week of Fun and Fellowship****Place? Date? Who Is Expected?**

Park of the Pines—June 20 to 27, 1948—Young People (boys and girls between fifteen and eighteen years of age or at least sophomore standing in high school). Certain older campers may be admitted upon approval of the Camp Director.

What Does It Cost?

The camp fee is \$15 per camper. This covers board, lodging, and educational service, but does not cover personal incidental expenses or transportation.

What Will Be Doing at Camp?

Campers and staff members will share a happy through-the-day and round-the-week fellowship, participating together in drama, music, swimming, boating, sports, singing, worship, hiking, campfire service, etc.

How Can One Get In?

Ask your pastor, district president, or youth leader for an application blank. Fill out the blank, and send it with a \$1.00 deposit to John Banks, 126 Townsend, Midland, Michigan.

To Whom May One Write for Information?

Address your inquiries to the office of The Department of Religious Education, The Auditorium, Independence, Missouri, or to John Banks, 126 Townsend, Midland, Michigan.

Who Is in Charge?

The camp officials have been assigned as follows:

Camp Director, F. M. McDowell.
Assistant Director, John Banks.
Business Manager, Allen Schreur.
Assistant Business Manager, Joseph Engmark.

In addition to the above a large and qualified staff is being selected.

A Friendly Warning:

Registrations at the camp will be limited to not more than sixty-five campers. An early application is urgently recommended if one is to avoid later disappointment.

One week at a camp and you will forever be an enthusiastic camper.

DEPARTMENT OF RELIGIOUS EDUCATION,
F. M. McDowell, Director.

Maine District Conference

The Maine District Conference will be held May 15 and 16 at Stonington. The business session is scheduled for 7:30 p.m. on Saturday. A one-day meeting will be held at Jonesport on May 23. Apostle George Lewis, Bishop D. O. Chesworth, and Seventy Donald Harvey are to be present at both places.

NEWMAN WILSON,
District President.

Sault Ste. Marie District Conference

A district conference will be held at the church in Sault Ste. Marie, Ontario, on Sunday, May 23. Activities of the day include a prayer service at 9:30 a.m.; preaching at 11; and a business session at 2:30 in the afternoon. District officers and delegates to General Conference will be elected at this time. Apostle D. Blair Jensen is to be present.

W. A. BUSHILA,
District President.

"Heralds" Wanted

George H. Roberson, 320 South Maple, McPherson, Kansas, would like to obtain as many copies as possible of the *Herald* containing Elder J. D. Shower's healing. He will use these in missionary work.

Change of Address

Alex Cadwell
219 King Street
Guelph, Ontario

(President of Owen Sound District)

a daughter, Ruth Alverda Hoover of Los Angeles, California. Another son, Raymond Russell, died in infancy. Two funeral services were held, one at San Antonio on April 13, with Elders Crefield Jackson and Harry Robinson officiating, the other at Stahl Funeral Home in Independence on April 14. Pastor Glaude Smith was in charge of this service, assisted by Elder Amos T. Higdon.

KILMER.—Amelia Jane Chapman, was born August 4, 1869, near Omaha, Nebraska, and died at her home in Winnebago, Nebraska, on March 20, 1948. She became a member of the Reorganized Church early in life and on April 5, 1895, was married to Albert H. Kilmer at Persia, Iowa. Mr. Kilmer preceded her in death in January, 1936.

She is survived by one son, James Kilmer of Winnebago; a brother; three sisters; and three grandchildren. She also leaves four children which she took into her home as a family. Funeral services were conducted by Elder Lester Hunt. Burial was in the Omadi Cemetery near Winnebago.

TANNER.—Benjamin S., son of James and Elizabeth Tanner, was born December 6, 1872, at Bevier, Missouri, and died at his home on April 2, 1948. As a young man, he married Helena Davis; three daughters were born to this union. Helena died in 1910, and seven years later he married Sadi Miller. He united with the Reorganized Church in 1910 and was later called to the office of elder. His ministry extended into numerous homes where he called in times of illness.

He leaves his wife, Sadi; three daughters: Mrs. Margaret Kelso of Manhattan, Montana; Mrs. Naomi Miller of Great Falls, Montana; and Mrs. Ellen DeFrance of Mitchellville, Iowa; three sisters: Mrs. Mary Woolcraft of Great Falls; Mrs. Emma Minshall of St. Louis, Missouri; and Mrs. Ruth Parry of Parsons, Kansas; five grandchildren; and five great-grandchildren. Funeral services were held at the Reorganized Church in Bevier, Elders J. P. Vanskike and F. T. Mussell officiating.

BALLANTYNE.—Robert A., son of James and Emeline Ballantyne, was born October 4, 1870, at Soldier, Iowa, and died unexpectedly at his home near Lamoni, Iowa, on January 16, 1948. He was baptized into the Reorganized Church on May 18, 1879, at Moorhead, Iowa, and remained a devoted member throughout his life. On December 6, 1894, he was married to Mary E. Bartholomew; five sons were born to this marriage, one of whom (Alvin) preceded his father in death. Brother Ballantyne was ordained a priest at the age of twenty-four; an elder at thirty-two; and a high priest at fifty. He served as pastor of the Moorhead branch for seven years. After moving to Lamoni, he was pastor of the Thompson, Bloomington, and Evergreen congregations. He was president of the board of directors of the Lamoni Farmer's Co-operative Grain and Seed Company, and was also a member of the Lamoni Co-operative Creamery board since the beginning of that organization. Three years ago he and Mrs. Ballantyne observed their fiftieth wedding anniversary.

Besides his wife, he leaves four sons: Donald of the home; Murl, Clayton, and Dean, who live near by; two sisters: Mrs. Nettie Amundson of Soldier and Mrs. Fannie Moore of Des Moines, Iowa; nine grandchildren, all of whom he baptized; and two great-grandchildren. Funeral services were conducted at the Coliseum in Lamoni by Elder E. J. Gleazer, Jr. and Bishop Lewis Landsberg. Burial was in Rose Hill Cemetery.

ENIX.—William Joseph, son of Thomas and Martha Enix, was born June 20, 1868, in northern Missouri, and died March 30, 1948, at Fresno, California. As a boy, he moved with his family to western Kansas, where on September 16, 1889, he was married to Louise Lambert; six children were born to this union. He was baptized into the Reorganized Church at Dinuba, California, and was ordained to the office of priest, then elder. For the past few years, he served as assistant pastor of Fresno branch. As a rancher, he did much for the community in which he lived; as a church member, he brought a reverent and dignified service to those in his congregation. On September 16 of last year, he and Mrs. Enix celebrated their fifty-ninth wedding anniversary.

He is survived by his wife; four sons: Ralph and Frank of Fresno; Theodore of Clavis, California; and Winfred of Reedley, California; two daughters: Mrs. Nola Pillsbury of Los Angeles, California, and Mrs. Mable Huston of Fullerton, California; two sisters: Mrs. Ethel Tout of Willows, California, and Mrs. Minnie Clifner of Sayre, Oklahoma; and ten grandchildren. Services were conducted at the Lisle Funeral Home in Fresno, Elders

E. E. Workman and John W. Rushton officiating. Interment was in Belmont Cemetery.

OLTVEDT.—Helmer, was born September 17, 1882, in Holden, Norway, and died February 21, 1948, at Northwestern Hospital in Minneapolis, Minnesota. He came to America in 1906, settling in Minneapolis and on August 3, 1912, was married to Thora Marguerite Holm, who preceded him in death on December 26, 1929. He, his wife, and two daughters were baptized into the Reorganized Church in 1926.

He is survived by his second wife, Ruth, to whom he was married on December 19, 1942; two daughters: Helen Mary and Irene Marguerite; two sons: Thoralf Kenneth and Carl Helmer; and six grandchildren. He also leaves three brothers and two sisters in Norway. Services were conducted by Elder Vernon Lundeen at the Minneapolis Church. Interment was in Crystal Lake Cemetery.

SCHOFIELD.—Annie Jane, was born August 26, 1865, and died March 22, 1948. She was baptized at Leeds, England, on April 3, 1909, by John W. Rushton. She and her companion, Sister Wormald, were charter members of the Bradford (Yorks) Branch, which was organized in their home by Apostle Paul Hanson. A devoted worker, she was known and loved by members all over the world. Funeral services were held at her home in Bradford and at the graveside, Pastor George Aldridge officiating.

FISHER.—Willia, daughter of Horace and Lillie Sellers, was born June 24, 1916, at McKenzie, Alabama, and died February 13, 1948, at Pleasant View Sanitarium near East St. Louis, Illinois, after an illness of eighteen months. She was baptized a member of the Reorganized Church at the age of nine, and was active in the music department and young people's work. On December 4, 1937, she was married to Donald Fisher; one child was born to this marriage.

She is survived by her husband, Donald, and daughter, Donna Sue, of the home; her parents; a brother, Greely Sellers of Kennett, Missouri; and a sister, Mrs. Edgar McIntosh of Mirando City, Texas. Funeral services were conducted at the Landsdown Church in East St. Louis, Elders Prosper Carl and Charles Fletcher officiating. Burial was in the Mount Hope Cemetery.

MYERS.—Virgil Lee, son of David and Sophie Mahorney Myers, was born in Ladoga, Indiana, on January 31, 1873, and died on April 10, 1948, in Los Angeles, California. He had lived in California since 1901 and was with the Los Angeles Transit Company for forty-five years. He retired from active work on January 31 of this year. He will be remembered by those who knew him as a man of integrity.

He is survived by his wife, Roseanna; a daughter, Madeline Dexter of San Bernardino; two stepsons: T. Howard and Hubert Scudder; a sister, Mrs. Myrtle Myers Davis; and two grandchildren. His first wife preceded him in death thirty years ago. The funeral service was conducted at the Utter-McKinley Parlors, John W. Rushton officiating. Interment was in the Inglewood cemetery.

DALHOFF.—Mary Louise, was born on July 23, 1862, at North Hoboken, New Jersey, and died April 14, 1948, at Independence, Missouri. On April 9, 1882, she was baptized at New Albany, Indiana. Shortly afterward, she moved with her parents to Stewartsville, Missouri; for fifty-four years she resided in Buchanan County. She was married to Bernard H. Dalhoff on November 8, 1900, at Fort Leavenworth, Kansas. Their home was in St. Joseph.

Funeral services were conducted April 16 by Elder R. Melvin Russell. Interment was in Mount Olivet Cemetery near St. Joseph.

KAPLINGER.—Anna, daughter of Mr. and Mrs. John Johnson, was born October 19, 1882, at Stamba, Sweden, and died April 16, 1948, at Rest Haven in Independence, Missouri. She had been a member of the Reorganized Church since March 16, 1907, being baptized by C. S. Barron at Armstrong, Kansas. Her husband, Jacob H. Kaplinger, preceded her in death in 1919. For a number of years, she operated a taxi service in Independence, driving an average of 30,000 miles a year. She gave up her business in 1946 and was ill for several months before her death.

Surviving are two sisters: Mrs. Kate Kaplinger of Independence and Mrs. Clara Bennett of Manistee, Michigan. Funeral services were conducted at the Stahl Chapel by Elders Glaude Smith and John Boswell. Interment was in Mound Grove Cemetery.

CHAPMAN.—Roxie Leota, was born February 5, 1894, in Missouri and died April 16, 1948, at Vancouver Memorial Hospital. She had made her home in Vancouver for the past twenty-eight years. She was a member of the Reorganized Church.

She is survived by her husband, William J. Chapman of Vancouver; three daughters: Mrs. Elsie Knottingham, Mrs. Alice Kadaw, and Mrs. Mary Blair, all of Vancouver; five sons: Harold and Elvin of Portland, Oregon; Floyd of Missouri; Wilbur and Richard of Vancouver; three sisters: Mrs. F. E. Chapman of Vancouver; Mrs. H. A. Howell of Hood River, Oregon; and Mrs. Mary Mills of Santa Ana, California; and eight grandchildren. Services were held at the Vancouver Funeral Chapel, Elder J. L. Verhei of Portland officiating. Interment was in Park Hill Cemetery.

ROBINSON.—Thomas R., Jr., son of Mr. and Mrs. Joseph R. Robinson of Des Moines, Iowa, died at Broadlawn General Hospital on April 9, 1948, from injuries received in an automobile accident. He suffered multiple lacerations and a cerebral concussion when the car skidded off the gravel and plunged down a fifteen-foot embankment.

He is survived by his parents; two sisters: Leslie Marie of Seattle, Washington, and Janice of the home; and his paternal grandmother, Mrs. Addie Robinson of Los Angeles, California. Funeral services were conducted by Elders Henry Castings and F. T. Mussell at Hamilton Chapel in Des Moines. Burial was in Pine Hill Cemetery.

FISHER.—Crawford William, was born in February, 1871, in Rusk County, Texas, and died March 25, 1948, at his home in Davidson, Oklahoma. He was married to Mary Herron on February 7, 1897, and was baptized into the Reorganized Church on July 20, 1924.

He leaves his wife; two daughters: Mrs. Nellie Hixson of Holdenville, Oklahoma, and Mrs. Bessie Tucker of Davidson; one son, Loyd, of Mangum, Oklahoma; nine grandchildren; and four great-grandchildren. Elder L. E. Dyke of Eagle City was in charge of the funeral service. Burial was in the Davidson cemetery.

SKINNER.—Belle D., was born August 12, 1863, at Amador City, California, and died April 24, 1948, at Independence, Missouri. She was married on July 19, 1880, to W. O. Skinner at Sacramento, California; four children were born to this union. On November 22, 1884, she was baptized a member of the Reorganized Church at Grizzly Flats, California. Her husband and one daughter, Bertha, preceded her in death.

Surviving are two daughters: Mrs. Ruth Price of Kansas City, Kansas, and Mrs. Velma Etzenhouser of San Diego, California; one son: Arden Skinner of Berwyn, Illinois; a brother, Ben Pertz of Santa Cruz, California; seven grandchildren; and three great-grandchildren. Services were conducted at the Stahl Funeral Chapel in Independence by Elders Glaude A. Smith and Francis McDonald. Interment was in Mound Grove Cemetery.

LAYTON.—Ida Amelia, was born October 29, 1857, in Delhaven, Nova Scotia, and died February 26, 1948, at Resthaven in Independence, Missouri. On December 12, 1877, she was married to John Wilbur Layton in San Francisco, California. Returning to Nova Scotia, both were baptized into the Reorganized Church in 1883 by Sister Layton's brother-in-law, Elder Joseph Burton. Six years later they made their home in Independence. Here Sister Layton taught the first Book of Mormon class to be held in Stone Church; many of her students later became active in the ministry. She was a member of the Patrons Society for several years and taught in the church school until her sixtieth birthday. Moving to Nauvoo, Illinois, in 1918, the Laytons were caretakers of church property there for a number of years. When they returned to Independence, Sister Layton worked with the Needlecraft Society and established a reputation for making beautiful hooked rugs. After suffering a stroke in 1944, she was admitted to Resthaven where she resided until her death.

She is survived by one son, J. Lawrence Layton of Florida; one grandchild; and five great-grandchildren. Her husband died nearly twelve years ago. Her daughter, Irene Layton, also preceded her in death. Miss Layton was an instructor at William Chrisman High School for seven years and also taught at Graceland Apostles George G. Lewis and C. George Mesley conducted the funeral service. Burial was in Mound Grove Cemetery.

Mary A. Burlington
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HOWARD.—Henry Frank, was born in Harrison County, Iowa, on February 13, 1870, and died April 9, 1948, at his home in Council Bluffs, Iowa. He was baptized a member of the Reorganized Church as a young man in Persia, Iowa.

Surviving are his wife, Nettie, of Los Angeles, California; two daughters: Mrs. Adolph Ulfers, Omaha, Nebraska; and Mrs. Harold Jepson, Los Angeles; ten sons: Clay, Sioux Falls, South Dakota; Roy, George, and Harry, Los Angeles; Hal, Charles, Fred, and Loyal, Long Beach, California; William, Victorville, California; and David, Chicago, Illinois; three brothers: William, Sibley, Iowa; Charles, Ottumwa, Iowa; and David, Los Angeles; two sisters: Mrs. Minnie Lynch, Omaha, and Mrs. Lottie Garren, Los Angeles; twenty-nine grandchildren; and twenty-one great-grandchildren. Funeral services were held at the church in Persia, Elder V. D. Ruch officiating. Burial was in Valley View Cemetery near Persia.

HENSON.—Robert Lee, was born February 21, 1877, at Fayetteville, Arkansas, and died April 2, 1948, at Amarillo, Texas. In 1902, he was married to Nancy Edna Shephard; three children were born to this union. He had been a member of the Reorganized Church since April, 1930.

He leaves his wife; three daughters: Lois Ward of Chicago, Illinois; Mildred Freeman and Audentia Roy of Houston, Texas; two brothers: E. L. Henson of Ava, Missouri, and H. H. Henson of Farrwell, Texas; and six grandchildren. Funeral services were held at Alton, Texas, with Elder Ralph Wilt officiating, and at the Speaks Funeral home in Independence by Seventy Z. Z. Renfro. Interment was in Mound Grove Cemetery.

NEWMAN.—William Alfred, was born March 14, 1869, at Marysville, Tennessee, and died March 28, 1948, at Washunga, Oklahoma. He moved from Tennessee to Oklahoma in 1891 and was married to Stella Spencer in 1902. In 1922, he was baptized into the Reorganized Church and was later ordained a member of the Aaronic priesthood. At the time of his death, he was in charge of the small group of Saints at Washunga.

He is survived by his wife; four sons: Frank L. and Joseph A. of Ponca City, Oklahoma; William M. of Wichita, Kansas; and Francis G. of Hoquiam, Washington; two daughters: Mrs. Glen Monigold of Blackwell, Oklahoma, and Mrs. K. C. Williamson of Nottingham, Missouri; one brother, Charles L. of Washunga; one sister, Mrs. Sidney Miller of Portland, Oregon; twenty-two grandchildren; and three great-grandchildren. Seventy Albert Loving officiated at the funeral, assisted by Elders W. J. Shermard and L. W. Kohlman. Burial was in the Washunga cemetery.

PETERSON.—Alfred, son of Mr. and Mrs. Peter Peterson, was born February 10, 1869, in Bloomington, Sweden, and died March 29, 1948, at his home in Independence, Missouri. He came to the United States at the age of fourteen and settled in western Iowa. Later, he moved to Canada, where he lived at Houlton, Saskatchewan. On March 19, 1899, he married Anna Klunkenbeard, and on December 8, 1912, he became a member of the Reorganized Church. He was ordained to the office of priest on August 20, 1916, and served faithfully in this capacity until death. His greatest regret was that, due to ill health, he was prevented from taking a more active part in missionary work. In 1918, he and Mrs. Peterson moved to California, remaining there until 1920, when they made their home in Independence.

He is survived by his wife; several nieces and nephews; and many friends. Funeral services were conducted at Walnut Park Church, Bishop J. S. Kelley and Elder R. D. Weaver officiating. Interment was in Mound Grove Cemetery.

CONDIT.—Ida Louise, daughter of Rasmus and Mary C. Larsen, was born August 14, 1874, in Logan, Utah, and died March 24, 1948. On August 15, 1898, she was married to Silas Dana Condit; four children were born to this union. A son, Clyde LaVerne, and a daughter, Cora Blakeman, preceded their

mother in death. Mr. Condit died in 1931. Mrs. Condit had been a member of the Reorganized Church since June 19, 1887. She is survived by two daughters: Amanda Condit and Phyllis Richardson; a brother, Erastus Larsen; a sister, Mrs. Emma Barrett; and three grandchildren. Funeral services were conducted by Elders G. E. Tickemeyer and L. J. Ostertag. Burial was in Forest Lawn Cemetery.

REEL.—Grace Estelle, was born October 6, 1885, in Sullivan County, Missouri, and died March 20, 1948, at Ahwahnee, California, after a long illness. She had been a member of the Reorganized Church for many years and served as historian of Northern California District much of that time. She was also a skilled artist. She loved the church and willingly worked for it.

She is survived by her husband, Earnest; two daughters: Mrs. Dwight Burton Woodruff and Mrs. Ralph L. Hallen, all of Modesto, California; and a brother, Charles Miller of Sacramento, California. Evangelist William H. Dawson and Elder John Moffat conducted the funeral service in Modesto, California. Interment was in the Masonic Cemetery in Modesto.

POOLE.—Charles A., son of Mr. and Mrs. Edward Poole, died March 28, 1948, in San Bernardino, California, at the age of eighty-three. His parents came to America from England in 1850 and helped to develop what is often referred to as the "Southern California Empire." Long a member of the Reorganized Church, Charles Poole also belonged to the Masonic order. He was a well-known business man in San Bernardino, highly esteemed because of his honesty, generosity, and sympathy toward those in need. Several years ago his health began to fail and he retired from business, living a quiet life until his departure.

He leaves his wife, Lena; a daughter, Mrs. Hazel Driggs, both of San Bernardino; two brothers: Walter of Los Angeles, California, and Fred of San Bernardino; three sisters: Mrs. Clara Peake, Mrs. Albert Fuller, and Mrs. Gene Caley, all of San Bernardino; and one grandchild. John W. Rushton was in charge of the funeral, which was held at the parlors of Stephen and Bobbitt. Interment was in Mount View Cemetery.

HILL.—Margaret Clara, was born November 13, 1889, at Platte City, Missouri, and died at her home in Elmonte, California, on March 7, 1948. She was baptized at East Los Angeles Branch on October 25, 1925, by the late Roy P. Burton.

She leaves her husband, Charles Roos Hill; a son, Grover; and two grandchildren of Los Angeles, California; four brothers: Charles and Milton Higby of Pueblo, Colorado; John Higby of Los Angeles; and Marion Higby of El Reno, Oklahoma; also a sister, Minnie Van Horn of Oklahoma City, Oklahoma. Services were held at the Schanel Funeral Home in Elmonte, Elder V. L. Lum officiating. Burial was in the Rose Hills Memorial Cemetery in Whittier, California.

NEITZ.—Rose McConnaughy, was born January 10, 1890, and died March 11, 1948, at Barberton, Ohio. She was baptized into the Reorganized Church on April 2, 1901. She was the daughter of J. C. McConnaughy, retired missionary, with whom she made her home. She also leaves her husband, Edward; a son, Edward, Jr.; a daughter, Mrs. Beulah Myers; a brother, Elmer McConnaughy; a sister, Mrs. Jesse Howd; and five grandchildren. Three other children died early in life. Services were held at the Campfield-Hickman Funeral Home in Barberton, Elder W. Hubert Mitchell officiating. Interment was in the Lakewood Cemetery.

JEAGERS.—Edmond A., was born June 24, 1861, at Lainsville, Indiana, and died March 26, 1948, at Louisville, Kentucky. He was married to Mary Young; ten children were born to them. Mrs. Jeagers and five of the children preceded him in death. He was baptized into the Reorganized Church on July 3, 1909, and on June 4, 1911, was ordained a priest. On August 19, 1934, he was ordained an elder, which office he held the rest of his life. He was ever faithful to his ministry and extended Christian influence to all with whom he came in contact.

He is survived by five sons: Theodore of Louisville; John, Herbert, Joseph, and Arthur of New Albany, Indiana; eleven grandchildren; and ten great-grandchildren. His second wife, the former Florence Jenkins, preceded him in death. Elder A. W. Gage was in charge of the funeral service.

O'DELL.—Eunice Ethel, daughter of John A. and Sarah F. Van Landingham, was born May 8, 1879, in Wichita, Kansas, and died March 17, 1948, at Lockwood, Missouri. She united with the Reorganized Church in 1923 and was a faithful worker throughout her life. In June, 1918, she was married to Claude O'Dell, who survives her. She also leaves her aged mother; a brother; three sisters; and four stepchildren. Funeral services were held at the Reorganized Church in Lockwood. Burial was in Lockwood cemetery.

GODWIN.—John, son of Arthur and Eva Godwin of Morris, Illinois, was born February 21, 1921, and died August 6, 1947, at Marseilles, Illinois. He attended Graceland College for two years, graduating in 1943. He had been a member of the Reorganized Church since 1929. He is survived by his parents. A brother preceded him in death. Funeral services were held at the Mission Branch Church, Elder I. E. Turner officiating.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba	July 10-July 11	Winnipeg, Man.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 13	Sylvan Lake, Alberta
Alberta	July 19-July 26	Gardner Lake Nauvoo, Illinois
Zion	July 17-July 25	Onset, Mass.
Nauvoo	July 17-July 25	Asilomar, Mon- terey, California
So. New England	July 17-July 25	Blue Water, Michigan
Northern California	July 17-July 25	Paris, Tennessee
Flint-Pt. Hu- ron-Detroit- Windsor	July 24-Aug. 1	Silver Lake, Washington
Kentucky & Tennessee	July 25-Aug. 1	Erie Beach, Ontario, Canada
Northwest	July 30-Aug. 8	Liahona Park
Chatham- London Cen. & So. Michigan	July 31-Aug. 8	Woodbine, Iowa
Mo. Valley	July 31-Aug. 8	Brooksville, Me.
Maine	July 31-Aug. 8	Pacific Palisades
So. California No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Pescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado



Photo by Clifford Carver

*Seek ye out of
the best books
words of wisdom*

—Doctrine and Covenants

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"Out of the Best Books"



AUDITORIUM NEWS

Pictured on the cover of this week's *Saints' Herald* is a Graceland student whose attention has been diverted from the pursuit of learning momentarily for the purpose of having her picture taken.

The student is Burdina Root, a sophomore from Houston, Texas, who was chosen for the photograph primarily because she is what might be called a representative Graceland.

She is enrolled in a liberal arts curriculum and is taking English, speech, French, geology, sociology, psychology, music, and physical education. Extra-curricularly, her primary interest has been drama. This year she was a queen in "A Connecticut Yankee in King Arthur's Court," and at Commencement time, she will be Ophelia in "Hamlet." Last year she had a leading role in "Angel Street," was a cheerleader, and secretary of her social club. She is a member of the Crescents, traditional honor group of representative Graceland women.

More than 600 students like Burdina from thirty-eight states and seven countries and territories are attending Graceland this year. They are enrolled in courses like Burdina's and in a hundred more. Their interests seek expression in activities like hers, and in sports, in journalism, in photography, in radio broadcasting, and in many more. This breadth of interest and the wide divergencies of background from which they come make for the cosmopolitan campus which is Graceland's.

But most of the 600 share with this representative student one common goal. They seek the secrets of abundant living. To find them, they seek "out of the best books, words of wisdom."

AUSTRALASIAN VISITORS.—The First Presidency have received news of a coming visit from several officers of the church from Australia. A recent air letter from Herman Peisker, minister in charge of the Australasian mission, informs us:

"Brother Don Alberts and myself are looking forward to our visit to America and our contact with the church in the Center Place. We appreciate the opportunity afforded us to meet the men whose names are so familiar to us through the pages of the "Saints' Herald." We feel it is going to mean much to us and to the work in this land.

"We will be leaving Sydney on Wednesday night, May 19, at midnight, by 'Pan-American Clipper.'" After about nine days in Honolulu, we will leave for Los Angeles by the 'Lurline' on May 29. We expect to leave Los Angeles for Independence on Monday, June 7, and after a few days at Salt Lake City to arrive in Independence for that week end.

"Patriarch Dickinson is also visiting America. He precedes us to Honolulu, travels to Los Angeles by the 'Lurline' with us, then goes north to Canada, and tours there with his wife before beginning his visit to different centers in the States."



* TRAVELS. President Israel A. Smith and Bishop G. L. DeLapp left May 6 for Philadelphia and Washington on church business. Later President Smith will visit Michigan in company with President F. Henry Edwards and Apostle E. J. Gleazer in the interest of the church-building program. Bishop DeLapp will continue his trip with Apostle G. G. Lewis in the East.



* APOSTLE ARTHUR A. OAKMAN reports that in recent weeks District President William Guthrie has baptized twenty-three people in Southeastern Illinois District, where he has been under appointment about eighteen months. James Daugherty on a recent week end baptized twelve in a splendid series of meetings at Sparta, Wisconsin, where the twelve were confirmed, and a number of others have given their names for baptism. Those added to the church are persons of ability who will contribute to the work. Prospects are good for a record year in the East Central States Mission.



* NEWS NOTE: Baptisms for April (throughout church) total 226. This is the third best record for April in the last twenty-five years, being exceeded only in 1930 and '31.

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Priesthood Leadership

Volunteers

The great fact of the Christian faith, one seldom mentioned, is the number of volunteer, self-sustaining workers it calls to service. Year after year these devoted people give time and strength to working for the good of others with no hope of reward but the satisfaction of knowing they are doing what is good and right.

In our church, we could not carry on our work a single month without our volunteers. Without them, almost every local activity would come to a stop. This is particularly true of the priesthood.

Many a responsibility, many a problem, many a difficult and trying task is given to members of the priesthood. Though some are inclined to accept these services and take them for granted, it is certain that the membership in general appreciates what is done for them. In personal conversation and in letters, we hear and read words of praise and gratitude for what good men have done in their priesthood offices.

Weight of Responsibility

The volunteer pastor has a very heavy load to carry. Sometimes he loses sleep and hurts his health in order to serve the people. A helpful thing is for such pastors to arrange for periods of rest. There was one large congregation served by volunteers, where a good plan was worked out. There were two men of pastor caliber. While one rested, the other served for a year. Next year, they reversed the order. The two men carried on the work for a number of years that way without injuring their health. It was a splendid example of co-operation.

Another plan is to share the responsibility among a number of men. Able young men of quality are often called to the priesthood. They

should be given an opportunity to train while they work. They are generally very willing and can do much good.

Training for Service

The training program for priesthood is one of the serious needs and considerations at the present time. Some of our best pastoral personnel, with their time fully occupied in ministerial responsibilities, have little opportunity for personal study and self-improvement. Usually, such busy men have the best capacities for study and growth. Members of the priesthood who are not serving are often those who have not responded to the admonition to prepare themselves by further training and study. We need to expand the number of men engaged in study and personal preparation.

In many parts of the church, the pre-ordination classes have brought fine response and results. Men entering into new duties have thus benefited by instruction, inspiration, and guidance.

Importance

Sometimes members of the priesthood, personally and generally, are subject to criticism. This may discourage them, but they should realize that anybody who does anything at all will make mistakes and must meet some criticism. It is one of the penalties inflicted upon workers. The person who escapes it probably does nothing. The importance of an office or service is indicated by the amount of comment, adverse or favorable, that it draws.

However we may feel about criticism, we would not be wise to ignore it. First of all, we must be humble and examine what is said to see what truth there may be in it. Criticism, even though it may be sharp, may help us to improve. We know we are far from perfect, or there would

be no complaints. Our most sincere dedication to our tasks calls for us to make constant efforts to do better.

Cultural Growth

Wherever one travels, one finds a growing percentage of young people in our congregations who have had opportunities for education and cultural development. Older members of the priesthood sometimes find it hard to keep up with them, unless they are willing to make an effort. Often the problem can be solved when young men are called to be ordained and bring new vitality to the local leadership. Our church is gradually shifting from a predominantly rural membership to an increasing percentage of urban, industrial, business, and professional membership. The change is bringing greater strength, finer service, better teaching, and many other improvements. Very often it is true that parents do not have opportunity to develop their talents, but they can and do see that their children are trained and educated. In the course of a few years, this is reflected in all lines of leadership as well as in the priesthood.

It is easy to observe how important the family relationship is in the reaching of higher standards among our church membership. Fathers and mothers reach the highest levels they can. Then they try to push their children on up the ladder to higher levels. It is inspiring to see parents who think more of their children than of themselves, and who, for the sake of the church and its work, are willing and happy to see new standards of strength and attainment in their children. This fact is very significant in the development of traditions of service in the priesthood.

L. J. L.

Editorial

OFFICIAL

European Relief

We receive some inquiries from time to time as to the handling of clothing for European relief purposes through the Campus Shop in Independence. The Campus Shop is an adjunct of the Bishopric, serving the needy in Independence and contiguous areas as well as the European Saints at the present time.

We have neither space nor workers to properly process the clothing contributions for European relief at the Auditorium, and we have, therefore, asked the workers at the Campus Shop to assume this responsibility.

Orders for the particular clothing garments requested by European families, to whom we are mailing packages, are placed with the Campus Shop by this office. These orders are filled according to garment and size and delivered to Brother L. R. Holmes at the Auditorium, who supervises the packing of the boxes. This means that we expect the Campus Shop to fill our orders regardless of whether they receive the clothing from persons whose contributions are marked for overseas shipment, or whether the clothing is received by them through other normal channels. Also, ordering the clothing by garment and by size means that every garment that is donated for overseas shipment may not be so used, because each garment donated may not be specifically requested. However, all garments not requested by this office for overseas shipment, go to assist some needy family in this country through the Campus Shop.

THE PRESIDING BISHOPRIC.

Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of Brother Frank D. White, 4337 Locke Street, Fort Worth, Texas, as Bishop's Agent of the Central Texas District, succeeding Brother C. M. Mitchell. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother White at the above address.

We take this opportunity of expressing our appreciation to Brother Mitchell for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Mitchell during the period of his service, and take this opportunity of commending Brother White to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,

By W. N. JOHNSON.

Approved:

THE FIRST PRESIDENCY,

By J. F. GARVER.

A Call for Student Nurses

Forty young women are wanted to enroll in the 1948 class of the Independence Sanitarium and Hospital School of Nursing. The period of registration extends to August 15. In the present nation-wide shortage of nurses, excellent opportunities are offered to those who can qualify, and graduates have many choices of specialization in the field of nursing, as well as excellent compensation for their work.

Parents and church officers can help by seeing that young women of their congregations are informed of the need for their help and of the possibilities that are open to those who take up the nursing profession. Here is an opportunity for a splendid service to the church, as it is very desirable that a high proportion of our student nurses should come from our own membership.

All who are interested should write for the "Nursing Packet" which contains full information, to Miss Nelle Morgan, R. N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Canadian Journey

CONTINUED FROM LAST WEEK.

In the cool, bracing atmosphere of Canada, one feels a vigor and physical welfare not generally experienced in warmer climates. There is a cheerful alertness about the people that is soon caught by a visitor from the South.

The cities of Ontario have developed many thriving shops and businesses, some of them small, some of them large and enjoying trade that reaches over the border and across the seas. In Chatham, Brother J. V. Dent has developed a large business with his family and associates, engaging in both retail and

manufacture of agricultural implements. Employment for a number of church people is provided there.

At Bothwell, Ontario, a beautiful church building and a fine congregation are under the pastorate of Brother W. R. Leverton, who is a son of a pioneer church worker, Arthur Leverton. At Kimball there is an excellent church building in the country. John Harkness is pastor. At Chatham Branch there is a Men's Club under the presidency of Brother James Kelley. With church men from neighboring branches attending, the basement of the church was filled; a fine dinner was served by the women of Chatham Branch.

Guelph is a commercial and industrial city with many fine old homes and early buildings. The Ontario Agricultural College and a number of other institutions are there. Our church is an attractive structure with a congregation of well-informed, cultured people. Brother F. C. McLean is the pastor. The district president, Brother Alex Cadwell makes his home here. He is a self-sustaining church worker and is in the paper box manufacturing business. He and Sister Cadwell and their daughter maintain a beautiful home.

The city of Toronto is so populous and covers so large an area that it has a truly metropolitan character. Our Toronto church is presided over by District President John F. Sheehy. This congregation has large attendance and excellent services with the assistance of finely trained musicians and many families who have had long experience in church work. Brother Archie McLean, who was bishop for many years, is in retirement now but was able to give a very cordial wel-

(Continued on page 22.)

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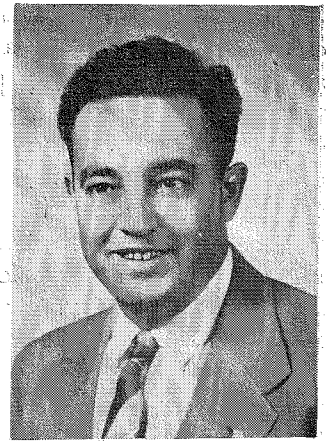
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Stewardship and the Land

BY GERALD GABRIEL

The author is a senior at the University of Missouri, where he is majoring in rural sociology. A native of Kennett, Missouri, he attended Graceland College in 1936-37. Two years later, he moved to Independence, Missouri, where he was a member of the Walnut Park congregation. During the war, he served in the Navy, being stationed at Pearl Harbor. Here he began his study in the field of sociology by way of a correspondence course.

He is married (Mrs. Gabriel is the former Doris Talcott) and has two children, Jerry, Jr., six, and Cherie, four. He is active as a priest in the Columbia Mission, which was formed recently by university students. After graduation, he plans to serve as a rural social engineer.



For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey.

Then he that had received the five talents went and traded with the same; and gained other five talents.

And likewise he who received two talents, he also gained other two.

But he who had received one, went and digged in the earth and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received the five talents came, and brought other five talents, saying, Lord, thou deliverdest unto me five talents; behold, I have gained besides them, five talents more.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliverdest unto me two talents; behold I have gained two talents besides them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he who had received the one talent came, and said, Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered.

And I was afraid, and went and hid thy talent in the earth; and lo, here is thy talent; take it from me as thou hast from thine other servants, for it is thine.

His lord answered and said unto him, O wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not scattered.

Having known this, therefore, thou oughtest to have put my money to the

exchangers, and at my coming I should have received mine own with usury.

I will take, therefore, the talent from you, and give it unto him who hath ten talents—Matthew 25: 14-28.

FOR MORE THAN A generation, we have been hearing about the conservation of the land.

We are made aware that where civilized man has lived the longest, land has suffered the most. If we apply the preceding parable to man and his relationship to the land, we begin to see the new concept growing in the minds of men of an old responsibility entrusted to their care. These servants or stewards were not only to conserve, they were to enrich, to replenish, and to gain.

The Earth Is Good

"And I, God, saw that all things which I had made were good."—Genesis 1: 14. Our forefathers may have questioned this goodness, since they believed that terrifying demons lay within the earth, waiting to destroy. But as we look into its depths and measure its resources, we realize to a limited extent the vastness of its store of minerals, which are all good. We know the goodness of the rain, the wind, and the soil. When we grasp the significance of the climate, the seasons, the light, and even life itself in their relationship to one another, we cannot help but appreciate the essence of this goodness. Fundamentally, man's trifling with these creations has changed little of this gigantic store.

The Earth Is Generous

God compliments man by making him in His own image, and by giving him dominion over His creation. When man devotes his life to the promotion of this creation, the earth is kind. It gives to all men liberally—to the rich and poor, farmer and urbanite alike. The earth becomes unkind only to those who go beyond its laws; because, like its maker, it changes not in its relationship to man.

The Creator did not confine his kindness to one generation, nor did he make it possible for any generation to remove all that is beneficial to man. He created the minerals of the soil so as to lock up some ninety-five per cent of them in the rocks, which very slowly release them. Most of these he placed deep within the earth, and by volcanic eruptions (one of the demons of our forefathers) he draws them forth that they may begin to decompose into useful forms for man. The remaining five per cent he stored in the rocks, which are on or near the earth's surface. These rocks release their minerals quite readily, and because they are of a softer nature, man can speed up their decomposition. In this rationing for future generations, he foresaw the needs of all men.

In his consignment of responsibility to us, he recognized the limits of our carrying power. Man has a very small part to play in the improvement of these things. Most of

the plants and animals can largely care for themselves, only a minimum amount of work rightly performed will enrich their usefulness to man. God assumes ninety-five per cent of the responsibility in supplying minerals for the human body through air, light, and water. The remaining five per cent he placed in the soil, which makes man responsible for a small part of the constituents of his own body. This mere five per cent God intended the steward to wisely preserve and improve. When we deplete the soil of these minerals, we subtract from that five per cent, and the absence of only a fraction of this amount will result in ill-health and unhappiness.

God was kind in the planning of creation. When man unwisely uses these minerals, future generations can yet enrich and improve. In the atmosphere above, he placed useful elements, of which eighty per cent is nitrogen—the principle constituent of our high-priced livestock feed and one of the important elements which is most apt to be deficient in our present-day soils. So constructed are some of the plants he gave, as the legumes, that they can reach up and gather the nitrogen to store in the soil, where it will again be available to plants which are useful to man.

The Earth Is Holy

The earth is holy because God created it. Since it is divine, it is sacred, and we must deal with it humbly and worshipfully. It is not ours, for we did not create it. We cannot make anything of it that is not made, for God created all things and saw that they were good. We may have dominion over them; we may change their form or replace their elements. Since God is the Father of all things, the plants and animals are holy. God gave us power over them, and we are under obligation to co-operate in their augmentation.

Dominion Is Not Ownership

"And I, God blessed them, and

said unto them, be fruitful and multiply and replenish the earth and subdue it."—Genesis 1: 30. Subdue means "to conquer and bring into subjection, to crush, to overcome as by persuasion or kindness." Therefore, man was given power to select that which was for his benefit and to promote it; likewise, he was to have power to crush or change that which proved to be detrimental. Given this power, he would be expected to enrich or to gain. This freedom of choice gave him power to develop that which would increase his talents, or promote and encourage that which would decrease this enrichment. The Psalmist David adequately portrays this relationship between man and God in the creation (Psalm 8). The dominion spoken of there gives man power to control the "things under his feet . . . beasts of the field . . . the fowls of the air . . . and whatsoever passeth through the paths of the seas." This power of dominion means to care for, "to dress, and to keep" (Genesis 2:18). Man was given his free agency with the understanding that whatever he did, results would follow, and the results would not always be pleasant.

Man is a product of the earth. Future generations shall continue to be a product of the same. This would imply that if future generations are to be healthy and happy, we are divinely obligated to make righteous use of the earth. Since we are not the owners, we do not have the right to misuse that which belongs to others.

Wasteful Man

Living conditions in the old world taught our religious forefathers a deep reverence for the land; but because they found in America seemingly limitless resources, little care was taken to conserve or to build the land. They found that the fertile soil could produce in twenty-five years a tree which would take ninety years in the old country. The waste and exploitation of these lands by our forefathers have created a prob-

lem in productivity, health, and happiness. The tragedy of it is that on the least productive soils we find the most people; on the highly productive soils, we find the most and best food with the smallest number of people.

We know the results; we have the facts—yet we are reluctant to conserve unless we are paid for what we really should consider our obligation. Last year tax payers paid a half billion dollars for soil conservation. Farmers in the past decade have seen the results in better crops and increased income; yet when the continued government payments began to look uncertain, many canceled their plans for liming, terracing, and employing other conservation methods. It is no longer a matter of education; the questions which now face us are: Shall the government possess the land, to give entitlement to those who will utilize practices that conserve and enrich the soil? In future periods of depression, shall the government, banks, and other loan agencies be forced to foreclose on farms that have been used unwisely? Is this a task for a government, or is it a moral question for the church?

Am I My Brothers' Keeper?

It has been said that one who does not act rightly toward his fellow men does not act rightly toward the earth. It is well known that future generations will suffer because of the present misuse of the land; however, suffering does not wait for future generations. The suffering begins now with the poor steward who not only suffers himself but also causes his innocent neighbors to suffer. For instance, the gully that starts to erode on one farm does not stay at home. Headwardly, it eats its way across the fields and under fences to despoil the farm of the man who is a good steward. The soil from the other end of the gully travels on to fill reservoirs of power plants, to interfere with navigation in rivers and harbors where it makes its deposits. Eroded land means poor land to the owner and a loss

of water to him and his neighbors. Rapid runoff means less stored water in the soil for plants, a lowering of the water table (which calls for deeper wells) and more floods in the river bottoms to destroy crops, lives, and property.

Loss of soil fertility and moisture means a loss in productivity, which eventually means the loss of a farm. It is more than a loss to the unwise steward; it is a community loss. It contributes to more mortgage foreclosures, more rented farms, and more migration. It is a church loss. Poor farms mean poor church attendance. The steward who attempts to care for a poor farm must put much more in it than he receives. He becomes handicapped financially, living standards are lowered, and finally he must move on. Some thirty-four per cent of these in Missouri move every year in hopes of finding a better farm next year. A wise steward will seldom purchase such a farm for the reasons shown on the following charts.

Class of Land	Safe Carrying Power Per cent of Debt	Per Cent Foreclosed
1	50%	3%
2	40%	6%
3	30%	12%
4	20%	22%
5	Only if he had a safe source of outside income.	48% few farms just handed over.

These are findings taken from records kept on 11,000 farms in the northwestern part of the United States following 1917. Class 1 farms cost \$50,000 including the farm, livestock, feed, and adequate machinery; seventy-five per cent of these were paid for before the dates due. Following are the findings of Land Banks in Missouri. The excellent farms are those which were considered good farms on which to farm and make money.

	Loan Value Per Cent of Sale Value.	Years to pay for.
1. Excellent	99	18.18
2. Good	80	23.2
3. Fair (largest area)	66	27.9
4. Poor	31	59.5
5. Very poor	19	100

Viewing these figures, it would not be difficult for the wise steward to decide on the type of farm he should buy.

It is commonly taken for granted that these low-class farms can be abandoned and they will build up again. It is estimated that it takes about 600 years to build an inch of soil under natural conditions; but with the help of man, this can be speeded up. Another misconception is that the farmer can purchase these poor farms in times of low prices and make use of them in times of high prices by adding lime and commercial fertilizers. By so doing, he wrings out the remaining organic matter. Organic matter (often less than five per cent of the soil content) gives the soil tilth, water, and air-holding capacity. When man uses up this five per cent, he has an even poorer farm. This old proverb comes to us from Europe:

*Lime plus lime without manure
Makes father rich and son poor.*

We get the same results today if we add fertilizers (which are correctives) to the lime, without building up the organic matter. God intended that man should be a good steward, that he return organic matter to the soil in the form of barnyard or green manure. Again man is responsible for the mere five per cent—God supplies the air, water, and minerals which make up the ninety-five per cent. Because our forefathers unwisely depleted the five per cent, we now must not only replace it but also apply minerals or correctives, which we commonly call fertilizers.

A Will to Do Right

Like many other moral problems, stewardship toward the earth does not confine itself to any class or group of people. Every one partakes of its goodness.

Like other moral problems, it cannot be solved by making appeals through the purchase of peoples desire. Educational measures seem limited in their effectiveness, economic returns do not reach those we

think they should. The will to do good—the desire to do rightly toward the creations of God—must be the incentive. With this comes the realization that the small space which Moses shadowed is not the only place that is holy; the place where we stand is also holy ground.

What the Church Can Do

The church is commanded to be the light of the world. If that light would be of greatest service, it must find the dark places. Surely this is one of them. Progressive communities are being talked about over the nation. Men travel far and wide to see how things are accomplished. Individual church members can do a great deal by co-operating in combating social and economic ills of the land. In mutual endeavor, people learn to share; if they share in these problems, they cannot help sharing some of their philosophy and religion. Unity in right relations toward the land is attractive; it is part of the gospel itself.

Income of church families can be increased through the continued use of farm classes. Promulgation of our stewardship as given in Psalm 8 will help us to establish the right relationship between man and the land. Savings and loan associations can be promoted among the membership to establish a revolving fund for the purchase of desirable farms for farm families. Other forms of co-operatives can be encouraged to help increase the income and decrease the expense of the farm family, that land might be purchased and wisely used. A gathering program, with help from reliable agencies to appraise farms and assist farmers to adopt the balanced-farming plan, will be especially helpful to those who move in from other areas. The encouragement of the family-sized farm will continue to be important. Foremost is the realization that God created all things and that they are good. Man is given a great calling—stewardship—to enrich, to replenish and to gain.

The Cause For Peace

By Joseph Richard Meloan

WHAT IS THE cause for peace? If I had ten minutes, what could I say in its favor to effectively plead its case?

I've been mulling this thought over in my mind for some time. At first it seemed easy—all the obvious reasons: we want peace because we don't want murder, hunger, pillage, violence. In other words we want peace because we don't want war. But is that a sufficient answer? The Prince of Peace must have had something more positive in mind.

As I began to think further, my reasons became so simple that they seemed of little importance—as the world goes, yet they mean much to me. The answer seemed to be in My Town.

For the first time in my life, I've tried living in a small town in Kansas. I have purposely searched for the values to be found in its way of life, keenly aware that things would be different here than in the city. As this experience has unfolded, it has come to me that here is something worth fighting to preserve, not only to keep but to spread to others—a real cause for peace. Here is something of the pattern for Zion.

Perhaps I can tell my little story so that you who live in the city may know of what I speak, and you who live in towns like this may appreciate more fully the things you now take for granted.

LAST SUMMER, while traveling through the several states adjoining Zion, the special charm of the little Missouri and Kansas towns brought a strong desire to me to share their peaceful ways. A lifetime of living and working under high tension had made me wonder if there were not a better way. Perhaps I had wanted too much and the price wasn't worth it. In the fall,

I broke with the city, went to southern Kansas, and staked my few remaining dollars on a "month's try" at what is now "My Town."

Revelations came fast. The first occurred when my car broke down as I was en route to another town on business. I walked to the nearest farm house, and the good people invited me—a stranger—in. They were having dinner and asked me to join them. Somehow this little act of kindness shook my whole consciousness. I thought, "Why, they don't even know me . . . no one asked me if I had any money to pay for it . . . free food just for the asking." I declined with thanks—not because I wasn't hungry, but I was embarrassed. This was a new world in which I was unacquainted. Too long I had lived in the city where if I didn't sell I could not eat. And, too often, the price of a hamburger, left over after expenses were paid, was a questionable accomplishment. Then there were other times when I dined well but did not know what the morrow would bring. So it was that I came to realize I must pay before I could eat; and I must eat to live; and somehow the fact that I must have money became so deeply ingrained in me I lost sight of some other mighty important values.

Things were different in the country—things more important than money. I pondered these values as the farmer towed me to town and refused payment. This man was wealthy—his time was valuable, but it would have been no different in any case. He really wanted "to visit" with me. Friendly conversation, the association with others was worth more to him than money. Yes, I needed more of this kind of life.

SO I MOVED to the town of my choice. Everyone spoke to me on the street—people who had never seen me before. No introduction was necessary here. (I once lived in a northern city where, at the end of four months, I didn't know anyone in the house except the landlady; and I'm the sociable sort.) People wished me well in business. No show or pretentiousness was necessary. An elderly business man told me he had done business with nothing but a two dollar table and a seventy-five-cent chair for twenty years and made a good living. On the street, one could not tell by appearances who had money and who did not—nor by actions. Yet, this is the richest wheat county in Kansas. The city man who thinks a five dollar raise in salary puts him into high society could not vision that the smallest of these farmers is rich by comparison; he is independent and has no fear of starving or being at the mercy of office politics. The farmer who sat on the restaurant stool next to me at breakfast this morning casually mentioned selling ten thousand acres of wheat yesterday.

THESE PEOPLE in My Town and the towns like it are the hope of the world right now, but I doubt if they know it. It's natural for them to be the way they are. But once in a while something highlights it, such as when the Friendship Train came through, and they all gave. One Kansas farmer opened his bins and literally gave a fortune in wheat. God had been good to him, he reasoned. Even though his fields lay parched, as he made the gift, he knew the people in Europe needed it, and well, he had faith—

the kind of faith I saw as I stood on the street corners with these wheat farmers and they anxiously scanned the skies. "If we only had a little moisture," was their constant understatement. The time was growing short for planting. It was even a month past when it should have been done, and the days without rain continued. So they planted the seed in the dust *with hope*, and then the rains came—thanks to God. Slowly the vast wheat lands became green and then gold, giving life to millions.

Yes, faith is their business; and, living closer to the elements, they are more understanding of each other. They are helpful, too, because people in the country know that whatever their favorable circumstance today, tomorrow may be different.

They were not always "well-off." Many struggled from a lowly beginning. And the grandmas and grandpas are the pioneers who settled this country, for it is indeed a young country. The local banker typifies the American dream, for he was once janitor and now is president of the bank. He remembers this as he helps others over the rough spots—men whose only security is his belief in them.

THIS IS PROBABLY as American a town as any in these United States. Even if the people are of many nationalities, it still adds up to something we all want to believe in. They get along pretty well here, too. The Mennonites, the Catholics, the Church of Christ, and all the rest are trying to make it a good community. Intolerance is a word they don't seem to know about, and all the worry over the threat of communism or capitalism seems confined to the city papers. Along with their religion, whose doctrinal differences seem only to blend into a "treat each other right" policy, they seem to accept people for what they are, and in a town this size, they *know* what you are. The greater sin to their way of thinking, is hypocrisy—trying to seem what you are

not. This is almost unpardonable to the midwesterners' love for reality. Otherwise they go along with the teachings of the Master about casting the first stone.

And, peculiarly, we have no crime waves like in the city, where no one knows anybody and where evil can flourish unknown and unabated. We have one "cop" which we kind of tolerate. He doesn't seem to have anything to do . . . of course, he has . . . little things. But when I see him, I think of the city. How in one week I saw three people almost murdered before my eyes and left a hotel two days before a man was killed in almost the same spot. Violence seemed to persist everywhere like a wicked spirit. This I miss—gratefully.

Here I am also without the Gestapo tactics of the big city police force. The sort of terror that was struck into me one night on a boulevard when a patrol car with red lights blazing and siren screaming forced me to the curb. Almost expecting gunfire in the wonderment that I might have been mistaken for an escaped convict, I discovered after being dazzled with a flashlight, surrounded by officers, identification and draft status ascertained, that I was guilty of going twenty-seven miles an hour . . . *two miles* an hour over the speed limit!

Nor was this an isolated instance; it was repeated with some variations at other times as I would be caught unawarily in speed traps principally designed to ring the judge's cash register when I appeared in a courtroom packed with other "stupid" citizens, also guilty—this in a city near to the heart of Zion . . . a city rife with drunkenness, gambling, gangsterism—a city where even the ballot box is stuffed or stolen—where the very foundations of our government are shaken.

BUT IN THE small towns where we are known for what we really are—where if our neighbor needs help, we can know that, too, and help him—we get along, each man quietly working out a way of life

that seems right for him and fair to his neighbors.

The good things this life offers includes not only friendliness and understanding, but the contrasts reflected in little things. People from the country and small towns, for instance, cannot believe what they see when on a visit to the City. They witness people straphanging two hours of their life away each day, trying to get to their employment and home again. Small wonder so little time remains for the culture they pretend. This while farm folk in their more peaceful way listen to their radios and become, as surveys show, the best-informed group on national and world affairs.

Nor can I let this observation pass without commenting on the rudeness of the city pictured in its natives standing back of others in restaurants at lunch hour, waiting for the one seated to hurry and finish. A pleasurable feeling, no doubt, to the man hastily devouring his food with someone looking over his shoulder—the food he struggled so hard to get but cannot enjoy.

Here in My Town, the places I usually frequent—the post office, the bank, the stores, the theater—are within one block. And although I do not need a car in town (I can walk anywhere I want to go), traffic is no hazard. We have no meter "bandits," and we can park in the middle of the street if we so wish. There have been no accidents since I've been here, because folks are careful and don't want to run over their neighbors. Perhaps that in itself is a key to their character.

And people are honest, I know, because I run a business. My customers are very conscientious about paying, and if they can't pay right away, I don't resort to a battery of collection attorneys because I know they will as soon as they are able. As a result, I don't find it necessary to work so hard to pay losses, as is the city way.

So life goes on in this small town,
(Continued on page 22.)

Rome Grips Washington

By Gilbert O. Nations

The shrewdest diplomat and politician since Leo XIII is now on the Vatican throne. Like all his predecessors for more than four centuries, he is an Italian priest, Eugenio Pacelli. He reigns under the name of Pope Pius XII.

Following the policy initiated by Leo XIII a half century ago, Pius XII is moving for control of Washington, capital of the world's most powerful nation. His latest aggressive move is the setting-up of the throne of a Roman archbishop in Washington, D. C. The recent death of Archbishop Michael Joseph Curley of Baltimore made this step easy and simple.

Late in the nineteenth century, under Leo XIII, the Vatican began massing its might in Washington. That sagacious Pope sent to Washington Archbishop Francis Satolli as a nuncio. But our government did not officially receive Satolli. So he became only a papal delegate without diplomatic status.

The sixth successive delegate is now at Washington. He needs only recognition by a President of the United States to raise him to the status of a nuncio with rank of ambassador. In that event, under a rule laid down by the Congress of Vienna at the close of the Napoleonic wars, he would then take precedence of all other envoys and so head the diplomatic corps at Washington.

Late in the last century Leo XIII chartered Catholic University and located it at Washington. He made it the one canonical university in our land and designated the entire hierarchy as its governing body with power to elect from their membership a board to manage the institution. The board elects the rector as executive head of the faculty.

In September, 1919, Benedict XV organized within the American hierarchy the National Catholic Welfare Conference with headquarters in the heart of Washington. That body has its own news service which serves the hundreds of hierarchical weekly and monthly papers, censors the secular press, and loads it with propaganda.

During the long reign of Archbishop Curley of Baltimore, some recognition was grudgingly accorded to Washington. Previously every church, priest, school, college, and university in the Capital City was subject to the Baltimore throne. Washington was a mere suburb of the Maryland city. Then Curley was design-

nated as Archbishop of Baltimore and Washington. His cathedral and throne were yet in Baltimore. Recognition of Washington was only nominal. It supplied an excuse to save Rome from the charge of belittling the Capital City.

But now the time seems to have come to increase papal power in the Capital City of the United States. The rival ecclesiastical government must be in plain view of high Federal officials.

To this end, Washington has been detached from Baltimore and designated as capital of a distinct Roman province. An Irish New York priest named Patrick A. O'Boyle was consecrated in a spectacular ceremony last January 16, and installed as the first Archbishop of Washington. Heretofore, the Archbishop of Baltimore was ex-officio chancellor of Catholic University. Now that honor is bestowed on O'Boyle.

The ninety-year-old precedence of the Baltimore Archbishop remains, but five counties of suburban Washington are severed from the province of Baltimore and annexed to that of Washington. They are Montgomery, Prince Georges, Charles, Calvert, and St. Marys counties. Moreover, Archbishop O'Boyle is expressly empowered to participate in provincial councils of the Baltimore province.

Pope Pius XII's move on Washington is a vital symptom of our critical times. —*The Converted Catholic Magazine*, April, 1948.

When you're traveling, select each day's high spot to enter in your diary—that is infinitely better than trying to keep a complete diary of a journey. It may be something beautiful seen that day—a piece of Chinese porcelain in a museum or the view toward Whitehall from the bridge in St. James's Park at dusk—or the evening chimes in a small village, or the arrival at a warm, comfortable hotel after a day of cold and rainy travel. It may be the spire of Salisbury Cathedral, or St. Mark's Square in Venice in the late afternoon. Collect memories of the beautiful sight or sound or thought or experience of each day.—Helen Dean Fish, *Invitation to Travel*. (Ives Washburn Inc.)

Easter in Shanghai, China

I saw mentioned in the local English paper that there was to be an Easter sunrise service at the race course. It was raining, but I got up early and walked expecting that there the English-speaking people of Shanghai would be gathered. Instead, it was a Chinese audience with only a few non-Chinese.

I had a wonderful experience as I stood and looked down on the crowd. I did not speak to anyone, but I felt that the Chinese gathered there were indeed good people. I have spent weeks trying to come to grips with some of the economic problems of China; I have met many kinds of people and had meals in Chinese homes, but this morning I felt that these people—happy, kind, and enthusiastic—belied the statements one sometimes reads of the Chinese approach to life. As I stood, I felt the Spirit bearing witness to me and urging me, as one who has had the privilege of traveling about the world, to witness to others in the church two things. First, that the gospel of the kingdom will indeed be preached in all the earth, and secondly, that the gospel will be spread largely by personal contact.

As I looked at these people, the thought came to me that mass preaching did not bring them to Christ. I have no experience to check the truth of this rather unusual thought other than the Spirit which accompanied it, and the obvious fact that each one of these people must in turn shed light among his associates. When the whole congregation sang together in Chinese my favorite hymn, "Holy, Holy, Holy," the tears ran down my cheeks, and I realized as never before the real universality of God. I also fully appreciated the Spirit behind the hymn, "I Gave My Life For Thee," even when sung in Chinese.

One cannot but feel humbled by such experiences. . . .

PERCE R. H. JUDD.

Note of Thanks

William Hussung, 1032 West Waldo, Independence, Missouri, wishes to thank all who remembered his wife, Alice, in prayer and with cards and letters. They were greatly appreciated.

Grateful for Blessing

We want to thank all the Saints for their prayers in our behalf; we are grateful, too, to God for his blessing. We are isolated and will appreciate having any elders in this area call on us.

Mrs. W. E. Jacoby.

120 Hinton Avenue
Moberly, Missouri

Turn Jesus Off!

By Evan A. Fry

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him. But they said, Not on the feast day, lest there be an uproar among the people Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Jesus.—Matthew 26: 1-4, and 11, 12, Inspired Version.

A TRUE INCIDENT was passed on to me recently by an observing soul who personally witnessed it in a restaurant in greater Kansas City. A row of men were seated at the counter; a radio was blaring away somewhere behind the counter, almost unnoticed. Then the program changed, and a religious service was introduced. (I hope it was not this one, but it might have been.) One of the men at the counter, with an expression of utmost disgust and boredom beckoned to a waitress, and in a good loud voice said, "Hey, turn Jesus off!"

"Turn Jesus off!" I should like to think that this man simply thought he was making a wisecrack, and that he hadn't bothered to think what he was saying. I know how weak and watery is some of the stuff ladled out via pulpit and radio these days in the name of religion, and how human and fallible some of us are who are trying to preach the gospel of Christ to a world which is forever trying to turn him off. Men have been trying to turn Jesus off ever since the day, when at the age of twelve, he confounded the doctors in the temple at Jerusalem. Some have belittled him, some have ignored him, some have wisecracked

about him and attempted to laugh him off. The Pharisees and the Roman soldiers thought to turn him off by killing him. But Jesus and his message go on and on, surviving men and empires and triumphing over pagan ideologies and worldly kingdoms.

You can't turn Jesus off. Better men than you and I have tried it and failed. But have you ever considered what would happen if you could "turn him off" and wipe out all his influence and history and teaching in the world? The first thing which would happen is that none of us would be here. There would be no world, no sun, no moon, no stars, no universe. John in speaking of the *Word*, which is Christ, says: "All things were made by him, and without him was not any thing made that was made." Paul says in I Corinthians 8: 6, that there is "one Lord Jesus Christ, by whom are all things, and we by him." More explicitly, in writing to the Colossians (1: 16, 17), Paul says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; And he is before all things, and by him all things consist." Jesus is the light which is in all things; the intelligence and power by which they are created, ordered, and sustained. If we could turn Christ off, the universe would dissolve and we ourselves with it.

IF WE COULD turn Jesus off, most of the world's best art and literature and music—which center in him—would be lost forever; for he has been the inspiration for creative endeavor for two thousand years. We should lose most of the world's philanthropy and charity which is given in the name of Christ or because of his teaching men to know

a common Father and a common brotherhood. Hospitals, homes for the aged, orphanages, old-age assistance, social security, aid to the blind, the crippled, the helpless of all kinds and all races and all ages—all are given in the name and in the Spirit of Christ. Turn Jesus off, and the world would revert to the jungle law of tooth and claw, which is still only a small fraction of an inch under our thin veneer of civilization.

Turn Jesus off, and we should immediately lose most of the human rights and freedoms which have been established by generations of suffering and bloodshed. Human rights are basically Christian. Men must be free to choose for themselves, or they cannot be held responsible for their acts. Slavery is wrong, whether it be personal, political, spiritual, mental or economic. Jesus taught—not so much by direct word, but certainly by inference—that all men are equally precious in the sight of God, and therefore that they have equal claim on freedom of thought and action. Turn Jesus off, and we would go back to the days of ruthless conquest, slavery, murder, and rapine. Hitler turned Jesus off in Germany and drenched a world in blood. He enslaved men; he debauched women and made them chattels and playthings of men for the breeding of cannon fodder. He prostituted education, as people always do when they turn off Jesus. Jesus taught men while he was among them; he promised his Spirit to teach them all things and guide them into all truth after he was gone. He regarded each human soul as worth teaching and having a right to learn to the utmost of his capacity, so that he could exercise free moral will and agency in intelligence and true freedom.

(Continued on page 19.)

Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART III

Joseph's Land: The Flock That Was Led to America

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16.

WE HAVE found strong evidence that the Good Shepherd visited America. We have also found substantial evidence that his sheep in America heard his voice and wrote down his words and had a sacred book. We are now confronted with the question of the origin of these sheep (House of Israel).

There is much in tradition and in ancient pictographs about the ancestors of the Indians migrating over seas and through vast forests and deserts. As already noted, the Toltecs are said to have carried their books with them.

Bancroft's works tell us:

The Chileans assert that their ancestors came from the West. The Chipeweyans have a tradition that they came from a distant land The Algonquins preserve a tradition of a foreign origin and a sea voyage. For a long time they offered an annual thank offering in honor of their safe arrival in America. According to Careri, The Olmec traditions relate that they came by sea from the East.¹ (For original Thanksgiving Day, see Mosiah 1: 30.)

In the *Popol Vuh*, we are told that the Lost Book of God shows clearly "that we came from beyond the sea." Mr. Bancroft says, "According to the Quiches' tradition, the primitive portion of the Nahoas, or ancestors of the Toltecs, were in a distant east, beyond immense seas and lands."²

Gregory Mason says, "There are many legends along the west coast

of South America concerning the remote arrival on rafts, of a very learned and powerful people."³

Brinton says, "The Aztec priests never chanted more regretful dirges than when they sang of Tulan the cradle of their race."⁴

"Sahaguñ, (pioneer traveler among Aztecs) was asked by the natives if he came from Tlapallan. He had crossed the sea to their country; and the inquisitive native wanted to know if he came from the same place their ancestors did."⁵

The evidence in the New World points across the sea for the origin of the ancient people. Since Christ himself is the Holy One of Israel and said he was "not sent but to the lost sheep of the House of Israel," it appears the Bible might be the most likely place to look for the origin of the flock of sheep who were led to America.

The Flock of Joseph

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth."—Psalm 80: 1.

Where did the Shepherd of Israel lead the flock of Joseph? Let us trace the movements of Joseph and see if the Bible will not give us a plain, clear-cut answer. Jacob's blessing to Joseph says:

Joseph is a fruitful bough, even a fruitful bough by a well; *whose branches run over the wall;*

The archers have sorely grieved him, and shot at him, and hated him;

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel:)

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that

lieth under, blessings of the breasts, and of the womb;

The blessings of thy father have prevailed above the blessings of my progenitors *unto the utmost bound of the everlasting hills*; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-26.

The next lead we get as to the destiny of Joseph is found in Deuteronomy. Moses gives a description of Joseph's land to which we shall make future reference.

And of Joseph he [Moses] said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.—Deuteronomy 33: 13-16.

Let us continue to trace the movements and destiny of the tribe of Joseph. First Chronicles tells us more:

And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh.—9: 3.

A Remnant to Escape from Jerusalem

"For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion; the zeal of the Lord of hosts shall do this."—Isaiah 37: 32.

Just before Nebuchadnezzar came against Jerusalem to sack the city and carry the survivors away into captivity, the Prophet Jeremiah, who lived in Jerusalem at that time, de-

livered a prophecy to some one, instructing them to flee and get far away.

Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone.—Jeremiah 49: 30, 31.

Let us sum up our Biblical clues so far. The blessing of Joseph was to be at the "utmost bound of the everlasting hills" (Andes or Rockies). Joseph's Land was to be blessed with many specific things as mentioned in Deuteronomy. We shall soon search for that part of the earth which best meets the requirements of this prophecy. The flock of Joseph settled in Jerusalem. Someone was to escape from Jerusalem before the king of Babylon destroyed the city. The "zeal of the Lord of hosts" was to do this. In other words, the Shepherd of Israel would lead Joseph like a flock (Psalm 80: 1). Jeremiah delivers the prophecy to those that are to flee and offers some hints as to where they are to go. It is to be *far off*. It is to be a "wealthy nation which have neither gates nor bars, which dwell alone." All the cities of the Old World had walls, gates, and bars, and no nation dwelt alone.

We found strong evidence in the New World, pointing back across the sea as the place "from whence they came." Now, in the Old World and from the Bible, we find clear-cut evidence pointing across the sea to the New World as the place to which the flock of Joseph was led.

Joseph's Branches to Run Over the Wall (Sea)

Psalm 80: 1, 8, 11 says:

O Shepherd of Israel, thou that leadest Joseph like a flock.

Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

She sent out her boughs unto the sea; and her branches unto the river.

Isaiah says:

For the fields of Heshbon languish, and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, *they wandered through the wilderness: her branches are stretched out, they are gone over the sea.*—16: 8.

Jeremiah says:

O vine of Sibmah, I will weep for thee with the weeping of Jazer: *thy plants are gone over the sea; they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage.*—48: 32.

Joseph's Land Described

We have already had strong indications that the Shepherd of Israel led his flock of Joseph away from Jerusalem down "through the wilderness" and "over the sea," "to the utmost bound of the everlasting hills."

Moses in the thirty-third chapter of Deuteronomy names eight specific points for which Joseph's land is to be noted. If America is Joseph's land and the choice pasture to which the "Shepherd of Israel" led "the flock of Joseph," then we must expect that America will meet the requirements of Moses' eight points better than any other country in the world.

Blessed of the Lord be Joseph's land for the precious things of heaven.

Peter says, "Unto you . . . who believe, he [Christ] is precious."—I Peter 2: 7. Without question, the Saviour is the most precious thing of heaven. Joseph's land was to be blessed because of the precious things of heaven. In other words, Joseph's land was to be blessed by the presence of the Holy One of Israel. In our first article, "The Mystery of Quetzalcoatl," we found that evidences of Christ's visit to Joseph's Land (America) is indeed great.

Moses used the word *things* (plural), so Joseph's land is to be blessed with more than one precious thing of heaven. Next to the presence of the Good Shepherd himself, his words or a holy record takes

second place as a precious thing of heaven. (See I Samuel 3: 1.)

We found evidences on both sides of the sea that the ancestors of the Indians came from Ancient Israel. Also, we find evidences on both sides of the sea (Old and New World) that Joseph's Land was to be blessed of a second thing of heaven—a holy book.

The Book of Ezekiel in the Bible tells us:

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions:

And join them one to another into one stick: and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—37: 15-19.

According to Ezekiel, Judah was to have a book (the Bible), and Joseph was also to have a book. Where is the Book of Joseph? If America is Joseph's land, then we ought to find evidence of Joseph's book on this side of the sea. Among the Indians' writings and legends as already noted, we find evidence that the Ancient Americans had a Holy Book of God. The seeker for truth asks, "Where is the book now?"

Joseph Smith, the 18-year-old son of a New York farmer, was divinely led to find an ancient record deposited in a stone box close to the top of a high hill near Palmyra, New York. In the box was found a volume of thin gold plates inscribed with ancient hieroglyphics. Also in the box was found the ancient Hebrew instrument known as the Urim and Thummim. By means of this remarkable instrument, Joseph Smith

was able to translate the ancient record into modern English. It bears every earmark and every evidence of being Joseph's book, the lost sacred record of the Ancient Americans. It tells how the Good Shepherd led the Flock of Joseph from Jerusalem to the New World. It records the words of the prophets here in America and the ebb and flow of history among the ancient Americans. It reaches its grand climax in the story of the appearance of Jesus Christ to all the people at the temple in the Land Bountiful and the subsequent Golden Age of America when all the people were converted to the gospel and lived together in a great brotherhood. This was the great era of art, architecture, and high achievement in every field. As already noted, the Book of Mormon also records the eventual termination of the Golden Age and the gradual decline of morals until the Nephites (or Toltecs) were entirely wiped out, and the last prophet hid the record in the earth which eventually came forth in 1830.

The Urim and Thummim

Among the precious things of heaven possessed by the Israelites in Old Testament times was the Urim and Thummim. It is mentioned first in the twenty-eighth chapter of Exodus as being worn in the breastplate of the high priest. It was consulted to obtain the will and counsel of the Lord. David used it a number of times. (See I Samuel 28: 6; 30: 1-8; I Chronicles 13: 3; Leviticus 8: 8; and Numbers 27: 21.) After the departure of the colony of Joseph from Jerusalem in about 600 B. C., it disappeared from Old Testament history. Ezra (2:63) and Nehemiah (7: 63-65) later looked for it, but no mention of it is again made in the Bible. After the colony of Joseph reached America under Nephi's leadership, the Urim and Thummim, or *interpreters* as they are called in the Book of Mormon, are mentioned several times.

There is also evidence from archæology that the Ancient Americans knew about the Urim and Thummim or Holy Stones.

While digging about the base of the great pyramid, El Castillo, at Chicken Itza, archæologists found a large square stone box, similar to the one Joseph Smith found. Inside this box was a priceless mosaic of precious stones and a Sac-tun or "Holy Stone." Another stone box was found in the temple of the warriors by Morris and Morley. In describing the contents of the box, Ann Axtell Morris says, "At the center of the cavity lay a large spherical ball of dark jade polished glass. This was one of the Sac-tuns or 'light stones' which the old priests had used for prophecy."⁶

In another place in the book quoted above, Mrs. Morris refers to the Holy Stones as "peep stones."

Not only was it evident that the ancient people knew of the Urim and Thummim, but they also knew of thin gold plates with hieroglyphics.

A Spanish Colonial history states:

The Mexican Indians sold to some European Antiquarians very thin plates of gold, evidently worked with a hammer, which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphics.⁷

We have given consideration to the first of eight different things for which Joseph's land was to be blessed. Let us briefly consider the seven remaining points.

Blessed of the Lord be Joseph's Land for the dew and the deep that coucheth beneath.

For great rivers, fountains, and lakes, America is far ahead of any other part of the world.

According to Hendrick Van Loon's *Geography*, the Mississippi-Missouri River is the longest river in the world (4,221 miles). It is navigable 3,550 miles inland from the Gulf of Mexico, a distance greater than from New York to London.

The Yukon, known as the "Wandering River," rises within fifteen miles of the Pacific, flows 2,300 miles, then empties into the Pacific. Steamboats cover all but fifteen miles of it. Next to the Mississippi-Missouri River, the Amazon is the longest river in the world (3,900 miles). For volume of water, no river can compare with the Amazon. During the wet season, the mouth of the river is said to be fifty miles wide. The Amazon River drops only one inch each five miles in its last 700 miles and flows only two and one quarter miles per hour, yet its current is felt 200 miles at sea.

And for the precious fruits brought forth by the sun.

The agricultural fruits of America are indeed precious now. Because America is so far ahead of the rest of the world in agricultural resources, it is literally feeding the world. Countless millions across the sea depend upon the world's bread basket (Mississippi Valley) for their food. In statistics published in 1938, before the war had upset the world's economy, the United States (only one of the nations living in Joseph's land) was producing sixty per cent of the wheat and cotton of the globe.

And for the precious things put forth by the moon.

It is well known that the moon as well as the sun plays its part in influencing and wooing plant life into maximum activity.

Mr. Nadaillac says:

In no region of the globe has nature been more prodigal than in the vast districts stretching from Guiana to Uruguay, from the Atlantic to the forest spurs of the Andes, forming the empire of Brazil. The fertility of the soil under the double influence of heat and moisture is wonderful; forest trees grow in great profusion everywhere; valuable medicinal plants spring up in profusion which are not to be met with in any other climate and vegetables good for food or fruits pleasant to the taste of man, with flowers of the most brilliant

colors. Fifteen thousand vegetable species peculiar to Brazil have already been recognized.⁸

And for the chief things of the ancient mountains.

The United States possesses (1938) almost \$11,000,000,000.00 in gold, or nearly half of the world's monetary metal. It has two thirds of civilization's banking resources. The purchasing power of the population is greater than that of the 500,000,000 people in Europe and much larger than that of more than a billion Asiatics. These figures are to be found in the record. They are the envy of the world. Turning to one of our journals, *The United States News*, we find more statistics concerning automobiles. This country has 22 to every 100 persons. Canada has 11; France, 5; United Kingdom, 5; Germany, 2; and Italy, 1.

The United States produces fifty per cent of the copper and pig iron, and forty per cent of the lead and coal output of the globe.⁹

These figures are taken from an article published in 1938. The title of the article is "America Has Highest Living Standard of the Nation."

If we take Moses' eight points in Deuteronomy as the determining factor in identifying Joseph's land, there can be no other conclusion than that America is Joseph's land and that it is the place where the Good Shepherd led the flock of Joseph (Psalm 80: 1).

And for the precious things of the lasting hills.

There are no forests in the Old World that begin to compare with the vast forests of the United States and Canada. "Founder's Tree" on the Eel River in Northern California is the tallest tree in the world (364 feet). In the Sequoia National Forest in California, there is one tree which contains enough lumber to build fifty-five five-room homes. Hooker's Oak, near Chico, California, is the largest oak tree in the world. There are trees in California with a circumference of ninety-eight feet.

And for the precious things of the earth and fulness thereof.

The United States, exclusive of the other countries of the New World, produces seventy per cent of the world's oil (1937-38).

The United States contains six per cent of the world's area and seven per cent of its population; but because of its wealth, based on the richness of its vast natural resources, it consumes forty-eight per cent of the world's coffee, fifty-three per cent of its tin, fifty-six per cent of its rubber, seventy-two per cent of its steel, thirty-six per cent of its coal, and forty-two per cent of its pig iron.

And for the good will of him that dwelt in the bush.

A great mass of evidence indicates that the ancient Americans had prophets and a Sacred Book, and that Jesus Christ visited them. In what other part of the world (Europe, Siberia, India, Australia, Africa) is there such evidence of having "the good will of him that dwelt in the bush"?

1. Bancroft, *Native Races*, Volume 5, page 22.
2. Bancroft, *Native Races*, Volume 3, page 270.
3. Gregory Mason, *Columbus Came Late*, page 71.
4. Brinton, *Myths of the New World*, page 105.
5. Brinton, *Myths of the New World*, page 106.
6. Ann Axtell Morris, *Digging in Yucatan*, page 262.
7. *Historia de Oaxaca*, Volume 1, page 62.
8. Nadaillac, *Prehistoric America*, page 465.
9. Article, *Oakland Tribune*, January 8, 1938.

(All italicizing and underlining of words or phrases is by the author for emphasis.)

Questions, suggestions, or criticisms will be welcomed and responded to by the author. His address is R. F. D. 5, Warrensburg, Missouri.

Visual Education in the Church School

With the ever-increasing use of projectors and slides in our churches, a suggestion as to how to use them more effectively may be in order. So much interest was shown in the commercial slides we used at Christmas and Easter in the church school, I suggested to my class of junior high girls that we make some slides of our own depicting scenes from the Bible. They were most enthusiastic and began immediately to make plans. The following Sunday, we discussed the project with the boys, and they too were enthusiastic. Later we enlisted the help of the older young people and some of the adults.

If various congregations could work on different themes and then exchange slides, many stories from the Bible, Book of Mormon, and Church History could be made available for use in church school work.

M. Anderson.

895 High Street
Auburn, California

Helped by Prayers

I would like to express my appreciation to all who sent cards and letters and those who remembered me in prayer. I am improving every day, and I believe I shall continue to improve. The doctor says my heart is in such a condition that he can't promise I will ever get well, but I have faith that I shall be healed. I keep busy crocheting and selling handkerchiefs.

My advice to those who are discouraged is to place themselves in the care of God and do what they can to make life worth living. Even if it is only to offer a prayer for others, that service will make life happier.

Mrs. Martha Luce

124 East Dwight
Lansing 6, Michigan

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By MRS. MARY MOATS

WHICH IS ANOTHER way of saying, "Hitch your wagon to a star," then doing something about it by trying to live up to your greatest possibilities.

We have a great heritage in this Zion message, and the challenge of our lives is to live up to that heritage. According to the thinking of many great men, the last dispensation of time is running out. It is later than we realize and there is great need for more definite consecrated effort in God's work especially our particular part of it, woman's work. We should be filled with that same sense of urgency that caused Christ, when twelve years old, to say, "Wist ye not that I must be about my Father's business?"

God's work, kingdom-building, is not static; it is progressive, ever moving onward and upward. If we do not keep pace with it, we will be found wanting and will be left out of the program. Time has not waited for us, and now we must work hard to accomplish what must be done. This is a time that calls for a great faith and the willingness to give our best efforts to that faith. Each age has had crusaders. Our age calls for crusaders in kingdom-building.

I believe that all women should belong to the women's department; it is a privilege and a responsibility. We should be active workers; for by serving an organization, we really serve ourselves. We have an opportunity for personal growth through the assumption of responsibilities and the expectation of being treated as responsible persons. We need to be open-minded for higher and wider service. We need to grow mentally and spiritually. To do

this, we must subject ourselves to mental and spiritual stimuli. We learn to do *by doing*, not by just thinking we *will do* someday. When we accept and fulfill our obligations, we grow—we develop latent talent and widen the avenues of service. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." An outstanding example of the acceptance of responsibility is found in the life of Pauline Arson, leader of the General Department of Women. She was not accustomed to working in this field, as her particular interest had been music. With her acceptance, she brought all her gracious charm and effort into this new work. She has developed previously unused talents; the department has been enriched, and she has found joy of service in an unlimited field. I also know a lovely, young lady who never knew that she could sing until she was practically pushed into it. She was an accomplished organist and was quite content to be just that. After marriage, she moved to a distant city where the singing need was greater than the need of an organist. She developed her voice, and now the avenues of her service are widened and her life is richer and fuller.

PRESIDENT ISRAEL A. SMITH has told us that Zion awaits the quality of her people. Let us consider the word *quality*. It means our daily living, our contacts with and reactions to others, our acceptance or rejection of responsibility. We feel sure that our lethargy and timidity have contributed to this delay. Righteous living requires courage and strength. The quality of

our Christianity, of our godliness is determined by our action. Jesus tells us that "a tree is known by his fruit." Yes, we have unlimited fields in which to serve and work, and we need to prepare for wider avenues of service.

If we fail in our service of kingdom-building, it is because we do not make wise choices, choosing those things which lead away from Zion ideals and goals. We are pledged to build the kingdom of God. This is our heritage and challenge. The avenues of service are many and varied enough to challenge, if we but look for them. Every woman may not find satisfaction of service in all of the avenues, but she will find an avenue which meets her need and talent, and in it she will find the joy of serving. This is God's promise to his children. When we allow his spirit to come into our lives, we are led and directed in paths of righteousness.

It is good for the soul of Christian people to work and play together. Work becomes play when the heart and soul are in it. It gives us a sense of "belonging" when we are accepted by those whom we admire and we do want to belong. If you don't believe it, think of all the different organizations and societies to belong to. It is good to be counted *in*. I hope we want to be counted *on*, also. If we really believe in an organization, we must work for the best interests of it; in working, we grow.

WOMAN'S WORK is varied. Her primary duty is to her family and home; then her church; then her community. Just as a pebble, when dropped into a stream of water, first causes a tiny ripple, which in turn causes a larger ripple, until more and more ripples appear and spread far out into the streams, so woman's influence is felt. Let us see to it that this influence is Christlike. As

- - - a home column feature - - -

we "lengthen our cords and strengthen our stakes," let us re-evaluate our goals, deepen our convictions, and always remember that the most important thing in our lives is to become more Christlike, and by so doing, establish Zion. Let us never lose touch with our immediate and first loyalties as we widen the avenues of our service.

Women have tremendous power. A glance into the history of the world testifies to this power both for good and evil. When it is directed into uplifting channels, through organization, the entire community is improved. Today, more than ever, women need to interest themselves in civic affairs, and world problems. We need to inform ourselves and keep up with current events. We need to know what and how our children are being taught. Horace Mann says, "Knowing as we do that the foundation of national greatness can be laid only in the industry, the integrity, and spiritual elevation of the people, are we equally sure that our schools are forming the character of the rising generation upon the everlasting principles of duty and humanity? It becomes, therefore, a momentous question whether the children in our schools are educated in reference to themselves and their private interests only, or with regard to the great social duties and prerogatives that await them in after life." We are responsible for our educational system with all its inadequacies. Dorothy Thompson has written several articles calling attention to the need for changes in our teaching methods. We women have the right of franchise and should use that right; this privilege brings obligations. We do owe a debt to society. It is for women to bring an incorruptible integrity, dignity, and intelligence to society. They should be worthy keepers of the morals of their families, churches, communities, and nation. They should guard zealously against any infiltration of a lowering of high standards.

Many great and noble women have charted the course for us to follow.

Thumbnail Sketch of the Author

Mrs. B. F. Moats, a member of the General Women's Council since its inception in 1932, for years has been a moving power in the woman's work in Kansas City Stake and especially in the Central Church.

A graduate nurse, Mrs. Moats served in 1909 as Superintendent of Nurses in the Independence Sanitarium. During World War I, she saw extensive overseas duty with the American armed forces. For the last decade or so, she has been a member of the Board of Trustees of Graceland College. Just within the past few years, she received her B. A. Degree at Kansas City University.

Mrs. Moats is known for her beauty, charm, and efficiency in Kansas City social and club circles as well as in the church. In spite of these many interests and abilities, however, the church comes first in her life and thought. To her friends, Mary has particularly endeared herself by her gracious helpfulness, her sweet humility, and the spiritual quality of her life.



MRS. B. F. MOATS

Emma Smith kept the spiritual lamps burning for her family; she preserved the records of her husband for the church. Emma Burton is an example of great service in missionary avenues, while Marietta Walker kindled educational fires. There are many fine women of the present day who are following in the steps of service, and history will tell of their contribution to the church.

WHO SHOULD be better prepared to serve than one who has been tutored in the gospel message? The problem of the world is spiritual, not material; it is one of education and growth. We do not grow without effort, and we women need to keep the lamps of faith and hope burning. This is the answer to today's challenge.

Brother Floyd M. McDowell says, "The chief purpose and value of organization depends upon what happens to the souls of those who organize." We must build our women for greater service by translating our faith into a vital living faith; we must go out into the many fields of

service so that the torch of our heritage will ever challenge our best service.

Teach me to feel another's woe
To hide the fault I see;
That mercy I to others show
That mercy show to me.

—Alexander Pope.

Flowers in the House of God

Flowers in the house of God
How beautiful to see,
Placed lovingly by thoughtful hands;
It somehow touches me.
I think that God rejoices, too,
That there are those who care
Enough about his house to bring
Their choicest blossoms there.
I like to think that there must be
Some special, small reward
For those who bring their gardens out
To magnify the Lord.

—Alice H. Mortenson.

Tillers of the Vineyard

DID YOU EVER take an occupational aptitude test such as those given to men of the armed forces? In October we took the Bengé test out of curiosity and for our own information. It was fun and informative. After determining in the light of the tests our respective occupational aptitudes, we found we should be draftsmen, writers, high-school instructors, or landscape artists. Farmers? Oh, no!

INTEREST IN THINGS

Just where does the farmer appear in the test, we wondered. Jobs are listed according to qualifications under A, B, C, D, and E; with special interests under the headings: People, Ideas, Numbers, Things. One who is placed under a C rating of educational and professional training and experience with an interest primarily in people (determined by the test) can adapt readily to training as nurses, chain-store managers, and Y. M. C. A. secretaries. Should you rate under A with an interest in people, you could be a clergyman, physician, or advertising executive.

Hmmmm—where's the farmer? Here it is, close to the bottom in the lowest grouping, E, under Things. To best fit the role of farmer, one should rate with a minimum of training and experience, and be interested primarily in things. So, that's why people aren't farmers if they can train for a white-collar job.

PREPARATION NECESSARY

Our educational leaders at last are beginning to recognize the dignity and true skill requirements of agricultural occupations. Many of us can recall the aspersion implied when instructors delegated some students to the realm of farmers and farmers' wives as not mentally qualified or having personalities suited to white-collar jobs.

Yet had many of our most alert, studious boys and girls been encouraged to cling to their love of the soil with a professional attitude, our top soils would not be generally rated as twenty-five to one hundred per cent eroded. Though numerous educators and agencies have sponsored the cause of the farmer in the past decade, many farm parents today, secretly or openly, hope their sons will vindicate their farmer heritage, not by proving themselves on the farm but by becoming doctors, teachers, and ministers.

For a long time, teaching has been the

gate of escape for the young man or woman reared on a farm who yearns to prove his or her mettle. That was the avenue we each used and were pursuing when we met and joined forces. We weren't going to be menial servants of the soil. Not only that, we wanted to serve the church; and the church needed specialists.

We started to prepare to serve and to set up goals for avenues of service. Things happened to halt our progress and alter our course; yet we were sure each change could be used to benefit us. Somehow we would finish our educations and become specialists in agricultural instruction and writing. So we hammered away, but often our wedges seemed to bounce back.

As we studied, our interest in tilling the soil grew. We read in the Doctrine and Covenants, sections 98 and 100, "Build up the waste places of Zion." We mulled over this for months. Further scriptural study indicated that man was placed upon the earth, God's vineyard, to tend and dress it and to live abundantly—both temporally and spiritually.

APPLIED INTELLIGENCE

Bishop G. L. DeLapp gives six requirements for stewardships in his quarterly, *Zion's Procedures*. First, "An intelligent, orderly, systematic application of all of our time to the task of preparation in our daily vocations, in our service to the church, to the improvement of the mind, the strengthening of body."

Apply this requirement to the vocation of tilling and dressing the vineyard. "An intelligent—" but wait! When Zion and the regions round about were divinely appointed as the locality of the gathering, the counties included had a rich, loamy soil from one to two feet deep. (See *Saints' Herald*, Volume 19, page 197.) This estimate in 1872 especially referred to the region of Lamoni Stake, though the Independence area probably was well over the one-foot loam depth minimum. What became of that two-foot layer of soil? It has been estimated that about one half has been lost, and in many places one hundred per cent lost, through unintelligent management of the soil. It will take intelligence to conserve that which remains.

"An intelligent, orderly, and systematic application of all of our time to the task of preparation in our daily vocations. . . ." What a monumental assignment! More of us could qualify if the phrase

By ENID and JOE DeBARTHE

"to the task of preparation" were omitted. The art of soil tillage is only recently a study of preparation. In the past, as soon as a hand could hold a plow steady in the furrow, the soil was there to be tilled. Today that hand must be backed by the preparation of knowledge of how to till, by contouring, terracing, or not plowing at all.

Agriculture is a very important phase of Zion-building and is an integral part of our service to the church. How many of us, when imbued with the desire to give our lives in service to God and the cause of his kingdom on earth, have considered remaining on the farm to do it? Yet three of the four stakes of Zion are essentially agricultural.

How difficult it is to learn to be orderly and systematic about anything after one is old enough to be thrown on his own resources. Throughout school life, the habit is largely superimposed. Order and systematic preparation need to be lifetime habits begun in the parental home. The need of order and systematic preparation is evident in every profession, but it is an especially challenging one on the farm and in the farm home where the exigencies of weather and livestock upset the order of the day.

SPECIALISTS NEEDED

It was stated recently that a stake needs specialists in many fields. In agriculture there are many specialties. A person's lifetime could be devoted to only one of these phases: soil conservation, agricultural chemistry, horticulture, bee culture, animal husbandry, specialized marketing, crop specialization, rural housing, and rural community planning. Does one need to divorce himself from actual tillage of the soil to exemplify these things after due preparation and even while preparing?

Again we refer to the quotation . . . "to the improvement of the mind." One of the nation's greatest minds in the field of self-sustaining agriculture was that of Dr. George Washington Carver. As an agricultural chemist, he opened many industrial possibilities directly related to the soil, its conservation, and the subsequent health and abundance of life for the tillers of the soil in the South. We cannot all study to become specialists, but unless we make an effort to learn the results of the study of specialists, we do not improve our thinking in relation to our

daily vocations or our service to the church.

There is an abundance of life for us in our own vocation—whatever it is—if we but utilize all the resources, both known and (as yet) unknown, within the field. By taking inventory of our own time, qualifications, financial status, study habits, and progress in relation to our goal, we measure our abundance and can see where or how to increase it. Filing our financial inventories or annual tithing reports is a step in measuring our abundance. We must go on from there.

“... To the strengthening of the body.” Zion—a land flowing with milk and honey. The soil of Zion originally had the elements necessary to produce strengthening food for man and beast. Improper soil management has robbed it of some of those elements, but they may be returned by intelligent preparation and planning. The National Geographic Society has stated that the Mississippi Valley is the ideal home of man. Zion and the four stakes of Zion are in the center of that valley region. We have been divinely urged to become stewards, to earn and care for a stewardship, an inheritance.

The majority of farmers do not have the preparation of study and research required of ministers and doctors; perhaps they should have. If actual schooling is not available, books, pamphlets, and advisory specialists are. Actual contact with animals and soils is a fine laboratory for research so long as one carefully and consistently notes conditions, trends, and progress. The ability to interpret the factors in terms of abundance comes with study, thought, and the careful use of records.

DIGNITY IN HONEST TOIL

The time should soon come when tilling and dressing the vineyard will be an honorable profession, requiring training as specific as teaching. We didn't get to become specialists, but we feel no less honorably employed because we left the teaching profession to till a small plot of Zion's waste places. The challenge to study is unlimited. Someone needs to plan farm homes according to use, environment, and structural beauty. The southern colonial house built for the pretentious plantation does not belong on a small farm in Iowa or Missouri. Most of our Iowa farmhouses are modified versions of this architectural type and have lost their former beauty. Our own house is definitely a mongrel. What will the new one be?

The farm woman's home should not duplicate her town sister's home because of the difference in its function. And the problems in building for the farm man are greater than for his wife. Does any other common employment offer as much

width of expansion of study, research, and application as farming?

We conclude that the task of tilling and dressing the vineyard does require intelligent, orderly, and systematic application of all of our time and talents to the creating of an abundance for ourselves, our posterity, and the church. Such a task is an important stewardship.

Turn Jesus Off

(Continued from page 11.)

IF WE COULD turn Jesus off, we should have no hope in this life and no hope of a life to come. We know that we are under sentence of death. Everyone of us must die. Every fiber of our being cries out for life. We want to live. We shudder at the thought of annihilation, of extinction of the personality which we have spent so long building. More and more as we grow older, we discover that just as we are beginning to learn how to live, it is time to die. There is no hope for any life after death, save in Jesus. It was necessary that he dwell among us in flesh to show us how to live and to demonstrate to us that it was possible to live in human flesh without sin. It was necessary that he die as to the flesh—not to appease an angry God and bring him back to man, but so that the bands of death and hell and the grave might be broken through the power of this sinless life, and so that through his name all men who would call upon that name might also be brought forth to newness of life.

There is no other name given under heaven whereby men may be saved. In the great day of judgment, every knee shall bow and every tongue shall confess that he is Lord; but some will confess this to their own glory and salvation, and some will have to confess it to their everlasting shame and contempt—if they have gone through life “turning Jesus off” and refusing to listen to the pleas of those who presented his name and his gospel. Sometimes those who preach him do so in weakness and in clumsiness and with

lack of clarity and conviction. But I advise you to consider well before you turn Jesus off when his message of salvation comes to you. You *cannot* turn him off. The Pharisees and the chief priests and the Romans thought they had turned him off for good when they crucified him and laid him in a tomb. Yet he and his teachings have outlived Herod and Pilate and the men who crucified him, and the empire which furnished the authority for that execution. You cannot turn off Jesus' influence in the universe, in the world, or in your life. In him you live and move and have your being. In him is your only hope for the future. In him is the only hope for the world of the future. He can turn you off if you will not accept him and his salvation; but you cannot turn Jesus off!

In Appreciation of Leadership Training Courses

Our classwork has improved greatly and increased our Sunday night church attendance. Classes are preceded by a twenty-minute song service. An extra study class is held one night each week for those who have missed lessons and wish to make them up.

Mrs. Edith Odom

McKenzie, Alabama

All but one taking the leadership training course are teachers or leaders in the branch. They enjoy the work and have written themes. I wish I were sixteen instead of sixty-five. If I could have taken a course of this kind when I was young, I might have accomplished a great deal more than I have. Class attendance now totals twenty-nine, but those who are not taking the work for credit don't study as hard as the others.

A. G. Miller.

Ocean Springs, Mississippi

Correspondence Wanted

We should like to hear from Saints living in or near Brownsville. My husband was transferred here on April 1 to work in the Department of Agriculture, and we are eager to get in touch with other members in this area.

Mrs. L. O. Fink.

1151 West St. Charles St.
Brownsville, Texas

This *ONE* Thing I Do

By Sadi Anka Moon

A YOUNG MAN traveled in Turkey and watched the people work in the fields. He saw them use crude, antiquated implements, much as the Hittites used centuries and centuries ago. Five times a day, the traveler observed, these people laid down their scythes in the fields and prayed. When he slowed his car to watch, not one eye was lifted or one head turned—even in parts of the country where a car was seen only four or five times a year.

Christ taught his disciples over and over that they were to “seek first the kingdom.” Paul, the scholarly missionary, said, “This one thing I do” and he was well on the way to self-discipline—the kind of discipline it takes to “seek first the kingdom.”

The primitive farmers in Turkey pronounced upon themselves the kind of discipline which allowed them to tend first and only to their worship. How different from the young man today who, when asked, “What do you want to do in life?” answered, “I just want to find happiness.”

“And how will you find it?”

“Why, happiness is an illusive quality which must be picked up here and there wherever you can find a bit of it.”

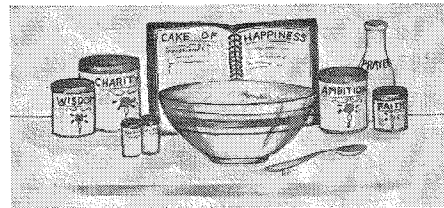
Wrong! The gospel of Christ is a gospel of law and order. Even happiness is found as a result of a given equation.

HAPPINESS IS LIKE baking a cake. When you plan to bake a fudge cake, you put in specified ingredients. You know that you can't

throw in just anything—an old shoe, a feather, a bag of cement, or a can of paint—and expect to get a fudge cake. The laws of chemistry as applied to cooking must be obeyed to achieve the end desired.

Similarly, we can look in the recipe book—the Bible—for fine social results, and we find that the Teacher has given his students a sure recipe for the happiness they all want.

The recipe for happiness, according to the Scriptures, reads some-



thing like this: Seek first the kingdom. Obey my commandments. Teach all peoples these things. Have faith. Have charity. Love your neighbor—and your enemy. Study to show thyself approved—a workman. Fear not. Doubt not. Serve your fellow man. Speak not disparagingly about anyone. Be clean. Seek wisdom. Pray always. Be not idle.

There are lots of ingredients.

NOW, SUPPOSE you've set yourself to follow the recipe for obtaining happiness. “Yes,” you say, “I recognize that I'm going to have to follow the directions Christ and our Father have set up if I will

achieve the ends I want.” And you set to work.

The nature of social progress is faltering. You may be enthusiastic and see clearly where you want to go on Sunday. On Monday the whole horizon may be clouded, and you are all confused. “Oh, I'll try again tomorrow,” you say.

Jesus pointed out that when you want to follow his chart to achieve the ends of everlasting joy, you cannot do it spasmodically. “O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength.”—Doctrine and Covenants 4:1. That means *all* the time. That means you're not going to take a holiday on Saturday night and say, “Time out—the pace is too tough. I'm going dancing. I'll pick up again tomorrow.” You can't go that way in this project. It takes many steps forward to make up for one step back.

“Diligence” is our method.

“I know I'll have to pay for my laziness,” says one young man. “I should *make* myself get down and do this, but I'd rather—” do this and do this and do this, no doubt. But doing all these other things isn't doing the *one* thing that constitutes the necessary ingredients for the cake of happiness.

ONE OF THE greatest nuisances that keeps wanting to get into the cake you are baking is the element, *second best*. There is no place in the cake for it. Second best isn't an old shoe, but it is a poor grade of flour. One bad thing about second best is its very quality of not being necessarily wrong. Many times it's a good thing, in and of itself, but it won't fit in your life.

Another bad thing about second best is that it has a strong shield of rationalization. Rationalization is

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New Horizons

the ability to find a "good" reason for doing something you want to do, especially if that something is *not* the thing you should do. For example, you should be doing your theme paper for English tomorrow, and you think how much the garden needs to be hoed—so out you go. The garden probably does need hoing, but—what was the *first thing*?

"This one thing I do." Energy can be spent only in one direction. When it is going in the direction of second or third best, it can't be first best. A second bug-a-boo in the process of whipping up happiness is a poor recipe. Aunt Maud held fast to her recipe for chocolate cake. Her mother had given it to her, so it must be good, she reasoned. But she didn't understand why none of the rest of the family would eat her concoction. We couldn't tell her that it tasted like soda and was too dry. Aunt Maud would have been offended and wouldn't have changed recipes anyway.

How many of us are Aunt Mauds, sticking stubbornly to some habit or activity which surely destroys the flavor of a happy life, but which we hang to with the vim of a crowdad on the farmer boy's finger? Our cake will go on forever tasting like soda. How could it do otherwise? It's in the recipe. We can't force the rest of the human race into accepting our pet sins. They can see through our biases—"just because your mother gave you the recipe."

That taste of soda in our recipe for happiness might well be any number of besetting sins. It can be the secret grudge we hold against Sister Martin for the attractive garden she has, or the flaring temper we pamper. It may be our weakness for staying in bed just a little longer in the morning, or our passion for cheap novels. For as many soda-flavored cakes as we insist upon baking, just so many times we deprive ourselves of something with a pleasant taste.

What then is the answer to the problem? Find a good recipe. Read it carefully. Follow it explicitly. Eat it proudly.

The Trouble-Shooter

The Wedding Ceremony

QUESTION: My husband is Catholic. At the time we were married, he refused to be married in my church, and I refused to be married in his; so we were married by a justice of the peace. Later he wanted me to be married by the priest of his church, and I refused. Still later he asked me to go with him to have the marriage blessed; I refused. Recently, I was talking to another member of our church, who said he didn't believe that anyone not called of God had any authority to perform any rites of God. I think he is correct. Do you think I should ask my husband to be married in our church, then go with him to be married in his church? Would this be pleasing to God?

ANSWER: By Leonard Lea

The marriage ceremony has a dual character: under the civil law, it is a contract that may be made by the two parties before a justice of the peace or other qualified civil officer, or before a minister of the gospel who is also authorized to administer it. When either the minister or the civil officer performs the ceremony and fills out the marriage certificate, he completes the requirements of the law.

In its other aspect, marriage is an ordinance or sacrament of the church, in which the blessing of God is invoked upon the man and the woman who enter into the state of matrimony. To church members, the religious ceremony is very important. When an ordained minister of our church performs a wedding ceremony (in the United States) he performs both the religious and the civil ceremony at the same time. In some countries, the couple may go through both ceremonies, one before a minister, and the other before a civil officer, the civil ceremony being required for legality.

Your marriage is recognized as valid by the church, and no addition-

al ceremony is required. While our church law (Doctrine and Covenants 111:1) recommends a wedding ceremony performed publicly by church officers, it also recognizes other ceremonies in these words, "not even prohibiting those persons who are desirous to get married, of being married by other authority."



It is stated upon reliable information that if you are to be married by a Roman Catholic priest, you will be required beforehand to promise that all your children shall be reared in the Roman Catholic faith.

Far more important than the performance of the extra marriage ceremonies is to try faithfully to make your home a place of love and happiness for your husband, so that he shall see the effects of your religion in your life, and respect your church. Encourage him to meet church people and to be friendly with them. Many a good woman has won her husband to the church in circumstances like yours through kindness, tact, and faithfulness to the church.

Success in Marriage

Success in marriage is much more than finding the right person: it is a matter of being the right person.—Rabbi B. R. Brickner in Boston *Evening Transcript*.

Canadian Journey

(Continued from page 4.)

come to visitors. His son, Dr. Charles McLean, is making a valued contribution to the church work. Magistrate J. L. Prentice of the Toronto Court has long been identified with the work here and teaches a class in the church school. Brother Sheehy has given a splendid and devoted leadership to this congregation. It would be impossible to mention the names of all the devoted people who have contributed to the church work here.

The Humber Bay congregation is presided over by Brother Fred Le Feuvre, who is a self-sustaining church worker and a candy manufacturer in Toronto.

It is a striking experience to be driven over the beautiful double lane Queen Elizabeth Highway around the end of Lake Ontario from Toronto to Niagara Falls. At the latter city, the church and congregation are in charge of pastor George Towers. Even on a rainy day, it is an impressive experience to see Niagara Falls from the Canadian side.

Our congregation in the thriving industrial city of Hamilton is in charge of Brother E. M. Kennedy, who is a druggist by profession.

The church at St. Thomas is an old one and has enjoyed the leadership and ministry of a number of men widely known in the development of the Reorganization. Stratford is one of the most interesting of small Canadian cities to visit. It is located on the River Avon like its English counterpart and has named its schools from the plays of Shakespeare. Brother Howard Schlotzhauer is doing a fine work there. Professionally he is a member of the faculty in the city school system. It was a memorable experience to visit at the home of Brother Schlotzhauer and also at the home of Brother and Sister William Leney.

The final stop on this Canadian border was at London, where one of our finest and strongest Canadian

congregations is located. Brother Almer Sheehy is district president and in charge of the branch. In this congregation, one finds a number of notable church workers, including the eminent physician and surgeon, Dr. E. V. Shute, Brother Ted Shaw, and members of the McGregor family.

A visit with the people of the Canadian churches is a fine experience for anybody from the States. If there were more such visits, we would have a better understanding of the viewpoint, the needs, and the problems of our Canadian friends, and we would realize more clearly the importance of this splendid country to the north of us. One is distressed to learn that in the early months of the year the Canadian people are not able to grow or obtain such common and needed salad vegetables as lettuce and celery, while these products are over-produced and some of them going to waste in the States. This is because of a currency problem that one wishes could be solved. It seems that there is such an abundance of raw and manufactured products in Canada needed in the United States, and if we could purchase these things in sufficient quantity, our growers could ship the much-needed vegetables to Canadian markets. We are hurting ourselves as well as our

Canadian friends not to do better in this matter.

We are pouring millions into countries around the world which will never return a cent to us. It would seem a wise thing to co-operate with a friendly neighboring country that asks for nothing free, that pays its own way, and that can give us needed commodities in return for everything it gets.

Some of our finest church people are in Canada, and numbers of them move to the States. Conditions there, too, present us with one of our finest missionary opportunities.

L. J. L.

The Cause for Peace

(Continued from page 9.)

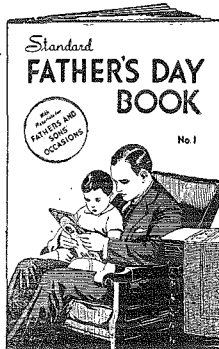
and if atomic war came tomorrow and erased our government at Washington and our principal cities from the map, it is difficult to believe that it would make any difference here. This seems a world of its own, sufficient unto itself, and good.

However, we know in this day that we must be concerned and related to all that happens everywhere. But it seems to me the "cause for Peace" lies in the preservation of places like My Town, and the recognition that in it exists the elements of Zion. On this we must build!

Program Material for Father's Day

STANDARD FATHER'S DAY BOOK 1

With Materials for Fathers' and Sons' Occasions



A wealth of materials for building successful programs for Father's Day and Fathers' and Sons' occasions in church and school are found in this book. Here are dramatizations, readings, and recitations, song parodies, games, short talks and toasts for banquets, and worship suggestions. Program committees will find just what they want in this new booklet for that celebration to honor the fathers in the church school as they have been honoring the mothers in the past. 38 pages. Price, 30¢.

Herald Publishing House

Independence, Missouri

BULLETIN BOARD

Address the Department at The Auditorium, Independence, Missouri.

P. S.

Southern New England District Reunion

The annual Southern New England District Reunion will be held at Onset, Massachusetts, July 17 to 25. President F. Henry Edwards, Apostle George Lewis, Bishop Donald Chesworth, and Elder Reed M. Holmes are to be present. The annual business session of the reunion is scheduled for 10 a.m., July 17. At this time district officers and General Conference delegates will be elected. Sleeping accommodations and meals will be available during reunion week. Inquiries may be addressed to Mrs. Ralph Hardy, 27 Hancock Street, Lexington, Massachusetts.

JAMES W. BARTON,
District Secretary.

South-Central Michigan District Conference

The spring conference of the South-Central Michigan District will be held at Saginaw on Sunday, May 23. Visiting personnel includes Mrs. Ruth Simons of Flint and Blair McClain of Detroit. Mrs. Simons is to be the instructor for two women's classes; Elder McClain will conduct two classes for men and give the 11 o'clock sermon. Delegates to General Conference will be elected and priesthood calls approved at the afternoon business session.

JOHN W. BANKS,
District President.

Eastern Michigan District Conference

The Eastern Michigan District spring conference will be held in Sandusky on Sunday, May 23. Services will begin at 9:30 a.m. and conclude with a sermon at 3 p.m. E. E. Smith, pastor of Port Huron Branch, will be the guest speaker.

JAMES C. PHILLIPS,
District President.

Southern Michigan Conference

A special conference for Southern Michigan District will be held at Belding on May 23 for the election of General Conference delegates. Since Elder E. R. Carter has been ordained to the office of patriarch, a new district president will be elected also to serve the remainder of the church year. Apostle E. J. Gleazer will be the 11 o'clock speaker. The business session is scheduled for 2 p.m.

MABEL B. FOSTER,
District Secretary.

Southern Nebraska District Day

A "district day" has been planned for southern Nebraska to be held at the church in Lincoln on May 23. Activities will include institute work for women, men, and young people, and the election of delegates to General Conference. Apostle D. T. Williams and Seventy A. L. Loving are to be present.

BERTHA E. KELLER,
District Secretary.

Nauvoo Camp

Historic Nauvoo welcomes campers for the annual week-long sojourn on its famous shores. On the banks of the broad Mississippi nestles the beautiful setting for Nauvoo Camp.

Dates this year are June 6-13. The first meal is the evening meal, June 6.

Ages of campers include fifteen to eighteen. Special permission will be granted in some cases to campers older or younger.

The total fee is \$15 plus a small fee for crafts. One dollar should be included with the registration. Registrations are due May 31.

Write the Department of Religious Education for registration blanks and information.

"Heralds" Wanted

George H. Roberson, 320 South Maple, McPherson, Kansas, would like to have copies of the May 17, 1947, *Herald* for use in missionary work.

REQUESTS FOR PRAYERS

Benito Maliwat, 1014 West Linden, Independence, Missouri, is still suffering with his hand and asks for continued prayers.

Prayers are requested for Leon Huioutu, Box 44, Papeete, Tahiti, a Leaguer and member of the church band in Tahiti, who has been paralyzed since falling in the shipyards where he worked. He will greatly appreciate letters from Saints in America and other countries.

Mrs. John Hedeon requests prayers for her sister, Mrs. Gust Johnson of Garfield, Minnesota, who has been bedfast for nearly nine years with a nervous affliction.

ENGAGEMENTS

Price-Davis

Mr. and Mrs. Jesse L. Kirksey of Independence, Missouri, announce the engagement of their daughter, Pamela Davis, formerly of Fisher, Arkansas, to Rich Price of Hagerman, Idaho. Mr. Price is attending Central Missouri State College at Warrensburg, Missouri.

Willoughby-Curtis

Mr. and Mrs. George Curtis of Greenwood, Missouri, announce the engagement of their daughter, Aline, to James Willoughby, Jr., son of Mr. and Mrs. J. W. Willoughby of Lee's Summit, Missouri. The wedding will take place in June.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park Arkansas City, Kansas
Southwest Kansas	July 3-July 11	Deer Park Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba	July 10-July 11	Winnipeg, Man.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Odessa, Missouri
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo	July 17-July 25	Nauvoo, Illinois
So. New England	July 17-July 25	Onset, Mass.
Northern California	July 17-July 25	Asilomar, Mon- terey, California
Flint-Pt. Hu- ron-Detroit- Windsor	July 24-Aug. 1	Blue Water, Michigan
Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham- London Cen. & So.	July 30-Aug. 8	Erie Beach, Ontario, Canada
Michigan	July 31-Aug. 8	Liahona Park
Mo. Valley	July 31-Aug. 8	Woodbine, Iowa
Maine	July 31-Aug. 8	Brooksville, Me.
So. California	July 31-Aug. 8	Pacific Palisades
No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado

* RICHES.

When I saw the elderly couple in the store, I thought they were poor—very poor. Her dress was plain and old, and I doubted if she had ever seen the inside of a beauty shop. His overalls were thin and faded. But when he spoke to her, there was a kindly light in his eyes, and the gentleness and tenderness of love in his voice; and when she answered him it was in the same tones she had used so long ago in their sweetheart days. . . . How mistaken I was! These people were not poor—they were rich. Rich in the only kind of treasure that can bring comfort and happiness to the heart. Rich in something that could not be bought and sold—nor lost in a market, nor stolen by thieves.

When I went to church last Sunday, a number of pleasant things happened to me. The organist played one of my favorite pieces of music. The preacher gave me a good idea to help me solve a personal problem. I was happy to see a neighbor who had been ill, and was recovered. And then I met some old friends I had not seen in years, and would have missed if I had not gone to church that day. Then there was another friend who was in trouble, and I was able to give him some help and encouragement. I am very glad that I went to church last Sunday. On general principles, I am going again next Sunday.

In a recent church service, a distressed mother was trying her best to shush her crying baby. Attempting to see the situation from the baby's viewpoint, we are convinced he was trying his best to shush the preacher. Neither the mother nor the baby succeeded. . . .

When it is fine weather on Sunday, people go riding in the country because it is too fine to be cooped up indoors. When it is bad weather they stay home because they don't want to be exposed. Can anybody tell us, what kind of weather will these people accept as good church-going weather. . . .

* YOUTH AND AGE

What are the differences between old men and young men?

A young man can tell his story quickly and in few words; old men are long-winded and take a long time.

Young men talk about the present and the future; old men talk about the past.

Check up on yourself. If you tell the old stories over and over again to the same people, if you keep lengthening them and inventing new details, look out! Father Time is whetting his scythe for you, and is getting read to mow you down.

* PERSONNEL POLICY. One simple rule, practiced by everybody, would prevent a lot of trouble and criticism in the world. It is the "hands off" policy. If people would keep their hands off each other, a lot of fighting and divorces could be eliminated. If they would keep their hands off each other's property, many lawsuits and expensive legal bills could be avoided. If they would keep their hands off the children, many a thwarted, miserable individual could grow up in happiness. And if men and women could learn to keep "hands off," the gossips, scandal-mongers, and destroyers of reputations would have nothing to talk about.

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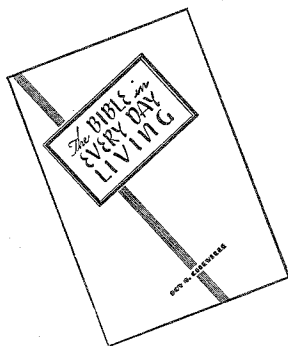
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By Roy A. Cheville



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*“Together
With God”*

Photo by Clifford Carver

THE
Saints Herald

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Together With God



AUDITORIUM NEWS

On the cover of this week's *Herald* is another photograph in the current series illustrating phases of student life at Graceland College. The students shown here are gathered in the historic chapel room on the campus like generations of students before them who have met there for many purposes, but, most remembered, for "fellowship" services. Actually, today, with more students enrolled and attending fellowships than the old chapel can hold, most such services are held in the gymnasium. But occasionally the weekly Wednesday night meeting is divided into sections. Then, one of the groups will meet in the historic room. The photograph illustrates such a meeting.

Elsewhere in this issue of the *Herald* appears an article, "Shall There Be Prayer Meetings?" by the man most responsible for the success of these services at Graceland, Dr. Roy Cheville of the faculty.

It is in meetings such as these that youthful hopes and ideals find expression in group experience toward the goal of the fellowship service, and the goal of life—"together with God."

R. EDWIN BROWNE.

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* **ACHIEVEMENTS BY DOCTORS SHUTE.**—Two church members, Dr. Evan V. Shute, of London, Ontario, and his brother, Dr. Wilfred E. Shute, of Guelph, Ontario, are named in an article in "Magazine Digest" for May, 1948, for their participation, with other doctors, in experiments with Vitamin E (specifically Alpha Tocopherol) for heart trouble. The article is written for popular use, and covers the results of experiments recorded earlier in articles written for medical journals by the doctors. One fact brought out is that much of the real pioneering in this medical venture was done by our two church doctors. Both men are giving fine support and service in their local congregations of the church, and stand high in the esteem and appreciation of church people.

* **TRAVEL NOTES.** President Israel A. Smith recently completed a ten-day trip with Apostle E. J. Gleazer, visiting Fort Wayne, Indiana, on April 25; occupied a high school auditorium in Detroit with 800 people present; and had overflow crowds in Port Huron on the 27th, Midland on the 28th, and Flint on the 29th, in which public address systems were used to carry the programs to persons seated in auxiliary auditoriums. At Lansing on the 30th, President Smith talked to students and other members of the church from both Lansing and Ann Arbor, and preached to a full house in Lansing. President Smith officiated at the opening of the new church at Kalamazoo, where there was also a dinner gathering of 100 in his honor. This trip made it possible for President Smith to visit one district of Indiana and four of Michigan, with attendance from all Michigan districts except the northern. In visiting five districts, he contacted personnel from seven of them, with finest possible interest and attendance.

President F. Henry Edwards, Bishop G. L. DeLapp, and Apostle E. J. Gleazer left on Wednesday, May 12, for a trip to visit Detroit, Windsor, Port Huron, and Grand Rapids.

* **NAUVOO.** A friendly new guide is in charge of the service for church properties at Nauvoo, Illinois. Our historic shrines there are in fine condition, according to Apostle Maurice L. Draper, who recently spent a week there helping Brother Cecil Ettinger get his work organized. Brother Draper gave fine service there a few years ago.

* **BAPTISMS.** From the mission of Apostle E. J. Gleazer, Virgil J. Billings has reported sixty decisions obtained in the year ending April, 1948, as a result of sixteen series of services. The baptisms were conducted by himself and other ministers.

At Midland, Michigan, three persons joined the church following the recent work of Harry J. Simons. At Saginaw, Brother Carter of Lansing conducted a series that brought six baptisms. These gains are reported in a letter from John W. Banks.

* **MICHIGAN.** Brother Tom Worth reports: "The two weeks from the 10th to the 24th were spent in the Royal Oak congregation. Seven new members—three adults and four young people—were added to the church. In the matter of these decisions the co-operation of Brother McAllister, the pastor, was very commendable and much appreciated.

"The last week of the month was given to a
(Continued on page 23.)

Prayer Meetings, Again!

YES, AGAIN. They have been up for discussion before. Like the weather, prayer meetings are always with us. Some persons have tried to dismiss them, some to do away with them. Persons pass, but prayer meetings remain.

Why? What brings the people back to them, week after week, in spite of small attendance, unplanned programs, spiritless singing, tedious petitions, and dull testimony? And what is it that occasionally lifts the people up so that the prayer meeting brings them closer to God than any other service of the church?

YOU SHOULD ENJOY reading Dr. Roy A. Cheville's thoughtful article entitled, "Shall There Be Prayer Meetings?" It will help you to find the right answer to that question. Dr. Cheville knows young people, and he has had long practice in planning group experiences for them that help them to understand their deepest needs and aspirations in terms of the highest ethical and religious ideals.

Many a young minister of the church today can remember the turning point in his life as an experience in one of the splendid meetings of young people at Graceland College. In varying degrees, such changed young people run into the thousands. What changes them? What makes the difference? Why do they come in large numbers to the Graceland meetings when they formerly obtained no help from home prayer meetings, or took little interest in them? There is a difference that we should try to understand.

AN INCIDENT that happened a number of years ago will throw some light on the secret of Dr. Cheville's power. The occasion was a Youth Convention on the campus of Graceland College. The day had been full of activities, and I was tired. It was toward late afternoon. I wanted a few minutes to rest,

alone. I thought of the Chapel on the second floor of the old "Ad" Building. Up the stairs I went and found the Chapel darkened, the blinds drawn against the glare of the afternoon sun. I sat down at the back. After a few moments my eyes became accustomed to the dim light, and I saw that I was not alone. Over on the other side of the room was Dr. Cheville, pencil in hand, a pad of paper on his knee, looking at a picture on the rostrum, deep in thought. He had not noticed my quiet entrance. I went over to speak to him, asking, "What are you doing?" He looked up and smiled. "I'm planning the next service," he said.

There was more than planning, of course. He had come there in an attitude of search, of prayer, and meditation. He was giving thought and care to the young people, and what he could do for them. He was tired, and he might have been justified in simply resting. But there was a work to be done. When evening came, he was ready, and the young people were given something more than just another meeting. What was done had significance and importance. This accounts for the influence of the Graceland meetings.

WHAT IS THERE in prayer meetings that makes them endure and survive all the conditions that work against them? My own observation is based on a lengthening line of experience. I am convinced that they are indispensable as a part of the church services. They minister to the poor and the humble, to those who are burdened with care or sorrow, to those who find life hard. The rich, the well, the competent, may be able to get along without them for a time. But dark and cloudy days come into every life, and a person is fortunate if he has developed an acquaintance with God in the prayer meetings, so that when his trials come he is no stranger to

God, and God is no stranger to him. When God is your personal friend, it is easier to find him in your time of trouble. Prayer meetings are for everybody—the well and the sick, the rich and the poor, the informed as well as the uninformed—if they only knew it. The trouble is, they don't always know it.

THE NEED of the prayer meeting is better leadership. With continued good leadership, any group of our people can have fine prayer meetings. With poor leadership, meetings will be dull and pointless. A great responsibility rests upon the leader. Any elder can improve himself as a leader if he tries. He must invest time and effort. Three hours of preparation are not too much to get ready for a prayer meeting that will last an hour. The elder must pray, search the Scriptures, and think. He must seek to know the will of God for his people. He must seek for an answer to the question, "What do these people need at this time?" If he seeks earnestly, in most cases the answer will come.

No condition will ever come to the church where the people do not have personal needs and problems. That is written into our natures. It would be an incomplete church that could not provide for this situation. Consequently, there will always be prayer meetings. We can find God more easily together than we can find him alone. We can help each other. We can exchange experiences and give each other ideas and encouragement. The prayer meeting is the most democratic of all church services. It is the one activity where all may participate, express their needs, their troubles, problems, and desires.

What can we do? We can make the prayer meetings better, and we can direct them so that they meet the greater needs of our people.

L. J. L.

Editorial

OFFICIAL

Children's Workers, Musicians, Poetry Writers

We need your help in the preparation of a new hymnbook for kindergarten and primary children, ages three to nine. Many of you have years of experience and abundant material which would be extremely helpful in this endeavor to assemble a book to be used in our churches and in the homes of our church people. Others of you have ability that may be turned to our specific need at this time.

The great need at present is for songs or words for songs (music is not essential) expressing our distinctively Latter Day Saint concepts and beliefs in terms boys and girls of ages three to nine can understand. If children's workers would send in copies of such songs (original or otherwise) which they have used and found suitable, and poets and musicians would send in lyrics or songs composed particularly for this publication, it would be a great contribution to the church now and for some years to come.

Below are listed some of the concepts which might be treated:

Blessing of Children
Baptism
Healing of the Sick (Call for the Elders)
Zion
Idea of a Prophet
Prayer
Restoration (God Speaks)
Priesthood
Missionary
The Six Principles (Faith, Repentance, Baptism, Laying on of Hands, Resurrection, and Eternal Judgment)
The Love of God (Pleasing God)
Accountability

Please give the name of the author of words and the composer of music (if music accompanies) so proper credit can be given. If the song is copyrighted, please tell us by whom,

so we can gain permission to use it.

Send lyrics and songs to the Music Department, The Auditorium, Independence, Missouri.

The hymnbook is now being assembled, so your prompt response will be greatly appreciated.

FRANKLYN S. WEDDLE,
Director of Music

Shipments of Food and Clothing to European Families

We are shipping food and clothing parcels regularly from the Auditorium to 325 German families and in addition, various groups and congregations throughout the church in the United States and Canada have adopted 100 additional European families to whom packages are mailed each month.

To date, we have shipped 7,500 packages, in which there were packed 100,000 pounds of food and clothing, direct from the Auditorium in Independence, and it is estimated that through the adoption program, referred to above, an additional 1,500 boxes have been sent, containing 30,000 pounds of food and clothing. This would make a total of 9,000 packages sent to European families, containing a total of 130,000 pounds of food and clothing.

Near the beginning of our program, we mailed a questionnaire to each family on our mailing list. These questionnaires gave us the individual clothing needs and sizes of the members of each family, and by the recapitulation of the food requested, we were able to arrive at a good standard food package. Each family had to have the questionnaire approved by the local pastor. Having the questionnaire approved by the pastors assured us of the worthi-

ness of the people to whom we are mailing and lessened the likelihood of any of our goods finding their way into the black market.

The information from the questionnaires is transferred to a shipping record and our packers work from these forms each week. In this way, an accurate record of all items we are sending is kept, and we are assured that each individual family is being well cared for.

After a study of the reported needs of the families, a standard food package was made up in consultation with Miss B. Mildred Nelson, Extension Nutritionist at Iowa State College in Ames, Iowa. Under Miss Nelson's guidance, the package which was finally standardized contained only those items of the highest nutritive value.

Although it has been stated that it takes 85,500 calories per month to keep one adult in good health, nutrition experts qualify this by saying that if a person gets calories equal to 75 per cent of this figure, together with other necessary nutrients, he will have good health. When added to the ration allowed in their own country, the calories and other important nutrients which we provide will equal or approximate the 75 per cent figure, and thus enable the recipient to maintain fairly good health.

H. W. CACKLER, *Bishop*,
For the Presiding Bishopric.

Do not expect too much of yourself, but expect your best. You may not be a genius, and you may never be able to equal the brilliant performance of those who have reached the top. Do your best every day, at every task, and you will succeed.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards.
ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Shall There Be Prayer Meetings?

One of a series of articles published in co-operation with Graceland College, to bring its classrooms and meeting halls into the homes of "Herald" readers, and open to them the friendly West Door of its historic Administration Building, and reveal the "life and lore" of the church college.

By Dr. Roy A. Cheville

RECENTLY A FRIEND in my church put this frank question to me, "Don't you think prayer meetings are outmoded?" The phrasing of the query indicated he had made up his mind. A sentence that begins, "Don't you think?" is really not an inquiry: it is a request for agreement with an implied opinion. The word "outmoded" also carries the attitude of back-number styles. Taken that way, our concern might be for some new-look meetings. My friend, however, was no faultfinder, no sour cynic. He was concerned with the effective development of our people. I think he had been on the prayer meeting sidelines for quite some time. In fact, he had not even been near the playing field, let alone in the ranks of onlookers or participants. He was carrying a picture of a few scattered meetings, several of them from childhood days.

My friend seemed to expect me to agree with him. Here, however, was a question that could not be answered with a "Yes" or a "No." Many of our most important investigations are that way. Here is about what I said, "Perhaps. The time may come when the prayer meeting as we have known it may no longer serve our people in these times. Yet there has been something that has happened in our prayer meetings that we cannot afford to lose. It is something that is essential to the vitality of our movement. Lose that, and we are a dead church. Whether this happens in a prayer meeting or elsewhere does not matter. The main thing is that we experience it and that we experience it in a wholesome way. Let's give some thought to what this is and how it can best be cultivated in modern conditions. Maybe the prayer meeting will go,

but this vital group experience must be kept alive."

THAT QUESTION OF PURPOSE

My co-workers smile and associate one word with me when we get into formulating programs and arranging meetings. It looks as if I shall keep on using it until I find a word that speaks with clearer meaning. That word is "objectives." It insists that I have in mind some purpose for holding a meeting. And that purpose is to be visioned in terms of what is to happen *in the lives of persons* through this specific activity. It states to us who direct meetings what we expect the participants to experience that will make a difference, that enlarges their spiritual development. This implies, of course, that I have some idea of the kind of person God wants them to become. Since personal growth is a social experience, this program will involve "togetherness with God." Such an approach precludes an-

nouncements of "prayer meeting next Wednesday night as usual." It discounts platitudinous themes such as "love" and "faith." It thinks of "love" as an experience in the lives of the persons of this congregation in terms of their specific life situations. There is difference between a junior meeting that talks about "love" and one that interprets this so as to prevent cliques and cattishness in everyday life.

Over and over again comes the question, "Where do I find these objectives?" Let's be honest and say there is no standard book in which they can be listed. Publications can offer suggestions but they cannot take the place of local leadership. Out of the life of the people, out of their calling to saintly growth, phrased in their setting will come the goals and the themes that can insure vitality. On the college campus, for instance, one Wednesday evening of this month we are holding "sectional" meetings. It is

As much a part of Graceland College as the "Ad" Building, the hill-top, and the lilac garden, is Dr. Roy A. Cheville. Notable for his sympathetic understanding of young people and their problems, he has written their songs, organized their prayer meetings, and helped them to relate their intellectual development to their spiritual growth for almost a generation. . . . He took his Bachelor of Philosophy degree at the University of Chicago, 1922; his Bachelor of Divinity in 1935; and the Doctor of Philosophy degree in 1942, with the thesis, "The Latter Day Saints and their Changing Relationship to the Social Order." . . . He is chairman of the Social Science Department at Graceland, Director of Religious Activities, and of lyceum programs, counselor to students on marriage and the family, and a friend of the young person in need of help at all times.



likely that nowhere else in the church would there be place for this. Students from the southern mission join to consider returning this summer to their home field. Likewise those of the northwest meet, and so on. If these meetings link up with life, they will service the youth of these several areas. Someone has to be conversant with all this.

THESE THINGS ARE STILL NEEDED

It is stimulating, sometimes disconcerting to talk to a nonmember visitor about our prayer meetings. We need to allow for the fact that he cannot appreciate them until he lives with our people. Last fall a student of another faith attended an early prayer meeting on the campus. He asked of a friend, "What's the idea? I don't get it." He had never seen and heard Christians rise and speak as they did, with such frankness, with such fervency. I took that simple question to myself, "What's the idea?" I became aware that we need to keep asking ourselves what we are seeking to accomplish. So I went over our long story of "social services," "prayer meetings," "testimony circles," for we have used varied terminologies, and asked what we have been wanting to experience. Here is about what I concluded:

1. Sense of brotherly togetherness in a common endeavor.
2. Assurance of the divinity of "the work" and of its enduring value.
3. Personal fitness and conviction of personal worth in the sight of God and his people.
4. Inspiration and motivation to live the saintly way of life.
5. Clarification of individual and group goals and stewardships.
6. Extension of our sights and enlargement of our insights about the nature and work of God and of his church.
7. Rapport with God and revelation of his will.

These things the occasional visitor would scarcely be aware of, let alone understand. I saw them as

indispensable achievements in our common life. Then I looked to the meeting my nonmember friend had attended and asked if they had happened there. I could answer, "Yes, to a degree." When a youth from Utah, the only student from that state, and a young man from Texas, and a girl from England spoke in succession, my heart searched out to encompass them all. The radius of my world of brotherhood increased. When a youth from Detroit told how academic learning was hard for him and he wanted our help so he could increase his competency, I found him included in my circle of prayer. That was at the first of the year and we were talking about the objectives for our coming to the campus. Of course we did not achieve the fullness of our possibilities but something of quality did happen in our lives.

ORDERS ARE SECONDARY

Once in a university I was attending, a committee worked on refining the devotions of the chapel program. A liturgical service was drawn up. There were responsive readings, choral introits, and so on. But attendance did not increase. It fell off. The fixed form was not adaptable to changing conditions. We have resisted this kind of formal service, yet sometimes we have fallen into a pattern of prayer meeting procedure that is about as inelastic. There is a scripture reading, a "season of prayer," an "opening talk" as if these were requirements. We even tend to associate a certain atmosphere with worship. Music on the piano or organ tends to be soft and even mournful, if it is to be the prelude to a prayer service. Yet there are times when the joyous atmosphere, the triumphant spirit need the full organ or the fortissimo chorus. All this is trying to say that the order of service is secondary to the purpose and mood of the meeting. We can have no single prayer meeting pattern in our world of such varied human needs. Wanted are the prophetic souls that will be sensitive to the spirit of the

multitudinous slants of our religious life.

WE'VE BEEN SAYING "FELLOWSHIPS"

Some ten or more years ago I became aware that the term "prayer meeting" was not quite describing what was wanted in our Wednesday evening meetings. Praying was only one feature. The term "fellowship" more nearly described the communion and comradeship we were seeking to realize. The term "prayer meeting" carried an unattractive connotation to many a youth. I would not quibble over a word, but if one word proves more serviceable than another, let's use it. After all, it is the wholesomeness and serviceability that matters.

Using another term does not solve all the problems. No branch has more diversity than our campus congregation. Some students are analytical and want a critical approach. Others shun the very appearance of inquiry. Some see their faith as the very core of their entire living; others would like it to be a veneer or a dressing that does not interfere with weekday activities. Some want the church to give the answers; others shy from such. We must search, therefore, for the common interests and bonds that will make fellowship possible and vital. Isn't this the heart of the prayer meeting purpose?

WAS THIS A PRAYER MEETING?

It was Wednesday evening, September 17, 1947. This was the time for the first midweek meeting of the college year. The organ was playing missionary hymns as four young married couples and the leaders of the meeting came to the platform. We sang, "Men of God, Go Take Your Stations." Each of the eight young persons spoke—the Frank Frys, the Albert Scherers, the Glen Johnsons, the Gene Theys. In two weeks they would be sailing from New York for the European fields. A student from Britain, and a staff member who had been with

(Continued on page 22.)

OPEN THE DOOR and Let *Him* Come Into the Classroom

By RUSSELL TOOZE

RELIGION HAS A very definite place in our modern educational philosophy. The social, educational, economic, and religious phases of our life cannot be segregated in a democracy. Learning, the American Way, involves all of these factors simultaneously.

A few prominent citizens throughout our beloved country publicly denounce the toleration of religious teachings in the nation's public schools. They contend that the first amendment to the Constitution of the United States forbids incorporating religious courses in the educational curriculum of city, county, or state institutions of learning. This is a malicious assertion based upon opinion, not facts. No straight-thinking person can draw a single inference from Amendment I of the Federal Constitution which is in opposition to giving public school children religious training. The truth of the matter is that no article, section, or amendment of our constitution specifically forbids or even warns against offering religious instruction in educational plants. The only declaration pertaining to religion made by our forefathers in the Federal Constitution is: "Congress shall make no law respecting an establishment of religion." This statement is made in Amendment I and obviously means that a national or universal religion shall not be made mandatory by the government of the United States. Every true American respects the foresight and judgment of the founding fathers for making a definite provision regarding this issue.

NO ONE IMBUED with the democratic spirit advocates a universal religion in the United States or anywhere in the world; although the principles of the gospel of Jesus Christ are identical no matter where they are found. All we want as teachers is the privilege (which is

rightfully ours) to read the Bible to our classes; we are not asking for permission to preach to our children. Through hearing God's holy word, youngsters will become the doers of it; Satan is smart enough to know this, too. Therefore, the evil forces are fighting frantically to keep God out of education. Nevertheless, they are staging a losing battle. In spite of the split-decision recently handed down by the United States Supreme Court declaring religious instruction in a publicly-supported school to be unconstitutional, there is more of a demand than ever for Bible clubs, Bible courses, scripture reading, and released time from school for religious training programs, the reason being that the high tribunal in giving its opinion did not specifically state that it was or is unlawful to inculcate religious ideas in the minds of students or incorporate religious courses in the curriculum of any educational institution. It merely decided that the one case brought up for judgment from a state supreme court was unconstitutional. Technically, those deciding on the case reversed themselves in the opinion when they declared that their decision did not apply generally to all public school systems. Consequently, the religion-versus-public-schools question stands right where it did before the United States Supreme Court handed down its recent decision in the Illinois case (School Board versus Atheist), except for the one school system reprimanded.

IT IS MOST gratifying to know that California has an educational committee at work preparing a bill for presentation to the state legislature, which, if passed, would make scripture-reading in the public schools (possibly an interpretation) mandatory. But regardless of the final content of this bill, it will stress spiritual values. Those acquainted with California educators

know that when they get behind a piece of legislation, it passes by no mean majority (for example, proposition 3—state appropriation for education). Outstanding school systems are making definite plans for the emphasis of spiritual values in the course of study, although last spring many school boards banished the released time program for religious training. The main reason given for such action was that it conflicted with the regular day school schedule. Many civic and religious leaders thought this a mistake, but were defeated in their attempt to keep the part-time (one to three hours a week) religious instruction program from being enforced. The opponents of this plan become ruthless in their attack when they think that Bible is to be instituted as a course of study in the public schools.

A large city school system in southern California adopted a part-time experimental religious training plan for the 1946-1947 school year. At the close of the second semester, the project was terminated by the Board of Education (only one member dissenting). This was a young Christian gentleman who realized the true value of at least exposing children to the teachings of Christ. Those voting against the measure claimed that releasing pupils from classes for religious instruction interrupted the general school schedule. Which, do you think, is more important — arithmetic, English, physical education, geography, or Christ? Why terminate an experiment of such importance at the end of only one school year (eight, nine, or ten months)? Most educational plans of an experimental nature have a duration of from two to five years. The experiment in Intercul-

tural Relations in this same system is being conducted for three years. Strange, isn't it, that this project is so much more important than the experiment in religious values? This is typical of hundreds of similar cases throughout the United States. In connection with this example, it is interesting to note that a Jewish rabbi and Catholic bishop were the only two clergymen who had the courage to see the fight for religious training of children through to a semi-finish. It may be uplifting to others with like courage and faith to know that these valiant men have not been completely subdued yet.

A controversy of this nature is never settled in a democracy until the people cast their ballots. Let me give you a specific occurrence, then you be the judge as to how this particular incident (and others like it) will come out. The Gideons received permission to distribute New Testament Bibles to all of the children who wanted them throughout the previously mentioned school system. In every class, the students asked for one of these beautiful little pocket Testaments. In large west coast schools, the classes are very cosmopolitan; many denominations as well as nationalities are represented. Reports come to us that throughout the day boys and girls read the Scriptures. Since the Bibles were passed out, we have learned by way of the grapevine that the youngsters read their New Testament while the roll is being taken as well as when classes are in session. A beautiful manifestation that the gospel is attractive to both the old and the young. Doesn't this example show that the majority of parents are God-fearing? On the basis of this happening, who do you think will win the final nod in the religion versus education controversy?

AT PRESENT the school previously discussed has under way the writing of a spiritual values program. This is an indication that the board of education has changed its

views since last spring. It is also an indication that religious training is on the way into public education. I read the following announcement in a bulletin not long ago: "Rehearsal for Bible Club members will be held tonight after school in Room —. See — today if you are going to the Bible Club Rally on Saturday." Isn't this a healthy sign that children and parents are interested in religious instruction? A few schools in the nation have Bible courses incorporated in their regular curriculum. Why don't the others try it?

I mentioned before that an article was recently published in one of the California educational magazines, asserting that a special committee had been set up to formulate a bill for presentation to the state legislature which would make the introduction of the Scriptures into the course of study compulsory. Does this sound as if the United States Supreme Court has handed down a decision making religious instruction in the public schools unconstitutional? Do you think for one minute that leading educators would be writing articles in national periodicals advocating religious training of the youth of America through the public schools if it were unconstitutional? And would public schools be allowed to have Bible Clubs and courses in Bible if such were unconstitutional? Let us be sane in our reasoning and base our judgments on facts, not opinions and fancy. Enough damage is being done to the young people of our schools without our going about spreading malicious propaganda.

LATTER DAY SAINTS, by this time, ought to realize that future growth and development depend upon the youth. The survival of any organization is largely reliant upon the moral training its children are given in the public schools as well as in the church schools. Every effort should be exhausted toward establishing a permanent religious educational program

in the curriculum of all publicly-financed institutions of learning. This cannot be done by sitting around talking about the problem. It will take precise and positive action on the part of every Latter Day Saint in conjunction with every other Christian worker in this country. You may rest assured that this movement will require assistance from those in our midst who are in high places in the church and public office—men and women capable of wielding a "big stick" on those with whom the future of education rests. Lip service will fail. All of us must work.

Can you think of anything more beautiful than having a Bible on every teacher's desk in the United States? And wouldn't it be fine if every teacher could pick up the Good Book and read from it every morning before starting class? Then what a thrill it would be to listen for a few minutes to personal religious experiences from the students. I cannot imagine anything more impressive than to have a few fervent prayers every morning after preliminaries have been dispensed with and class activities are about to begin for the day. God would appreciate this too.

LET THE CHURCH OF JESUS CHRIST join the great national movement to bring religious training into the public schools. Elect men and women to educational positions who believe in Christ and live Christian lives. Schoolmen and civil service personnel have to take an oath or prove their allegiance to the United States; why not add the board of education members to the list and require that all pledge allegiance to Christ? As it is, we are conceding that the state is more important than the church. Why not put first things first? Then our children will see living examples of the truths we are trying so hard to inculcate in their minds. The best teacher is *example*.

It is high time that hypocrisy be wiped out of the public schools. Educators tell us that the teacher's
(Continued on page 22.)

In God's Image

By W. J. HAWORTH

MUCH GLAMOUR attaches to the family tree. Englishmen pride themselves if their forebears "came over with William the Conqueror." Americans set much store by families whose progenitors "came over on the Mayflower." Australians whose ancestors came with the First Fleet, as freemen, rather boast of it.

It is splendid to be able to trace one's family back along a clean line; but is it not a little superfluous to handle after getting into such a huddle of social groups? Some genealogical claims are at once pretentious and humorous. For instance, the Genealogical Society of New South Wales has, for inspection, a family tree claiming succession to Adam and Eve.

I believe that my family tree ranges back to Adam and Eve also, but I haven't the temerity to try to trace the line. I have a friend who claims that his family tree started in the ooze and slime of primordial seas as an amoeba, and he plays leapfrog with lemurs, apes, and other anthropoid creatures trying to trace his lineage.

Let Moses state the basis of the Adam and Eve commencement: "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them and said unto them, Be fruitful, and multiply."—Genesis 1: 29, 30, Inspired Version.

Now let Professor Dendy, Doctor of Science, state the case for the amoeba beginning:

"The earliest life on the earth was confined to the beaches . . . these limited areas over which the primordial seas ebbed and flowed."

The credentials for the statement of Moses were furnished by God through revelation. If any person could create man, he would need to be almighty. Furthermore, one so powerful should be able to tell us

about the task he performed. To tell us, he must reveal himself to some man. There is nothing, therefore, either unnatural or unreasonable about the claim made by Moses that God Almighty did, indeed, reveal to him the story of the creation of Adam and Eve.

WHAT OF THE AMOEBAS? Did its creator reveal this hypothetical first atom of protoplasm and the circumstances in which he created it? Oh, no! According to evolutionists, the amoeba just chanced to come alive on a slimy seashore. What was it made of? Its protagonists do not tell us; but science tells us that all life, animal and vegetable, has its basis in protoplasm. I'll give you the scientific data for that; but in passing let me ask: Which would be the more difficult task, for the creator of protoplasm to make Adam and Eve, and all things animate and inanimate, or to just let it lie around in the ooze and slime of some mythical seashore waiting for something to come of it?

I promised to give you the scientific data about that wonder basis of life, protoplasm. Here it is. I take it from a most interesting book entitled *The Romance of Medicine* by Ronald Campbell McFie, M. A., M. B., C. M.:

All living creatures, whether roses or reptiles, microbes or men, were shown to be either single cells or colonies of cells, and all cells were shown to be composed of the same material, "protoplasm." King and cabbage were shown to be made of cells, and the cells in both cases were shown to be made of identical stuff. Shakespeare had said that we are of such stuff as dreams are made of; Virchow proved that we are made of such stuff as worms are made of.

Thus did Leeuwenhoek's lens pick all life to pieces and then piece all life together. Thus did the microscope find a least common denominator for all flesh.

Sir James Paget considered the development of ova, through multiplication and division of their cells, as the greatest truth in physiology, and certainly it is the most wonderful. Picture it! Two cells, microscopic particles of protoplasm, so frail that a little sunshine, or a trace

of carbolic will slay them, meet, and, lo! in the meeting a miracle is wrought; they blend into one and the one cell multiplies in a mysterious manner and becomes a man with an immortal soul. Two other cells, likewise microscopic particles of protoplasm, made of exactly the same material, meet and blend, and, lo! a lily! The one condition of development, the one condition of immortality, a meeting.—Page 99.

NOW I ASK YOU, did the Being who created this wonder plasm, need to go down into the mud and slime to commence life on earth, when everywhere around us he is making day by day, in our very presence, king and cabbage, rose and lily, out of the same material? He who can make men of this substance now should have had no trouble in creating Adam and Eve, or in creating animals, plants, and flowers.

The theory of the amoeba origin of life depends upon the hypothesis of spontaneous generation of life. Some eminent believers in it have spent years trying to prove spontaneous generation in test tubes, without the slightest success.

The Bible story of creation is linked up with the statement, "Male and female created I them." This not only applies in the realm of human beings and animals, but plants, fruits, and flowers as well. No one has ever observed a departure from this rule in the animal world.

It is just the same in the vegetable kingdom. To illustrate this, let me quote a couple of paragraphs from an article in *Reader's Digest* on "Pollen—Wonder Dust of Nature."

All about us in the air drifts a miraculous, potent dust of life. Invisible to the naked eye, a grain of pollen yet carries a spark of fecundating life, male life. Some pollens ride the wind to seek their fortune. You may see them rise in a golden cloud when you tease the curls of a slim alder or tap the ripe tassels of a pine. Others enslave the dusty bee as she threads her way from flower to flower. But every pollen grain is bound upon a journey, which may be an inch in length or hundreds of miles, and its destination is a female flower of the same species.

Without pollen no seed would set anywhere in the world, grass would wither, and the fruit tree put forth no fruit. For pollen flies across the ever-present chasm of death, and starts the miracle of new life.—Condensed from a book by D. C. Peattie.

THE BENEFICENT CREATOR of all things arranged for their

perpetuation through male and female of each species. The egg that is not fertilized yields no chick; the female flower unfertilized by male pollen produces no fruit.

An Austrian monk, Gregor Mendel, devoted his life to pollinating peas in his cloister garden. He revealed some of the secrets of heredity through this practice. He showed that plant heredity is bound up in what scientists call "genes." For instance, an everblooming rose which had no "gene" for fragrance was pollinated from a rose that did have a "gene" for fragrance but none for everblooming. The result was an everblooming rose that was also fragrant.

The author of the article in the *Reader's Digest* tells us that, by pollination, 4,000 crosses have been made between China Asters; 8,000 sorts of tulips have been produced by crossbreeding; whilst the rose leads with 15,000 experimental crosses. It will be observed that all crosses are within the same species. Truly, "male and female created I them."

Of course, the evolutionist knows of the Mendelian experiments and has made some rather startling deductions therefrom. Professor Dendy says that these experiments "speeded up our conception" of the process of evolution. Note that it was the evolutionists "conception of the process of evolution" that was speeded up, not the process of evolution itself. Upon this deduction he proclaims, "The Darwinian theory of gradual changes has given place to one of little jumps. Evolution is no longer a tortoise but a hare."

He then cites Professor Huxley as declaring that all animal and plant life has the common basis of protoplasm. We agree that queen and cauliflower, lamb and lily are indeed made of the same basic ingredient—protoplasm. What the evolutionist does not tell you is that there are in each two kinds of plasm—germ plasm and body plasm. It is in the germ plasm that the "gene"

of heredity resides. As we have quoted already, the male germ in pollen is carried across the everpresent chasm of death and in uniting with the female germ in the flower, the miracle of new life is re-enacted.

THOUGH AN evolutionist, Professor Dendy, frankly admits in a lecture: "Whatever may have happened in the far-distant past, at the present day, as far as we can see, every living thing is the product of some pre-existing living thing. The relation of parent and child holds good throughout the whole organic world."

Just so. I have mentioned the two kinds of plasm—body plasm and germ plasm. While in every species of animal and plant life, body plasm is substantially the same, there is a sharp difference between the germ plasm of male and female. Each has its one "gene" or heredity. It is no idle tale when we say that a boy has a "yen" for a girl, or vice versa.

Professor Morrison states that the "genes" of heredity are so nonspatial that all the "genes" of animal and plant life could be placed in a thimble. To me, that means that they are spiritual.

The Bible informs us that all life was created spiritually before it was given a physical being. Perhaps it is this spiritual entity that dominates the germ plasm and gives quality to the "gene" of heredity.

The amoeba, creature of evolutionary hypothesis, cannot be proved to be at the root of any family tree. Even so ardent a champion as Professor Dendy has to concede that "the day draws ever nearer when we shall have presented to us a complete reconstruction of man's development from his remote ancestors."

The discovery of the neolithic man and the Java bones is regarded by Dr. Dendy as "links in the chain of evolutionary development." Just why should they be so viewed? The fact that Adam and Eve lived six or seven thousand years ago does

not preclude the possibility of people having lived upon this very globe before them.

It is believed that the earth has been inhabited a number of times, destroyed a number of times, and made over a number of times. This accounts for the fossilized remains of men, animals, and plants found by geologists in various strata of rock. But your family tree commenced with Adam and Eve. Perhaps it is only a protoplasmic relation that exists between us and pre-Adamic races. Possibly protoplasm is one of the eternal elements. At least, we may assume that it is composed of some of the eternal elements such as oxygen, hydrogen, and nitrogen.

WHAT IS THE AMOEBA? Dr. Annandale says it is "The generic name of certain microscopic protozoa, one of which is common in our fresh water ponds and ditches. It consists of a gelatinous mass, and from continually altering its shape received this as well as its former name, *Proteus anamaculae*."

So, the amoeba is a microscopic protozoa. And what is a protozoa? Annandale again tells us: "A subkingdom including the most lowly organized members of the animal kingdom, and which may be defined to be animals composed of a nearly structureless jelly-like substance without a definite body cavity or trace of a nervous system."

The amoeba are thus seen to be very common, made of the same substance as all living things. They are abundant in our fresh water ponds and streams. Do they reproduce? If so, what do they reproduce? Man has been able to observe them throughout the centuries. Where is there a record that an amoeba ever changed into anything else? Presently I shall prove that it cannot.

Was the amoeba created or did it evolve spontaneously? In 1905, a learned gentleman named J. P. Burke of the Cavendish Laboratory claimed that he would soon give to the world evidence of spontaneous

generation in a test tube. Time has demonstrated the futility of Mr. Burke's claim. God alone can create life, and biology has demonstrated that he has limited the reproduction of life to species of pre-existent life.

Upon this very point, let me read to you a scientific statement taken from the *Sun*, of October 28, 1947:

WHAT IS REPRODUCTION

Only living things can produce from their own bodies new members of their species.

This activity is reproduction.

The child, the chicken, and the colt grow up to look like their parents.

The plant produces seeds; if we put these seeds in the ground they grow up into plants that resemble the original plant. Even the one-celled amoeba reproduces its species.

Nonliving things cannot take part in this activity.

These then, are the ways in which a living thing differs from one that is not alive:

Its cells are filled with protoplasm. It can draw nourishment from the things that surround it. It can produce new members of its species.

The members of this family fall into two great groups—animals and plants.

We learn from this scientific question and answer that all living things including the amoeba may reproduce their own species. Outside of this limit, they can produce nothing.

THE DARWINIAN theory of evolution commenced with the hypothesis of the amoeba that changed to something else, and by natural selection and chance variations, life progressed along a certain line until at an uncertain point, the lemurs branched off from the parent trunk, and man made another branch.

If this were so, all life would be in a transitional stage, and we should be witnessing stupendous changes right along the line. No such thing has been observed and recorded in human history.

Darwin's reply to this most obvious truth is that transition and extinction go hand in hand. Rather lame, isn't it? The amoeba is still in existence, producing only amoe-

bae; the lemurs and anthropoid apes are all with us, and each reproduces only its own kind. That is the inexorable law of life. Only the "missing" link of Darwin is missing.

Pollinations may produce changes in characteristics, but such changes are limited to species. You cannot successfully pollinate a carnation with rose pollen; and the same truth holds good throughout the entire vegetable and animal kingdoms.

It is the spiritual side of the great issues involved in this discussion that tells against the materialist. It is a fact that all forms of life were created spiritually before the physical creation. God is the Father of the spirits of all flesh, and in these spirits are the "genes" which dominate heredity.

Genesis tells us that plants, herbs, beasts, fishes—in fact all kinds of living things come within the category, "male and female created I them." That is true which will work, and this truth must be self-evident to all of my readers.

Professor Dendy himself has furnished us with an admission that this is so. Permit me to restate this admission:

Whatever may have happened in the far-distant past, at the present day, as far as we can see, every living thing is the product of some pre-existing living thing. The relation of parent and child holds good throughout the whole organic world.

ARE YOU WORRIED because someone has told you that science favors evolution? Did you ever ask which branch of science asserts it? Biology, an exact science, rejects it, recognizing that whoever made them male and female is responsible for reproduction in every kind of life. The fact is that science, as such, makes no pronouncement on the subject. Evolution is merely the expression of thoughts which some scientists have given to the world.

My advice is, "Prove all things; hold fast to that which is good." Let there be many windows to your soul. The narrow pane of one poor creed cannot catch the radiant rays of truth. If you are not satisfied with what you have read here, study it out

for yourself, and in your studying, give the Standard Books of the church first place.

As you read and study, remember that God has promised, "If any man lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given him."

To man was given dominion over the beasts of the fields, the earth, and sea, and all that in them is, because he was God's signature placed at the end of his creation. Of all creation, he is the only being capable of thinking the thoughts of God after Him. You can do this if you ask him for the mental and spiritual wisdom and power. You belong to the race of man created in God's image.

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Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART IV

The Good Shepherd Establishes a Fold (Hebrews) in America

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16.

In the previous article, we gave consideration to evidence from the Bible that the Shepherd of Israel led the flock of Joseph to America. We found that the Bible promised to Joseph a special land, a promised land (Deuteronomy 33: 13-16; Genesis 49: 22-26), a land abounding in precious things. This promised land was to be "afar off," "across the sea," and "unto the utmost bound of the everlasting hills." All this involved a great migration or movement of a colony of people from ancient Israel to America. Before giving direct consideration to archaeological evidence that the Shepherd of Israel established a fold (Hebrew social order) in ancient America, let us examine some of the American Indian origin legends.

Mr. Paul Radin says, "The Mexicans came from Aztlan. They carried with them an idol called *Huitzilopuchli*. They affirm that it was this idol that had commanded them to leave the country, promising them that they would be rulers and chiefs of all the provinces which had been settled by the other six tribes; of a land greatly abounding in gold, silver, precious stones, feathers, rich shawls, and every costly thing conceivable. Thus did the Mexicans set out just as the Children of Israel had done in search of the promised land taking with them their idol enclosed in an ark made of rushes just as the others had taken with them their ark of the covenant. They took with them four principal priests who made their laws, instructed them in their rites and sacrifices, etc. They traveled with their ark wherever their idol bade them go."¹

Mr. Radin says the Mexicans came from Aztlan. Mr. Baldwin quotes from E. G. Squier: "In the map of their migrations presented by Gemelli, the place of the origin of the Aztecs is designated by the sign of water (Atl standing for Aztlan), a pyramidal temple with grades, and near these a palm tree."²

We shall soon give consideration to the pyramidal temple with grades, as one of the signs of the origin of the Aztecs. Another symbol of the origin of the Az-

tecs is the palm tree. Concerning this palm symbol, Mr. Baldwin says, "In history Jerusalem has been sometimes referred to as the city of Palms. In I Kings 6: 29-36, the walls of Solomon's Temple are described as being decorated with palm trees carved in wood and overlaid with gold."³

Concerning the origin legends of the Maya Quiches (Guatemala), Lewis Spence says, "The truth is that the conditions of migration undergone by the Maya were similar to those described in the Scriptures."⁴

According to Mr. Nadaillac, the people of Yucatan believed that their ancestors had come from the East, across a great body of water.⁵

A Hebrew Temple in America

Did the Shepherd of Israel establish a fold for his sheep here in America? If he did, the first evidence we should look for will be a temple of Hebrew design. Solomon's Temple at Jerusalem was the center of the Good Shepherd's fold in the Old World. We have also a second strong reason to look for a temple of Solomon in the New World. The "Stick of Joseph" (Book of Mormon) which contains the record of the Good Shepherd's dealings with the flock he led to America contains the story of the erection of a temple in Peru after the manner of Solomon's Temple. "And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon . . . and the workmanship thereof was exceeding fine."—2 Nephi 4: 22-26.

Solomon's Temple was composed of three courts, the innermost being called the Holy of Holies.

Hyatt Verrill says, "The great temple of Pachakamak, Peru, is composed of courts in the center which is the *Holy of Holies* containing the image of their great God."⁶

The Book of Mormon records that as their civilization developed, the Nephites gradually spread northward (from Peru into Central America and Mexico). It is also recorded that they continued to build temples, sanctuaries, and synagogues after the manner of the Jews (Alma 11: 22, etc.).

Mayan temples were usually composed of an outer corridor and an inner sanctuary surmounting a more or less lofty pyramid.⁷

In Bancroft's *Native Races*, Volume 4, page 332, is a drawing of the ground

plan of the Temple of the Cross at Palenque. This drawing shows an outer court or corridor and an inner corridor and a Holy of Holies. In a tablet on the wall of the Holy of Holies was found the great symbol (cross) of the Shepherd of Israel.

Solomon's Temple was very large. The temple of the thousand columns with its courts at Chichen Itza covers five acres. The north colonade extends across the north side of the court. It is a spacious hall 463 feet long.⁸

Nephi says the temple he built (after the manner of Solomon's Temple) was of "exceeding fine workmanship."

Claudis Cranston, in a recent book, comments on the prehistoric temple of the Sun at Cuzco, Peru. "The Inca temple of the sun is in the heart of the Spanish built city of Cuzco. This is said to be the mystery building of the world, as there is no mathematician or engineer who has at his command the delicate instruments and other mechanical apparatus necessary to its plan and construction. The immense precise stone blocks of its masonry . . . of stone not present in the vicinity, were apparently transported by some unknown method to the spot. There are no modern means of performing such a feat.

"Against this background, the Inca priests clad in sumptuous ecclesiastical robes performed the sacred ceremonies of the Sun worshipers. Hundreds of these priests were housed in buildings adjacent to the Inca Temple of the Sun, exactly as hundreds of the priests were once lodged in the buildings of the ancient temple at Jerusalem."⁹

BESIDES ITS THREE COURTS, its size, and fine workmanship, the Temple of Solomon was noted for other things:

- A. Greatest collection of gold and silver known in the Old World (II Chronicles 9: 14-22).
- B. The flowers, palms, and temple utensils were made of pure gold (I Kings, chapter 6; II Chronicles, chapters 3, 4).
- C. The nails used in the Temple of Solomon were of pure gold (II Chronicles 3: 9).

Hyatt Verrill says, "Taken all together the gold of the Incas was probably the greatest accumulation of the precious metals the world has ever known prior to the time of the Conquest."¹⁰ Mr. Verrill continues: "It is obvious that the Incas, finding the temple ready made, re-

paired it, added to it and made use of it as their own place of worship. Although the Spaniards transformed the temple to a Christian Church, and added a deal of European embellishment and adornment to it, yet the greater portion of the structure still remains that of the prehistoric unknown inhabitants of Peru.

"Architecturally, this Temple of the Sun is one of the most remarkable buildings of the entire world. It is built of immense blocks of amazingly fitted stone, no two of which are alike in size or shape, but which are so accurately designed and cut that the circular interior with its radii is mathematically and geometrically perfect. . . .

"In the days when the Incas held sway, this temple presented a sight which would have made Aladdin's cave look tawdry by comparison. The walls, outside and inside, were completely covered with plates of burnished gold. The gardens were filled with trees, shrubs, and plants of silver and gold. Among the leaves and branches of precious metals were birds, animals, and insects of gold and silver, and, even the fountains, the tools and the implements of the gardener's trade were of the same precious metals. . . ."—*Ibid.*, 302, 303.

"The woodwork of the temple of the sun at Pachacamac was fastened together with gold nails and when, at Pizarro's orders, these were removed, they were found to weigh more than 32,000 ounces, roughly a value of over half a million dollars in our money."—*Ibid.*, page 291.

The Law of Moses

We have already discovered that the Bible, the Book of Mormon, and Indian traditions all indicate that the Shepherd of Israel led some of his sheep of the flock of Joseph to the new world. The Bible and Book of Mormon agree that this "remnant escaped from Jerusalem" just before Nebuchadnezzar destroyed the city (about 600 B.C.). The children of Israel of that day practiced the Mosaic Law.

The Temple at Jerusalem and the Mosaic Law went hand in hand. They were two parts of a whole. Together they comprised the Shepherd's fold for ancient Israel. If the Shepherd of Israel established half of his fold here (Hebrew temples), then it is logical to look for evidence of the prehistoric existence of the other half (the law of Moses).

The Book of Joseph (Book of Mormon) tells us the ancient Americans kept the law of Moses.

"And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses."—2 Nephi 4: 14.

"The prophets, and the priests, and the

teachers, did labor diligently, exhorting with all long suffering the people to diligence, teaching the law of Moses, and the intent for which it was given."—Jarom 1: 24.

H. H. Bancroft says, "Circumcision was practiced upon all Aztec male children."¹¹

Theodore A. Willard says, "It is a curious fact that the ancient Itza-Mayas had many habits and customs similar to those of the Jews. Many have remarked that some of the faces carved on the walls and stones are of a Jewish caste. . . . Both the Itza-Mayas and the Jews venerated one God, of whom they made no image. Both worshipped toward the East; and both burned incense in the four directions. The confession of sins and atonement were common to both peoples. Both believed in devils. The Maya like the Jew was punctilious about washing and in making ablutions."¹²

Concerning the discovery of the great stone heads of La Venta in 1946 (Mexico), Mr. Miguel Covarubbias, in a book just off the press, says, "On stele C two impressive chieftains stand face to face, surrounded by lesser men suspended in space. The face of the man on the left is smashed, but the other is untouched and represents a stern, fully bearded man with an enormous aquiline nose, totally different from the flat nosed people of Le Vanta. . . . A personage with surprisingly pronounced semitic features."¹³

Altars for sacrifice are a common discovery in unearthing the temples of ancient America.

In the *National Geographic* for July, 1931, is a picture of what is reputed to be the largest and finest altar yet discovered (found at Uaxactun, Guatemala).

The Book of Mormon says, "And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings, according to the law of Moses."—Mosiah 1: 30.

Concerning the similarities between the Mosaic and Aztec systems, Lord Kingsborough says, "There was much in connection with the sacrifices that was common to Mexicans and Jews."¹⁴

The Mexicans applied the blood of sacrifices to the same uses as the Jews; they poured it upon the earth, they sprinkled it; they marked persons with it, and they smeared it upon walls and other inanimate things (*Ibid.*, page 154).

No one but the Jewish High Priest might enter the Holy of Holies. A similar custom obtained in Peru (*Ibid.*, page 156).

Both Mexicans and Jews regarded certain animals as unclean and unfit for food (*Ibid.*, page 273).

It was customary among the Mexicans to eat the flesh of the sacrifices of atonement (*Ibid.*, page 176).

Mr. C. Reginald Enoch says, "Cloths

of vicuna wool, which were interwoven with gold and silver filaments (Peru), have come down to us today in all their primitive freshness. . . . An art which passed in remote times from Babylon to other cities and which is first mentioned as employed in the Ephods of Aaron."¹⁵

The Jubilee Year

According to the law of Moses (Leviticus, chapter 25), the Hebrews made a new start every half century. This was called the Year of Jubilee. Mortgages and debts were canceled and all the land returned to the original tribal inheritance. It was a time of celebration and rejoicing.

Thus far we have found evidence of the existence in ancient America of much that the Good Shepherd had in his fold at Jerusalem in Old Testament times. Let us see if there is evidence that the Year of Jubilee was known in ancient America. Mr. Jose Jiminez Gomez says, concerning the Aztec calendar stone, "The snake scales are supposed to represent centuries of 52 years and on the upper side of the body of the serpents can be seen blazes of fire which means that at the beginning of every century they kindled the new fire."¹⁶

In the Mexican National Museum in Mexico City there are numerous bundles (stone) of roped years. Manly P. Hall says concerning these bundles of roped years, "The Mexicans had periods composed of what they called the binding of years. These bindings contained fifty-two years and constituted a cycle."¹⁷

Concerning the *volador*, a religious ceremony of the Totonacs of Mexico, Dr. Alfonso Caso says, "The four macaws descending from the poll and taking thirteen turns are symbols of the 52 years of the Indian cycle, that is to say, of the movement of the sun in 13x4 which gives the 52 years figure."¹⁸

The Cherubim in America

The cherubim were winged figures and were a part of the ark and tabernacle of the Mosaic Law.

And he made the mercy seat of pure gold. . . . And he made two cherubims of gold. . . . And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubim.—Exodus 37: 6, 7, 9.

Stephen D. Peet says, "Many copper plates representing men with wings issuing from their shoulders have been found."¹⁹

Patriarchy, Geneology, and Totemism

Patriarchy, genealogy, and totemism were all part of the Old Testament sys-

tem and found within the Good Shepherd's fold in ancient Israel. Stephen D. Peet says, "The prevalence of Totemism in the Old Testament is shown by the dying words of Jacob, for in them he described the animal figures which were shown on the escutcheon of each tribe. The lion on the escutcheon of Judah, the serpent on that of Dan, the wild ass on that of Issachar, and the bird on that of Naphtali.

"How the patriarch came to use this language is a mystery. . . . Whatever the explanation is, the passage furnishes a good illustration of a custom which was common among the uncivilized races, and is still prevalent among the aborigines of America; namely, the custom of giving the names of animals and plants to children and making these serve as emblems of the clan or tribe.

"Herrera remarks of the Mayas, "They were wont to observe their pedigrees very much and therefore thought themselves all related and were helpful one to another. They did not marry any who bore the same name as their father . . . this shows that the patriarchy existed among the Mayas'"²⁰

There are a number of theories as to the origin of the American Indian (Mongoloid, Hebrew, Phœnician, Egyptian, Indigenous, etc.). Concerning the Hebrew origin theory, Mr. Bancroft says, "The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least most of them who have made original researches, are comparatively few, but the extent of their investigations and the multitude of parallels they adduce in support of their hypothesis, exceed by far anything we have yet encountered."²¹

The Theory of Egyptian Origin

The British scientist, F. A. Mitchell Hedges, says, "The modern theory is that the Mayas appeared in Central America sometime between 1,000 B.C. and the Christian era, and that their civilization was derived from Egypt, from which they came across the vast Pacific. The points of resemblance between the Maya and the Egyptian civilizations are too numerous and peculiar to be explained by some imaginary impulse in all prehistoric people to develop along the same line."²²

The question may well be asked: if the Shepherd of Israel led the flock of Joseph to America in 600 B.C., and established a fold for his sheep here, why is it that both Egyptian and Hebrew evidences are met with? Joseph was governor of the land of Egypt. He was second to Pharaoh himself. He married an Egyptian woman. His sons were raised in Egypt.

The Bible says, "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years."—Exodus 12: 40. As slaves in the land of Egypt, the children of Israel built pyramids, obelisks, and inscribed hieroglyphics on Egyptian monuments.

The Prophet Nephi in the very first verse in the Book of Mormon says, "I make a record in the language of my father which consists of the learning of the Jews and the language of the Egyptians.—1 Nephi 1: 1.

Nephi was the prophet who wrote the first chapter in the "Stick of Joseph" (Book of Mormon). Mormon and his son Moroni wrote the last chapters. The "Stick of Joseph" (Ezekiel 37: 16-22) was named after the Prophet Mormon.

Mormon says, "And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech."—Mormon 4: 98.

The Egyptian Tau or letter T has been found at Palenque, Copan, and in Peru. Mr. Nadaillac says of the palace at Palenque, "Numerous masonry niches in the wall merit special attention on account of their resemblance to the letter T or rather the Egyptian Tau."²³

THE GREATEST EGYPTIAN DISCOVERY in America is not pyramids, stelæ (obelisks), hieroglyphics, or mummies. It is the Aztec calendar stone. It is a huge round stone, twelve feet wide, four feet thick, and weighs 57,000 pounds. It is on exhibit in the Mexican National Museum in Mexico City. It has twenty months of eighteen days each, with five complementary days and six hours for the measurement of a year's time. This is similar to the calendar possessed by the ancient Egyptians.

Stephen D. Peet says, "The year in common use, called the vague year, began at different times of the true year through a long cycle. Here we find the analogy between the Egyptian and the American systems very startling."²⁴

The works of H. H. Bancroft touch on this point, too: "I have also recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec characters and institutions observed on the banks of the Nile. Among these analogies there is one worthy of attention. It is the use of the vague year of 365 days, composed of equal months, and five complementary days, equally employed at Thebes and Mexico, a distance of 3,000 leagues. Now, it is remarkable that the same solar year of 365 days, six hours, adopted by nations so different, and perhaps still more remote in their state of

civilization than in their geographical distance, relates to a real astronomical period, and *belongs peculiarly to the Egyptians*. The fact of the intercalation (by the Mexicans) of 13 days every cycle, that is the use of a year of 365 days and a quarter, is proof that it was either borrowed from the Egyptians, or that they had a common origin."

Barbaric Religions

The barbaric religious systems that led to the downfall of ancient Israel were Sun Worship (Jeremiah 8: 2; 7: 18, etc.), human sacrifice and serpent worship (II Kings 18: 4). These are the three abominations that wrecked the Good Shepherd's fold in ancient Israel and scattered the sheep on a thousand hills.

We have found abundant evidence that the Shepherd of Israel set up his fold in ancient America. Now we are confronted with remarkable evidence that the same idolatrous abominations that wrecked the fold in ancient Israel wrecked the fold in ancient America. Stephen D. Peet says, "The most remarkable fact which is brought out by this study, is that *the aboriginal religions of America correspond to the earliest forms of religions which prevailed in the East*. The system of sun worship which prevailed among the agricultural tribes of the gulf states closely resembled that which existed in Egypt and Babylonia at the opening of history and many of the same customs were observed."²⁵

Mr. Peet continues, "The significance of these different works (mounds) will be understood if we compare the rites and ceremonies of the sun worshippers of this district with those which prevailed in Syria and Phœnicia in Old Testament times."—*Ibid.*, page 321.

The Book of Mormon history tells us that soon after the colony of Joseph arrived in America, in about 580 B.C., it divided. One group was faithful to God and kept the law of Moses (Nephites). The other group reverted back to the idols and religious vices which led to the downfall of ancient Israel. This group (the Lamanites) was cursed and their skins were darkened so there would be no inter-marriage between the white, cultured Nephites and the lazy, idolatrous Lamanites. Eventually and after the Golden Age of ancient America which followed Christ's visit here, the entire population gradually drifted away from the Good Shepherd's fold. A war of extinction broke out between the Nephites and the Lamanites, and both nations turned from the gospel of Christ to idolatry, human sacrifice, sun worship, and snake worship. "Yea, the more part of them [Nephites] had turned out of the way of righteousness, and did trample under their feet the commandments

of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver."—Helaman 2: 146, 147, 158. "And they [Lamanites in last war] did also march against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners, both women and children, and did offer them up as sacrifices unto their idol gods."—Mormon 2: 16.

The prophets of ancient Israel warned the people if they did not cease from worshipping the sun and moon and offering their sons and daughters up as sacrifices to the idols of Baal, that the Lord would destroy them and leave their cities desolate. When Columbus discovered America, the words of the prophets against ancient Israel could just as appropriately have been spoken against the Aztecs for human sacrifice to idol gods or against the Mayas for snake rites (II Kings 18: 4) and against the Incas for sun rites.

Jeremiah says, "Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods. They have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal. . . . Therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the Valley of the son of Hinnom, but the valley of slaughter. And I will make this city desolate, and a hissing; everyone that passeth thereby shall be astonished and hiss because of all the plagues thereof."—Chapter 19: 4, 5, 8.

"And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant."—Jeremiah 9: 11.

An Array of Sobering Facts

The facts indicate that the God of Israel established his fold in America. His sheep prospered and enjoyed a Golden Age as long as they listened to the voice of the Good Shepherd. The day came (third century A.D.) when they turned away from their Shepherd's fold and reverted back to the abominations which destroyed the fold in ancient Israel. Now the fold the Good Shepherd established in America is desolate and the words of Jeremiah to Jerusalem and the cities of Judah are startlingly applicable.

Chan Chan, Kabah, and Sayil are "desolate without an inhabitant." Piedras Negras, Tikal, and Uaxactun are "desolate" and a den of dragons." Monte Alban, Teotihuacan, Copan, and Chichen Itza, glorious cities of ancient America, are "heaps" and "an astonishment to all that pass by."

Now, from the pages of the Book of

Mormon, the warning comes to us AND TO OUR CITIES.

And now we behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them.

And the fulness of his wrath shall come upon them when they are ripened in iniquity; for behold, this is a land which is choice above all lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God.

And this cometh unto you, O, ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land have hitherto done.—Ether 1: 31, 32, 34.

Warning Words of Christ From Ancient America

Yea, wo be unto the Gentiles except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land and throw down all thy strongholds:

Thy graven images I will also cut off, and thy standing images out of the midst of thee and thou shalt no more worship the works of thy hands.—3 Nephi 9: 101, 103.

¹Paul Radin, *Sources and Authenticity of the History of the Ancient Mexicans*, page 67.

²Baldwin, *Ancient America*, page 218.

³Baldwin, *Ancient America*.

⁴Lewis Spence, *Myths of Mexico and Peru*, page 152.

⁵Nadaillac, *Prehistoric America*, page 526.

⁶Hyatt Verrill, *Scientific American*, March, 1931.

⁷S. G. Morley, *National Geographic*, May, 1927.

⁸S. G. Morley, *National Geographic*, July, 1931.

⁹Claudia Cranston, *Sky Gypsy*, pages 281-283.

¹⁰Hyatt Verrill, *Old Civilizations of the New World*, page 294.

¹¹Bancroft, *Native Races*, Volume 3, page 371.

¹²Theodore Willard, *The Lost Empires of the Itzas and Mayas*, page 422.

¹³Miguel Covarrubias, *Mexico South* (1946), page 90.

¹⁴Lord Kingsborough, *Mexican Antiquities*, Volumes 6 and 8.

¹⁵C. Reginald Enoch, *The Secret of the Pacific*, page 224.

¹⁶Jose Jimenez Gomez, *The Aztec Calendar*, page 2.

¹⁷Manly P. Hall, *Twelve Great Teachers*, page 234.

¹⁸Dr. Alphonso Caso, *Archaeological Guide Book on Mexican National Museum*.

¹⁹Stephen D. Peet, *Prehistoric America, the Mound Builders, Their Work and Relics*, page 180.

²⁰Stephen D. Peet, *Prehistoric America, Myths and Symbols*, Volume 5, pages 8-35.

²¹H. H. Bancroft, *Native Races*, Volume 5, page 77.

²²F. A. Mitchell Hedges, *London Daily Mail*, March, 1924.

²³Nadaillac, *Prehistoric America*.

²⁴Stephen D. Peet, *Prehistoric America*, Volume 5.

²⁵H. H. Bancroft, Volume 5. See also Delafield, *Antiquities of Ancient America*, page 52.

²⁶Stephen D. Peet, *Prehistoric America*, Volume 5.

(All italicizing and underlining of words or phrases in the articles are by the author for emphasis.)

Questions, suggestions, or criticisms will be welcomed and responded to by the author. His address is R. F. D. 5, Warrensburg, Missouri.

HAILEYVILLE, E. OKLAHOMA.—

The work in this group is steadily growing. Our prayer meetings are of a high spiritual order. This week with lights out on account of a storm, we met by candlelight, fasting and praying for the good of the work, particularly in this place. Among the fourteen present seven prayers and fourteen testimonies were offered, six of which were from members participating for the first time, children and young people from nine to sixteen years of age. The climax came when a young man, 13, arose expressing his joy at attending, what was to him, the most wonderful meeting he had ever experienced—that of the baptism and confirmation of his brother's wife at Tulsa, Oklahoma, a few days before. From that point in the service the Spirit seemed to flow out to all the other youths to such an extent that it has, no doubt, made a permanent impression upon them.

Last week a group of our young adults and teen-agers attended the Youth's Conference at Stillwater, where we have a young couple attending college, Harvey Leon Dollins and his wife, June, the new member referred to above. All were favorably impressed with a new vision of the church because of the fine services there and the power of Brother Hayden's sermons.

Our Zion Builders' League, composed of all from four to eighty years of age, is a lively organization of about fifty members, including nonmembers. Church history is the theme of the classwork, taught by Sister W. P. Hubble, president of the organization. Mr. and Mrs. H. L. Dollins, as losing captains, entertained recently the winning group with a dinner and party. Some of the Wilburton Saints, eighteen miles away, attend our young people's services.

Two or three weeks ago, the Haileyville and the Wilburton groups met at Fanshawe, a distance of forty miles, for the regular Wednesday evening prayer service, fine in spirituality and fellowship.

All this interest, as well as prospective new membership, makes poor music to the ears of the Adversary; but we are determined he shall work no harder than we. With the unity of these people and their great desire to build up God's kingdom, some good surely must be accomplished. —ORA DOLLINS, Hartshorne, Oklahoma.

Imagination was given to man to compensate him for what he is not, and a sense of humor was provided to console him for what he is.—*Wall Street Journal*.

"Serve the Lord With Gladness"

By GLADYS GOULD

PERHAPS I NEVER did quite grow up. At least I am much more in sympathy with the child's viewpoint than the adult's. In working with children in the church school, I hope to help them love the Lord, his day, his house, and his creation; but I know that I have failed unless each brief half hour that they are under my care proves to be a happy, growing experience. The regular church services also may be gladsome and purposeful events for children in which they absorb the atmosphere of the prayer and preaching meetings. Unfortunately, these hours are not always made enjoyable.

Most of us have suffered with the small child who is placed in a grown-up seat with no view but the back of the seat in front, and who receives no attention save frequent scowls, head shakings, incomprehensible hushes, and threats as his restlessness increases. And when he is dragged protestingly down the aisle, and we hear his anguished wail outside and see him brought back in, tearstained, shaken with sobs, and plunked back into his dreary seat, we writhe, feel helplessly resentful, and long to give him a fair chance.

Other children are neglected, allowed to gather unsupervised in the back seats in laughing, whispering groups. They enjoy it but lose the spirit of worship and destroy it for others. Some toddlers are set free to roam noisily about the room, forming bad habits for themselves and jeopardizing the piety of the congregation.

It is not surprising that many mismanaged youngsters whose church experiences have been bitter, embarrassing, or heedless, assert their independence as soon as their years

warrant it and stray away from church services. No bond has been formed to tie them there. But there are persons who have not at any age lost interest in the church. They have accepted it as an interesting, needful part of their lives—lives that radiate its influence. There must be reasons.

I LIKE TO REMEMBER the example set by an ex-schoolteacher (not a mother) who was in charge of a boy from babyhood to five years. She went to church prepared with a pocketbook filled with articles to interest a boy—a comb, mirror, pencils, pad of paper, scissors, paper punch, picture and drawing books, and puzzles. If possible, she found a seat for him by a window. When he lost interest there, she slipped him one object out of her bag. As soon as he had exhausted its possibilities, it was whisked out of sight and another substituted. When the Communion was observed, and other children were puzzled and tearful because they were passed by, this child was supplied with a small cookie to enjoy with the participants. He was occupied and contented and found always a look of love and understanding in the face of the woman who had brought him there. Now at eleven, he still enjoys church, requires no special privileges, is observant and interested.

Some mothers complain that they would get little from a sermon if they had to amuse their children through the service. One wonders what they get from a worship hour spent in chastising them.

Small ones can sometimes be helped to comprehend what "hush" means by having at home daily, very short, worship services in

which they learn to bow their heads for prayer, to sing, to listen, to be quiet through a scripture reading, to whisper instead of talking out loud.

It helps to tell primary or junior folks a personal experience of the minister for the day to arouse their interest in him. Then, instead of leaving them in the rear seats, invite them to the front rows, supply them with songbooks, see that there is a teacher or parent or two in the row behind them, alert to the situation. Such efforts have aroused enthusiasm in the children and in the chorister and minister. Interest in the sermon grows if the theme is discussed at home, the parents and young folks telling what they most enjoyed. Church school lessons become alive if reviewed in the home, and if efforts are made to put them into effect in the life of the family.

Girls who have reached the giggling age and boys in their awkward, self-conscious years make good junior choir material, ushers, and offering collectors. Using them in church service ties in their interest and loyalties and gives them self-assurance.

SUCH HABITS lay a good foundation, but something more is needed that we may, young and old, join the spirit of the Psalmist in saying, "I was glad when they said unto me, let us go into the house of the Lord." What is it that brings us back eagerly week after week?

When Moses heard the words, "put off thy shoes from off thy feet; for the place whereon thou standest is holy," he knew he was in the presence of Divinity. He heard God's voice and saw his light and felt his power. And Moses hid his face in fear and awe. That he was humbled is shown by his first question in response to the mission given

(Continued on page 22.)

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Preferring One Another

By EMILY INOUYE

PEOPLE LAUGH with the telling of the story of the short, fat man who was huffing and puffing as he ran up a hill in the rear of a group of young people. Someone stopped him long enough to ask, "What's the hurry?" He replied, "You see—huff—that group of young people just going over the hill? huff—puff—Well, I am their leader!"

When I heard this story for the first time, I laughed too. Then I thought the matter through. I tried to visualize that group of young people before they started on the race. What had the leader done to draw such fine youths together? What had he said to them? What inspiration had he offered? What incentive had touched off the spark that had fired them with so much enthusiasm? They must have been together, all intent on the same goal, for the answer was, "See that group?" There was no reference made to stragglers or strays; the entire group was out front, going over the top. As I pondered over these thoughts, the story gained new significance. I saw leadership in a new light.

History points to Christ as the greatest leader of all times. God, the Father, chose Christ, his Son, as a leader because Christ offered to do his Father's will and did not seek after glory for himself. Genesis 3: 3, Inspired Version, tells us Christ said, "Father, thy will be done, and the glory be thine for ever." In this one simple sentence, we glimpse a great spirit of humility. He wanted none of the egotistical glory that sometimes accompanies leadership.

In preferring not to take this honor for himself, he showed a deep love for God, his Father; and by his offering to do his Father's will in all things, he showed a genuine love for all people. We see reflected throughout his leadership a great unselfishness, a willingness to

serve with trust and confidence; a willingness to give all that he had, or that might be gained, to his Heavenly Father and to his fellow men.

AS WE READ the glowing account of this, the greatest of all leaders, we learn to love him. We are inspired to do the things he commands and are not willing to be mere followers. His example is one of preferring others and not of carrying the entire load himself. He developed leadership among his group of followers. Luke (9: 1, 2) tells us "he called his twelve disciples together, and he gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." In Luke 10: 1 we are told "the Lord appointed other seventy also, and sent them two and two before his face, into every city and place where he himself would come." There was no jealousy on his part that these men should go before him and heal the people and do many great and marvelous things. Preferring one another, he did not try to do all of the miraculous or outstanding things himself. His leadership was so dynamic, his lessons so well taught, his examples so well set that these men were equipped with a Christlike quality of leadership. They were equipped with an ability to go ahead of him into every city and accomplish much.

All through Christ's leadership we see a spirit of great love and deep humility. These two principles were demonstrated by the example he set when he washed his disciples' feet. He did not expect more of them than he himself was willing to do. Thus in humility and love Christ set the perfect example of leadership.

WE HAVE MANY great women leaders in our branches. Their greatness lies in their Christlike qual-

ity of leadership. They are women who have been filled with a genuine love for humanity. They are women who work hand in hand with their pastors toward kingdom-building. These leaders have a competent corps of co-workers, officers, and committee women, all developing leadership ability under their encouraging supervision.

They have tolerance and confidence in their co-workers. These women are leaders who, when called upon meet emergencies, give unselfishly of their time and possessions.

The greatest thing a leader does is to share the honor of accomplishment with other women in the department. She knows her name will never be written in glowing letters upon the new pulpit or the new electric stove which she was instrumental in purchasing for the church. Her name will never go down in the history of the branch because she was responsible for the burning of the mortgage; but, the things that were accomplished under her leadership will be preserved in the branch annals as achievements of the department of women during a certain period of time.

When the time comes for a change of leadership, she will have developed within her ranks consecrated workers capable of helping others over the top. They will point to her with pride and say, "She was our leader." They will think of her as one who labored with them in humility and love, obeying the exhortation of the Apostle Paul in his letter to the Roman saints: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12: 10.

God's Design and Man's Witness

NOTE: During the World Week of Prayer, joint services were held in Grand Valley, Ontario, by five churches: the Trinity United, Anglican, Disciples, Presbyterian, and Reorganized Latter Day Saints. The following sermon was delivered by Elder R. J. Farthing at Saint Albon the Martyr's Anglican Church.

By R. J. FARTHING

THE TWO PHASES of this subject may be illustrated by the two sides of a Canadian coin. The obverse side shows the head of a reigning sovereign, his name and title, or some other emblem of national authority. The reverse side shows the date and value of the coin. Both the head and tail of the coin are necessary to give it worth and validity.

One side of the coin proclaims the authority by which it issues from the mint, while the other indicates the value to be accorded it in business transactions among men. The obverse side typifies God's design or plan for the redemption of the souls of men, while the reverse side represents the witness or testimony of men, by which effect and validity and acceptability are given to the divine purpose among the children of men.

What, then, is the design of God? A design is an outline of an original work, a plan of a project, or a blueprint not to be deviated from without the consent of the architect. The use of the word *design* in our topic indicates that God has planned a work.

What is the work of God? I quote the words of God spoken to Moses: "This is my work and my glory, to bring to pass the immortality, and eternal life of man."¹

I believe that this work was planned in the courts of heaven before man was placed on the earth. The accomplishment of the work was entrusted to the master workman, Jesus Christ, who by his atoning death and glorious resurrection "hath abolished death, and brought life and immortality to light through the gospel."²

What, then, is the outline of God's design for the redemption of man from death, both temporal and spiritual?

I suggest the following as some of the distinctive and essential features of the plan of salvation:

First. An infinite and eternal atonement for man's sins has been made by the Son of God.

Second. Men must have faith in God and in the gospel proclaimed by divine authority.

Third. Men must repent of their sins and obey the gospel ordinances.

Fourth. The bodies of all men shall be resurrected, Jesus Christ being the firstborn from the dead.

Fifth. The righteous who have been justified and sanctified shall dwell with

God the Father in the eternal world of glory.

IN OUR STATEMENT of the redemptive work of God, two parts of that work were mentioned: the *immortality* and the *eternal life* of man. To many, these may seem to be the same thing; but there is really a clear-cut distinction and a great difference between the two. Immortality is that undying and incorruptible state of the body after its resurrection described by Paul in his First Letter to the Corinthians.³ Eternal life, however, is a spiritual condition of rapport with the divine personages. Jesus said in his prayer, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."⁴

Eternal life is the consummation contemplated in the divine design for the willing and obedient. This determinate purpose in the divine will cannot be made ineffective. "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught. . . . Remember, remember, that it is not the work of God that is frustrated, but the work of men."⁵ "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."⁶

We have been dealing, up to this moment, with the obverse side of the coin, "God's design." Let us now flip the coin and look at the reverse side, "Man's witness."

The truth of God's plan for the salvation of fallen man is demonstrated when a certain central and essential fact is proved—that fact that Jesus died as an atonement for man's sins and rose again from the dead.

The resurrection of Christ from the grave and his victory over death is the most stupendous event in the history of the world. There is nothing to compare with it in ancient, medieval, or modern history. For, upon this event depends the hope of man's resurrection, the guarantee of his redemption from the bondage of sin, and the assurance of the felicity of eternal life.

A fact of such transcendent importance requires being established by well-qualified witnesses, unimpeachable testimony, and an overwhelming preponderance of evidence. Hearsay witnesses will not do. The witnesses must have seen with their own eyes and heard with their own ears.

The Almighty has not left himself without a witness.⁷ Jesus, immediately before his ascension, said to his apostles, "And ye are witnesses of these things."⁸ Indeed, "the twelve apostles are special witnesses of the name of Christ in all the world."⁹

When the apostles and other disciples numbering about one hundred and twenty were gathered at Jerusalem awaiting the Pentecostal endowment, they proceeded to choose one to take the place of the traitor Judas. Peter said: "Whereof of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."¹⁰ Two were found who appeared to be qualified to act as special witnesses. The lot fell upon Matthias, and he was numbered with the eleven apostles.¹¹

Peter, endowed with the Spirit's power on the day of Pentecost bodily declared to the assembled multitude, "This Jesus hath God raised up, whereof we all are witnesses."¹²

Besides the testimony of the apostles, we have that of Mary Magdalene and other women who saw their risen Lord. Paul tells us that the risen Jesus was seen of above five hundred of the brethren at once—and last of all by Paul himself in open vision on the road to Damascus.

All this direct evidence is corroborated and confirmed by the piecemeal and circumstantial evidence of the multitude who saw him crucified, the centurion who pierced his side, the soldiers who watched his tomb, and others.

As to the quality and dependability of his testimony concerning the mission of Jesus Christ, Peter tells of his experience on the Mount of Transfiguration with Jesus, Elias, and Moses. He says: "We did not follow cunningly devised fables, when we made known unto you the power and coming [second advent] of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . There came a voice to him from the excellent glory, saying, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."¹³

From the testimony of the apostles, the faith of the Christian Church was developed. Dr. H. T. Andrews, of Hackney and New College, London, writes:

The elementary principles which formed the basis of Christian faith and practice in the first century . . . consisted in (1) Repentance and faith in God. (2) Teaching about baptisms and the laying on of hands. (3) The doctrine of the resurrection and eternal judgment. These three groups give us . . . the minimum demands made by the Christian Church on its members.¹⁴

This was the irreducible minimum, but the goal was a maximum of truth, all truth, for the exhortation of the writer to the Hebrews was: "Let us go on to perfection."

IN THE DAYS of the early Christian Church, to accept the apostolic testimony to Christ meant to believe something about him. This belief was formulated in a baptismal confession, which by the middle of the second century took this form:

I believe in God, Father Almighty, and in Jesus Christ his Son, our Lord, born of the Holy Spirit and of Mary, the virgin, crucified under Pontius Pilate and buried, on the third day rose from the dead, ascended into heaven, sitteth at the right hand of the Father, from whence he cometh to judge both quick and dead. And I believe in the Holy Spirit, the Holy Church, the remission of sins, and the resurrection of the flesh.¹⁵

The resurrection of the body of Jesus is such a stupendous fact that it should be matched by a tremendous faith on our part. The poet, Vachel Lindsay, who lived in Abraham Lincoln's home town in Illinois, caught the spirit of this thought in the lines:

This is our faith tremendous,
Our great hope who shall scorn?
That in the name of Jesus,
The world shall be re-born.

There is a rhetorical anaphora on *faith* as a mainspring of action in the Letter to the Hebrews.¹⁶ It recites the faith and works of a cloud of Old Testament witnesses:

Through faith the worlds were framed.
By faith Abel offered a more excellent sacrifice.
By faith Enoch was translated.
By faith Noah prepared an ark.
By faith Abraham went out not knowing whither he went.
By faith Sarah was delivered of a child when she was past age.
By faith Abraham offered up Isaac.
By faith Isaac blessed Jacob and Esau.
By faith Jacob blessed the sons of Joseph.
By faith Joseph gave commandment concerning his bones.
By faith Moses did many wondrous things, and so did Rahab, and Gideon, and Barak, and Samson, and Jephthah, and David, and Samuel, and all the prophets.

In the New Testament era also, the saints were compassed about with a great cloud of witnesses to the power of faith.¹⁷ We have already mentioned some of those witnesses.

But every age, ours included, needs its

own human witnesses, as well as the continuing witness of the Holy Spirit. Stanley Jones tells us in his book, *The Christ of the Indian Road*, that a certain Hindu said to him: "You are the boldest man I have ever seen. You said you had found God. I have never heard a man say that before."

Other noted witnesses for God in our modern times have written:

And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God.¹⁸ Therefore, having so great witnesses, by them shall the world be judged.¹⁹

THERE ARE TIMES when even the church falters in its mission, when its members cease to testify against sin in personal life, in society, in business, and in politics. How can there be a conviction of sin if there is no testimony against it? The church designed of God lives by bearing its testimony to the gospel truth and by sounding out a loud, clear call to repentance.

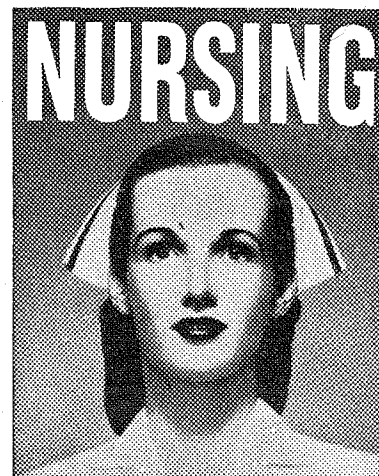
The witnessing church can offer no program that leaves God out. As James Reid has said: "The gospel can do little for people who will not let it do everything." There must be an awareness that it is "God with whom we have to do,"²⁰ for "against none is God's wrath kindled, save those who confess not his hand in all things."²¹ The church must continue to testify that man does not live by bread alone.

The stupendous fact of Christ's resurrection must be matched with a tremendous faith in the divine design. Such a faith results from a weight of testimony from eyewitnesses of unimpeachable veracity who have made actual contact with God. So convincing a testimony must be supported by an overwhelming logic that coincides with a personal spiritual experience. And thus the testimony of divinely chosen witnesses inspires an unshakable faith in God's plan of redemption; man's soul grips the chain of an anchor that takes hold on the verities of eternity.

In a church holding by such a faith, although there may be differences of opinion, if these differences are held in unity of purpose and desire for the good of God's work and people, they will result in helping to bring to pass a unity of understanding. We may, therefore, be encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory.²²

References:

- ¹Doctrine and Covenants 22: 23.
- ²II Timothy 1: 10.
- ³I Corinthians 15: 42-54.
- ⁴John 17: 3.
- ⁵Doctrine and Covenants 2: 1, 2.
- ⁶Isaiah 55: 11.
- ⁷Acts 14: 17.
- ⁸Luke 24: 48.
- ⁹Doctrine and Covenants 104: 11.



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● Qualified high school graduates and college girls have a golden opportunity to receive one of the finest professional educations. If you are accepted as a student nurse, you will prepare for a rewarding and useful career. You may serve in one of our great hospitals with some of the finest men and women you will ever know—our world-famous American doctors and nurses.

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Ask your hospital for full information about entering nursing school. Classes are filling up now!



Applications for enrollment in the September, 1948, nursing class are now being taken by the Independence Sanitarium and Hospital School of Nursing. For information, send a post card to Miss Nelle Morgan, R.N., Director of Nurses, Independence Sanitarium and Hospital. Ask for the *Nursing Packet*.

¹⁰Acts 1: 21, 22.

¹¹Acts 1: 26.

¹²Acts 2: 32.

¹³II Peter 1: 16-18.

¹⁴Abingdon's Concordance, page 1307.

¹⁵Abingdon's Concordance, page 947.

¹⁶Hebrews, chapter 11.

¹⁷Hebrews 12: 1.

¹⁸Doctrine and Covenants 75: 3.

¹⁹Doctrine and Covenants 17: 3.

²⁰Hebrews 4: 13.

²¹Doctrine and Covenants 59: 5.

²²Doctrine and Covenants 129: 9.

Where To Now?

By ROBERT W. BUCKINGHAM

AS YOUNG PEOPLE, we may well ask, "Where to now?" We have a choice to make concerning our work and what we wish to accomplish. This decision is especially important as we consider the needs of the world and the church.

We must realize that we owe something to society as a whole. It is our moral obligation and privilege to give to society that which will help to improve it. We cannot accomplish this by just living a "good life," but by living a *better* life. This requires development and understanding. We are more able to appreciate this world in which we live if we can each day be an uplifting influence to humanity.

Perhaps our first concern is that of enumerating some of the things which need to be done, keeping in mind that criticism which is not constructive is harmful. Let us look at society as a whole so that we may see what is required of us as members of Christ's Church.

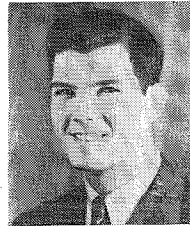
Present-day society lacks the essentials which Christ emphasized so much—an active love and a deep understanding through which men may enjoy greater harmony and trust in each other. By looking at the problems of the world, it is very easy to see how much these two characteristics would help if they were put into practice.

As we look at our church, we see that we need a more adequate program in which the best methods now known may be put into practice. This means a program which will employ every phase of economics, sociology, psychology, and all other

fields of learning. Ours is a tremendous task. We are called to be leaders of mankind or "physicians unto men." This is not a half-hearted task; it requires all the skill and understanding which we can muster for the job. Most important of all, we must be ready and waiting to carry out this plan. Hesitation will kill our best desires.

WHEN WE FIRST mention a plan, we think of the type of country or community in which we live. We realize the good and the bad

Robert (Bob, to his friends) Buckingham hails from Cashmere, Washington, which is in the heart of the apple country. He is nineteen and a sophomore at Graceland, where he is majoring in music. After he gets his degree, he hopes to serve the church. His father is pastor of the Wenatchee mission in Washington.



characteristics which have their place in our particular society. We realize the habits and customs of the people, and we learn to evaluate their importance. To effectively carry out our plan, we, the minority, may be faced with the task of educating the majority that there is a better, finer way of doing things. This fact must be established before any plan of action can succeed.

The initial step in mapping a plan is to review our resources and potential aid. We must know what we have to work with and how we may use those resources most advan-

tageously. After we have thoroughly evaluated our position, we may be able to present a long-range plan by which we will be able to achieve that "more abundant life" about which Christ talked.

When we attempt to enact this plan, we will at times face obstacles much the same as those faced by Christ. We will be confronted with ignorance, misunderstanding, lack of desire, and all other characteristics which tend to retard progress. This facing of obstacles is going to require that prime requisite of the gospel of Christ—a spiritual development. This must have a quality of faith which is unequalled in the world today. Our desire to carry forth this plan must inspire within us a zeal and initiative that are so strong they cannot be quenched. This zeal must not be undirected. It must be able to guide us in the channels which are right. This faith must tie us to God and Christ so securely that it will be able to help us in times when we are not able to see clearly the next step before us. Such is not a blind faith, but one which signifies our love to God and our desire to walk and work with him.

TO CARRY OUT this plan, we must educate ourselves in the ways of God. This means not only studying the books of the church, but also doing some creative thinking in our own experiences. Only by growing will we be able to build a Zion which will endure. Because of our desire to push on into new areas never before explored, we grow in our understanding of God's purpose in us. We must be able to reach new heights of insight and inspiration by which our daily lives may be enriched. As we progress in overcoming these steps of development, we become more in tune with God; because of this, we gain a higher degree of understanding and love for

New Horizons

our fellow men, without which we are not able to meet God and make advancement in the eternally progressing plan which is his.

Some of us are apt to say, "This business of spiritual development is not for me. I can't understand it." Because of this block we set against it, we are not able to develop. No matter how intelligent we are, or how intelligent we *think* we are, we all wonder at times concerning this world. We wonder what that spark of life is which gives vitality and growth, and how it operates within every living thing. Science, as yet, is not able to answer that question. By thinking creatively about such matters, we shall increase our understanding. This does not mean we shall be able to obtain a definite answer—we probably won't; but we shall have traveled a little further in our understanding of the purposes of God.

IN OUR EFFORTS to obtain the "better" life, we must develop. Our vision must be broadened to include a more universal view of things. Many times we have a very narrow belief concerning God and Christ; and because of this, we limit the ministry which is ours to receive if we conform to God's laws. This does not mean a blind following; it requires thought and care.

The church has come a long way, and its members have made a great development; but now, as never before, we are faced with a re-emphasized fact that the world needs our ministry. It is our duty today to re-evaluate and reinterpret our message in the language of 1948.

We have the plan; but what is more important, we have the way of God which must be given to the world. By co-ordinating our zeal and our understanding, we will be able to give to society the knowledge and vision which it needs today.

By centering our vision on Christ, we will be able to produce a plan of action which will embody his characteristics. Let us press on and be on the frontier of thinking and acting for the world to follow.

The Trouble-Shooter

How to Be Friendly

QUESTION: I do not make friends easily, and I find myself alone much of the time. I go to church, but the people seem distant and are not interested in me. I want to like people, but I do not find it easy to talk to them. I don't enjoy being an isolationist, but that's what I am. What can I do to overcome it?

ANSWER: Go to work immediately, but be patient with yourself and do not expect too great results in a short time. If you keep trying, you can have a good time and win some friends. Other lonely people have found the following plans helpful.

1. *You must begin with your mind.* Like all of us, you probably think too much of the time about yourself, and too little of the time about others. When you look at a crowd, instead of being afraid of them or disinterested, say to yourself, "They're nice people. I like them." Then smile and start out. The difference in attitude will change your approach to them. Chances are, if you like them, they will like you. You must be more interested in others than in yourself.

2. *Cultivate the smile.* Don't be afraid to lead with a smile. In most cases, people will smile back. Try it. Even if a few don't respond, don't let it discourage you. Just feeling in your own heart that you like people will change you, and the change will reach and win friends for you.

3. *Be a joiner.* If you are lonely in the big group, get into the little ones. Attend a class regularly. Sit by somebody who likes to talk; she will get you into the conversation. Offer to help when there's work to be done. If your mind doesn't work fast, maybe your hands do. Working with people can make friends for you.

4. *Attend many church activities.* The more meetings you attend, the more contacts you have, and the more oppor-

tunities you will have to visit. You can't solve your problem alone. You need other people to help you.

5. *Learn to say "yes."* When people ask you to assist in any way, say "yes" if you can, if the date is open. Soon it will become known that you will accept responsibility. People quit asking if you refuse often. They like willing helpers.

6. *Be dependable.* If you agree to do something do it. Don't back out or fail on a promise or obligation. Be on time and have the task done on time.

7. *Learn to listen.* Listen to people's talk attentively and interestedly. People are happiest when they are talking about themselves. They aren't particularly interested in your life. But if you encourage them with a frequent "yes" or a nod of the head, they will think you are wonderful. Besides, you will learn a lot in listening.

8. *Try talking to strangers.* Pick your stranger carefully, of course. Don't talk about anything personal to either the stranger or yourself. Better try one of your own sex—it's safer. Talk about something you both can see as you ride the train or car. Most people traveling are lonely, and would like to talk if they could break the ice. Learn to be an ice-breaker.

9. *Read extensively,* remembering the interesting little humorous stories and informational articles that make good conversation. Particularly pick those that illustrate some principle that will help people toward a better view of life and a better standard. When you talk, use these things.

10. *Trust God to find you opportunities to serve him.* Remember that he has a great work to do, and that you are a part of his plan. He will help you and lead you forward in that work.

Shall There Be Prayer Meetings?

(Continued from page 6.)

her parents in the Scandinavian mission gave pledges of support of those of us who stayed at home. Then youth from Missouri, from California, from Pennsylvania prayed. I prayed, too. God was near that night as we commended these friends to his providential care. As the congregation sang, "God Be With You Till We Meet Again" each one received the hand of fellowship from the president of the college and then walked down the center aisle as if going to his mission field. The organ pealed out, "The Spirit of God Like a Fire Is Burning" as hundreds shook hands with their eight brothers and sisters who soon were leaving for missions abroad. Here were testimonies not soon to be forgotten. Here were prayers that stirred the hearts. Here was hymn singing that vibrated with deep emotion. Here was dedication to the mission call of the church.

Was it a prayer meeting?

AND THERE WERE PICTURES!

This Wednesday evening we were at the Coliseum. We sang hymns of world brotherhood. The lights went out one by one. On the screen came the moving picture, "Seeds of Destiny" portraying the needs of war-torn countries. Then there were testimonies and prayers. As the meeting came toward its close, a compelling impulsion came over me with a clearness of a message to be spoken to the student congregation in terms of their present participation in the church's work. The organ played as the assembly filed out, silently. They could not be the same for they had sensed the call of a starving world. Strange mixture that—pictures and prophecy.

Was it a prayer meeting?

WE CHANGE, BUT CONTINUE

Members of the early Reorganization hungered for the prayer meeting. So many lived in isolation. At conferences and reunions they

needed the testimonies and the prayers of their fellow Saints. They organized them into a type of meeting suited to their day. It is a long way from the General Conference that met in Israel Roger's new barn in October, 1859, to the assembly that will gather in the Auditorium this coming October. We still need the seasoned testimonies of those who have walked with God. We still need the prayers of those who talk with their Eternal Father. We still need so much the sense of togetherness. We still need the repentant hearts and the alert minds that can receive the work of the Lord. We shall have to plan our meetings in accordance with our times. What we call them I cannot say. They will differ from the prayer meetings of seventy years ago. Maybe we shall not call them by that name. The main thing is that all of us shall come "together with God."

Open the Door

(Continued from page 8.)

personality is far more important than textbook material. If this be true, and there isn't much doubt as to the validity of the assertion, then it is time that every pedagogue, administrator, and school board member take on at least a veneer of religion. In fact, a little religious training wouldn't hurt any of these public servants.

When this philosophy becomes a reality, the parents, teachers, administrators, board members, and clergymen in every hamlet and metropolitan area in America will blend their

voices in one resounding chorus, BLESSED BE HIS NAME FOR NOW MY CHILDREN SHALL KNOW JESUS.

"Serve the Lord"

(Continued from page 16.)

him: "Who am I, that I should go?" His second question shows his desire to know more fully the Being he addressed: ". . . when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" The answer was: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

What an assuring message for Moses to carry: The God of your fathers is living and aware of your need! The body and spirit of Moses were bowed before the presence and message of Divinity.

Because we have found the Lord to be in his house, we return often, reverently, expectantly, with a desire to know him better. And if we who have found him there will make the needful preparation to invite and make welcome his presence in our midst, then the children of the church will come to feel his Spirit in the hymns, prayers, and scripture; they will recognize his power in the words of his servants and in the testimonies of those who know him. Once they know for themselves that the great I AM is present and mindful of them, children will remember that the House of the Lord is a holy place.

WRITE FOR OUR NEW

1948 - 1949

Book Catalog

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BULLETIN BOARD

Oklahoma State Reunion

Members of the Central and Western Oklahoma Districts will hold their reunion at Pawnee, Oklahoma, August 7 to 15. Reservations only (no money) are to be sent to H. M. Elwell, Box 37, Guthrie, Oklahoma, by July 1. Rentals are as follows: large tents, \$6; small tents, \$4.50; dormitory space—adults, 75c; children, 40c; steel cots with mattresses, \$2.50. Meals will be served in the dining hall at nominal prices. Promptness in making reservations will assure comfortable housing for all.

L. W. KOHLMAN,
Reunion Secretary.

Northern Michigan District Women's Institute

The Northern Michigan District Women's Institute will be held in Gaylord, Michigan, on May 29 and 30. Banquet on May 29, at 7 p.m., with Apostle Gleazer as our speaker. Men and women invited. Sister Glada Crinzi of the Detroit District will be the instructor. Write Mrs. Edith Engmark for reservations by May 24. Women from our neighboring districts are invited.

HELEN FRITZ,
District Leader.

Box 105
Boyne City, Michigan

WEDDINGS

McDowell-McCune

Elizabeth Margaret McCune, daughter of Elder and Mrs. W. G. McCune, and Howard Lamont McDowell were married April 23 at New Castle, Pennsylvania. Elder McCune read the double-ring ceremony.

Shirk-McDonald

Glada MacDonald, daughter of Mr. and Mrs. Francis D. MacDonald, and Daniel W. Shirk, Jr., son of D. W. Shirk, both of Independence, Missouri, were married April 23 at the home of Elder Evan Fry, who officiated. The bride is a graduate of the 1947 class of nurses at the Sanitarium, where she is now employed.

BIRTHS

Mr. and Mrs. Reuben Cline of Sacramento, California, announce the birth of a son, Timothy Reuben, born January 9. Mrs. Cline is the former June Bevard.

A son, Dale Patrick, was born on March 23 to Mr. and Mrs. Darrell V. Tripp of Burnside, Illinois.

DEATHS

WATSON.—Mary Watson, daughter of Thomas F. and Elizabeth Rodey Haltey, was born September 3, 1864, at Wintnersham, England, and died April 25, 1948, at Independence, Missouri. At the age of four, she and her parents came to Toronto, Canada. Following the death of her mother, she was placed in a convent. At the age of fifteen, she was baptized into the Reorganized Church. Soon afterward, she moved to Independence, Missouri, with her brother and his wife. These three were staunch supporters of the Reorganized movement and diligent workers in the "Old Brick Church." On December 2, 1885, she was married to William Watson; eight children were born to this marriage. Shortly after their golden wedding anniversary, Brother Watson passed away. In addition to other activities, she was an active member of the Independence Pioneer Club.

She is survived by four daughters: Mrs. May Rogers of Oak Grove, Missouri; Dr. Ethel Watson, Mrs. Tessie Jones, and Mrs. Vida Lautier of Independence; two sons: Gomer Richard of Independence and Alexander Charles of St. Louis, Missouri; and three grandchildren. Funeral services were conducted by Patriarch F. A. Smith, assisted by Elder Hubert Case.

LAPWORTH.—Elizabeth Kirkwood, was born September 17, 1869, at Crescent, Iowa, and died at her home near Cameron, Missouri, on February 25, 1948. She was baptized into the Reorganized Church on May 27, 1890, and was an ardent worker in the church school for many years. On December 7, 1892, she was married to James R. Lapworth; two children were born to this union. After living sixty years in the home where she was born, she moved on February 13, 1930, to Cameron, where she spent the remainder of her life. Mr. Lapworth preceded her in death on October 1, 1927.

She is survived by a son, Harold, and daughter, Mrs. Elsie Butler, both of Cameron; a brother, T. A. Kirkwood of Underwood, Iowa; and one grandchild. Funeral services were conducted at the church in Cameron by F. L. Hinderks and at Crescent, Iowa, Nels P. Johnson officiated. She was buried beside her husband in the Crescent cemetery.

MILLER.—Spraye G., daughter of David and Elizabeth Manning, was born April 14, 1892, at Charlotte, Michigan, and died at her home in Clio, Michigan, on April 25, 1948. She was baptized into the Reorganized Church on May 26, 1901, at South Boardman, Michigan, and was a devoted worker until her illness ten years ago. She was married to Jesse B. Miller in June, 1915.

She is survived by her husband; two sons: Jesse J. of Flint, Michigan, and Hyle B. of Clio; four sisters: Mrs. June Burch of Midland, Michigan; Mrs. Opal Kotesky of Clio; Mrs. Garnet Potter and Miss Donna Manning of Los Angeles, California; two brothers: William and M. J. Manning of Sunnyside, Washington; and three grandchildren. Services were held at the Newall Street Church in Flint, Elder Arthur H. DuRose officiating. Interment was in Montrose Cemetery.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba Central	July 10-July 11	Winnipeg, Man.
Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo	July 17-July 25	Nauvoo, Illinois
So. New England	July 17-July 25	Onset, Mass.
Northern California	July 17-July 25	Asilomar, Monterey, California
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Blue Water, Michigan
Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham-London	July 30-Aug. 8	Erie Beach, Ontario, Canada
Cen. & So. Michigan	July 31-Aug. 8	Liahona Park
Mo. Valley	July 31-Aug. 8	Woodbine, Iowa
Maine	July 31-Aug. 8	Brooksville, Me.
So. California	July 31-Aug. 8	Pacific Palisades
No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Racine, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado

P. S.

* THE SEVEN WONDERS OF THE WORLD

The Seven Wonders of the Ancient World were beautiful architectural masterpieces. But we have progressed far beyond them in many ways. Just consider the Seven Wonders of the Modern World that make ours the most wonderful age in history: 1. Wonder if there will be another war, and when? 2. Wonder how long the present government will last? 3. Wonder when taxes will be hiked, and how much? 4. Wonder how to get more money for less work? 5. Wonder how to meet next month's installments? 6. Wonder who'll be the next president? 7. Wonder when the next depression will strike?

* HIGH FINANCE

What has happened to us is made clear by a simple fact. We used to buy a big loaf of bread for a nickel. Now we can get a small one for fifteen cents.

The cause is that everybody wants more and more for less and less. The result is that everybody gets less and less for more and more.

For every person who may be found cultivating a garden, there are a dozen trying to make an easy living at his expense.

Our nation must avoid the fallacy of the two gamblers who were broke, and tried to recoup their fortunes by swindling each other.

Money is good only as long as there are products and commodities to buy with it. Increasing the "take" of money will not help us. What we need is increased production. When we can get a loaf of bread for a dime, or a nickel, our money will be worth something.

AUDITORIUM NEWS

(Continued from page 2.)

series at Carlton. . . . In each of these two areas, as is most often the case, there are challenging possibilities for local priesthood with missionary zeal."

* NORTHERN CALIFORNIA. Bishop E. C. Burdick of Sacramento says, "We are still conducting the priesthood classes on cottage meetings, and we also now have four cottage meetings being conducted by the priesthood. Assigning two to each meeting gives eight of the men a weekly responsibility. We have three baptisms ready for Children's Day for which these cottage meetings are entirely responsible, also three young people we should be able to baptize in the next thirty days. . . . I have found great joy and satisfaction in this work. . . . Also it is doing wonders for these young men of the priesthood, and it is quite noticeable what it is doing for the branch. Our average attendance is on the increase."

* RELIGIOUS EDUCATION. John Darling was recently at Omaha with John Blackmore and Dr. Henry Merchant for a young people's rally that brought an attendance of sixty-five. The theme was, "Youth Moves Forward."

Dr. F. M. McDowell and Mrs. McDowell left on May 12 for the East to attend an institute at Philadelphia on the 15th and 16th, and to Brooklyn on the 23rd. There they will visit their daughter and son-in-law, Mr. and Mrs. W. Max Wise. Brother Wise holds the office of elder, and will receive his Doctor's degree at Columbia University on June 1, working in the field of educational guidance.

Mary A. Burlington
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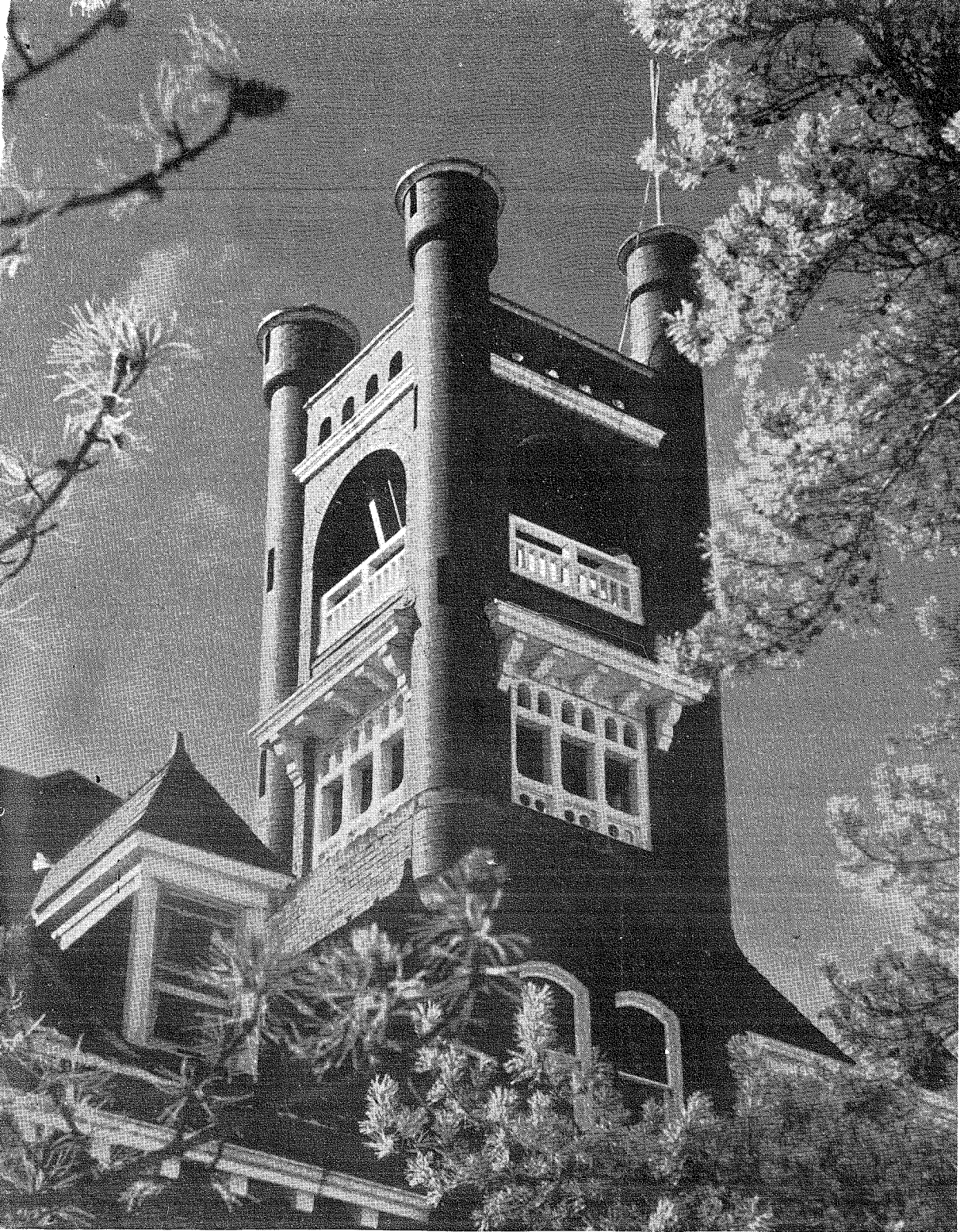


Photo by Clifford Carver

*“... and
my grace
shall
attend
you.”*

**VOLUME 95
MAY 29, 1948
NUMBER 22**

THE
Saints Herald

www.LatterDayTruth.org

And My Grace Shall Attend You



CLASS OF '48. The church officers and congregations of Independence have co-operated for the past several years in entertaining student members at a program and banquet. The class of '48 was entertained at a dinner program at the Laurel Club in the Auditorium on Tuesday evening, May 18. Many participated in the program, including Edwin Browne of Graceland College, who was master of ceremonies, and President Israel A. Smith, who brought a message to the students.

TRAVELS. President Israel A. Smith reports a fine experience during his visit to Philadelphia on May 6 and 8 on church business. He spoke at Brooklyn on Sunday morning, May 9, and was at Norwalk, Connecticut, that evening. He went on to Washington, where he met Bishop G. L. DeLapp, who also visited Philadelphia on Sunday evening. In Washington they were with Apostle G. G. Lewis on church business. President Smith later visited New York and departed for church headquarters via Chicago.

PRESIDENT I. A. SMITH has been requested to become a member of the Sponsoring Committee of the Independence Chapter of the Missouri Division of the American Cancer Society, by Lewis H. Ehrlich, president, of Columbia, Missouri. Dr. Vance Link has been prominent in the promotion of this work.

MELCHISEDEC PRIESTHOOD. An institute for the Melchisedec priesthood was held at Stone Church, Independence, from May 10 to 14. Dr. F. M. McDowell and Bishops Walter Johnson and Henry Livingston took turns at presenting themes and leading the discussion.

SOUTHERN CALIFORNIA DISTRICT. Apostles W. Wallace Smith and Charles R. Hield, with Paul Moore, young people's leader of Southern California District, held a very successful youth retreat at Camp Seeley (a camp owned by the city of Los Angeles), 17 miles from San Bernardino in the San Berdo mountains. There was an average of 100 young people in attendance for the three-day camp. A most excellent spirit was present and exceptional co-operation from the young people. Sister Ann Jasper of the East Los Angeles Branch was in charge of the food, assisted by her sister and many of the young people. District President Louis J. Ostertag and his wife were present throughout the camp. Russell F. Ralston, who is currently conducting a missionary effort at San Bernardino, contributed fine leadership in activities, including evensong, stunts, teaching, and classwork.

FROM GERMANY, Eugene Theys writes: "As yet I find it impossible to enter the Russian zone to visit our groups at Gross, Raschen, Brandenburg, and Sentsenfborg. Some of the members and most of the priesthood came to Berlin and we spent two days going over plans for the mission. On Sunday, May 9, we baptized thirty people in Berlin. Many have waited for three or four months receiving instruction in prebaptismal classes. I have given all pastors instructions that everyone must attend a three-month baptismal class. This will eliminate anyone's being rushed, and sufficient time will be given to fully instruct new members. This afternoon I am baptizing George Baier and his wife. I have been spending a lot of time writing to and answering questions for them during the last four months. They have been helping to translate some of our tracts and putting the final polish on some that were translated in the States."

Yesterday morning, 296 young men and women from many states and several countries walked across the Graceland campus wearing cap and gown. It was the fiftieth graduating class to cross those lawns in the shadow of the administration building tower since 1898 when Frederick Madison Smith was the sole graduate of the first class.

Diligently have they been taught, and the grace of Graceland will attend them.

Graceland's fifty-third year has ended.

To replace the 296, about the same number of new students will join the sophomores at Graceland for the beginning of the fifty-fourth year on September 10.

Applications for admission for the 1948-49 term are now being accepted by the college. Prospective students should write for application papers to the Office of Public Relations, Graceland College, Lamoni, Iowa.

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Israel

THE ANNOUNCEMENT of the formation of the Jewish political state under the name of "Israel" is one of the most interesting and, possibly, one of the most significant pieces of news of recent times.

Certain advantages immediately appear. Now, after the lapse of many centuries, the Jewish peoples of the world have a homeland. They are no longer orphans among the races of the earth. When persecution strikes them, as it often has, they may have a place of refuge. When Jewish people are in trouble anywhere in the world, they will have a government that can intercede for them and represent them before the states and the great international tribunals. Too long the Jewish peoples have known what it is to be the helpless victims of persecution and hate, with no one to plead or protest for them in an officially recognized way.

Certain disadvantages are equally obvious. The new state comes into its inheritance, fighting for land and space against a population already established and determined to hold its ground. Like ancient Israel, modern Israel can come into its Promised Land only by dispossessing another people. It must fight for its life from the very beginning. And either way the victory goes, some people will lose and suffer.

THE BATTLE between the Jews and Arabs must certainly be regretted. On each side there have been incidents which seemed to make the use of force and weapons necessary, yet it is hard to see how they have brought any benefit. The solution of the many problems can only be harder because of the suffering and hurt that have come from the fighting.

Some observers have already criticized the new state. "This is not Israel," they say. "The tribes of Israel were lost. This is Judah." Yet it is a name the people have al-

ways used in referring to themselves, and they have chosen it as their title now.

To a large degree, the new state of Israel will survive or perish by its own efforts. There may be some help from greater powers; but if Israel is to prosper and grow strong, it will do so by its own achievements.

THE NEAR EAST has long needed some new spirit injected into it. The Mohammedan religion has given the people a fatalistic resignation to conditions that other people have long since successfully overcome. Primitive methods of agriculture have robbed the soil of its fertility and have kept crops at a minimum. Disease and suffering have seriously affected the health, initiative, and productivity of the population. Lack of education has deprived them of leadership. Political organization has been effective only in bleeding the poor for taxes and delivering the mineral resources of the earth into the hands of great companies organized among the western nations. Missionaries, teachers, and medical personnel have been confronted with almost insuperable obstacles to their efforts, given in the most kindly and humanitarian way, for the help and relief of the suffering peoples of the Near East.

The people of Turkey, under the leadership of Kemal Ataturk, have shown the best evidence of turning to a modern way of life, but have had great problems to meet. The Jews, coming from western nations where many of them have developed the finest technical abilities and capacities for leadership, have an even better opportunity for changing the archaic ways of the Near East. Wisely managed, the establishment of Israel could prove a great blessing to that region of the world.

YET THERE are moral and spiritual factors involved that, in view of previous experience and study of history, make a thinking observer pause and wonder. How many of

the ancient promises attach to Judah? How much of the inheritance belongs to the true tribes of Israel?

Freedom—especially freedom of speech, publication, opinion, conscience, and religion—is something that we should expect in the enlightened Jewish state that is just making its formal beginning. An orderly and stable society should be expected, and in such a society, the opportunity for educational and missionary work should be afforded in a measure not hitherto possible. Missionary work in a land where people were always hungry, sick, or in trouble was difficult. There was always the problem of dealing with "basket Christians." In a modern Jewish state where people are able to take care of their own physical needs, a more normal interest in the problems of mind and spirit may be expected. At the same time, the Jews as a people have been very much interested in practical subjects, such as business, science, education, the arts, and culture, but have not given much attention to Christianity. Missionaries would face some distinct problems in working among them.

Recognition by the United States must be a real help to the difficult way the new state of Israel must follow. Perhaps recognition from the United Nations will come. Even so, the war with the Arabs and other Mohammedan powers, as well as many internal problems, will give the new nation plenty to do.

The interest and concern of the world will be directed toward the development of the new Israel. One can imagine that almost immediately there will be a flood of applications for entrance from great numbers of Jews in Europe who have suffered terror and oppression. The world should extend a helping hand at this time.

L. J. L.

Editorial

Across the Desk

Here is an excerpt from a recent letter from Elder D. M. Cassidy, our energetic and forward-looking pastor at Cedar Rapids, Iowa:

An incident occurred here recently which touched my heart. You will remember Sister Christine Wilson, the old English lady. She was born March 1, 1867. I went to see her and administer to her. She handed me an envelope that was addressed to the church and contained five twenty-dollar bills. I knew she was living on a pension, so asked her if she was sure she could afford that. She said she knew she didn't have long to remain here, and the Lord had been good to her in letting her stay this long; before she passed away, she wanted to know she had done her bit. She was giving \$100, and the envelope read, "A thanksgiving offering." She is one of the finest Christians one ever meets. I only wish we were able to build our church before she passes away. She has been here for so many years, always hoping and dreaming that some day the Saints would have a building. It will be a shame if she can't remain with us for a little longer and meet with us the day we dedicate it.

We, too, felt our hearts touched when we knew of Sister Wilson's gift, and we share Brother Don's hope that she will be spared to see the desire of her heart. F. H. E.

Mrs. Wayne Simmons writes an interesting letter from San Jose, capital city of Costa Rica, near Panama, which we believe our readers will appreciate for its subject matter and the interesting manner in which it is written. Brother Simmons, formerly of Kansas City, is now engaged in educational work for the government. He was recently ordained to the Melchisedec priesthood at Mobile, Alabama, on the eve of their flight to Central America. Excerpts of the letter follow:

San Jose, Costa Rica
March 18, 1948

Dear Brother Smith:

The past weeks have been so full of events it seems as though it must be more than just a month since we received your wire with the welcome news of the approval of Wayne's ordination. Since I am sure you have had a full report of the

ordination service from Brother Crownover, I will not go into that, except to say that we were truly thankful to have it take place before we left the States. Our oldest son will be eight in August, and now there will be no need for him to wait until our return to the States for baptism and confirmation. It means much more than that, of course, but it was a point of concern to us.

We enjoyed meeting the Mobile Saints, and especially the visit afterward with the Crownovers and Drapers. The discussions lasted until midnight and might have gone on until morning except for the fact that the Drapers had to drive 600 miles to Tampa, and we had to return to New Orleans.

We flew from New Orleans to Guatemala City on Saturday and stayed there until Monday morning. In New Orleans, we rode to the airport with the pilot and discussed the possibility of seeing the ruins in Yucatan. He had told us that if it weren't too cloudy, he could take us quite close to Uxmal. But upon leaving Merida, he found it too rough near the ground and had to take us higher than he had planned. He did make a half circle about the ruin so we had as good a view as possible, and we attempted to get some color pictures. We don't know yet if they were successful or not. Later the ruin of Tikal was pointed out to us, though we were too high to see much detail.

Guatemala City is a blend of the old and the new. The barefoot Indian carrier, with a load taller than he is, travels the street in company with the latest in modern trucks. The "new look" walks side by side with the tiny Indian woman in her brilliant hand-woven garments. The high walls and ancient doors of former times still enclose the real life of the city, but electricity and running water make the living more pleasant. We thoroughly enjoyed our visit of several hours to the new archaeological museum. All displays are from sites in the country and are arranged most interestingly.

Leaving Guatemala, we landed briefly in San Salvador, Honduras, and the Managua, Nicaragua, of a recent song. This flight was the most interesting I have ever taken, as we flew at a low altitude; it was a very sunny day, so we had a clear and detailed view of the country.

On board that day was a check purser—a sort of an inspector who could give what orders he chose. When he learned we were taking color pictures, he became very friendly and brought back a flight chart to show us what to watch for ahead. He indicated certain volcanoes of interest and upon leaving Managua, instructed the pilot to fly completely around a live cone. He made a complete circle, taking us in over it so low that we saw the fire flaming up in the center. To complete his good deeds for the day, he took the boys up with the pilots and had them explain to the youngsters how to fly a plane. When some unnecessary wing-tipping took place, we were convinced that our young sons had at least one hand on the stick. Naturally they loved it and thought the purser a real friend.

We landed in San Jose about one that afternoon and were met by people from the school and the mother of our friend in Aruba. Along with happy greetings, I received a very beautiful orchid corsage. And we were invited to have dinner that evening with the director of the school and his family.

You might be somewhat interested in the school set-up here. We learned these facts from the present director: The Lincoln School here was started by a retired Utah Mormon elder, who also was responsible for other Lincoln Schools being established in various Latin American countries. I am not sure if he still lives here in San Jose, but he is still district supervisor for all Lincoln Schools. This school was started only three years ago, and the founder was director until they could get one from the States, who is the present director. The school was established for the purpose of making possible an English education to children of Latin America from the kindergarten up through high school. Children sent to this school usually come into the kindergarten knowing no English at all. All instruction is given in English and the American system is used. All textbooks come from the States.

The school is a private one, receiving no help from this government but receiving grants from the United States government. Some teachers are hired from the States, but quite a number are local women or men who have studied in the

(Continued on page 6.)

THE SAINTS' HERALD

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Zion Today

By Ray Zinser

AN OPEN DOOR.—This is number three in a series of articles written by members of the faculty of Graceland College under the general title, "An Open Door."

For Graceland students, the West Door of the Administration Building is an open door to a fuller, richer life, made possible by a Graceland education. This series seeks to bring the Graceland classroom to the homes of "Herald" readers.

In this article, the author, a teacher of sociology, examines Zion-building from a sociological viewpoint.



SINCE THE DAY men began to live together, there has been the desire to effect a social organization capable of giving to its members something a little better than the pattern existing at that particular time. This is the eternal quest of man. Such a quest could be called the "desire to develop a Utopian reconstruction."

Unless one is totally oblivious to international currents, there is a strong appreciation of the exigency of effecting a reconstructed society today . . . not only to effect a better life, but to provide man a means by which he can prevent internecine warfare and eventual self-annihilation. Of the many approaches to the development of a reconstructed society, one which stands out significantly is the "Zionic approach."

Zion is a way of community living involving a deep-rooted spiritual condition and an actual community development on earth. Deeply imbedded in the philosophy of Zion is the development of a "personality-centered" culture in which each man is provided an equal opportunity to develop his talents and native endowments to the highest degree of expression and competence. If we agree on these basic assumptions, what then are the mechanics or ways of putting the Zionic philosophy into actual operation?

In our church literature, aided by our social and economic studies, we find that we have the basic principles for a plan of operation. However, we have not yet bridged the gap between theory and practice; our

principles have not yet been integrated into a clear plan of action.

In the theory we find definite references to the utilization of economic, political, social, and religious instrumentalities to effect a reconstructed society. This society we call Zion. Stewardship is the central motif of Zionic procedure and living. Consecration of time, talent, and money provide the means by which the individual steward carries out the three fundamental principles of trust, management, and accountability. Each man is expected to give according to his capacity; and, in return for his labors, each man will receive his "just wants and needs." In addition, as the individual has claim on equal opportunity for development, so has the group a claim upon the contribution of the individual to the group.

What, then, are the specific instrumentalities to be used in closing the chasm between theory and practice? Our present general theory must be made more specific by research work in all phases of Zionic living, conducted simultaneously by church officials, members trained by experience in professions, businesses, farming, etc., by university graduates, by university students, by special commissions and research councils. Specialists in all fields must be brought into the councils and, where necessary, men outside the church must be used to aid in studying and eventually developing the instrumentalities of specific and actual operation of co-operatives, storehouses, various

Presenting the Author

Ray Zinser is one of the youngest and newest members of the Graceland College faculty. He is twenty-five. A former resident of Kansas City, Missouri, Ray is a graduate of Graceland, class of 1942. He holds the A. M. Degree in sociology from the University of Chicago, where he graduated "with honors" in 1947. His minor was psychology. He is just completing his first year teaching sociology and a course called "Youth in the Local Church" at Graceland.

Ray was president of the Graceland student body in 1941-42. He served forty-four months in the Navy and was discharged with the rank of lieutenant. While a student at the University of Chicago, he was a resident of International House, home on the campus for 500 students of all races, creeds, colors, and religions. He edited the bi-weekly paper of the House called "The Int-former." His roommate was a Negro.

Ray says his vocation and avocation are "Zionic development." His students have also noted a penchant for loud bow ties.

Now working toward his Ph.D. Degree, this summer Ray will be teaching sociology at Wayne University in Detroit. He returns to his teaching duties at Graceland when the West Door opens again this fall.

types of ownership and management. At the same time, we should have actual local neighborhood units established to put into operation Zionic principles of community living. One approach might be to gather together highly qualified and competent young couples to live together in an area where Zionic principles may be demonstrated.

What is the purpose of Zionic community living? The purpose is to provide a means by which man may live in the happiest and most complete type of collective life, encouraging the most complete type of personality expression.

ZION IS NOT a type of living for Latter Day Saints only, nor is it a society to perpetuate just the in-

stitutional structure of the Reorganized Latter Day Saint Church. *The Church is only an instrument, a means to an end.* It definitely is not an end in itself. Its institutional structure is perpetuated only so far as it uses the structure to promote the Christian life through Zionistic procedures which means the practical demonstration of the social philosophy of Christ.

What is the role of actual Zionistic society in international life? As specific communities are developed in various parts of this nation and missions abroad, people will observe the advantages of co-operative living. Whenever we build our Zionistic communities to such an extent that the advantages become obvious to others, the style of living in these communities will be promoted in other societies. There is neither logic nor valid evidence to support a Zionistic society *unless* advantages which accrue to each person are greater than those which can be gained from any other society.

The following are specific things which can aid in giving additional impetus to the Zionistic process:

1. Development of a more pervasive and integrating spiritual base for social interaction.

2. Development of a master plan for Zionistic building so that all activities fit in as integral units.

3. Development of research councils in the various fields of endeavor related to community life.

4. Informal and formal education for each person and specialization of each person in the various fields of community endeavor, e. g., farming, business, professions, political action, social studies, etc.

5. Establishment of local neighborhood groups to demonstrate in a practical way principles of stewardship. (This might include actual establishment of new communities, to which might gather the vanguard of the "rich, wise, learned, and noble.")

Finally, Zionistic society through the Zionistic process can be demonstrated *in our time.* The world waits for practicing preachers.

Across the Desk

(Continued from page 4.)

States—or, as in one case, the North American wife of a Costa Rican. The tuition is high, so only wealthy people are able to send their children.

Since many of the wealthier people here are anxious to send their children to the States for higher education, they welcome such a school. As proof of its success is the fact that they have a waiting list of students and have had inquiries from as far as Cuba and Lima, Peru.

About 140 students are enrolled in the elementary school (first six grades plus kindergarten) this year. Wayne has seven teachers under him, and he is doing a full schedule of teaching. The high school has about sixty-five pupils.

The board (made up of five Costa Ricans and five North Americans living here) has contacted Mr. Nelson Rockefeller in regard to the school, hoping to interest him in making a grant for building purposes. The school has been given sufficient land to put up a big school plant, and it is evident that there is going to be a real need for it. Mr. Rockefeller cabled that he would be here this past Sunday to discuss the school with the director. However, our political troubles here kept him from arriving, as "Pan-Am" was by-passing San Jose.

The present director doesn't plan to stay too much longer; he has been here two years now without a vacation. He hopes to return soon to the States to stay and has given some indication that he would like to groom Wayne for his position when he leaves.

We could be very much interested in staying here for some time. The opportunity of improving our knowledge of the Spanish language couldn't be better. Living costs are much less than in the States and the climate, delightful and beneficial to me. As this is the most literate capital of Central America, it offers the best opportunities for beginning church work. That such work is possible here is indicated by the fact that there are several Protestant Churches already established here. The Methodist people have a church and school here. A new pastor has just arrived with his family from the States. He is also head of the school, which is small. The Seventh Day Adventists have a church and operate a small commissary where we buy some of the necessary States products. And the above-mentioned Utah Mormon has just brought in two young Mormon missionaries. I cannot say for certain that they are from the States, but I believe they are. It would seem to indicate that there is room for our church, too, if anyone is interested enough to make a beginning. I know Wayne has every intention of trying to make a start

here, but his school obligations come first and his knowledge of the language must be increased before he can make successful visits in Spanish-speaking homes. Since it has long been our dream to come to Latin America to improve our knowledge of the language and customs of the people, we are happy to know that it may be possible for him to stay on here in a highly responsible position.

It would be very encouraging to us to know that there are others, perhaps young people still in school, who recognize the possibilities in these countries, and who can be preparing for the time when the church will be able to send them here.

The country is beautiful. We have made many small excursions in and about San Jose. Such flowers you never saw, and they grow everywhere! We have here all the growth you associate with the tropics and a climate that reminds one of Missouri in the spring. Mornings are crisp, with a bright sun in a blue sky. Noons are hot under the sun, and the sky is filled with fleecy white clouds, like ambling flocks of sheep. Afternoon brings dark clouds from the Pacific, piling higher and higher in the sky until the sun is swallowed, and a chill breeze hurries people into their wraps.

The boys are recovering from a bad sunburn; it's easy to forget how this tropic sun can burn even when the breeze is cool. They are adjusting themselves very well to the new environment. Neil is taking Spanish at the school and as all his playmates in the neighborhood speak only Spanish, he and Gary are learning a few words. Children must have a universal language, for they seem to make friends and exchange ideas concerning their play without any common ground of words.

Our boxes of possessions from the States are arriving in Puerto Limon this week; but with the present state of unrest in the country, we can have no assurance they will reach us soon. I imagine it would be well to begin cultivating the Latin's reaction to time. Scarcely anything is so important that it must be done today; there is always *mañana!*

This has been mostly about us, but we aren't forgetting those at home. Our prayers are for you and the church and all our friends who are busy about the work of the kingdom. We would be glad to hear from you at any time with news of the church, and if there are any questions you would like to ask about this place, we will be very glad to write concerning them.

We hope to accomplish a part, if not all, of the program we have set ourselves, in the next two years. Then we expect to return to the States and find our place again in some group of Saints.

VERNEIL SIMMONS.

The Restoration Movement

A sermon given in the Stone Church, Independence Missouri, Sunday evening, April 11, 1948, at the beginning of Zion's League Restoration Festival.

A review of some of the early events in the Restoration Movement and an analysis of their significance.

By PATRIARCH ELBERT A. SMITH

I AM HONORED to have been selected to speak this evening at the beginning of the Restoration Festival. Latter Day Saints have certain terms and idioms peculiar to ourselves. In a somewhat jocular way Apostle F. M. Sheehy used to speak about the "vernacular of the redeemed."

If you were in a strange city and among strangers and should overhear two or three men talking about the Gathering, the Center Place, the Redemption of Zion, and the Restoration, they would be using a vernacular that you would understand. If you were passing a little chapel in that strange city and should overhear the congregation singing "We Thank Thee, O God, for a Prophet" or "The Spirit of God Like a Fire Is Burning" you would very quickly identify the congregation.

I believe it was our Brother John Sheehy who capitalized on this that I am talking about. Finding himself on board a train among strangers, he went through the coaches whistling the tune, "There's an Old, Old Path." Very soon a man rose up from his seat with extended hand. Brother Sheehy had found a friend.

During the week just beginning, groups of our young people from coast to coast in the United States and Canada and overseas in Australia and New Zealand, in Britain, and some of the countries of Europe, and in the Islands of the Pacific will sing typical Latter Day Saint songs and speak this "vernacular," particularly in their discussions of the "Restoration Movement."

This evening I wish to talk about some of the opening episodes in our church history and their significance. It may be significant that the chief

of these events occurred in the early spring. The earth was just coming out from the long darkness and bondage of winter into new life. The church was coming out from the dark ages of apostasy, restored to new life and a new mission, or rather the old mission. Also the chief actors in these events were young men in the springtime of life, with the strength and vigor, the initiative and the enthusiasm of youth.

THE FIRST EPISODE; THE VISION OF 1820

The first episode occurred early in the spring of 1820. This is an old, old story to old-time members of the church but has not been heard so often by some of our young people. There had been a great religious revival in western New York in which three prominent Protestant churches united. It was accompanied by one of those emotional earthquakes that featured revivals of those days. However, when the revival ended it broke up in confusion. There was a contest among the churches over the division of converts and regarding their differences and doctrines.

So far as the records show, the older people were content to argue the matter out and then go their way; but there was a young man, just a lad in fact, troubled in mind, who chose a different course. In searching through the Bible, he came to this commandment with promise, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him."—James 1: 5. This lad declared, "Never did any passage of scripture come with more power to the heart of any man than did this to mine."

This lad was Joseph Smith. Find-

ing no time limit to the promise he had read, he retired to the forest just back of his parental home to pray. It was a beautiful, natural tabernacle. The sun of the early spring shone through the trees but, while he prayed, a light brighter than the sun shone down about him. Of that experience he wrote: "I saw a pillar of light exactly over my head above the brightness of the sun; which descended gradually until it fell upon me When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

In answer to his plea for light, Joseph was told to join none of the churches, that their creeds were wrong. That statement caused him a great deal of grief later, but time has demonstrated that it was true. The creeds of that day have been revised or to a great extent forgotten.

There are two things of significance in connection with that experience that I would comment upon, the first being that God was restored to the present tense. Religion is prone to express itself in the past tense.

When Christ came to earth, the Jews were looking back to the days of Moses. They were talking about the things that God did then. Annually they celebrated the feast of the Passover. They were worshipping a God of the past but were blind and deaf to the things that God was doing in their presence through his Son. Jesus said to them, "Having eyes you see not, having ears you hear not." And he declared to them, "God is a God of the living and not of the dead."

Even as they were looking back in the year A. D. 30, so in the years 1820 and 1830 Christians were looking back to the days of Christ and the apostles, to the visions and blessings and revelations of those days. They were thinking of

God in the past tense; there was to be no more word from him, no revelation, no prophets, no miraculous healings. There is an interesting book entitled *Theological Institutes*, published by the Methodist Book concern in 1834. That was in the period in which the Restoration Movement was coming forth, and in that book the declaration was made, "The gift of prophecy has passed away with the other miracles of the first age of Christianity." This book was for the study of ministers in their Theological Institutes. It spoke of a God in the past tense. The Restoration Movement brought God back to the present tense. God is.

Sir Oliver Lodge was a fellow of the Royal Society in Britain, scientist of such repute that he was President of the British Association for the Advancement of Science, at the time the greatest organization of the kind in the world, and in his book, *Science and Immortality*, Lodge made this declaration:

This is the lesson science has to teach theology—to look for the action of Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present.—Page 30.

Science has something to teach religion, to look for the revelation of God, if at all, then always, not alone in the past nor only in the future. The message of the Restoration on that point was sound, both scientifically and religiously.

The second significant item was the declaration, "This is my beloved Son, hear him!" That was to be the keynote of the Restoration Movement. Jesus had said, "I will build my church," and he was revealed again in the present day, building his church.

We are told in Revelation 19: 10 that "the testimony of Jesus is the spirit of prophecy." The testimony of Jesus is the very "spirit of prophecy," and that testimony came with such force to that young man that he became the Prophet of the Restoration Movement. Some years later he was joined by Sidney Rigdon in that wonderful testimony found in Doctrine and Covenants 76:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

No other literature in the modern religious world has a comparable testimony. Out of such experiences came our typical Latter Day Saint hymn, "We Thank Thee, O God, for a Prophet."

THE SECOND EPISODE; VISION OF 1823
On the evening of September 21,

1823, the young Prophet had another vision—this time as he was engaged in prayer before retiring to his rest in his room in the parental home. The angel that visited him on this occasion told him many things concerning the coming forth of the Restoration Movement. He was told that his name should be had for good and evil among all people. A great many persons have worked hard to help fulfill this prophecy and have given him an evil name in many places throughout the world. Others have given him a good name. Many have taken a wise course and have ignored the slander and the falsehoods concerning this young prophet and have given attention to *his message*. These have come to rejoice in the restored gospel.

The young prophet was shown in vision the Hill Cumorah and at that place in due time he came into possession of the plates of the Book of Mormon.

THIRD EPISODE: RESTORATION OF THE PRIESTHOOD

It was while translating the Book of Mormon that he and his scribe, Oliver Cowdery, found references to baptism. Apparently a question arose in their minds concerning the authority to baptize. Some years later the founders of a church that has since become quite prominent faced this same problem. They had been preaching; they had made converts who wished to be baptized, and they asked each other the question, "Have we the authority to baptize?" They answered it in this way, "If we had authority to preach, we have authority to baptize."

Joseph Smith and Oliver Cowdery took a different course. Again they went into the forest to pray, and while they were thus praying, a messenger from heaven descended in a cloud of light, and having laid his hands upon them, he ordained them, saying, "Upon you, my fellow servants, in the name of the Messiah I confer the priesthood of Aaron." Subsequently the Melchisedec priesthood was restored. This was to be an authoritative ministry. "As my Father hath sent me, even so send I you."

Having received the Aaronic priesthood and acting under commandment, Joseph and Oliver baptized each other. Oliver Cowdery bore a remarkable confirmatory testimony concerning their experiences:

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!

What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were

resting upon uncertainty, as a general mass, our eyes beheld—our ears heard.

As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear.

We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"—*Church History*, Volume 1, pages 37, 38.

THE FOURTH EPISODE: ORGANIZATION OF THE CHURCH

Finally the time was fully come for the church to be organized. Six young men met at the home of Peter Whitmer, Sr., in Fayette, Seneca County, New York, April 6, 1830. This again was early in the spring. These young men were Joseph Smith, age 24, Oliver Cowdery, 23, Hyrum Smith, 29, Peter Whitmer, Jr., 20, Samuel Smith, 22, and David Whitmer, 25. It will be seen that the average age of these young men was about 24 years.

They had no experience in church building. There was no church on earth that they could look at for a pattern to follow in organizing the church they had been commanded to organize. They had met by commandment, and they were guided by revelation. This was a serious and solemn business they had entered upon. It was to cost three of them their lives. The old song, "Faith of our fathers, living still, in spite of dungeon, fire and sword" was not to our people just poetry or a figure of speech, an idle song. It was written in blood. They knew fire and sword and dungeon and death.

Joseph Smith gives this account of the meeting of organization:

Having opened the meeting by solemn prayer to our Heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church.

We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them.

We then laid our hands upon each indi-

vidual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly.—*Times and Seasons*, Volume 3, pages 944, 945.

This was the first business meeting—the first conference of the church. It will be observed that it proceeded with due regard to the right of God to speak and also the rights of the people. The word of the Lord was presented, and those present received it by a unanimous vote. Afterward they observed the first Communion supper of the Lord in our church history. And the Holy Ghost was poured out upon them to a great degree. Some prophesied while they all rejoiced and praised the Lord. It was a pentecostal experience. Out of such experiences, and many of them, came our hymn, "The Spirit of God like a fire is burning; the latter day glory begins to come forth."

CONTENT OF THE RESTORATION MOVEMENT

Let us review briefly the content of the Restoration. First, revelation was restored. And today, in addition to the Book of Mormon and the Bible, we have the book of Doctrine and Covenants which is the open canon of scripture, open to receive the word of God as it comes to us from time to time. I know of no other people on earth who have a comparable book or custom.

The church was restored in its original organic form with apostles and prophets and all the other officers of the New Testament church. It was restored with its original doctrines as named in the sixth chapter of Hebrews; and with the old spiritual gifts and blessings mentioned in First Corinthians, 12th chapter, and many other chapters in the New Testament scripture.

The church was restored with its vision of Zion, first as a geographical place in the heart of America, a place that Roger Babson, noted economist, is now publicizing as the "safest place in the world in time of war and the richest in time of peace." That vision included also the vision of a righteous people under a Zion organization.

The church was restored with its message concerning the second coming of Christ, and its warnings concerning wars and calamities coming upon the earth preceding that event.

The Restoration Movement brought a renewed and broader vision of God, not a God of the past alone. Not only was he presented as a God of the present in relation to his church, there came also a great vision of the vastness of his creation and his *continuous* work as a

Creator. Section 22, paragraph 21 of the Book of Doctrine and Covenants, a revelation given in 1830, has this language:

Worlds without number have I created . . . there are many worlds which have passed away . . . and there are many also which now stand, and numberless are they unto man; but all things are numbered unto me; for they are mine, and I know them.

This revelation came through a young man reputedly ignorant, living in the western part of New York State at a time when the science of astronomy as we have it today was in its infancy. There was, I believe, only one astronomical observatory in the United States and that of no great importance. Yet modern science with its one hundred and two hundred inch telescopes has brought us no greater vision of the vastness of the universe than that set forth in the words I have quoted. And furthermore, the revelation continued, revealing God as still at work as a creator:

The heavens are many and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works.

God did not labor six days in creation and then sit down to rest forever. He is still at work in the vast universe as a creator.

We serve no God whose work is done,
Who rests within his firmament;
Our God, his labors just begun,
Toils evermore, with power unspent.
—Thomas Curtis Clarke.

THE SCOPE OF THE RESTORATION MOVEMENT

The visible church on earth is small, but Paul speaks of it as the family of God in heaven and on earth. The church on earth has an alliance with vast and powerful spiritual forces. The Restoration Movement cannot be judged at any time by the size of its membership. Christ noted that principle when he was on earth and said the "kingdom of heaven cometh not by observation." And he compared it to a grain of mustard seed.

In the beginning of the Restoration Movement, God set in motion forces; world wide, which were destined to prove earth shaking, to prepare for the coming of the Son of God.

In a revelation given in 1830, the Prophet announced the beginning of a "dispensation of the gospel for the last times; and for the fullness of times." Note the prediction that this was to be a "dispensation," and for the "last times," and for the "fullness of times," and that the prophecy was given in 1830. (See Doctrine and Covenants 26: 3.)

I would call your attention now to a remarkable statement made by John Fiske. John Fiske was a noted American historian, lecturer, and author. He held a chair in Harvard University, at one time, and in the dictionary of American Biography a statement is made that "perhaps he was the most popular lecturer on history that America has ever had."

John Fiske gave a series of lectures before the Concord School of Philosophy, which lectures were published in book form in 1885 under the title, *The Idea of God*. This was fifty-five years after the giving of the revelation to which I have referred, announcing the beginning of the last dispensation. In one of those lectures, speaking about the nineteenth century (in which the Restoration Movement began), John Fiske said:

This century, which some have called an age of iron, has been also an age of ideas, an era of seeking and finding the like of which was never known before. It is an epoch, the grandeur of which dwarfs all others that can be named since the beginning of the historic period.—*The Idea of God*, page 56.

John Fiske was much more specific. He put his finger down on the year 1830 in that remarkable era as the year marking a line between all generations that had come before it and those that came after it. He said:

The men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors. The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers.—*The Idea of God*, page 57.

Referring to this remarkable era beginning in 1830, John Fiske continued:

In the eyes of the twentieth century the science of the nineteenth will doubtless seem very fragmentary and crude, but the men of that day and of all future time will no doubt point back to the age just passing away as the opening of the new dispensation.—*The Idea of God*, page 58.

It is strikingly significant that this distinguished student should have singled out the year 1830 as memorable in such a great era and should have referred to it as the beginning of a *dispensation*, a new dispensation, using the very term that the Prophet Joseph Smith had used in 1830.

"THE WAVES CIRCLE ROUND WITH
THE SHOCK."

There is a familiar hymn often used by our people, composed by my father
(Continued on page 22.)

The Anonymous Giant

A Book of
Mormon Hero

As read at a Toronto youth meeting on April 17, 1948

By Dr. Evan V. Shute

IN ALL Holy Writ, whether it be the Bible or Book of Mormon, there are perhaps only two anonymous heroes, the Good Samaritan and the brother of Jared. And so such spiritual giants take their places with the men who discovered tin, iron, glass, mortar, the wheel; those who first domesticated the dog and horse; and those equally anonymous shadows, the men who dominate legend. For who really knows anything of Charlemagne or Phidias or Hannibal or Alfred the Great or St. Francis of Assisi? Anonymous wrote Job and Proverbs, as well as almost every wise and pregnant saying since that Shakespeare or Milton or Montaigne forgot. He leads our charges and pays our taxes. Perhaps the very greatest men have ever been "anonymous"—even to their contemporaries! Certainly all of us with fine wives and mothers realize that the best people we've ever known are lost forever in the respectable oblivion of "Mrs."

Anonymity, which most great heroes share with the angels, is such a test of a man. It may hide the burglar or the inventor, the individual member of the Light Brigade or the blackest traitor. Wonderful, beautiful, and dreadful things are done under its dark cloak. It hides all but a few of mankind and almost all our big and little actions. If paper and ink were destroyed, every fragment of the greatest fame would disappear, too. What does any living scholar know of the boldest man of the Huns or of the Aztecs or the Hittites—or of their singers or statesmen or great beauties? Nothing! Oblivion hides whole nations and ages of mankind. Fame is a feeble candle which is carried hurriedly through a crowded hall. Now it is blown out, now relit. Here and there a face stands out in the shad-

ows for an instant—then the light passes and another is momentarily seen. Anonymity reclaims the wisest and bravest and handsomest in that lively chamber into which all of us press for our brief moment.

SEEN IN THIS LIGHT, the struggle for fame and reputation must ever be disappointing and illusory beyond belief.

One could wonder that any thoughtful, reasonable man would strive for reputation rather than solid achievement, or that he would or would not do any worthy thing because of "what people say." I once heard the late President Frederick Smith preach on the topic, "They Say," and pour his scorn over people who cared too much about public opinion. Let Latter Day Saints live their lives careless of that ridiculous criterion. May we live our days under Jesus' eyes and not in view of what "they say." Like the brother of Jared, let us be a brother—no more, no less. Let our works and examples supply the remainder of the description. They tell more, anyhow, than the meaningless succession of consonants and syllables uttered as "John" or "Archibald" or "Mabel."

We have had too much self-seeking and too little God-seeking in our church and nation. Too many of our priesthood members, especially, are eager to preach or pray before a Sunday crowd but "too busy" to take a cottage meeting or a church school class of teen-age boys. The brother of Jared would not have cared. I could go on and on about anonymous service to God—but others can enlarge on the idea in their thoughts and, I hope, in their lives.

THE STORY in Ether tells us how Jared turned to his "large and mighty" brother, asking him to intercede for the people at Babel. The "brother" was obedient, was open to direction—indeed, had waited for it—and did not hesitate to approach his Lord even when he saw the Lord's anger had been roused. Who dared to face the Lord in his wrath on that day but this brother of Jared—with a request not for himself but for others? He patiently "cried this long time" unto God and got an answer—also a most unique promise.

The brother of Jared fell away from God when he got what he wanted—until the Lord chastened him. But which of us would the Lord berate for three hours for backsliding? That was some measure of his dessert in the Lord's eyes, with whom he was not anonymous. He got the warning then, however, which men have so often received: "My Spirit will not always strive with man."

We live in a day when this becomes more and more apparent. We must maintain our God-contacts, or we may not be able to get through on the line when we put in an emergency call for the Great Policeman. "Remember now thy creator in the days of thy youth, while the evil days come not"—Ecclesiastes. And I would remind you of that, if nothing else. The penalty for driving God out of our lives is that we, not he, go into exile; and then what loneliness when our enemies cluster around, and we find we are far from the fort, and its door is closed against us! In a world like ours, do any of you feel wise or strong or clever enough to find your own way through its tangles? If not, keep

your hand in God's.

Jared's brother was a man of his hands and had no false views about the dignity of white collar jobs. Evidently a high priest, he still wielded a hammer with the rest of his brethren. We are called to be "workers together with God," not stratified in class or economic or professional layers but each doing what he can. Let each help with God's temple as he may.

Here was a man who didn't know it was impossible to build submarines before Simon Lake thought of them. God ordered him to do it, and he did so without argument! The impossible is the thing that great men have always done—perhaps because it's the thing really worth doing. The people we want in our congregations are those who will cheerfully do the impossible things, since all Jesus' prime and genuinely inspiring commands lie in that category. I like the motto I have seen ascribed to Higgins, the New Orleans shipbuilder, and to the Marine Corps: "The difficult things we will do today; the impossible may take us a little longer."

When I visited Dr. Hertzler, the "Horse and Buggy Doctor," at his Clinic at Halsted, Kansas, a few years before he died, he told of a conversation he had had with the great Dr. Kettering, research director of General Motors at that time. "I never hire college graduates," he quoted the latter as saying. "They know all the things that can't be done!" Friends, the Great Commission and Jesus' example unite to call us, like Jared's brother, to all the noble and helpful and wonderful work which has been left for us to do since everyone before us knew it couldn't be done. The right man sees the boundaries of the possible—and then laughs joyfully. He thanks heaven "which hath matched us with this hour."

JARED'S BROTHER had faith to ask God's help to light the submarines he built. And what a profound philosopher he was when he said, "We know that thou art able to shew

forth great power, which looks small unto the understanding of men!" Anyone who thinks he understands the action of the green pigment in plants, chlorophyll, or the action of the vitamins in cereal germs, or the automatism of the breathing pores of plants, or the power of roots to withstand freezing, or the necessity compelling a tree to grow vertical, or the fact that one plant cell grows

Sketch of the Author

DR. EVAN V. SHUTE is one of our able volunteer leaders and workers at London, Ontario. Almer Sheehy, pastor and district president, pays tribute to his energy, his enthusiasm, and versatility in contributing to the accomplishment of much fine local work. "He is thoroughly devoted, and a wonderful help," says Brother Sheehy. Dr. Shute is an eminent obstetrician and gynecologist, and has lectured before medical bodies on his subject. We asked for a photo, to which he replied, "Haven't had a photo in years. Probably years more will elapse." So we can only inform the reader that he has a friendly smile, and is the kind of man anybody will enjoy meeting and engaging in conversation.

into mahogany and another into a chrysanthemum, will be able to ridicule this passage. No one else dares do so. And I have chosen at random merely a few items from the botanical phenomena all about us. If God has such wisdom and such power, may we not trust him? And if his power may not be trusted, how shall we trust the saurian wisdom or the arachnid might of man?

The brother of Jared saw God, literally — "having this perfect knowledge of God, he could not be kept from within the veil!" This passage is very marvelous to me, and I do not pretend to comprehend it. But I can see that a man might come so near God that he could touch him, even if touching him were merely to remind us how our enmity and betrayals had wounded him.

I take it that the Book of Mormon holds no more wonderful incident than is described here in the so-called primitive days of our race. My own

experience in discovering scientific truths or in writing is that one struggles for a long time to set the stage for what suddenly comes to him in a flash, like a revelation—the completed thought, the magical form of words, the whole sum of separate ideas with its linkages completed. The veil drops suddenly because it seems that one has struggled so long and so hard to leave darkness that all at once light can no longer be denied him. Perhaps God visits transcendent spirits thus, if they set a worthy stage for the supremest Actor. The challenge is, therefore, to set our stage—then God *must* lift the curtain.

Let me end half-way through the thrilling story of Jared and his brother with Moroni's comment, "When ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land."

PERHAPS NO GENERATION has ever needed this assurance more, unless it were those men who lived in the days of the first apostles and just afterward, when Jesus seemed to have left his people so much alone and in such hard straits. It is difficult at times to see our own Father's hand in the preliminary details that are designed to lead to the establishment of his kind of kingdom. But he intends to tolerate no successful rival. That means that before he comes, all rival kingdoms and powers must be broken, the strength of man must undo itself, the mind of man must realize its terrors and its dire need of governance, the arm of flesh must be palsied by disease and destruction and horror until it shall no longer be raised in rebellion. The long insurrection of created things must cease. God's victory must be complete—complete not by his dominance, but by recognition of our frustration and evident inadequacies.

We have long known that freedom exists "by the consent of the
(Continued on page 22.)

Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

LECTURE NUMBER FIVE

The Great Upheaval—The Good Shepherd's Rod

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd.—John 10: 16.

"Thy Rod and Thy Staff They Comfort Me" (Psa. 23: 4)

In previous lectures, we have presented evidence that the Good Shepherd visited America, that the Good Shepherd's voice was heard in America, that the Good Shepherd led the flock of Joseph to America, and that the Good Shepherd had a fold for his sheep of the House of Israel in America. We shall now give consideration to the Good Shepherd's rod in America.

What is the Rod of the Shepherd of Israel?

When Moses met God at the burning bush, the Lord told Moses to cast his rod (shepherd's rod) on the ground. It became a serpent, and Moses fled from before it. The Lord told Moses to pick it up by the tail. As he did so it turned again to a shepherd's rod. It was by this selfsame rod that Moses turned the rivers of Egypt into blood.

And thou shalt say unto him [Pharaoh], The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear. Thus saith the Lord, in this thou shalt know that I am the Lord: *behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.*—Exodus 7: 16, 17.

It is very evident in Exodus 4: 20, 21, that miracles or the power to do miracles is the rod of the Shepherd of Israel.

And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: *and Moses took the rod of God in his hand.* And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand.—Exodus 4: 19-21.

The greatest miracle of history transpired when all the sheep of the House of Israel stood together in the valley of the shadow of death. Before them was the

Red Sea, and behind them were the armies of Pharaoh. Then, Moses stretched out the rod of the Shepherd of Israel over the Red Sea and it divided. It is little wonder that the Psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: *for thou art with me; thy rod and thy staff they comfort me.*"—Psalm 23: 4.

From the story of the striking of the rock from which the water flowed to the story of the three Hebrews and the fiery furnace, and the story of Jonah and the whale, the Old Testament almost seems to be one continuous relation of miracles.

The life of Christ in the New Testament from the virgin birth to the resurrection morn is also one continuous relation of miracles. To unnumbered millions of followers of the Good Shepherd it is the miraculous story and hope of the resurrection that comforts them as they pass through the valley of the shadow of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, *thy rod and thy staff they comfort me.*"

Run, Speak to This Young Man

Zechariah says, "and, behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zechariah 2: 3, 4.

This prophecy clearly deals with events lying in futurity. It indicates that the contents of the prophecy were to be announced by an angel to a "young man," other than to Zechariah for the text discloses an angel said to the angel talking with Zechariah: "Run, speak to this young man." No one would say to a person talking with another, "Run," and speak to such a person. The prophecy clearly was to be fulfilled in the latter days!

In the early part of the 19th century, Joseph Smith, a young man of the state of New York, says he was visited by an angel who revealed to him the hiding place of the sacred record of the ancient Americans near the top of a near-by hill. It was only a comparatively short time after this (1856) that Jerusalem for the first time in history, commenced to be inhabited as a town without walls.

Canon Hanover says concerning Jerusalem, when he moved here in 1853,

"The gates were closed each day from sunset to sunrise. No one could leave the city or get into it without a special permit from the Turkish Government. Large areas within the walls were unoccupied by buildings and were used for agricultural purposes.

"A change for the better came in 1856. People then began to have courage to build outside the city walls."¹

According to Zechariah an angel was to speak to a young man *before* Jerusalem was to be inhabited as a town without walls for the multitude of men and cattle therein. This prophecy is now fulfilled.

The modern and largest part of Jerusalem is now built outside the walls. Joseph Smith stands pre-eminently as being the young man who meets the requirements of this prophecy.

The Shepherd's Rod in Modern America

The angel who came to Joseph Smith not only revealed the hiding place of the Sacred Book but also gave instructions as to its translation into the English language.

A vast amount of recently unearthed scientific evidence now supports the Book of Mormon. Someone has said that if the Book of Mormon had been found while plowing a field, the world would have accepted it. The reason the world does not accept it is because it has an angel and other miraculous things connected with its coming forth. Paul says, "And God hath set some in the church: First, apostles; secondarily, prophets; thirdly, teachers, *after that miracles*, then gifts of healings, helps, governments, diversities of tongues."—I Corinthians 12: 28.

In his famous sermon on the day of Pentecost, Peter says, "Ye men of Israel, hear these words; Jesus of Nazareth, *a man approved of God among you by miracles and wonders and signs* which God did by him, in the midst of you, as ye yourselves also know."—Acts 2: 22.

In Biblical times prophets were approved by *miracles*. *The seal and test of the Savior himself was in his shepherd's rod.* When John the Baptist was in prison, he sent his disciples to inquire of Jesus whether he was the Messiah or not.

Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the

poor have the gospel preached unto them.—Matthew 11: 4, 5.

The Prophet Joel in a prophecy about the last days says,

I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit.—Joel 2: 28, 29.

Joel says young men will prophesy in the last days. Zechariah indicates an angel would go and speak to a young man before Jerusalem was built without the walls. Where is the consistency of a generation that rejects the young man Joseph Smith, the boy prophet of the 19th century because he testifies of angels, gifts of prophecy, healing and miracles?

It is a strange fact that though the modern world claims to be Christian and to believe the Bible, yet it rejects Joseph Smith because of his claims of the miraculous.

They do this in the face of the inescapable fact that the miraculous is associated with the prophets of Biblical times.

Two Angel Stories

After the body of Jesus had been placed in the tomb, the chief priests and Pharisees went to Pilate and asked that a watch be set over the tomb so that his followers could not steal the body and then claim that he had risen. Under Pilate's authorization, the tomb was sealed with the great seal of Rome and Roman soldiers stood guard. Then came the hour of the resurrection morn. There was a great earthquake, and an angel from heaven descended and rolled away the great stone from the door of the tomb. The Roman soldiers fled to the city in terror. They went to the high priests and Pharisees and told their story.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept.

So they took the money, and did as they were taught: And this saying is commonly reported among the Jews until this day.—Matthew 28: 12, 13, 15.

There were two stories about the resurrection of Jesus. One was an angel's story. The other was the story of the Roman soldiers. For generations only a handful of people believed the true story. It was hundreds of years before the angel's story, the true story of the resurrection, was generally accepted.

There are two stories about the coming forth of the Book of Mormon. One is an angel's story. The other is the Solomon Spaulding story.

The Roman soldiers' story of the resurrection was a product of the enemies of Christ (high priests and Pharisees). The

Solomon Spaulding story about the Book of Mormon is a product of the enemies of Joseph Smith.

Inez Smith Davis says, "In 1834, E. D. Howe published the first rabid exposé of Mormonism, led on by his indignation because his wife and other members of his family had united with the church. In this book he first published to the world the theory that the Book of Mormon was derived from a romance written by one Solomon Spaulding in the year 1812."

The original Spaulding romance manuscript was lost between the time Howe published his book and the time it was discovered among a large quantity of old Ohio documents in 1884. Concerning this famous manuscript which the world had supposed was the basis for the Book of Mormon, Mr. J. H. Fairchild, president of Oberlin College in Ohio, and member of the Ohio Historical Society, says, "There seems no reason to doubt this is the long, lost story. Mr. Rice, myself, and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the Book of Mormon must be found, if any explanation is required."

The demise of the Solomon Spaulding Romance as the origin of the Book of Mormon leaves the angel's story to stand alone as the only explanation of this remarkable book.

The Great Upheaval in Ancient America

The manner of discovery and translation of the Book of Mormon are extraordinary and remarkable. The contents of the book are also very extraordinary and remarkable as we shall presently see.

The Book of Mormon records that when Jesus was born at Bethlehem there was a day and a night and a day in America when there was no darkness (3 Nephi 1: 11, 12). Some 30 years after the Book of Mormon was published, H. H. Bancroft collected and published his works containing the work of Ixtli-lochitl who had recorded the same event.

The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course as at the command of Joshua as recorded in the Old Testament.

This event is supposed to precede the hurricane which is also in harmony with the Book of Mormon. The Book of Mormon records that 33 years after this remarkable event there arose a great hurri-

cane and earthquake and geologic upheaval. It lasted for 3 hours (while Christ was on the cross at Jerusalem). There are 118 separate descriptive phrases in this eyewitness account recorded in the Book of Mormon. Here are a few excerpts:

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land;

And there was a great and terrible tempest

And there were exceeding sharp lightnings.

And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

And the whole face of the land was changed

And many smooth places became rough.—3 Nephi 4: 6, 7, 8, 10, 11.

Cities on Tops of Mountains

One of the Book of Mormon prophets says in his prophecy about the upheaval,

And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height is great.—Helaman 5: 79.

There are numerous prehistoric cities in the New World which have been discovered on the tops of mountains. Xochicalco and Monte Alban in Mexico are notable examples of this.

If it is true that during the great upheaval where there were valleys "there became mountains whose height is great" it must be expected that we should find evidence of prehistoric ruins on the mountains, because cities are usually built in valleys. It is necessary to travel a steep mountain road for nine miles in order to get from the valley floor at Oaxaca to the great prehistoric city of Monte Alban on top of the mountain. Some say these cities have been built on tops of mountains for military reasons. However, when we consider the cities on the tops of mountains in Peru, a new factor enters the equation.

Mr. Nadaillac says, "Tiahuanaco rises in the center of a basin formed by two lakes of very unequal size . . . This table land is 12,000 feet above sea level, almost at the line of perpetual snow. At this height vegetation is impossible, no cereal can ripen, breathing is difficult, there is nothing produced by which life can be sustained."

C. Reginald Enoch, F.R.G.S., says, "It is known that portions of the Andes and the North American Cordillera have been raised and that other parts have sunk. It is even conjectured that the highland region of Peru and Bolivia may have been elevated since the building of the egalithic structures of the pre-Inca people; and one

of the arguments adduced is that these buildings exist in a region where now timber does not grow and where maize will not ripen."⁶

The Abbe Brasseur de Bourbourg says, "If I may judge from allusions in the documents that I have been fortunate enough to collect, there were in these regions, at that remote date convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras and that the memory of that upheaval has been preserved."

Mr. Nadaillac says, "Other traditions allude to convulsions of nature, to inundations, and profound disturbances, to terrible deluges, in the midst of which mountains and volcanoes suddenly rose up."—*Prehistoric America*, page 527

None of these references and quotations we are offering were available to Joseph Smith in 1830.

Mr. Nadaillac says further concerning the great upheaval, "In the Sierra Nevada region, at various localities on the Pacific coast, numerous traces of the presence of man are met with. The discovery of implements or weapons at a depth of several hundred feet, in diversely stratified beds showing no trace of displacement, simply implies that the country was peopled many centuries before the arrival of the Spaniards, and that the inhabitants were witnesses of the convulsions of nature, of the volcanic phenomena, which brought about such remarkable changes."⁸

Cities Sunk in the Sea

The Book of Mormon says that during the great upheaval many great and notable cities were sunk. Some of these cities listed (3 Nephi 4: 32) were known to be along the west coast of South America according to previous descriptions in the Book of Mormon.

Here again we are confronted with the remarkable fact that although it was absolutely unknown in 1830 that there were cities beneath the sea off the coast of Ecuador, yet the Book of Mormon contained the information that cities had been sunk beneath the sea in this region.

Johnston's *Universal Encyclopedia* says concerning the west coast of South America, "The whole region is subject to earthquakes, one of which in 1822 destroyed several cities, and raised the coast four feet above its former level, which change of level proved permanent."⁹

Let us now consider a remarkable dis-

covery made 30 years after the Book of Mormon had been published. Mr. Baldwin says,

James S. Wilson, esq., in 1860 discovered on the coast of Ecuador ancient or fossil pottery vessels, images and other manufactured articles, all finely wrought. Some of these articles were made of gold. The most remarkable fact connected with them is that they were taken from a stratum of ancient surface earth which was covered with a marine deposit six feet thick.

The ancient surface earth or vegetable mould, with its pottery, gold work and other relics of civilized life, was, therefore below the sea when that marine deposit was spread over it. This land, after being occupied by men, had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit, and again be elevated to its former position above the level of the sea. Of these discoveries, Sir Roderick Murchison, at a meeting of the Royal Geological Society in 1862, says, "The discoveries which Mr. Wilson has made of the existence of the works of man in a stratum of mould beneath the sea level, and covered by several feet of clay, the phenomenon being persistent for 60 miles, are of the highest interest to physical geographers and geologists. The facts seem to demonstrate that, within the human period, the lands of the West Coast of Equatorial America were depressed and submerged, and that, after the accumulation of marine clays above the terrestrial relics, the whole coast was elevated to its present position."¹⁰

Remarkable Evidence From the Science of Seismology

The weird phenomena which accompany major earthquakes were absolutely unknown in 1830. There was no science of seismology at that time, yet the Book of Mormon purports to record in their proper sequence the phenomena that accompany the great upheavals.

In its eyewitness account of the great upheaval, these three terms are used concerning the quake: "Rocks did rend," "Dreadful groanings," "Tumultuous noises" (3 Nephi 4: 62).

Mr. E. J. Houston says, "After the actual quaking of the earth, *the most wonderful and impressive thing is the great variety of sounds and noises*. These occur not only while the earth waves are passing through the crust at any place, but also long before the principal shocks reach the place as well as long after they have passed."¹¹

After the great upheaval had ended, we find these remarkable words in the Book of Mormon:

Nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land. And it came to pass that there was *thick* darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness;

And there could be no light, because of the darkness; neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all.—3 Nephi 4: 18-20.

Let us summarize:

There was thick darkness,
The vapors of darkness could be felt,
No fires could be kindled because of the darkness,
Many overcome by the vapors of darkness,

These statements sound fantastic and do not make sense except to seismologists. However, in 1830 there were no seismologists. The science of seismology had not yet been born. In an interview with a Berkeley, California, professor of science and authority on earthquakes, the author was informed that no one on earth in 1830 could have written an accurate account of the phenomena that attend major earthquakes in their proper sequence. The weird facts of seismology were unknown then.

Here are the facts every student of seismology now knows: In a major earthquake, the earth opens up and closes again. Immense quantities of carbonic and sulphurous gases are released from the interior of the earth. These gases cause immediate darkness. The gases are thick or heavy and can be felt. These gases do not support combustion, and therefore no fires can be built in their presence. Because the gases are heavy, they cling close to the ground. If a person will stand or otherwise keep his head above the gases, he can breathe; otherwise he will be overcome and suffocate.

Dr. Hartwig says, "Carbonic gas and carbureted hydrogen are two gases that often proceed from the earth's crust at various places. The former comes forth in incredible quantities in certain regions . . . a light dipped in carbon gas is immediately extinguished and every animal inhaling it is liable to instant suffocation."¹²

A Submarine Earthquake

From a news account published July 4, 1945:

Texas Island Shores Are Covered by Denizens of Deep Killed by Quake

Corpus Christi, Texas., July 4, 1934.—Fishermen who ventured out to Padre Island for a day of sport on the Fourth of July, were confronted by the sight of thousands of tons of dead fish, washed up on the shores of the island. Nauseating fumes, identified as sulphur dioxide, rose from the waters of the Gulf of Mexico so strong that persons walking on the beach found it difficult to breathe. The great piles of dead fish extended for about 40 miles along the shoreline . . . In some places the fish were stacked three feet deep. Sharks, kingfish, mackerel, trout, and every other kind of sea life in the region fell victim to the strange condition. Experienced fishermen estimated that 40,000 tons of fish lay on the beach with more being washed up all the time. Some of the fish were still alive when washed ashore, but were so overcome by the deadly fumes that they could not swim.¹³

Let us look at the facts squarely. We have two alternatives. We can believe the angel's story about Joseph Smith and the Book of Mormon or we can try to account for how an unlearned youth in 1830 could have written a tale of a terrible prehistoric upheaval with cities sunk beneath the sea, valleys that became mountains, and an earthquake that produced such apparently fantastic results as have been enumerated above and then have this tale substantiated in every detail by scientific exploration and archaeological investigation from 30 to 115 years after the book containing this strange tale is published.

God Moves in Mysterious Ways His Wonders to Perform

From the beginning of God's dealings with man, the Shepherd of Israel has carried his Shepherd's Rod. The work of the Lord has always been characterized by the remarkable, the marvelous, and the miraculous.

If the angel's story of the Book of Mormon is true, then we should expect that the contents of the book itself in their relationship to all known facts will manifest the qualities of the remarkable, the extraordinary, and the marvelous.

¹Quoted from *Rebuilding Palestine According to Prophecy*, by George T. B. Davis, pages 31-34.

²Inez Smith Davis, *The Story of the Church*, page 73.

³"The Bibliotheca SACRA," January, 1885, published at Oberlin, Ohio.

⁴Bancroft, *Native Races*, Volume 5, page 209.

⁵Nadaillac, *Prehistoric America*, page 400.

⁶C. Reginald Enoch, *The Secret of the Pacific*, page 310.

⁷Nadaillac, *Prehistoric America*, page 16.

⁸Nadaillac, *Prehistoric America*, page 37.

⁹Johnston's *Universal Encyclopedia*, Volume 2, pages 51, 52, Article "Chile."

¹⁰Baldwin, *Ancient America*, pages 274, 275.

¹¹E. J. Houston, *The Atmosphere*, Chapter 24.

¹²G. Hartwig, *Volcanoes and Earthquakes*.

¹³*Oakland Tribune*, July 4, 1945.

(The author wishes to thank Professor Isaac Ball of Berkeley, California, for suggestions and help in preparing material on seismology.)

Brother Gamet's One Hundred Years



ELDER LEVI GAMET will be one hundred years of age on June 3 if his good health continues. He was born on that date in the year 1848, in Pottawattomie County, Iowa, and was baptized December 1, 1861, at Little Sioux, Iowa, by F. W. Condit. He was ordained a priest in 1865 by D. H. Bays and H. Lytle, and an elder on June 6, 1880, by J. C. Crabb, J. F. Minton, and Z. F. Martin. On April 15, 1920, he was ordained a high priest by Apostles U. W. Greene and J. F. Curtis.

Brother Gamet was under appointment and labored in the north central states, the southern states, and other places. In recent years, he has been identified with the Grandview congregation, Kansas City, Kansas, and has been present at many meetings in Kansas City Stake and at General Conferences. He has been honored at general church gatherings as the oldest living member of the priesthood. It will be observed that he is older than the Reorganization of the church. He was baptized only a year after young Joseph Smith became President of the Reorganization and has been a priest since the close of the Civil War. These factors make his long life even more impressive. A great many members of Brother Gamet's

family are active members of the church and have contributed much to its work in many fields. Brother Gamet has always been a strong supporter of the church. He has led an irreproachable life and has always been faithful to his trust as a minister.

Among the promises given to Brother Gamet in his patriarchal blessing is the following:

"Thy latter days shall be pleasant. Thy eve-time of life shall be filled with comfort and consolation. Thou shalt be entitled to an entrance into the rest promised those that are faithful to God."

Plans have been made in Kansas City Stake to give him special honors on his hundredth birthday.

We congratulate Brother Gamet on his splendid life and service to the church and on his attainment of this remarkable age in life.

Friends who wish to send him birthday cards and greetings may address him at 1115 N. 36th Street, Kansas City, Kansas.

Oriole Monitor's MANUAL

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the
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They Are In Our Hearts

FOR EACH OF US, there are people in our yesterdays whom we cannot forget. Multiple thought of them does not wait to wing back on the gray breezes of Memorial Day. Our homage is not scheduled to dutiful ceremony; rather, it is spontaneous, for these folk lit altars in our hearts—memorials that need not plead holiday remembrance. The stream of gallant women who marched up the hills of yesterday, the ones who touched your life and mine, lived to the high call of holiday; and in its all-out spirit of emergency, subdued their problems, sorted the opportunities, and made their dreams live in those they loved. And courageously, loyal to the God-impress in humanity, they loved everyone. They suffered, they sacrificed, they caught hold of faith with the hands of exigency and drew a concourse of fellow travelers up the highroad in their wake. While they were with us, we were caught up in the simple splendor of their daily living and carried a bit further upward through the power awakened by their faith and vision. Forward! Upward! was their song. These are the unforgettables who passed your way and mine and left us with this song of life.

Glorious as is that song, it remains simply the echo of an old refrain to so very many of us, instead of the great incentive which lifts us out of our smaller selves to that larger stature of these gallant women.

WE ARE REMINDED by many conditions this memorial season that a great number of us are existing in spiritual ennui. Not really boredom—life today is such a carnival in America from where I am writing. But spiritually, we are “fillers” done up in artistic packaging, while the few become cornerstones to our generation. They are unforgettables in process. Some

small demand is made of us, and we meet it well. Efficiency is our lever. Then, with the spiritual longevity of the night blooming cereus which breathes its transient loveliness for a fleeting moment and then withers, we withdraw and close the door of our larger statures. “In Memoriam” is too often a busy glance across the years where a fading vignette shrouded in lavender recalls the wan luster of Aunt Edith. Aunt Edith always put off helping out the neighbors until she had spare time. Needless to say, there was none to spare. Time is something we must sacrifice, because there is no terminal for the interesting personal things we plan for ourselves. Are we Memorial Day Aunt Ediths? Such memoriams must be resurrected with the organ’s roll and the granite-studded acre. We have no need for wreaths and tapers, however, to remember the women who live in our hearts this year because they truly lived in our yesteryear.

In Joseph’s City of Beauty, we see the gracious Emma at her open door. She has dignity in that larger value of exacting demands upon her own resources, but it is tempered by generosity to others. She welcomes the houseless, the orphan, the traveler, and in sacrificial exchange bids farewell to her husband and sons. The orbits of ten thousand homes broaden and rise because Emma Smith, the prophet’s wife, accepts the full responsibility of womanhood and fulfills it at its best in their midst. She is of those who are arrayed in white, because she bore great trials looking up. She is unforgettable.

There was a woman in your community and one in mine who left

By Florence W. Simmons

life’s best gifts with us. There are such women about us today. We treasure them, even if we do not share their gifts.

IN AUSTRALIA, we hear a woman praying. Her spirit and heart intercommunicate prayer in all its august wonder and peace in tireless intercession to God—for others. Prayer is her music, and she has found the lost chord—for others. She strokes the suffering body, braves the unknown and dread disease. Faith is in her fingertips, and the sick recover. This gentle woman of great faith is strong in kindness. Emma Burton is unforgettable.

There are women today who live on this plane of gallantry in sequence to those who lived yesterday as redeeming forces to their generations. These, too, are unforgettable.

Who has to be reminded of a spring valley drenched with violets? Or an autumn hillside ripe with the timeless fragrance of harvest? Not those with the seeing eyes and the appreciative heart. They are unforgettable. So, too, is this woman whose beauty of personality reflects the graces of the seasons and whose life is a vital ministry to both young and old, to the accepted ones and those who know they are not. Though some of these folk have lost much of their semblance to the Image in which they were created, she loves them all. Prayerfully and well, she nurtures her family as a cherished stewardship for which she is responsible. But, her door is ever ajar, and always someone comes within for her help. They come weary, sick, and hungry; they leave
(Continued on page 22.)

- - - a home column feature - - -

"Whosoever Will . . . Is Called"

Behold, the field is white already to harvest, therefore, who desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God.—Doctrine and Covenants.

By Mrs. William Worth, Jr.

WE ARE ALL CALLED to work in the harvest of souls. The field is white and ready to harvest, but the reapers are all too few. How can we qualify ourselves for the great job?

Let us compare the harvest of souls to the harvest of farm crops. Does the farmer go out and haphazardly sow the seed and then wait for it to grow and mature so he can reap the harvest? No, certainly not! He very carefully clears the land of all debris, then plows and harrows the soil until it is fine and mellow. If the soil is in need of additional food, he broadcasts the proper fertilizer for the seed he plans to plant. Thus the ground is put in proper condition to receive the seed. Having done all this, the seed is planted; and as it grows, the weeds are kept out because they take much of the nourishment from the young plants. In this manner, the farmer diligently cares for the crop until it is matured and harvest time arrives. He is happy for the yield is abundant, and he feels amply repaid for the time and effort he put forth.

Much time and effort must also be put forth in preparing the "soil" for the harvest of souls. It must be well-prepared, just as the soil for the sowing of seed is, so that the harvest will be abundant. This time the seed is the Gospel of Christ. The kind of care and attention given the seed after it is planted and begins to grow will determine whether the harvest will be fruitful or not.

THE FARMER does not acquire his knowledge of farming quite by accident. He makes a scientific study of his chosen vocation. So, if

it takes study on the part of the farmer to be successful in his work, it also stands to reason that we must study diligently in order to be laborers in the field of Christ.

"Study to show thyself approved, a workman that need not be ashamed of his labors" is an old admonition, but it is still necessary today. "Study the Three Standard Books for in them is contained much valuable information" continues to be good advice. Years ago our ministers were given this commandment which also holds true today, "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom [the principal promises of the gospel]; teach ye diligently and my grace shall attend you, that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home;—that ye may be prepared in all things when I shall send you again, to magnify the calling where unto I have called you, and the mission with which I have commissioned you."

Again, "Treasure up in your mind continually the words of life."

From these statements we would gather that men, of both orders of priesthood, who are under the responsibility of preaching and teaching should be keen students of the word of God and the needs of men.

These commandments were given to the priesthood of our church; but this does not mean that the lay

members should grope around in darkness or take the words of the preachers as law and all-truth. They have the same capacity for learning as the priesthood, but too often they are content with just going to a lecture, thinking it will give them the needed intelligence. The admonition, "Study to show thyself approved" applies to lay members, also. It is for them to realize that theirs is the job of helping prepare the minds of people so that the seed of the gospel can be planted. How are we, the lay members, to help in this great work unless we *study*?

WOMEN ARE LAYMEMBERS of the church but have an important part in the progress of the work. It might be well to see how they fit into the picture in light of the statement, "Whosoever will . . . is called."

We know a woman's place is in the home. And being devoted to her husband and children, she tries to make the home comfortable and pleasant—a haven of rest where the family can feel secure from the outside world and find the peacefulness of God's Spirit. The mother is the first teacher of the children. It is her great responsibility, shared by the father, to see that the children are brought up to love the Lord.

"Study to show thyself approved" applies to women also. They have the responsibility of helping their husbands in priesthood work, as well as training their sons for possible priesthood material.

It behooves each and everyone to "Thrust in his sickle with his might while the day lasts, that he might treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God."

The *Uncertain Trumpet* Certainly Discredited

A member writes us a letter which makes another interesting chapter on the unreliability of Mormon church "records."

From our viewpoint, one of the unfortunate and objectionable things about the claims of Utah Mormons regarding Joseph Smith's alleged connection with polygamy is their ex parte nature, records made by those who had an interest to serve and where no one had any opportunity to cross-examine witnesses.

Most of the testimony offered by Utah has been discredited, some of it very much discredited, and the best they could produce was disbelieved by Judge John F. Philips when the question was in issue in his court.

Here is the letter:

In the *Historical Record* (Utah Mormon official magazine, of which Andrew Jensen, a polygamist to the end of his days, was editor) for May, 1887, there were published purported affidavits of Eliza M. (Partridge) Lyman and Emily D. P. Young, purportedly executed two months apart, but in almost identical wording. Both affiants (sisters) alleged they were "married or sealed" to Joseph Smith on May 11, 1843, by James Adams, a high priest, and both alleged Emma Smith, wife of the Prophet, was present.

Emma Smith gave her testimony about polygamy some years before these alleged affidavits were published in the *Historical Record*. Her statement was published in the *Saints' Herald* for October 1, 1879, in which she denied all knowledge of polygamy, so far as her husband was concerned. So here was a sharp conflict of testimony between these women, and, as between them, it remains a question of veracity: Who told the truth?

On this point, however, we recall the testimony of Joseph F. Smith before the Senate Committee on Privileges and Elections in 1904, and we quote:

"Senator Foraker: The church construes it, as I understand, to mean that she is in the hands of the Lord, to be destroyed by the Lord.

"Mr. Smith: By the Lord, if there is any destruction at all.

"Senator Pettus: Have there ever been in the past plural marriages without the consent of the first wife?

"Mr. Smith: I do not know of any, unless it may have been Joseph Smith himself."

This quotation is taken from the Proceedings Before the Committee on Privileges and Elections of the United States Senate in the Matter of the Proceedings against the Right of Hon. Reed Smoot from the State of Utah to Hold his Seat.—Volume 1, page 201.

This testimony supports Emma Smith as against the women who made the affidavits in question.

Now, frankly speaking, I have come to have little regard for the dependability of any Mormon records relating to this and other heresies of that body, and I only introduce what follows to show that their own history raises serious doubts about the truthfulness of the two Partridge sisters in making the affidavits—if they did execute them.

From their own *History of the Church*, Vol-

ume 5, by B. H. Roberts, we quote the following, pages 385 and 386:

"Thursday, (May) 11.—At 6 a.m., baptized Louisa Beeman, Sarah Alley, and others.

"Eight a.m., went to see the new carriage made by Thomas Moore, which was ready for traveling. Emma went to Quincy in the new carriage. I rode out as far as the prairie.

"Ten a.m., Brigham Young (and others) assembled in council," etc.

"Monday, 15—Emma having arrived at Yelrome, last night from Quincy, with the carriage, we rode home together."

From this account we are led to wonder when and where the alleged ceremonies could have taken place. Certainly any hour before 6 a.m., when the baptisms of several persons were performed, would have been unseasonable and therefore unlikely. Between some time after the baptisms took place, which could not have been conducted very quickly, and eight o'clock, was the *only interval* in which these alleged sealings could have taken place, all of which certainly challenges disbelief in these purported affidavits.

These items also bring us to a realization of the slowness of travel in those days: Emma started on the 11th of May to go to Quincy by "horse and buggy" (carriage), probably the lightest and easiest as well as fastest means of transportation of that day. Four days were required for Emma to go to and return from Quincy which is about fifty miles distant from Nauvoo.

Keeping this in mind, we take up our next question:

Both of these purported affidavits state the "sealing" was performed (1) May 11, 1843, by James Adams, a high priest, (2) at Nauvoo. *We have satisfactory evidence that Judge James Adams could not have been in Nauvoo on May 11, 1843.*

Let us relate briefly a few facts about this James Adams: From "Early Settlers of Sangamon County (Illinois)" we discover he was born January 24, 1783. He was a lawyer by profession and was elected probate judge of Sangamon County in "1823 or 1824" and served until his death on August 11, 1843. So he was over sixty years old at his demise.

Judge Adams had been deputy grand master of the Masons in Illinois and had come to Nauvoo when the lodge was begun there. In this way he became acquainted with the church, was baptized and later was ordained a high priest.

The writer some weeks ago secured access to official records of the Probate Court of Sangamon County, Illinois, and had photostat copies made of the records of certain proceedings of that court had on May 12, 1843. These records would not only be highly admissible but would be held to be conclusive evidence as to facts recited therein. From this record we quote:

"580

"Sangamon Probate Justice Court

"12th May 1843.

"Present James Adams Probate Justice of the Peace & c

"Edward Stapleford Administrator of Mary Bruce dec'd filed his report in the words following.

"To the Probate Justice of the Peace in & for Sangamon County Illinois I Edward Stapleford Administrator of Mary Bruce dec'd find no real or personal property to administer on. I therefore surrender the said administration
"May 10th 1843

"E. Stapleford

"Whereupon it is ordered that John H. Merriweather & Jacob Burn be & they are hereby released from responsibility as sureties for the said Edward Stapleford Administrator of the said Mary Bruce dec'd.
"May 12th 1843.

"J. Adams P.J.P.S.C.

"Sangamon Probate Justice Court

"12th May 1843

"Present James Adams Probate Justice of the Peace & c

"David Spear

"vs

"The Estate of Joseph W. Hornsby dec'd

Plaintiff claimed on a/c for \$504.00

1843 May 12th Plaintiff Orville Paddock Daniel Ragsdale, William Lowry & Isaac P. Spear to prove his account, and on hearing their testimony. It appears that the claims of David Spear are established to the amount of \$504.00

"It is therefore ordered that the claims of the said David Spear against the estate of the said Joseph W. Hornsby dec'd be and the same are hereby allowed in the sum of \$504.00"

Here we have conclusive proof that Judge Adams was present in person in his court room in Springfield, Illinois, on May 12 and—it would of course be presumed—during court hours.

I have before me a map of Illinois, and find that as a "crow would fly"—that is, by a direct route, straight line, the distance is about one hundred five miles. It is reasonable to believe the distance over then established roads—such as were established as early as 1843, was considerably greater than the direct "air" line. By the shortest routes over present state highway the distance is from one hundred fifty to one hundred seventy-five miles.

There were of course no railways, no stage, no pony express (which carried mail only) at the time. Judge Adams was well along in years, nearing the end of his allotted time, and could neither have run nor walked nor ridden a horse or horses a hundred miles between even early morning of one day and court or business hours of the next.

We would say and do confidently aver that these court records conclusively disprove the allegations in the Partridge affidavits.

And thus it is and always has been with the so-called "evidences" presented to prove Joseph Smith was a polygamist. All this failure of proof strongly supports our contention that he was not implicated with either the doctrine or practice of plural wifery.

J. U. NIUS.

EDITORIAL NOTE—When Emily D. P. Young gave her testimony in the Temple Lot case, she testified she married Brigham Young in 1844, though "sealed" to Joseph Smith for eternity, "by proxy"! What does that do to her alleged affidavit? Also the *Historical Record*, on page 240, says the marriage(?) was on March 4, 1843, whereas on page 237, in a sketch of Emily, she is quoted as saying it was on March 8, 1843.

That the James Adams referred to in the purported affidavits and Judge James Adams were one and the same, is evident, the *Historical Record* having but one James Adams in the index.

When Joseph Smith went to Springfield, under arrest, to appear before Judge Pope, he and associates were four days in

reaching Springfield, thirty-two miles being the greatest distance covered on any one day. They were four days in returning to Nauvoo.

ISRAEL A. SMITH.

An Error Corrected

False statements by clergymen of other churches at Chilliwack, British Columbia, prompted one of our members to run an advertisement in the *Chilliwack Progress* of March 24, 1948. After quoting our Epitome of Faith, it read:

The world headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints is in Independence, Missouri (The home town of the president, Harry Truman.) The Reorganized L. D. S. Church has been recognized by the State courts of the U. S. as the legal successor of the church established by Joseph Smith in 1830. The above statement of beliefs has always been our beliefs and convictions.

The church which has its headquarters at Salt Lake City, Utah, is in no way connected with our organization. (The founders of the so-called "Mormon" church, Salt Lake City, left our organization at Nauvoo, Illinois, in 1846.) The doctrine of polygamy was introduced into their church at Utah in 1852 by Brigham Young, so it can readily be seen that it was never taught by the Reorganized Church. The doctrine of polygamy, Adam God worship, and things contrary to the Holy Scriptures should never be connected with the name of Joseph Smith, Reorganized Latter Day Saints, or Book of Mormon, and men who profess to do justly as Christians or believe in the religious freedom of this nation or in fair play will cease to connect those doctrines with the church known as the Reorganized Church of Jesus Christ of Latter Day Saints.

ISRAEL A. SMITH.

Education, Free and Otherwise

With an attempt at righteous indignation, the editors of *America*, a Catholic journal published by the Jesuit Fathers, protest because Baldwin-Wallace College, a Methodist coeducational institution at Berea, Ohio, requires compulsory chapel attendance and the enrollment of all its students in classes of religion. It seems that 163 Roman Catholic students attending the Protestant college had been censured by the officials in the chancery of their diocese for attending this school. Furthermore, Catholic leaders are criticizing the Protestant college for making Bible courses required study of all its students.

"We doubt if a single Catholic college in the United States requires non-Catholic students either to attend Catholic religious services or Catholic religion courses," say the editors of *America*. "Protestants would be the first to protest should a Catholic college follow the Baldwin-Wallace pattern."

There is certainly no point in this state-

ment. If a private college, owned and operated by a denomination, requires its students to live in harmony with its rules and scholastic requirements, it is not violating the principle of freedom of conscience. Students attend these colleges because of the principles they hold and teach. They are not public nor state institutions and are free to educate the youth in harmony with their religious beliefs. We see no reason why Catholic colleges should not require all of their students to attend religious services and take courses in religion. This is their right and privilege. It is also the privilege of Protestant colleges to ask all their students to subscribe to the principles which make those colleges effective centers of training for the denomination that supports them.

If the editors of *America* wish to consider public education which is *not free*, let them look at the public schools of New Mexico, where Catholicism is dominating scores of tax-supported institutions. A startling exposé by Frank S. Mead in the *Christian Herald* gives the facts concerning these conditions. He shows that religious freedom in New Mexico today is threatened by Catholic encroachment on the public schools. The church is using its enormous influence

to direct and control the public-school policy. He states that the church catechism and "holy Marys" are being taught as a regular feature of the public-school curriculum and that Protestant children are required to learn the catechism and often are promoted according to their proficiency in reciting it. This writer also states that there are 129 Catholic nuns employed as regular schoolteachers in public schools in the northern part of New Mexico alone.

Thus do Roman Catholic leaders shout for Protestants to guarantee freedom of conscience by not requiring Catholic students who enroll in Protestant colleges to attend chapel or study the Bible in class; yet, at the same time, the Catholics are seeking control of the public schools, and where this is not possible, they are demanding that the state use public funds to support Catholic private schools.

If America is to remain free, if religious liberty is to be preserved, every citizen must understand the sinister program the Roman Catholic hierarchy is planning for the public-school system whereby it shall eventually be subservient to the church.

M. L. N.

—*Signs of the Times.*

ISRAEL A. SMITH.

Our Church's Story

A Pictorial Version of the Story of the Church

by Henry Anderson

In cartoon picture form the Story of our Church is given. It begins with Young Joseph's bewilderment in trying to select a church to join, his going to the woods to seek God's advice, the organization of our church, the trials of the Saints, and finally the reorganization in 1860.

60c

HERALD PUBLISHING HOUSE

Independence, Missouri

Our Sleeping Pioneers

Elisha Werett lived one hundred seven years ago. So did his neighbors, Jerusha, Laura, Ira, Rebecca, and Cordella. Elisha and his neighbors knew Joseph Smith, because they were early church pioneers in Nauvoo. Now they lie in a little cemetery near the "City Beautiful." For years, this and surrounding land belonged to William Marks, who was president of the Nauvoo Stake at the time of Joseph and Hyrum Smith's death. In 1873, William Marks and his wife deeded approximately six of 160 acres of farm land to the Reorganized Church to be used as a cemetery, although it had been used as a church cemetery by grant of the owner since about 1840.

For at least five decades; possibly longer, the cemetery has not been in use; and for some time, it has been unkept. Perhaps no close living relatives remain to care for the graves. Despite its neglect, this spot is of historical interest; a number of early church pioneers buried there were prominent members of the Restoration Movement in the 1840's.

INSIDE THE FENCED area, which is the cemetery proper, stately oak and elm trees bear clusters of new spring leaves on their outstretched branches. Stippled patterns of sunlight fall on the ground which is heavily laden with underbrush. Broken hickory branches accent the earth's dense covering. The whole scene presents a perfect contrast between a long-forgotten cemetery and a modern, well-landscaped burial grounds.

One would hardly think this area

to be a cemetery without investigating its interior with an observing eye. Markers are very obscure because of the foliage, except for the taller, more elaborate stones. Many have toppled over and are partially covered with soil. Others are about ready to fall. Limestone markers are the most prevalent; only two or three are made of granite.

Most slabs are flat, about three inches thick, and either arched or

Here Is the Writer . . .



Glen Cargyle

Eleven of Glen's twenty-one years were spent in the West Indies. Since his return shortly before the war, he has become interested in places of historical significance to the church.

After college, he plans to enter the field of radio as sound effect technician. Now at Graceland, he is promoting the idea of a campus radio station.

square with rounded corners on top. Moss has grown over many of the names on the stones. Others are eroded to the extent that they are not clear.

At different places in the cemetery, the graves of four families have picket and rail fences around their stones. These fences are weather beaten and dilapidated. One picket fence was erected by friends of the deceased; this is indicated on one of the fence posts. The high mounds

By **GLEN CARGYLE**

over the graves are unusual in that most of them are over a century old.

ODDITIES IN marking the stones is an interesting feature. The word "consort" is used often in reference to a companion. Most stone markings begin with, "In memory of" or "Sacred to the memory of." Nearly every stone gives the age by years, months, and days. A few give the years, months, days and hours. Such is the case of one which reads:

Sacred to the memory of
Miss Marian S. Lyon
Daughter of Col. Windsor P.
and Slyvia P. Lyon
who donated his life
March 19 A. D. 1842
Aged 2 yrs 8 months
17 days and 6 hours
The little Rose
Sleeps here in peace.

Notice the "Miss" preceding the infant's name and reference to her father who "donated his life March 19 A. D. 1842." One marker even indicates the date the deceased left England. It reads: "Francis and Elizabeth Clark from England in 1841."

The most recent grave is marked 1882; a large number of stones are dated in the early 1840's. A cholera epidemic at that time killed many Saints—which probably accounts for the early death of a number of those who are buried in the cemetery. Mary Pilkington was only fifteen years, three months, and twenty-five days old at the time of her death. S. G. Hufeaker died at the age of twenty-seven years and ten months. Rhoda E. King passed away when only nine months and twelve days old. One wife died at forty-four; her husband followed two years later. One man died at the age of

New Horizons

twenty-four, another at thirty-one, and another at thirty-three.

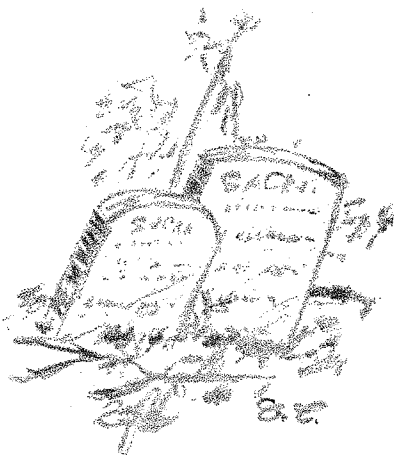
There are probably other stones among the tangle of poison vines and weeds. However, not too many graves appear on the grounds. There may be some which are unmarked or perhaps the original markers have deteriorated. Many were undoubtedly made of wood, which has long since rotted.

Mark Siegfried of Independence, who for many years lived in Nauvoo, supervised and aided in constructing the fence around the cemetery after the surveyor of Hancock County located the boundaries. He states that a number of the graves in a plot on the hill were moved to their present location in the cemetery when the road was cut through and widened from the flat to the temple grounds.

A big improvement could be made in the appearance of this sacred place. With the aid of some weed-killing chemicals, a few sickles, and rakes, wonders could be accomplished. One trimming each year would be sufficient.

Zion's Leaguers from all parts of the Middle West will be at youth camp in Nauvoo during the summer. In one day, an organized group of workers could put the cemetery in fine shape.

Such a clean-up would be a tribute to our sleeping pioneers. Had it not been for their courage and sacrifice, we would not have the heritage we have today.



Sketch by the author.

The Power of Thought

By ISABELLA SHAW

WHILE I WAS LIVING in Independence, a new and challenging idea came to me as I listened to Evan Fry speak on "Thought" one morning. After returning to Canada, I attended a series of teacher training classes and my ideas grew into a new philosophy from which I have derived a great deal of satisfaction and happiness.

As human beings, we are created by God and either make or unmake ourselves by the thoughts we entertain through life. We either climb steadily toward divine perfection or slide downward to the animal level.

The mind is the master weaver of character. By controlling our thoughts, we can, to a large extent, shape our own destiny. A God-like character does not come about by chance; it is the result of continued effort in proper thinking. On the other hand, a bad disposition develops naturally from mean and degrading thoughts. We read in the Scriptures that as a man thinks in his heart, so he is.

Our spirit takes on the physical body at birth, and as time goes on, it reveals itself as being either weak or strong. It is like a magnet, attracting that which is within it—love or hate; faith or fear. If you would have freedom of mind, you must be the master of thoughts. Trace the effects of them on yourself and others; when necessary, learn to control or alter them. God answers our prayers only when they are sincere and in harmony with our thoughts.

By our right of creation, we are progressive and are given all the facilities to develop a Christlike nature. In fact, we, too, are creators. Life is and always was justly ordered. Law and order, not confusion, are the dominating principles in God's universe. If your life is one of disorder and confusion, change your thinking habits.

Aim at a good goal and encourage desires that harmonize with it. Pur-

poseful thought will stimulate success and prosperity. Doubt is the forerunner of weak habits which spell failure.

We cannot always choose the circumstances under which we live, but we can choose the condition of our minds. Consider your mind the master of your body. Good health or disease is the offspring of our thinking. Fear can kill; happy thoughts produce vigor and well-being. If you would heal your body, heal first your mind.

On the faces of those who have made a success of life, we see wrinkles of sympathy and compassion—but these are the fine etchings of clean, purposeful thinking. To men and women of this caliber, age is kind, and the years bring pleasant memories.

If we would build the kingdom, we must ever cherish a vision of it in our minds and hearts. To desire is to obtain.

Seek and Thou Shalt Find

By Dennis Muir

I climbed a hill one day,
In search of knowledge, friendship,
love.

With carefree heart and purpose light,
I made my search
Unthinking that around me
Lay the things I sought.

Now, too late, I see
Those things were with me day by
day.
Too late?

No, there are other hills to climb,
And knowledge, friendship, love
Will always lie in wait.

Dear God, let those
Who now are climbing Graceland's
Hill
Give of their strength
And giving, find their soul's reserve.

The Restoration Movement

(Continued from page 9.)

under the inspiration of the Spirit, which contains a line, "The pebble has dropped in the water, and the waves circle round with the shock." Without doubt that line referred to the Restoration Movement, which Christ would have said began "without observation" and was like "a grain of mustard seed planted in the ground," or, as this modern parable would express it, like "a pebble dropped in the water," practically unobserved at the time by the world, but the waves were destined to circle out with the shock.

It was much more than a pebble dropped in the water. God set in motion forces that were to shake the world, and transform the world to the accomplishment of all his purposes. The waves mount high and they threaten to leave standing only those nations and those groups of people who are willing to accept Christ as the Prince of Peace, the Savior of the world, and find themselves willing to serve God and Christ. A great struggle is developing between Christ and anti-Christ.

We who believe in the Restoration Movement may well consider further lines in the hymn to which I have referred, "Let us shake off the coals from our garments, and arise in the strength of the Lord. Let us break off the yoke of our bondage and be free in the joy of his word."

The Anonymous Giant

(Continued from page 11.)

governed." There is a still higher degree of liberty which exists *by the active desire of the governed*. God aims at that, because only in the land where that kind of liberty is breathed is there any hope of lasting and effective obedience. He will attain his end. Can we anticipate his compulsions by our own obedience?

Woe to us who live in the days of the final struggles and have our part in them. Foes and famines may strike us, too, as they did the minority of Jews in rebellious Canaan of old until each judge arose to deliver them. We must be comforted by the word Moroni left us: "by this ye may know that the work of the Father has commenced upon all the face of the land." In his victory,

and only thus, can we win. But that is our comfort. Jesus comes to deliver us. Nothing less can we trust. More we do not need. May I conclude with a chapter of the Bible written to our day—the last chapter of Ecclesiastes. However garbled its present sentence structure is, its meaning is clear, and it is still nearly as magnificent as when it was first written!

"Remember now thy Creator in the days of thy youth, while the evil days come not . . . while the sun, or the light, or the moon, or the stars, be not darkened . . . In the days when the keepers of the house shall tremble, and the strong men shall bow themselves . . . Also when they shall be afraid of that which is high, and fears shall be in the way . . . Vanity of vanities, saith the preacher, all is vanity . . . Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

They Are in Our Hearts

(Continued from page 16.)

refreshed. It is Mother Edwards in England. She wears a crown of love. She is unforgettable.

MEMORIAL TIME does not find all of today's people in that legato state in which one partakes of neither the bitter tonics of life nor of its sweetest cup. Too many have savored the bitter and are working night and day to reclaim lands, repair shattered houses, restore warmth and security to broken families. So many of the earth are humbled to their knees, seeking a God they had not bothered to find before. So many in the far stretches of the world are reaching past the barricades of old formalities and racial distinctions with hearts suddenly alive and the open, helping hand. They are drinking in the full sweetness life offers those who transcend self in the "me and mine" to include the struggling ones about them.

Some of us have forgotten, if ever

we knew, how amazingly alive we can feel—the fresh, clear wine of joy that tingles the soul when one is traveling the highroad that draws to its hearthside the sick and the homeless. It is the road of a great incentive, a great love, an enduring faith. And it may lead, wonderfully laden, from our kitchen to their kitchen, from our medium-stocked store to their scantier one, from our virile hand to their feeble one. But it lifts us above the babel of Martha's "many things" to the splendor of living completely, richly, and in continuous processing—the purifying element of daily sacrifice—for others.

Stewards of the home—love, faith, and prayer for others; these are the hallmarks of those we honor and will never forget. They are the truly great ones of the earth. They are unforgettables!

Pleasanton, Iowa, Branch

The George Morey Historical Society wishes to invite former and present members of the Pleasanton, Iowa, Branch, also all descendants of Grandfather George Morey to attend the branch home-coming day on June 6, 1948. All-day services will be held, church school and communion service in the morning, a basket dinner in the community or city hall, in honor of J. R. Keown's 92nd birthday, he being the oldest living relative of Elder George Morey. In the afternoon a program will be held at the church in commemoration of the organization of the church and of the branch. Visitors are asked to bring well-filled baskets.

LUCY KEOWN.

2517 East Grand Des Moines, Iowa

Note of Thanks

To the many friends who so kindly remembered me on my birthday with messages of commendation and encouragement, I extend my thanks and good wishes. I am now an inmate of Rest Haven, 9904 Winner Road, Independence, Missouri.

CHRISTIANA SALYARDS.

Name Omitted

A member of the church whose address is Box 151, Braman, Oklahoma, has written to us asking for information but has neglected to sign her name. If this note comes to her attention, will she please write us so that we can answer her. Box 151 Braman, Oklahoma

BULLETIN BOARD

Southwestern Iowa District Music Institute

A music institute for the Southwestern Iowa District will be held at Council Bluffs, Iowa, on June 25, 26, and 27, under the direction of Franklyn S. Weddle. On Friday evening, there will be a banquet. Those planning to attend should make reservations with Mrs. Lois Spence, 199 Test Street, Council Bluffs, by June 18. All branch pastors and music directors are urged to attend.

HOMER A. DOTY,
District Music Supervisor.

Central Nebraska District Conference

The Central Nebraska District Conference will be held at Inman, Nebraska, on June 4, 5, and 6. A young people's rally and luncheon is scheduled for 5:30 p.m. Friday. A business meeting will be held at 2 p.m. Saturday for the election of General Conference delegates and district officers and the presentation of reports. Services are planned for both Sunday morning and afternoon. Apostle D. T. Williams, Seventy and Mrs. A. L. Loving are to be present.

JAY H. BUTLER,
District Supervisor.

Northeastern Nebraska District Conference

The semi-annual conference of the Northeastern Nebraska District will be held at Omaha on June 6 for the election of delegates to General Conference, the approval of recommendations for ordinations, and business matters pertaining to the reunion. For further information, address Albert Livingston, president, 4742 Capitol Avenue, Omaha, Nebraska, or Carl T. Seif, secretary, 2582 Whitmore Street, Omaha.

New York District Conference

The New York District Conference will be held May 29 and 30 at Buffalo, New York. Special musical program Saturday at 7:30 p.m. Activities of Sunday include a prayer service at 9:00 a.m.; church school, 9:45; preaching at 11:00; lunch at noon; business session, 2:30 p.m.; and a vesper service at 4:00 p.m. Apostle George Lewis and Bishop Don Chesworth are to be present.

WALTER O. SIMPSON,
District President.

Northern Michigan District Youth Convention

The young people of Northern Michigan District will hold a convention at the Boyne City Church, June 11-13. Elders W. Blair McClain and Warren Chelline will be present. The convention will open with a campfire worship service on Friday evening. All young people and their leaders are invited to attend. For further information, contact Delbert Dodds, Boyne City, Michigan.

Third Annual Regional Youth Conference at Kirtland

The third annual regional youth conference will be held in Kirtland, Ohio, on June 19 and 20. The region includes Ohio, West Virginia, and Pennsylvania, but all young people are welcome. Those planning to attend should mail their registration and fee (75c) to Charles Brockway, 204 White Pond Drive, Akron 13, Ohio, by June 7. Those who attend the banquet must send \$1 with their registrations, as seating is limited and only the early applicants can be sure of tickets. The conference convenes on Saturday, 11 a.m., Eastern Daylight saving time. Bishop G. L. DeLapp,

Apostle D. Blair Jensen, and Elders John Booth and Ray Ashenhurst will be present.

Blue Water Reunion

Reservations for tents and cots may be made with Noble Gault, 18475 Floral, Box 375, Route 2, Farmington, Michigan. For reservations for cabins, rooms, cottages, or trailers, contact E. E. Smith, 1227 Varney, Port Huron, Michigan. The reunion will be held July 24 to August 1.

Camp Yopeca

Two camps are to be held this year at Lake Doniphan, formerly Gardner's Lake, near Excelsior Springs, Missouri. The first camp by the beautiful lake will be Saturday, June 12, to Saturday, June 19. The second camp will be Saturday, June 19, to Saturday, June 26.

Camp Yopeca is for young people 15 to 18 inclusive. Special permission may be granted for a few slightly younger or older.

Each camp will open on Saturday afternoon, with campers checking in at 2:00 o'clock, and will close immediately after lunch the following Saturday.

A registration fee of \$1.00 for each week should be forwarded with the application blank to Carl Mesle, Camp Director, The Auditorium, Independence, Missouri. The additional \$13.00 will be paid on arrival at camp.

Send today for your registration materials. All registrations should be in the mail not later than June 6.

Campers from all the stakes and from Independence are invited. Plan to spend a glorious week swimming, boating, and having fun at the campfires, with crafts, in devotions, and just having a good time. Girls will be housed in the Lodge and in Hilltop Cabin, while the fellows will be lodged in the cabins across the lake. Adult cabin counselors will be assigned to each unit.

A very small fee will be charged for craft materials, but aside from that bring very little spending money. Pop and candy will be sold at the canteen after the noon and evening meals. A medical examination card will be mailed each applicant at the time the application is received. Bring the completed card to camp with you.

Books and "Heralds" Wanted

Mary Ann Cross, Washington, Oklahoma, wants as many copies of the series of Book of Mormon articles by Evan Fry as she can get. She also wants the book *Indian Maiden and Her White Deer*. Please write stating price and condition of book before mailing.

Harry Hearn, 113 1/2 East Wabasha, Winona, Minnesota, needs a copy of *The Instructor*. It must be in fair to good condition.

Requests Prayers

I ask an interest in your prayers and I shall pray for you in return.

Mrs. J. H. TOON.

Box 191
West Sacramento, California

Elder Israel Goheen, Route 5, Gladwin, Michigan, requests prayers that he may be healed of a heart ailment which is hindering him in his ministry.

Prayers are requested for Mrs. Nina Poland, 2419 Raskob Street, Flint, Michigan, who fell recently and is suffering great pain.

Mrs. Carl Oakleaf, Lindsborg, Kansas, asks the prayers of the Saints that she may receive spiritual guidance.

Elmer Anderson, Copley Hospital, Aurora, Illinois, requests prayers that his health may be restored. His family needs him, and he also wants to be able to continue his work in the church. Friends may write to him at the

Hospital or his home address (Seneca, Illinois).

Mrs. Donie Pugh, Route 4, Brewton, Alabama, asks the prayers of the Saints that she may be healed if it is God's will.

Mrs. J. Hocutt of Kingsford Heights, Indiana, requests prayers for her small daughter, Helen, that she may be healed of her affliction.

Prayers are requested for the widow and family of Theodore Miller, who died May 12.

Mrs. Mary McDonald asks to be remembered in the prayers of the Saints that she may be healed of cancer or that the pain may not be so severe. She attended Graceland in 1910-11.

Mrs. Faye Hotop, Drasco, Arkansas, asks prayers for her aged mother, who has to move and can find no place to live; her son, who is suffering from war fatigue; her granddaughter, who has a skin infection; and herself. Mrs. Hotop's husband died last year, and she is having difficulty making a living.

ENGAGEMENTS

Longanecker-Landsberg

Mr. and Mrs. A. L. Lansberg announce the engagement of their daughter, Marcene, to Edwin Longanecker, son of Mr. and Mrs. H. F. Longanecker of Lawrence, Kansas. Both are students at the University of Kansas. The wedding will take place in June.

Gregory-Vail

Mrs. George Wehlitz announces the engagement of her daughter, Ramona Vail of Portland, Oregon, to Chester E. Gregory, son of Mr. and Mrs. E. F. Gregory of Vancouver, British Columbia. Ramona and Chester are both attending Graceland College.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba	July 10-July 11	Winnipeg, Man.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Sylvan Lake, Alberta
Alberta	July 19-July 26	Gardner Lake
Zion	July 17-July 25	Nauvoo, Illinois
Nauvoo	July 17-July 25	Onset, Mass.
So. New England	July 17-July 25	Asilomar, Monterey, California
Northern California	July 17-July 25	Blue Water, Michigan
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Paris, Tennessee
Kentucky & Tennessee	July 25-Aug. 1	Silver Lake, Washington
Northwest	July 30-Aug. 8	Erie Beach, Ontario, Canada
Chatham-London	July 30-Aug. 8	Liahona Park
Ken. & So. Michigan	July 31-Aug. 8	Woodbine, Iowa
Mo. Valley	July 31-Aug. 8	Brooksville, Me.
Maine	July 31-Aug. 8	Pacific Palisades
So. California	July 31-Aug. 8	Park of the Pines
No. & West. Michigan	Aug. 5-Aug. 15	Kirtland, Ohio
Kirtland	Aug. 6-Aug. 15	Racine, Missouri
Reunion of the Ozarks	Aug. 1-Aug. 8	Pawnee, Okla.
Oklahoma	Aug. 7-Aug. 15	Race Track, Montana
W. Montana	Aug. 7-Aug. 15	Prescott, Arizona
Arizona	Aug. 8-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Arkansas & Louisiana	Aug. 9-Aug. 15	Chetek, Wisc.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Stewartsville, Missouri
Far West	Aug. 12-Aug. 22	Bedford, Ind.
So. Indiana	Aug. 21-Aug. 29	Cash, Michigan
Eastern Michigan	Aug. 14-Aug. 22	Hagerman, Idaho
Idaho	Aug. 14-Aug. 21	Guthrie Center, Iowa
Des Moines	Aug. 15-Aug. 21	Lamoni, Iowa
Lamoni	Aug. 15-Aug. 22	Brush Creek, Ill.
S. E. Illinois	Aug. 20-Aug. 29	Colorado Springs
Eastern Colorado	Aug. 20-Aug. 29	Colorado

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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On the Banks of the Mississippi

Nauvoo Camp

June 6-13, 1948—First Meal, June 6 - 6:00 P.M.

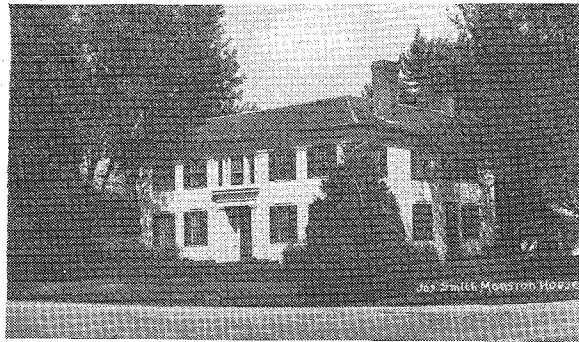
Ages: 15-18 — \$15.00 Total Fee

Send \$1.00 with Registration

Swimming

Boating

Crafts



Excursions

Worship

Campfires

The Mansion House—On the Hill Above the River

Registrations due May 31

Write to Department of Religious Education

The Auditorium, Independence, Missouri



The Nauvoo House—Center of Camp Activity



Photo by Marvin M. McDole

*“To Love
and to Cherish”*

THE
Saints Herald

VOLUME 95

JUNE 5, 1948

NUMBER 23

www.LatterDayTruth.org

To Love and to Cherish



AUDITORIUM NEWS

Since the day we first met, our love has grown steadily. Such a love demands a shrine, so we took our marriage vows before the altar of the house of God. There our covenant was made sacred to us by prayers of thanksgiving and blessing offered by a minister whom God chose and endowed with his Spirit to perform such holy ordinances. As we stood before him, our joy was increased, because we knew that he was deeply interested in us. Our friends were with us, too, to join the minister in asking God's blessing upon us.

Together we shall walk the way of life, sharing our best from this day on. Life will be happier, more complete, for both of us. We each will be enriched by the treasures of the other's personality. Still we are not of ourselves complete—we need the watch care of our Heavenly Father and the sustaining fellowship of good friends throughout our lives.

As the years pass, we shall visit this shrine again—many times. If there are children in our home, we shall bring them before this same altar that God's blessing may be asked upon them. We shall bring them here for baptism, also. Someday, perhaps, a son or daughter of ours may stand here with a loved one to be united in marriage. Then we shall listen as they take their vows and relive this day, praying that their lives may be as blessed as ours.

—GLAUDE A. SMITH,
Pastor, Stone Church

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EVANGELIST RAY WHITING, in a recent report, writes:

"Fourteen people were baptized at the close of my series in Tulsa, Oklahoma. One more gave her name for baptism in Muskogee, and I baptized a married Catholic woman Saturday at the close of my week in Oklahoma City. She is the second Catholic I have baptized this year. She is also the thirtieth person to be baptized following my services this year."

ELDER J. H. SIMONS of Flint, Michigan, reports two baptisms at Flint on April 25 and two candidates who have given their names for baptism. He also states that he was recently associated with Elder John Banks of Midland, Michigan, where three have been baptized and further additions are anticipated.

EVANGELIST JOHN R. GRICE, in a letter dated May 24, writes:

"Yesterday we held a baptismal service at Knobnoster, Missouri, and six candidates were immersed. We may have more before we are through. There are some who will not take the step at this time, no doubt, but the seed has been sown in their hearts, and we trust it may spring into fruition at some future date."

THE "LONDON FREE PRESS" for Saturday, May 22, features a picture of Almer W. Sheehy, pastor of the London Branch, standing at the door of the new mission, which is located at 1321 Dundas Street at Highbury Avenue in London. This is the result of the expansion program planned by the church. Dr. E. V. Shute, counselor to Pastor Sheehy, is director of the project.

JOHN DARLING of the Department of Religious Education will direct the youth camp to be held at Colorado Springs, Colorado. Edna Easter and Lyle Woodstock will be in charge of the Nauvoo Camp. Both camps begin on June 6.

DR. FLOYD McDOWELL recently addressed the Philadelphia, Pennsylvania, congregation. Following this engagement, he went to Columbia University, New York, to see his son-in-law, William M. Wise, receive his Doctor's Degree.

Journalistic Vacation

THIS EDITORIAL is reaching its completion in beautiful Forest Park, St. Louis, where the city fathers have conveniently set up a picnic table that can be converted with very little trouble into an admirable temporary office. This office is beautiful. Across a few yards of pretty green grass there is a lovely lagoon, its surface rippled by a summer breeze. Beyond is a pretty hill, topped by a romantic pavilion with a red-tiled roof. The whole scene is made wonderful by a cloud-laced, blue sky and a soft, honey-amber sunshine that is possible only in the Middle West. The editorial could have been written in the home of friends, where pleasant conversation was much easier, or in a hotel room, where there was no inspiration. But here in the beauty of nature one may share the meditations of God, and ought to be able to write anything that is good and beautiful. Sunday, we worshiped with the church people, enjoyed their kindness and hospitality. Monday we visited the beautiful gardens, the fine art museum, and the scenic wonders of the city. Today, alas, an editorial deadline must be met.

THIS VACATION has brought on a few odd reflections. One of them concerns a very common experience, and you may have felt the same way about it. For the past eighteen years, the boys on the truck have faithfully hidden, twice a day, somewhere in the hedge or in the tree at the front of the house, a rather bulky assortment of reading matter in the form of a newspaper. It is a game we play. Sometimes I win the game and find it. And when I do, I feel obliged to read it, because I have paid for it or will pay for it if the collector catches me. Twice a day for eighteen years this has been going on. Another fact that seemed quite unrelated was the feeling of vertigo that appeared about the same time each day.

The relationship of these two

facts did not occur to me until recently when I was away from home on an extended trip. For days I did not bother to read the strange newspapers I saw; and for those same days, I had no distress in the stomach. This seemed remarkable, and for an experiment I extended my newspaper vacation. It continued to work—no paper, no stomach-ache. Apparently what I read worried me, and physical discomfort followed. The old adage, "Ignorance is bliss," is true for a little while, even if it leads to ruin. It can't last long, but it is fun while it lasts.

I know I can't go on this way very long without losing touch with some of life's most important current facts. Sometime I must take up my papers again, regardless of the disturbance to my equanimity and emotional life. An intelligent and civilized existence is not possible without a newspaper. When this trip is over, I shall reach for the 'phone and order my papers again. Whoever would keep informed of the state of sin and sorrow in the world must bear his burden of ulcers in the stomach and troubled nerves. You can have peace of mind, at a price. But when the price is ignorance, it is too high.

One thing should be noted. The unpleasantness that causes the ulcers is not the fault of the newspaper; it is the fault of the troubled world whose dangers and calamities the paper must report. Do not blame the editor and his reporters. The real responsibility rests upon statesmen and politicians and extends to the whole population that keeps itself in trouble.

A VACATION is an opportunity to meet people, to see new and interesting scenes, or to refresh the mind on experiences and places that have belonged to the past. But unless the vacationer brings a freshness of viewpoint to his journey, he might as well stay at home. And if he maintains the inquiring mind of a child

or a reporter, he can often find new and stimulating material in the old scenes. It is the open mind and the alert eye searching for colors, incidents, and details that really counts. I have seen couples playing bridge and missing the most wonderful scenery in the world outside a train window. I have seen a small child find ecstasy in the color of a little flower in the back yard. The next time you drive down a familiar road, pretend that you are seeing it again for the first time after years of absence. Look at the trees, the shrubs, the homes. In such a mood, you will find delight and variety in what you have been missing every day. In such a mood, you can find new depths in your contacts with life, in your religion, and in your relationships with all kinds of people. When the prophet called upon God to open a young man's eyes in order that he might see, he realized what God would like to have happen to every one of us. We need to learn to see life again.—L. J. L.

"Everybody ought to plant something—a tree, a bush, or a flower. It adds to the richness of life. Watching it grow brings an interest in nature, in the sun and the rain. I have seen a poor man tending a shrub he had planted in his dooryard, and getting more pleasure out of it than if he had owned a show place; and I have seen a rich man more concerned over a little, diseased two-dollar bush he had set out with his own hands than he was over all the rest of his estate."

"These trees"—with a wave of his hand—"will be my friends for the rest of my life; and after that my children's and my grandchildren's. They are the best friends a man can have."—J. J. Levison, nationally known landscape forester, quoted in *American Magazine*.

Editorial

OFFICIAL

Music for General Conference

October 3-10, 1948

The following list of four anthems has been chosen for performance at General Conference in October. These four anthems will be sung by a mixed conference choir made up of singers throughout the church who are interested in preparing these numbers before they arrive at Conference. This preparation may be made in the local choirs of the church, but individuals who do not have the opportunity for singing in a choir are also urged to secure this music and learn it so they will be able to sing with us.

These anthems are all simple but effective, and we strongly recommend that choirs throughout the church secure them for their own local use. We will plan just two rehearsals during conference and the choir will appear at two services.

We have been somewhat disappointed in the response to this part of the work in the past two conferences and hope that this year more people can find their way clear to participate. Following is the list of conference choir anthems:

"Grant Us Thy Peace," Mendelssohn, published by Neil A. Kjos Music Company, No. 5082 S.A.T.B., at 15c.

"Thy Kingdom Come, O Lord," F. M. Christiansen, published by Augsburg Publishing House, No. 209 S.A.T.B., at 10c.

"For Thou Art Righteous," Hugh Gordon, published by A. P. Schmidt Company, No. 1723 S.A.T.B., at 12c.

"Praise the Lord, Ye Heavens Adore Him," Prichard, arranged by Don Malin, published by C. C. Birchard and Company, No. 1475 S.A.B. with Descant, at 20c.

It will be noted that the last anthem is arranged for three parts, making it possible for smaller choirs to use all of the men on the so-called baritone part. This anthem is no less effective than straight four-part mixed. We suggest that the descant part on page six be sung by one or two sopranos if there is no children's choir available to sing it. If you have a children's choir, this is a very nice way to work it into an adult service.

FRANKLYN S. WEDDLE,
Director of Music.

If you don't get everything you want, think of the things you don't get that you don't want.

Shoes for Europe's Needy

The following is part of an article which appeared in the April issue of *The Kansas Citizen*:

Thousands of men, women, and children of European countries today are wearing stout, comfortable shoes—collected, repaired, and shipped in Kansas City through the co-operation of the Shoe Repair Division of the National Trade School, 1233 Grand Avenue, and local and national groups.

During 1947, rebuilt shoes were sent to Europe's needy by twenty such internationally known organizations as the President's Advisory Committee on Voluntary Foreign Aid, the American Friends Service Committee (Nobel Peace Prize winner for its outstanding work since before World War I), American Red Cross, American War Dads and Auxiliary, Church World Service, Lutheran World Relief, Methodist Committee for Overseas Relief, Reorganized Church of Jesus Christ of Latter Day Saints (with world headquarters in Independence), the Salvation Army, and the Southern Baptist Convention.

The school has a capacity enrollment of approximately 400—all former GI's. That their work is destined for people who so recently fought the cause of democracy, seems only to stimulate the eagerness with which the students are learning their trade. The shoes they are repairing so carefully may fit the feet of former enemy or ally—it makes no difference to the student or the school.

The vast project suggested itself when administrators and instructors at the school realized—as it got under way in May, 1946—that GI Joe couldn't learn to rebuild shoes out of a book; he needed a large number and wide variety of shoes on which to practice his new training if he were to achieve proficiency.

It was not until late last year, however, that the school's public relations department began scratching the surface of the immense field of foreign relief, where authentic reports say the greatest material need, after food, is shoes. First foreign relief customer was the Reorganized Latter Day Saint Church, for whom the school completed nearly 1,500 pairs by the end of 1947. The shoes were gathered

by women of the church through their highly effective Campus Shop organization and, after being rebuilt by the school, mailed to Europe in individual packages by the new foreign aid department of the church, headed by Bishop H. W. Cackler. Some 200 volunteer workers spend at least one day a week packing and mailing food, clothing, and shoes to certified individuals in Europe. Thousands of dollars already have been spent on the project, and the work will continue as long as the need lasts, it is promised.

The shoe school has completed similar projects for other local groups including the Greek Orthodox Church, Kansas City Baptist Union, Kansas City Business Men's Bible Class, Italian Institute Auxiliary and St. Paul's Episcopal Church. Other local groups contributing shoes which the school turns into various relief channels include the Goodwill Industries, Parent-Teacher Council of Kansas City, Kansas, St. Christopher's Inn, St. Vincent de Paul Society, the Teachers' Co-operative Council of Kansas City, Robinson Shoe Company, and employees at Sheffield Steel Corporation. Still other shoes are received from War Dads and auxiliary chapters throughout the country and from Salvation Army and Goodwill Industries setups within 200 miles of Kansas City.

In addition, the school has bought thousands of pairs of worn Army shoes in an attempt to keep up with the enormous demand of 400 student shoe repairmen. Attaining an early proficiency in the trade means everything in the world to most of the students, particularly those who are disabled. At one time they worked around the clock, hammering and sewing away in four shifts of 100 men each, which have since been reduced to three larger classes working from 6 o'clock in the morning to 11:30 at night. Each student develops a real interest in the vocation quickly or makes way for somebody who is eager for the training.

Said to be the only one of its kind when it was first opened, the Kansas City institution is now acknowledged to be the largest shoe repair school in the country, with enrollment at maximum all the time. The building which it now occupies at Thirteenth and Grand, after outgrowing the original quarters at 2700 McGee, soon is to be abandoned for a still larger building at 1600 Grand.

THE SAINTS' HERALD

Volume 95

June 5, 1948

Number 23

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards.

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

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We Can Have Lasting Peace

PEOPLE OF THE WORLD, confused and embittered, are today grimly contemplating the future. They have at last created weapons which have driven them to a wall where there is no alternative but to live peacefully. The atomic bomb, bacteriological and biological warfare are stark realities standing ready to destroy their creators should they abuse them. There is no escape. Added to this predicament is the fear that our current *cold war* could leave the earth a smoldering inferno.

The road to peace is not a mysterious one. Man has long traveled it and is not unfamiliar with the obstacles of hatred, fear, selfishness, pride, and tradition. Heretofore, he has simply lacked the incentive, the determination to reach his goal. Other factors have taken precedence. Money and power have time and again relegated peace to a position of secondary importance.

But how can we have real peace? I believe we can begin with the premise that permanent peace must be founded on Christian and democratic principles and on long needed reforms in many countries to give greater opportunity to millions now lacking the bare necessities of life. Not only do these principles form the foundational supports upon which a peaceful world may be built, they must be the very essence of the spirit with which the structure is assembled.

Today we are confronted with a practical problem. The threat of ruthless communism has cast its ominous shadow of gloom over the democracies, and people everywhere are talking of the trend toward war. These fears are by no means baseless, but we need not despair of our chances for peace. The challenge must be met openly, with fairness and firmness.

CHRISTIANITY requires that we must not condemn without hear-

ing the people who turn to ways of life inconsistent with our beliefs. Hunger and want are the evil sources of power for unscrupulous leaders in those nations where the governments, and not the people, are masters. This we must recognize in our efforts to combat totalitarianism. These governments must be dealt with on a basis of calculated callousness, but their people must

United States Senate

COMMITTEE ON APPROPRIATIONS

May 4, 1948.

President Israel A. Smith,

The Reorganized Church of Jesus Christ
of Latter Day Saints,

The Auditorium,

Independence, Missouri.

Dear President Smith:

Some time ago you asked me if I would prepare an article for publication in the *Herald*, and I am sorry that the press of activities here in Washington has not permitted my doing so before this time.

Since peace is most vital to all of us, I felt that something along the line of the article enclosed would be usable. This article is not at all lengthy, but I rather believe that it reflects the feelings of a good many of us who are quite aware of the burdens that have been placed upon us during these troublesome times.

With kindest personal regards,

Sincerely yours,

MILTON R. YOUNG,
U. S. Senator.

MRY:hb

know that our desire for genuine peace is unbounded.

The roots of the European Recovery Program are in such thinking. It is fostered in the belief that by it we can help others to help themselves. Practically speaking, it is aimed to win back lost ground the world over, to renew hope and ideals shattered by war and poverty. True, our business and commerce generally stand to profit by it. Farmers

By MILTON R. YOUNG

United States Senator

will receive better prices. But these by-products must not be confused with, nor can they outweigh, the underlying purpose of the plan. We cannot submit to commercialism!

ERP offers only a beginning. It is not enough that we extend charity of itself. The Christian spirit so clearly symbolized in the Freedom Train, in the countless gift packages, and in the tons of personal letters sent to Italians on the eve of their recent election must reach every hamlet, must touch all souls. Doubling and redoubling such efforts will bring peace closer.

Perhaps the ultimate solution to our problem lies with some form of effective world federation, but since this ideal is scarcely attainable in the visible future, we have no choice but to build constructively the machinery now in operation. This can be done as we watchfully await the outcome of our present crisis. The United Nations need not share the fate of the League of Nations. Though it was born in an upsurge of wartime allied unity, it need not die for want of spirit and purpose.

The challenge to our people, our churches, and our government is unmistakable. We must go all out in every direction for peace. All efforts, however small, will aid in tipping the scales away from the destruction which is certain to follow in the path of indifference.

Some problems cannot be solved, but can be abolished by bringing both parties to a plane of living where the problem simply disappears.

Union Based On Christianity

British Religious Leaders Call to Europe

THERE IS NO SALVATION for mankind except by a return to the sense of duty owed by every human being to his God and to his fellow man. This was the message given by Lord Halifax, the chairman, and reiterated by succeeding speakers at a meeting held in the Albert Hall, London, on April 26, to rally Christians to action in the present European crisis. The meeting was organized by Christian Action (Oxford).

Supporting the chairman on the platform were the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Council; the speakers were Sir Stafford Cripps, Miss Florence Hancock, chairman of the Trades Union Congress, Mr. Richard Sullivan, K. C., chairman of the Catholic Social Guild, and representatives from Germany, Italy, Holland, Sweden, France, and Belgium.

The Prime Minister, in a message to Lord Halifax, said: "There is no more urgent need today than the reaffirmation of the absolute moral values on which our Christian civilization is based." Mr. Churchill also sent a message suggesting that the unification of Europe assuredly offered immense material advantages and might also be the main road to the peace and future of the world. "All these hopes will come to naught unless the structure of the new Europe is built firmly upon moral and spiritual foundations," he wrote.

New Standards

Lord Halifax, opening the meeting, said he thought they were all convinced that the present disorder of the world was due to its attempt to live by new standards totally different from those of Christianity.

Besides being a great fountain of strength for the personal life, Christianity was also a great social code, teaching men and women everywhere how to live together in mutual respect and ordered freedom.

In the field of everyday affairs it stood for honesty, truth, justice, fair play, tolerance, respect for the individual, for all, in short, on which human life depended, just as it was the absence of these very things in international life today which was making the world restless, weary, and disturbed. We all had to acknowledge our share in that great failure of the world to hold on to the things that truly made for its health and well-being.

Many of us had hoped that the war would have brought the great redeeming compensation of deep spiritual revival, but he did not think it had. The statesmen of the nation, and of others with whom we were working closely in defense of everything which was vital to the good life, whether of individuals or nations, were doing their best.

But the vital spring that must support their efforts was the deep spiritual conviction among their peoples that there was no salvation for mankind except by a return to the sense of duty, owed by every human being to his God and to his fellow man.

The Challenge

Our way of life was today challenged by forces that would fight with every weapon at their command. The creed of those forces was to them a religion, and they worked for the conversion of the world with an intensity and untiring pertinacity that few religious movements had been able to command. The time had come when we must be prepared to go out and do battle for our faith.

Sir Stafford Cripps said the meeting was no ordinary Christian gathering, but an attempt to mobilize Christian effort and Christian faith in western Europe behind the great political, social, and economic drive to turn our future toward the ways of peace, harmony, and happiness.

If we were to translate our Christian faith, the free and fearless spirit with which we had been divinely endowed into terms of practical effect, we could do it only through that form of free and progressive democracy which had grown to be the symbol of our country's Christian civilization and that of western Europe.

For that democracy, and not some totalitarian or authoritarian conception, alone embodied the true freedom of the spirit which was the essential basis of our religious beliefs.

We must not only employ democratic methods, but we must use them for Christian ends. The freedom and justice which our Christian faith demanded must be explicit in the actions of our community, whether in the international, national, or local sphere.

We had a duty to our fellow men just as we had a duty to Christ. We could only exercise that duty through the channels of human organization and government. That is why our Christian duty demanded that we take part in the political and social life of our communities. And in that participation, whereby we helped to order the future of world affairs, we must apply to the full the principles of our faith.

The conscious exertion of our beliefs was not by any means an easy task. If it were, it would be hardly worth-while, for it would accomplish little or nothing. It was the effort, the hard work, the determination which was required of us that

gave us the power to succeed and joy in our successes.

No inventiveness or ingenuity of men, no power of arms or force of wealth, no material gain or economic advance could save the world if it turned its back on the love of God. If man neglected the things of the spirit and put aside the full armor of God, he would seal the doom of future generations.

Need For Unity

Miss Florence Hancock said that the Trades Union Congress and the organized movement it represented were firm in their support of a union of the western nations. Political realities were teaching the European nations that they must unite to defend again, with the weapons of the spirit, the institutions of free citizenship and the right of all peoples to live undisturbed and unthreatened by the domination of their neighbors.

—FROM THE BRITISH
INFORMATION SERVICE

Vacation Church School Slides

Whether you have decided to have a vacation church school in your branch this year or not, you will enjoy seeing pictures of the Independence congregations in action last year. Scenes from the classroom, playground, and of the children on parade are shown. You will be interested also to see the handcraft, charts, and the staff as shown in these picture slides.

These pictures are being made available to help interest your community—children, parents, and leaders—in conducting a school of your own. They will give a clear idea of what a vacation church school does and what is expected of the pupils and workers.

Write us promptly to reserve these pictures for you. Give a preferred date and an alternate choice, if possible. A service charge of \$1.25 should accompany the order. You will pay the return postage. There are 23 slides, 2" x 2" in natural colors. A script explaining the slides and some important features of a vacation church school included.

Herald Publishing House
Visual Aids Department

"Be Not Afraid---"

By Ruby Tinkham

THE SMALL CHILD says, "Don't turn the light out, Mommy, I'm afraid in the dark." The older child says, "I'm not going past Young's house again, Mother, that big dog of theirs always runs out, and he nearly scares me to death."

Childish fears? Not entirely. My neighbor has spent a small fortune on patent medicines because she is scared of cancer. Her husband is a nervous wreck because he is constantly afraid of losing his job. On the other hand, there is a friend who has three grown sons and she lives in daily apprehension of another war—fear is her demoralizing companion. Her husband teases her, and yet he is so afraid of insecurity, he works himself unmercifully hard in a driving effort to establish financial security.

What is the basis of these fears? In each one we sense a definite need—a personal inadequacy.

The small child will enlarge his understanding and gradually outgrow his fear of darkness. The older child, if given a puppy of his own to love and care for, will soon overcome his fear of all dogs.

BUT WHAT ABOUT the grown-ups? The woman with her fear of cancer might study the disease and become so well-informed that she never need worry over its attacking her unawares. Her husband on the other hand could, by careful application, make himself so valuable to his firm that he would become an asset no employer would want to lose.

Then the woman who is afraid of war. This is more than a personal fear, because it is shared by others. Instead of dwelling on this fear and increasing its power for destruction, she could concentrate on the historical background of the causes for war and become a source of valuable information along the lines of con-

structive thinking, so others who have fallen into the same rut might profit from her efforts. Then, too, she might build such a rich, rewarding companionship with those three sons, that should she lose them in war, she would not be left empty handed.

Now, the man who is afraid of insecurity. He is a man without faith in the future—and without faith in himself, a man who has never found out that the great lack he feels can never be overcome by the accumulation of more and more wealth. He would have to make a determined effort to establish new values in his life that would gradually assume major importance over money.

This would require a change in the God he worships, but therein lies the secret of inspired living which brings courage and contentment. What he doesn't realize is that the help he needs would more than compensate for the loss of his golden idol.

I ONCE READ an article which said the devil's chief tool was indifference. I think not—he accomplishes much more with fear! We are bound to find some without indifference, but I have yet to find any without fear! Even the man who claims vehemently to know no fear is often concealing his greatest fear—that of being found out!

Fear is a powerful weapon. It may produce mass hysteria or work slowly in the form of individual disintegration.

There were men who knew no fear—men like Moses, John the Baptist, Christ, the Apostle Paul, Alma, and Joseph Smith. Why didn't they know fear? The answer is self-evident—because they knew God! Each of these men had to

know God personally before he achieved that sublime sense of freedom nonexistent with fear. They knew God so intimately that the only fear they might have known was, "Am I serving him well enough?" I wish I could number for you the times in the Bible alone that God took the trouble to say, "Be not afraid!"

The question logically follows then, "How can I overcome my fear?" First, face it, and acknowledge to yourself that it is a real and active force for evil in your life. Point out to yourself how it works unceasingly to destroy your best efforts and undermine your creative ability. This is half the battle. Then ask for help! If men like Christ and Joseph Smith are not ashamed to admit their weaknesses to God—then neither should you be. The next step is hard—you must have faith! Faith is the enemy of fear—each destroys the other. It has been said that fear is simply faith inverted. History teaches us that when people lay aside fear and put their faith in God, miracles happen!

THEN MINIMIZE YOUR fear—cut it down to proportions where it won't count. I once saw a small child pushed into a pool of water. He paddled like mad until someone pulled him out and said, "Why, Freddy, I thought you were scared of the water." He looked up sheepishly and replied, "I was scared, but I was sure scarer of drowning!" You've heard people say with satisfaction, "I may lose my job, but I've still got my health." That's just another way of saying, "I'm not afraid." They minimize their fear by contrasting it with worse things.

Another thing, don't try to overcome your fear all at once. Take it easy—in stages—so you can watch your own progress and take pride in a slow, steady accomplishment. I knew a baby who was so frightened every time he was put in a bath tub he screamed frantically. His mother gave up trying to bathe him

that way. Then one day she found him playing in water with all his clothes on. She conceived the idea of bathing him with part of his clothes on and it worked fine. She removed one article at a time until his fear was overcome.

Never be afraid to say, "I'm afraid." Admitting fear and bringing it out into the open robs it of part of its power. Sharing your fear eases your burden and invites help. I worked in an office where all the employees were scared stiff whenever the boss came through. Every girl was afraid to lift eyes from her machine for fear he would descend on her in avenging fury. One day a group of us admitted to his private secretary how much we dreaded seeing him come through the outer office. She laughed. "You're afraid! Why you ought to see him. He's scared every time he has to go out there. He told me one day it was just like walking in front of a firing squad."

EVERY SO OFTEN compare your fear. Get your church history out and read about Emma Smith and Parley P. Pratt and some of those others that made it easy for Latter Day Saints today. Study your history and see if Washington and Lincoln had no fears to fight.

You may say, "Yes, but they had a purpose." We have a purpose, too—as great as Washington's and greater than Lincoln's. May we live in shame as well as fear if we fail to accomplish that purpose which was born and bred in the martyrdom of early Saints!

Then you may say, "But God was with them." Are you implying that God is not the God of the living and that he is not the same yesterday, today, and forever? If so, your fear is justified and you need help. If, on the other hand, your faith has told you that herein lies the answer to all problems, then your fears are small ones taking their place with the other imperfections in your life.

Remember, whenever you feel tempted to fall back into the easy ways of fear (for fear is weakness)

that it wasn't easy for Daniel to stay in the lion's den—for Christ to hang on a cross of shame—for Joseph Smith to proclaim to an unbelieving world that he had talked with God.

None of these things were easy, yet each of these men conquered fear through their faith in and knowledge of God. You can do it too!

There Is Power in Prayer

THE longer I live, the more firmly do I believe in the nearness of God and the power of prayer. The rule that was given us by an obscure carpenter, who never wrote a line or had an influential friend, and who died the death of a common criminal, is still the only true rule by which we humans may live in security and peace.

When anyone says to me that he would like to have seen a miracle, I think of *this* miracle, that we hold no name in all our history worthy to be mentioned in the same breath with that of Christ. Poor and unknown, yet his words still ring about the world, and his law, so utterly opposed to all natural human law, is the one thing that can save us yet.

Fantastic to think that we can send prayer abroad, to spread peace and blessing among those whom we never will know, and whose thanks never will reach us? Well, there are many fantastic delusions in this world, such as that money brings happiness, or that a beautiful girl is always a happy girl. We fool ourselves about half the things we know or think we know.

But not about prayer. Peace and infinite good are as plentiful as the air we breathe, as close as the air we breathe. We need only to reach out our spiritual hands to grasp them; they are infinite, and deep in the heart of every creature alive there is passionate longing for them.

In every spare moment, enter into the empire of God's peace and spread this union of prayer all over the world.

The Scoffer

By MABEL
WILLIAMS CRAYNE

WADE MITCHELL stood in the rear doorway of his large, well-built barn and looked out over his ripening fields of wheat. Some of it stood almost five feet high. In another two weeks it would be ready to cut.

He thought of the time when he and his wife, Hattie, had visited in California and his nephew had asked him if he would like to live there. He had replied, "It's a nice soft spot for folks to go to when they get old, but I haven't seen anything yet that looks as good to me as a field of wheat."

Now he smiled broadly as he said aloud, "Yes, and, by granny, I still think so."

Suddenly his eyes narrowed as they focused on a dark cloud in the west. "I hope it's nothing more than a shower," he muttered, but his smile vanished as he went toward the house.

The house looked very small compared to the big barn; Wade had often said that he was going to build Hattie a new one with all the gadgets it would hold to make her work easier. Losing that crop of flax last year was a heavy blow and changed a lot of his plans.

As he entered the back door, his wife looked up from the pan of apples she was paring for sauce and smiled.

"I'll wager you were out looking over that wheat again," she said, "and I don't blame you, for it sure is a pretty sight." Then she noticed his troubled look and asked, "What's the matter, Wade, are you sick?"

"Not yet," he replied, "but I'm liable to be. Come outdoors a minute, Hattie. I want you to look at that cloud."

Hattie hurriedly put aside the apples, and together they went outside and stood in the warm sunshine, shading their eyes with their hands while they looked anxiously at the sky. Although the cause of

their concern looked small and far away, they both knew how swiftly it could travel and how hard it could strike when borne by a strong wind.

"What does that look like to you?" asked Wade. "I'm worried."

"Well, Wade," she answered, "it may be just a shower, and it may be something much worse. You had better blow the horn for the boys to come in from the summer fallow. It may be a good thing that they are not far away." Her face paled as she said, "Look, the stock and the poultry are already headed for the sheds. They know more than most humans when it is time to come in out of the storm."

WADE BLEW two loud blasts on the horn that meant, "Come in," then caught Hattie excitedly by the sleeve and said, "Listen, do you suppose it will take the wheat just as it did the flax? I couldn't stand another knock like that, Hattie. I guess you'd better pray."

Hattie turned on him with scornful eyes, "Still scoffing at religion, are you? I asked you to pray with me about the flax, and you laughed at me. I refused to pray unless you did. You lost your flax. Maybe the Lord will give you another chance to pray and prove his power, but I'm not praying this time, either, unless you do."

They hurried into the house and closed the doors and windows, then watched for the boys until they saw them drive their teams into the barn and shut the big doors against the wind.

The clouds came nearer; as they blotted out the sun and the room darkened, Wade could hear a low hum. He caught Hattie to him. "Listen, Hattie, I hear it coming, and I know it's hail. God won't pay any attention to my prayers. You pray, Hattie, please do. I won't ever laugh at you again."

"No," she answered with a sob in her voice, "it's your wheat, and

you can pray for it yourself."

Wade dropped to his knees, and Hattie knelt beside him.

"Oh, Lord," he prayed, "forgive me for being an unbelieving sinner. If you can't save the wheat for my sake, please do it for Hattie. She's a good woman, Lord, and believes, and I'll let her teach me. I'll try to learn more about your way. Amen."

As Hattie added her supplication to his, they heard the hailstones beating upon the house and the crash of glass.

Wade groaned, "There goes a window in the kitchen."

They knelt there in silence until the nerve-racking noise had died away in the distance. Hattie had been holding his hand and now she gave it a tender squeeze, and again her voice was heard in prayer.

"Oh, God, I thank thee for the greatest blessing I have ever known. Make me an example for thee that my husband may see thee as I do; then even a field of shattered grain will never cause him to doubt the existence of a wise and loving Heavenly Father. Help him to trust thee and thy wisdom no matter how dark the clouds. Amen."

Wade was overcome with a new and strange emotion, and his eyes filled with tears. For the first time, he realized that Hattie would rather have him a believer than to have a dozen new houses.

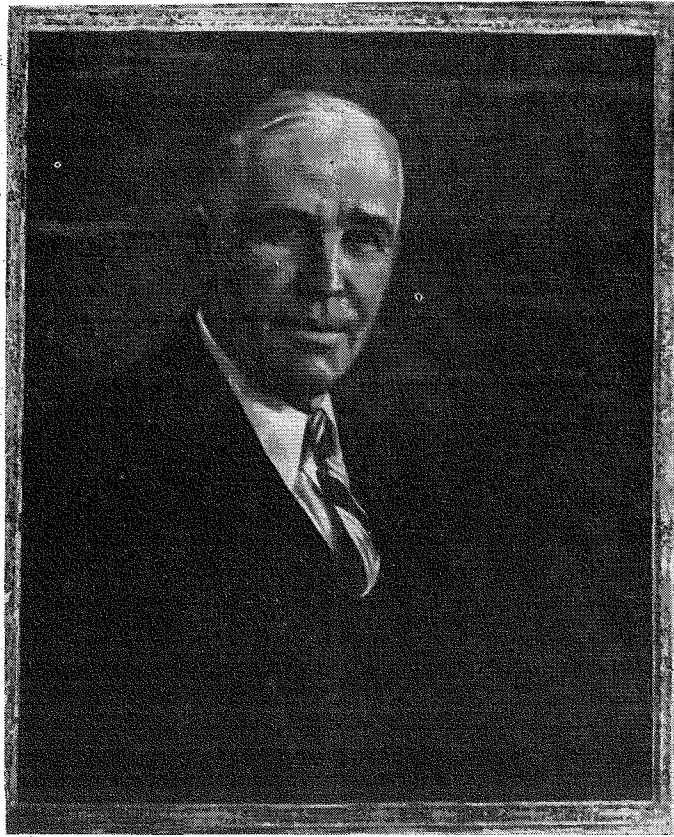
Together they arose and went to the door to see what damage had been done. With amazement they saw that the storm had held so tenaciously to its course that it had passed over the house, the summer fallow, and on to the pasture beyond. Only the broken window and the piles of hailstones around the house told them how near destruction had come. Instead of being pounded into a stubblefield, their beautiful wheat stood proudly north of the barn and almost five feet high.

Wade took his wife in his arms and kissed her. Her face was wet with his tears, but he was not ashamed.

Hubert Case, Missionary Extraordinary

Hubert Case is a man who has given honor to the name of "missionary." In 1944, he celebrated his fiftieth anniversary under General Conference appointment. Last December marked the fiftieth year since his ordination as a Seventy. He has labored in many fields; his most remarkable service has been given in the Society Islands and in Oklahoma, where he has had special success in presenting the gospel to both Caucasian and Indian races.

Just before his departure to the Society Islands, he was married to Miss Alice M. Montague, and the two of them were blessed for their mission by President Joseph Smith. He pays a grateful tribute to his wife for her loyal help in his missionary work and in bringing their children to maturity of mind and spirit as well as body.



Brother Case who celebrates his seventy-eighth birthday on June 5, has baptized 2,752 people; and many still come to him for counsel and prayer, as he is a man of great faith. Though church officials, recognizing that his strength would have to be conserved have superannuated him, they left him free to minister as he felt able. This he has done with splendid effects.

The beautiful oil painting of Brother Case reproduced here was made by an artist engaged by Dr. and Mrs. Arthur B. Church, son-in-law and daughter of Brother and Sister Case. Through their kindness, we have received a photograph in order that it might be presented in the "Herald."

The Supper-time of the Lord

Selections from a sermon delivered by Hubert Case at Liberty Street Church in Independence, Missouri

IN THE PARABLE of the king's son (Matthew 22: 4), we are told of the great dinnertime in the world's history. God prepared a dinner for his Son in the meridian of time and invited guests to come, for all things were made ready. The Jews did not see that. They did not know he was inviting them into the kingdom to give them spiritual food. Most of them did not understand the preparation they missed in that whole program. Some who actually were convinced and converted by the power of the infinite God to come into the kingdom and eat the children's bread were the ones who made their preparation. The children's bread was the spiritual food Christ had for his children on earth. He spoke of it when he said to Peter: "Feed my sheep." What did he feed them? He offered them the sincere milk of the word, not husks or theories of men.

It was mentioned again when the woman of Canaan came and asked a miracle at his hand. (Matthew 15: 21-27). It seems to me he gave her one of the hardest answers he ever gave to any human being: "It is not

meet to take the children's bread, and to cast it to dogs." What was her answer? "True, Lord, but the dogs eat of the crumbs that fall from the Masters' table." He granted her request and her child was healed.

OUR DISPENSATION is the supper-time, as it is called in the Scriptures. Christ is preparing a great supper. In Luke 14: 15, he states, "Blessed is he who shall eat bread in the kingdom of God." We are entitled to spiritual food, and that is the program of the invitation sent out now just as it was sent out then to everybody to come to the kingdom for the great dinner which was prepared. Just stop a minute and ask yourself the question, "Are we entitled to that bread?" Have we come into the kingdom where we can receive the bread that he has for us today?

Let us turn a moment and look at this wonderful proposal: "Seek first the kingdom of God." Seek first, that was the call then; it is the call today; seek that kingdom, come in at the door, that we might become

partakers of the children's bread at this great suppertime in preparation for the marriage supper of the Lamb, when Jesus Christ shall come back to this earth. I wonder, sometimes, if we have any idea about what that really means. I am not speaking disrespectfully when I say the majority of people professing Christianity have no idea what the invitation to the kingdom of God means. They haven't the slightest idea of what the kingdom is. The tenth chapter of John describes Christ as the door of the fold and as the good shepherd. It takes authority to open the door and bring people in. Why do we baptize in water and then lay on hands for the gift of the Holy Ghost as they did in Bible times? The reason is that authority from God has been restored for man to open the door and bring people in that they might eat the children's bread which he has for his children in the kingdom of God today.

I HEARD George H. Hilliard, one of the good men of this church, many years ago preach a sermon on the twenty-fifth chapter of Matthew about the question of when God lights our lamp. He demands of us that we shall keep our lamps trimmed and burning. That good man said that when the angel came and restored the authority and people came in through the door, the baptism of the Spirit lights our lamp. The spirit of man is the candle of the Lord (Psalm 18: 28) and God lights that candle by the power of the comforter when it comes into any person's life who is made a partaker of citizenship in the kingdom of God and receives the comforter. That Spirit will guide us and help us to understand the need of daily spiritual food, and we will receive it if we are doing our part today in preparation for his coming. Are we doing that? Every Latter Day Saint I know, who is acquainted with the doctrine of this church, believes that the spiritual gifts and all of the spiritual experiences of the church are necessary, including healing of the sick and being fed on the sincere milk of the word. In this way, one becomes a partaker of the "children's bread."

That is why Jesus said to the woman of Canaan, "It is not meet to take the children's bread and give it to the dogs." But that woman certainly got one of the crumbs, and she got a great commendation. "I have found not such a great faith—no, not in Israel." She knew what the benefits were to those who were citizens, and she knew that Jesus was dispensing them among the people. They were feasting on the good things of that great dinner God prepared for his Son when he sent him into the world, and sent servants out to invite guests to come in and eat.

When we come to look at the Bible, actually read it, and stop to pray over it, we can see that picture. Why did not everybody come in. You have the answer . . . why don't they come in now? The people began to make excuses when God sent his servants out the second time and again the third time. These servants said, "Lord, they make excuses and still there is room in your

house," and God said, "Not one of those people who made excuses shall eat bread in the kingdom. They cannot eat at my table."

AT THE GREAT SUPPERTIME spoken of in Matthew 22: 11-13, it is stated that there was one man found at the wedding who did not have on the wedding garment. The king said, "Take this man and bind him, hand and foot, and cast him into outer darkness." Jesus is the bridegroom; the church is his bride. There isn't any reason to make excuses, if we have on the wedding garment, which is the righteousness of the Saints (Revelation 19: 7, 8). We must make the preparation he requires for such an event as the great closing of mortality's program on the earth. This does not mean just the preachers; it means every one of us. All must become righteous, following after peace and righteousness, putting on the armor of God.

We really need to understand what we are working at today. When I think of this, I turn my attention to some of the beautiful things God has given his people, and I wonder why such a small percentage understand. It is astonishing to find out how few are reading and how few are giving their lives to prayer and meditation and communing with God, that they might do what Jesus said—keep their lamps burning that others might see their good works and glorify the Father which is in heaven.

YOU MAY BE SURE that good works are a big part of what he requires of every one of us. How much righteousness do you suppose we have without good works? Are we paying any attention to these things that will bring us into closer rapport with him, that we may have a knowledge? "If any man will do his will, he shall know . . ." (John 7: 17). He also says, "And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17: 3). Here are several verses from Revelation, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Revelation 19: 7-10.

Don't forget that, because it certainly is important that his Spirit bear witness with our spirits that we are the children of God. When he gives us the comforter, it bears witness with our spirits that we are his children, and that is the seal of our adoption, Paul says, as citizens

(Continued on page 15.)

Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART VI

VISIONS—The Shepherd's Staff in Ancient America

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd.—John 10: 16.

LET US SUMMARIZE the evidence presented thus far:

The Good Shepherd visited America

The Good Shepherd's voice was heard in America

The Good Shepherd led the flock of Joseph to America

The Good Shepherd establish his flock of Joseph to America

The Good Shepherd's rod in America

We shall now give consideration to the evidence of the Good Shepherd's staff in America.

What is the staff of the Shepherd of Israel? Wheat has been called the staff of life. Isaiah says, "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah *the stay and the staff, the whole staff* of bread and the whole stay of water.—Isaiah 3: 1. Bread is the staff of life to the physical man while the word of the Lord is the staff of life to the spiritual man. Moses said, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deuteronomy 8: 3. (See also Luke 4: 4; John 6: 26-41.) There are a number of scriptures that clearly indicate that the word of the Lord is the bread and staff of life of the spirits of men. Amos says:

Behold, the days come, saith the Lord God, that I will send a famine in the land, *not a famine of bread, nor a thirst for water; but of hearing the words of the Lord:*

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.—Amos 8: 11, 12.

As the physical man is dependent upon the stalks of grain to bring forth the precious wheat, so also the spiritual man is dependent upon the prophets of the Lord to bring forth the precious words of the Lord.

Prophets and Visions

If there be a prophet among you, I the Lord will make myself known unto him in a vision,

and will speak unto him in a dream.—Numbers 12: 6.

Where there is no vision, the people perish.—Proverbs 29: 18.

Biblical history and the history of civilization go hand in hand to indicate that human progress has been directly related to prophets and to the staff (visions) of the Shepherd of Israel. Where there has been no vision, the people have perished culturally, intellectually, and even physically. There have been six major civilizations. All of these have had direct relationship to prophets and visions.

The Civilizations of the Old World

Egypt produced a major civilization. Joseph, who was sold into Egypt as a slave, became the prophet of the Lord in Egypt. He was empowered to foresee the great famine and was made governor over all of Egypt. He was able to supervise the storing up of vast reserves of corn so that the people would not perish.

Babylon also benefited from the presence of Hebrew prophets in its courts. Daniel occupied the same position in Babylon that Joseph occupied in Egypt.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.—Daniel 2: 19.

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.—Daniel 2: 28.

The Greek and Roman civilizations also had the benefit of direct contact with prophets and visions and the word of the Lord. Paul and Barnabas and numerous other prophets and missionaries of New Testament times established branches of the church among the Greeks and Romans. In the Bible there are entire books (Romans, Corinthians, etc.) containing the word of the Lord to Greeks and Romans.

The tides of history and human progress have risen and fallen as men have either turned to or turned away from the teachings and words of the Shepherd of Israel and his servants, the prophets.

The Civilization of Prehistoric America.

The *power and authority* of the Good Shepherd in the Old World centered in the Shepherd's rod (miracles) and the Shepherd's staff (prophets, visions, word of the Lord). If everything pertaining

to the Shepherd's rod (the miraculous) and the Shepherd's staff (the prophetic) were removed from the Old and New Testaments, there would scarcely be a dry skeleton left

Previous articles have strongly indicated that the Good Shepherd came to America, that he led the flock of Joseph to America and set up his fold here in America. We also considered equally strong evidence that his sheep in Ancient America heard his voice, and that he exercised the Shepherd's rod of his power in their behalf.

The four major civilizations of the Old World had direct contact with the prophets of Israel. Shall we say that the ancient civilization of America was an exception, and that it was able to reach the same heights without benefit of the Shepherd's staff (prophets, visions)?

The doubting soul may question the relationship between major civilizations and the prophets of Israel, yet the indisputable fact still remains that the four great civilizations of the Old World each had Hebrew prophets in their midst, and without them men have not been able to attain equal heights.

The great Biblical covenant and promise to Abraham that "*in thee and in thy seed shall all the nations of the earth be blessed*" (Genesis 22: 22), is strikingly substantiated by the historical facts involved in each of the Old World civilizations.

COLUMBUS

The Book of Mormon (Stick of Joseph) is like the Bible. If everything miraculous and prophetic were deleted out of it, there would scarcely be anything left.

One of the Book of Mormon prophets who possessed both the Shepherd's rod (miracles) and the Shepherd's staff (visions) looked down the long vista of time.

In the vision which he saw of the future this prophet (Nephi) says:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.—1 Nephi 3: 147.

When Columbus sought to persuade Ferdinand and Isabella to back his plans to sail west across the sea, the king ordered the most learned astronomers and

cosmographers to examine Columbus's theories and then report their findings to him. This conference took place at the great seat of learning, the University of Salamanca. Washington Irving gives us an excerpt from this report:

Is there anyone so foolish . . . as to believe that there are antipodes with their feet opposite ours; people who walk with their heels upward, and their heads hanging down; that there is a part of the world in which all things are topsy turvy . . . where it rains, hails and snows upward!¹

The determination and faith of Columbus in his lone course against every known precedent and against the persuasions of all authorities of his time has been the puzzle of historians as well as the inspiration of poets. ("Sail on, sail on and on."—Joaquin Miller.)

The historian, Mr. P. De Roo, says:

There is no sense in ascribing Columbus's admirable achievement merely to his enthusiasm or his genius. Foolhardiness would in this case be the more correct expression.

Divine revelation only, or scientific acquirements could entitle him to predict with assurance as he did, the success of his undertaking. *We may well ask whether Divine Providence traced beforehand those guiding lines on Columbus's charts.*²

The Book of Mormon prophet in a vision saw the Spirit of God descend on Columbus. Columbus in a letter to the king and queen of Spain (1503) narrated a dream he had and in which he heard a voice say, "He [the most High] gave to thee [Columbus] the keys of those great gates of the ocean . . . which fast closed with such mighty chains."³

The Vision of Lehi

As the Bible starts with Moses (Pentateuch), so the Book of Mormon starts with Lehi. Moses had the vision of the burning bush. Lehi had a vision of a pillar of fire. It was in this vision that the Hebrew prophet Lehi first learned that the Lord had chosen him to lead a colony of Joseph from Jerusalem to a promised land.

The Book of Mormon records that the Nephites measured their time from the time they left Jerusalem, about 600 B.C. This was published in the Book of Mormon in 1830, nearly 100 years before Morley and Spinden deciphered the Maya dates which revealed that the Maya calendar started from an original date in the sixth century B.C. Mr. Spinden says, ". . . the Venus Calendar of the Mayas proceeded from an original inauguration in the 6th century before Christ."⁴

Gregory Mason says the date which Mr. Spinden and Mr. Morley deciphered which went back to the 6th century B.C., "took its origin from certain celestial events."⁵ According to Mr. Webster, a

celestial event is a heavenly vision.

Subsequent to the Spinden-Morley correlation, a new correlation was worked out. This is known as the Goodman-Hernandez-Thompson correlation which is 260 years later than the Spinden correlation. Some leading archaeologists support the later correlation.

The material presented in the preceding paragraphs appears to be well authenticated. However, in view of an earnest desire to give full recognition to all available evidence, I feel I should call attention to the fact that three scientists—Goodman, Hernandez, and Thompson—have worked out a new correlation of the date referred to. This correlation places the date about 250 years later, which would give us 363 B.C. instead of 613 B.C. Most leading archaeologists are now supporting the Goodman-Hernandez-Thompson correlation instead of the Spinden-Morley correlation.

Maya Calendar Versus Inspiration

Ann Axtell Morris says:

It is far more accurate, indeed, than the system under which the so-called civilized world operated until about a century ago, when the revised Gregorian calendar was put into effect. Such a calendar was not invented in a week. Untold years of laborious calculation; *coupled with inspired vision* must have been necessary to bring it to the finished state where we find our first date.⁶

The Shepherd's Staff (Prophets, Visions) in America

In Biblical times, it is indicated that men became prophets by fasting, prayer, and going alone into the wilderness. Moses went up into the mountain and fasted alone forty days on two different occasions. Daniel fasted two weeks, after which he had visions which extended down to the last days. Christ after his baptism went alone into the desert for forty days where he fasted and prayed and obtained the powers of his ministry.

The Book of Mormon records the same kind of procedure (Enos 1:4-8). The Book of Mormon prophet, Alma, says: "Behold, I have fasted and prayed many days that I might know these things of myself."—Alma 3:79.

Alma 12:4, 5 states:

For they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.

But this is not all: *they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy and the spirit of revelation*, and when they taught, they taught with power and authority, even as with the power and authority of God.

Hyatt Verrill says:

Among our North American Indians *a man usually becomes a shaman or medicine man by fasting, prayer and seeing a vision.*

Somewhat similar is the method followed by the Tegualas and Tupitowalis of Central Amer-

ica. *When a man of these tribes thinks he should become a medicine man, he goes alone into the jungle and fasts alone for several days.*⁷

Kingsborough says the Mexicans believed that Quetzalcoatl "united in his own person the character of a king, a priest and a prophet."⁸

Mr. Bancroft gives us an Aztec ritual prayer which indicates there were prophets in Ancient America.

Ruler's Prayer to Tezcatlipoca (excerpts)

With great thirst I await thee and demand urgently thy word and inspiration which thou didst breathe into thy ancient friends and acquaintances that have ruled with diligence and rectitude over thy kingdom. This is thy throne and honor on either side, whereof are seated thy senators and principal men who are as thine image and person. They give sentence and speak on the affairs of state in thy name, thou usest them as thy flutes speaking from within them and placing thyself in their face and ears, opening their mouths so they may speak well.

. . . . I desire to say that I unworthily represent thy person and thy image, that *the words I shall speak have to be esteemed as thine, that my face has to be as thine, mine eyes as thine and the punishment I shall inflict as if thou hadst inflicted it. For all this I entreat thee to put thy spirit within me and thy words so that all may obey them and none contradict.*⁹

Prophecies in the Book of Mormon

The Bible contains internal evidence of its own authenticity. The prophecies and visions of its prophets have been fulfilled and are still being fulfilled.

Consideration of the question of the presence of prophets and visions (the Shepherd's staff) in Ancient America cannot be complete until we examine some of the Book of Mormon's internal evidence of its own authenticity.

Like the Bible, the Book of Mormon contains numerous prophecies which have been fulfilled.

In this article we shall limit ourselves briefly to several prophecies the Book of Mormon contains relative to certain things which were to happen after the book should be published.

The Restoration of the Jews

All Biblical students know that the Scriptures are replete with prophecies concerning the restoration of the Jews to their ancient homeland.

In 1830, there was no outward indication that these ancient prophecies were about to be fulfilled. The Roman Emperor, Titus, sacked Jerusalem in A.D. 70 and banished the surviving Jews to other countries. From A.D. 70 until 1830, the Jews lived as foreigners without citizenship rights in the various countries of Europe.

Hollis M. Read says:

It must be evident to any common observer that there is a great movement among them. This wonderful people, who for 1800 years remained unaltered, have undergone a marvelous revolution within the last forty years especially the last twenty.¹⁰

Mr. Read's book was published in 1870. He says the marvelous revolution undergone by the Jews took place "within the last forty years." This would place the beginning of this great change in the year 1830.

The Book of Mormon which was published in March, 1830, contains the following prophecy:

And now I would prophesy somewhat more concerning the Jews and Gentiles. *For after the book of which I have spoken [Book of Mormon] shall come forth and be written unto the Gentiles The Lord shall commence his work among all nations, kindreds, tongues, and peoples to bring about the restoration of his people upon the earth.*—2 Nephi 12: 79.

Dr. Hollis M. Read, A.M., says:

There is much at present in their civil condition that indicates the returning favor of heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews until the beginning of the present century. . . . In England a single ray of light darted above the horizon, but was soon extinguished. An act passed in Parliament (1753) in favor of the Jewish Emancipation; but was repealed the next year; and not till the year 1830 was the question renewed and then only to be lost. Yet in the same year a bill in their favor was carried in France.¹¹

The Book of Mormon, published in March, 1830, contained a prophecy that after its publication the Lord would commence his work among all nations, looking to the restoration of his people to the land of their inheritance. It is significant that the first permanent grant of civil rights to the Jews in 1500 years was passed by the French Parliament in 1830, a mere few months after the Book of Mormon was published. It is more significant that within a period of a half century after the French acted in favor of the Jews, every nation in the civilized world except two had passed similar enactments.

In an issue of the *Prophetic News*, published in 1887, we find the following statement:

The only countries in which, half a century ago [1837] the Jews enjoyed full and integral equality of rights, are France, Belgium, the Netherlands, and the United States of America. At present [1887] except Russia and Roumania, the constitutions of all countries of the civilized world guarantee civil and political equality of rights to the Jews.

Let it be borne in mind that in repealing the disqualifications of the Jews, all those countries to which we are referring, have had to do with a state of things that had lasted for 1500 years.

It is an easy thing to denounce Joseph

Smith as an imposter and an ignoramus, and the Book of Mormon as a fraud. It is not so easy to explain away the prophecies in the Book of Mormon in their relation to subsequent events.

Gathering of the Jews

The Book of Mormon contains a prophecy by Christ which gives the time when the Jews should gather to Jerusalem. The time was to be very soon after the coming forth of the Book of Mormon.

Then shall the covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

And verily, I say unto you, I give unto you a sign that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel and behold, this is the thing which I will give unto you for a sign these things which I declare unto you shall be made known unto the Gentiles [coming forth of the Book of Mormon]—3 Nephi 9: 85-93.

The Book of Mormon was published with a prophecy between its covers that its coming forth would soon be followed by the fulfillment of Old Testament prophecies (restoration of Israel) which had stood with no sign of fulfillment for over 2,000 years.

In an article published in the *National Tribune* in 1889 (June 15), Mr. F. G. Carpenter says:

At present the Jews are coming here by the hundreds. . . . a half century ago [1839] there were only 32 Jewish families in all Jerusalem, and the number in Palestine was only 3000. Now [1889] there are nearly 50,000 in the Holy Land.

In 1830, there was only a handful of Jews in all Palestine. In 1889, there were 50,000. In 1935, 61,541 Jews returned to Palestine. Today, "Israel" is an independent nation.

Lebanon to Be a Fruitful Field

In 1830, there were very few Jews in Palestine, and the country itself was desolate. The restoration of the Jews involves more than people. It involves the land also.

An old encyclopedia gives us the situation in Palestine in the early part of the eighteenth century.

Eighteen centuries of war, ruin, and neglect have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere, on plain or mountain, in rocky desert, or on beetling cliff the

spoiler's hand has rested.—*McClintock and Strong's Encyclopedia*, Article on Palestine.

The twenty-ninth chapter of Isaiah tells us about a book that is to come forth. This is followed by this significant declaration:

But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book.—Isaiah 29: 29, 30.

Both the Book of Mormon (2 Nephi 12: 79-87) and the Bible (twenty-ninth chapter of Isaiah) agree that the restoration of Israel is to follow the coming forth of a book. The Book of Mormon goes a little further than the Bible and identifies itself as being the book whose coming forth is to precede and herald the restoration of Israel (2 Nephi 12: 79-87).

When the Book of Mormon was published in 1830, Palestine was an unproductive wilderness.

In a book published in 1935, Mr. George T. B. Davis says:

The change that has taken place in Palestine is almost unbelievable, and well nigh beggars description. Swamp lands have been reclaimed, and have given place to waving fields of grain. Sandy wastes have been turned into beautiful orange groves. Desert places have been turned into a veritable garden of Eden. *Indeed it is quite probable that such a sudden change from a waste wilderness to a land blossoming as the rose has never before been witnessed in the history of the world.*¹²

The Times Before Appointed

When Paul went up on Mars Hill, he found an altar "To the Unknown God."

Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein,

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if they are willing to find him, for he is not far from everyone of us.—Acts 17: 23-27.

By means of his Shepherd's staff (word of the Lord by prophets, visions) the Shepherd of Israel has "determined the times before appointed and the bounds of their habitation." At the time before appointed, the Lord raised up Joseph in Egypt and Daniel in Babylon. At the time before appointed, he revealed himself by a vision to Paul on the road to Damascus, and Paul carried the blessings of the Shepherd's staff to two more civilizations (Greece and Rome). At the time before appointed, the Lord revealed himself by vision and dream to Columbus, and the New World was discovered. At the time before appointed, the Good Shepherd revealed himself by vision to

the boy prophet of the nineteenth century (Joseph Smith). At the time before appointed (1830), Joseph Smith was divinely led to discover and bring forth the Book of Mormon with its prophecies of imminent fulfillment of the ancient promises to the House of Israel.

It is a matter of history that the five previous major civilizations (Egypt, Babylon, Greece, Rome, and Prehistoric America) were all directly associated with and influenced by prophets and the word of the Lord.

The coming forth of the Book of Mormon and the restoration of prophets, visions, and the word of the Lord in our day has been followed by the greatest era of scientific, social, and intellectual progress the world has ever known, and the nation (U. S. A.) that has nestled the return of an authoritative religion (prophets, visions) has become the heart and center of our great twentieth century civilization.

¹Washington Irving, *Life of Columbus*, page 35.

²P. De Roo, *History of America Before Columbus*, Volume 2, pages 501, 502.

³Montgomery, *Leading Facts of American History*.

⁴Herbert Spinden, "Deciphering Maya Mysteries," *Scientific American*, March, 1928.

⁵Gregory Mason, "The Great American Mystery," *McCall's Magazine*, April, 1930.

⁶Ann Axtell Morris, *Digging in Yucatan*.

⁷Hyatt Verrill, *The American Indian*, page 124.

⁸Kingsborough, *Mexican Antiquities*, Volume 6, page 213, quoted from Paul M. Hanson's *Jesus Christ Among the Ancient Americans*.

⁹H. H. Bancroft, *Native Races*, Volume 3, page 230.

¹⁰Hollis M. Read, *The Hand of God in History*, page 357.

¹¹*Ibid.*, page 348.

¹²George T. B. Davis, *Rebuilding Palestine According to Prophecy*.

The Suppertime of the Lord

(Continued from page 11.)

of his kingdom. We have found citizenship, and he has given us the seal of our adoption. We have been adopted; we have come into a new kingdom—a new world, the kingdom of God and his righteousness.

The power of regeneration cleanses our souls and helps us to prepare to live in the beautiful city of God. May its heavenly peace and his blessed Spirit help us to eat that bread which comes down from heaven, for Jesus said, "My bread is to do the will of my Father, which is in heaven."

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Worship Suggestions for July

Theme for the Month:

FREEDOM OF SPIRIT

JULY 4, 1948

FREEDOM IN RELATION TO THE NATION

Prelude:

Call to Worship:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Galatians 5: 1.

Suggested Hymns (Saints' Hymnal):

- "These Things Shall Be," No. 187
- "O Beautiful for Spacious Skies," No. 418
- "My Country, 'Tis of Thee," No. 423
- "Blest Be Thou, O God of Israel," No. 121

Prayer.

Scripture:

And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them for ever, that hear my words.—2 Nephi 7: 18-21.

Poems:

HYMN OF GRATITUDE

Great God of nations, now to thee
Our hymn of gratitude we raise;
With humble heart and bending knee
We offer thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod—
This land we fondly call our own.

We praise thee that the gospel's light
Through all our land its radiance sheds
Dispels the shade of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in thy fear;
In danger, still our Guardian be;
O spread thy truth's bright precepts here;
Let all the people worship thee.
—Anonymous.

AMERICA

When earth was baptized
And the floods subsided,
As divinely decreed,
The land was divided.

Divorced from other lands,
Wide oceans between,
Like great shadowing wings
America was seen.

From the knowledge
Of the nations, hidden, sealed
To his chosen prophets
Alone revealed.

A goodly land,
Of all lands the choice;
Where the wicked may fear
But the righteous rejoice.

Prepared, preserved,
Divinely blessed,
An asylum for the persecuted,
Enslaved, and oppressed.

America! America!
How great is thy name!
Millions have taken hope
At the heralds of thy fame.
—Amateur.

Stories:

- "The Rise of the First American Democracy"—Mosiah 13.
- "The First Banner of Liberty in America"—Alma 21: 38-43.

JULY 11, 1948

FREEDOM IN RELATION TO THE HOME

Prelude:

- "Gracious Spirit, Dwell With Me," No. 192
- or
- "O Master, Let Me Walk With Thee," No. 213

Call to Worship:

A partnership with God is parenthood;
What strength, what purity, what self-control,
What love, what wisdom, should belong to them
Who help God fashion an immortal soul.

I am among you as he that serveth.

Ye shall succor men: 'tis nobleness to serve.

—Autumn Leaves.

Suggested Hymns (Saints' Hymnal):

- "Jesus, Mighty King in Zion," No. 361
- "Sovereign and Transforming Grace," No. 76
- "Father of All, in Whom Alone We Live," No. 61
- "Blest Be the Tie That Binds," No. 343
- "Oh, Lord, Thy Benediction Give," No. 84

Scripture:

Behold, their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children.—Jacob 2: 57.

Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the

By Sarah Van Fleet

living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands.—Doctrine and Covenants 68: 4.
Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.—3 Nephi 8: 52.

A Prayer for a Little Home:

God send us a little home—
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds upstairs;
Great talk in little nooks,
Dim colors, rows of books;
One picture on each wall;
Not many things at all.
God send us a little ground—
Tall trees standing 'round,
Homely flowers in brown sod,
Overhead thy stars, O God—
Bless all the winds that blow
Our homes and all we know.
—Anonymous.

Design for Family-Living:

One: Thou shalt have love. "Thou shalt love the Lord thy God." Love of husband and wife, of both for the children, of all for the home.

Two: Thou shalt have faith. Faith in a higher power. Faith in human nature. Unquestioning confidence in members of the family.

Three: Thou shalt have a goal. Planning for education of children. Professional advancement for adults.

Four: Thou shalt have a financial plan. Systematic budgeting and spending of income. Co-operation of parents and children in that plan. Knowledge of importance and unimportance of money. Provision for family by insurance and will-making.

Five: Thou shalt have health. Practice of rules of hygiene and nutrition. Safe-guarding from home and public dangers, physical and moral.

Six: Thou shalt have a sense of humor. Serenity, gaiety, ability to see the funny side, as essential elements of happiness.

Seven: Thou shalt have recreation. Education and leisure. Privacy for entertainment. Cultural background, books, pictures, tasteful home furnishings, as far as obtainable.

Eight: Thou shalt have courtesy. The

politeness of kindness. Patience and understanding. Discipline of children, self-control. Maintaining social amenities within the family.

Nine: Thou shalt have toleration. Recognition of individual rights. Toleration of other nations, other races. Instilling habits of peace.

Ten: Thou shalt have social responsibility. Service to community, church, country, world. "Thou shalt love thy neighbor as thyself."

—*The Latter Day Saint Home of Today and Tomorrow*, page 90.

JULY 18, 1948

FREEDOM IN RELATIONSHIP TO THE CHURCH

Prelude:

"To Thy Temple We Repair," No. 59

or

"Father, Once Again We Come," No. 80

Call to Worship:

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in the temple.—Psalm 27: 4.

Suggested Hymns (Saints' Hymnal):

"The Church's One Foundation," No. 359

"Lead On, O King Eternal," No. 181

"He Leadeth Me," No. 264

"Be With Me," No. 305

Prayer:

Scripture:

Now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. . . . For through him we both have access by one Spirit unto the Father Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2: 13, 18-22.

And ye shall know the truth, and the truth shall make you free.—John 8: 32.

Being then made free from sin, ye became the servants of righteousness.—Romans 6: 18.

Solo:

"How Lovely Are Thy Dwellings," by Liddle (May be obtained at any music store.)

Poems:

AN ANGEL UNAWARES

If after kirk ye bide a wee,
There's one would like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.

That one that's in the seat wi' ye,
Is stranger here than you, may be;
Add you your soul unto our prayers;
Be you our angel unawares.
—Anonymous.

Love is the doctrine of this church,
The quest of truth is its sacrament,
And service is its prayer.

To dwell together in peace,
To seek knowledge in freedom,
To serve mankind in fellowship,
To the end that all souls shall grow
into harmony with the Divine;
Thus do we covenant with each other
and with God.

—Author unknown.

Story:

"Building the House of God," *Worship Services for Youth*, by Alice Bays, page 238, or,

Selection of a story about the establishment of the church from *The Story of the Church*, by Inez Smith Davis.

JULY 25, 1948

FREEDOM IN RELATION TO FRIENDS

Prelude:

"O, Brother Man, Fold to Thy Heart Thy Brother," No. 339.

Call to Worship:

This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth, I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you.—John 15: 13-15.

Suggested Hymns (Saints' Hymnal):

"The Old, Old Path," No. 260

"What a Friend We Have in Jesus," No. 257

"I Would Be True," No. 294

"Thou Must Be True Thyself," No. 300

"Praise God," No. 14

Prayer:

Poems:

BE A FRIEND

Be a friend. You don't need money;
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbidden;
Just the will to give or lend,
This will make you someone's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors
You'll be richer in the end
Than a prince, if you're a friend.
—Edgar A. Guest.

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.
—Author unknown.

LOVE THYSELF LAST

Love thyself last; look near, behold thy duty
To those who walk beside thee down life's
road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's
load.

Love thyself last; look far and find the stranger
Who staggers 'neath his sin and his despair;
Go, lend a hand and lead him out of danger
To heights where he may see the world is
fair.

Love thyself last; the vastnesses above thee
Are filled with spirit forces, strong and pure;
And fervently these faithful friends shall love
thee,
Keep thy watch over others and endure.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand;
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.
—Ella Wheeler Wilcox.

Scripture:

Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time, except them who believe. If we love one another, God dwelleth in us, and his love is perfected in us.—I John 4: 7-12.

Story:

Luke 10: 31-38 may be used as a story.

Advice to the Bride

Dear Anne,

So you have actually set the date and are in the midst of those breath-taking last weeks before the great event, and you want a bit of advice from your godmother?

Knowing you so well and the circumstances of your engagement, I am not apprehensive; your marriage will start, I believe, with several strikes in your favor. You and John have been together, early and late, for about a year, haven't you? This means real friendship; basic like-mindedness and congeniality make you good companions.

Then you report that John has joined our church and that his devotion puts some of the old-time Latter Day Saints to shame. That means a united home for Christ, with that definite stimulus toward actual Zionic-living which this gospel message brings. Very reverently, I thank God for that, Anne.

You are both college graduates with similar educational backgrounds --another basis for stability of marriage. But you do come from different cultures. Yours is a professional class, deeply-rooted, generations back --ministers, doctors, lawyers and teachers. And you are a third-generation Latter Day Saint. Don't be surprised if in your brilliant husband you find out-croppings of his good family's German peasant mores. Treat these with respect. Be open-minded, and you will find some of these patterns of home and family living altogether endearing and desirable. That wise old European culture has still a few lessons to teach us. I hope you can manage to become friends with his mother so you can learn the ways that are so dearly familiar to John and help him to perpetuate some of them in your home. When there comes a clash of cultures, you will surely be able to talk it out together.

By the way, have you ever had a regular bang-up quarrel? And have you been able to talk things out and arrive at a mutually acceptable solution, each giving ground a little? Or is a difference of opinion settled always one way, with always the same one of you in the ascendancy? That would be a wrong beginning. And such lamblike deferring to another's opinion will not last, believe me!

In brief, plan carefully patterns and levels of home living that are right for you two. Some long-time Zionic goals will motivate these plans, but learn to live in the present tense. Don't be overanxious for the future; build each day some achievement, happiness, and a degree of holiness. Start on a sound financial basis. After certain necessary physical provisions, measure budget layouts by spiritual and cultural yardsticks. Many of your generation, especially the veterans, are furnishing a wonderful example of plain-living and high-thinking. Foster always rich cultural and spiritual interests and activities together. Be realistic in your planning; face facts, but keep your home always a heavenly place, where you can play, live, and worship comfortably together.

Remember, you asked for this. Can I help it if I'm the combination of preacher's daughter, preacher's wife, and school mistress? I'm bound to sermonize!

God bless you, Anne, is the prayer of

Your godmother,

Alice Burgess

Advice to the Groom

Dear John,

So you are married now! Frankly, I expected it long ago. Why shouldn't you and a perfectly wonderful girl like Mary form a life partnership?

Indeed, marriage is so much your natural right and sacred privilege, its enjoyments so peculiarly personal, that I--claiming to be your friend-- should merely wire, "Congratulations and best wishes," and retire from the stage as quickly as possible.

Recently I was privileged to hear a nationally famous after-dinner speaker who was advertised as a "humorist and philosopher." His wealth of stories contained many choice bits of homey, yet sound advice. His chief delight, it seems, was found in holding up to ridicule certain current fears, fads, and traditions, ending each such outburst in turn with the warning, "It ain't necessarily so."

This marriage business seems to have acquired more than its share of such lore. Some of it is sound and sane. Some consists of dangerous half-truths. Some, though highly romantic and thrilling, is pure fiction. Concerning such, I bring the warning, "It ain't necessarily so."

What follows is a little sermon. It won't cost you anything extra. Just the trouble involved in reading it.

A foremost national authority on marriage matters said the other day, "Romantic love, the great American experiment as a guarantee to happiness in marriage, is now recognized as a myth." Another of equal reputation writes, "The idea that marriage will succeed automatically if people are enough in love has had its day." People need as much love as ever, but in addition their need is for understanding and spiritual growth.

That's it, John. Married love that endures is made of sturdy stuff. Its ingredients include intelligence, character, mutuality, whole-mindedness, and the like. These do not fall upon one as a mantle out of a moonlit sky. Rather they constitute an achievement infinitely costly and glorious.

I close this preachment at this point lest I lose your friendship forever. Just remember that you must:

Intend to make a "go" of marriage. "Nail your flag to the mast."

Work at the job. Anything worth-while will not live or grow without effort.

Practice the art of co-operation. Marriage is a 50-50 partnership.

Give the best of yourself to this partnership, and that, never forget, means the whole of yourself.

Treat your companion for what she is--"one made in the likeness of her creator."

There is only one eternal triangle that can be trusted, and that consists of yourself, your mate, and God.

In a word, John, enjoy the romance of these happy days. They are yours, and you have every right to them. I have had no desire to deprive you of one iota of such satisfactions. On the contrary, I hoped to point the way toward their enrichment and fulfillment. With all my heart I believe the best is yet to be. I close, happy in the thought that persons of the quality of yourself and Mary will succeed in achieving this rich fruitage of your love. I'm for you with all my heart.

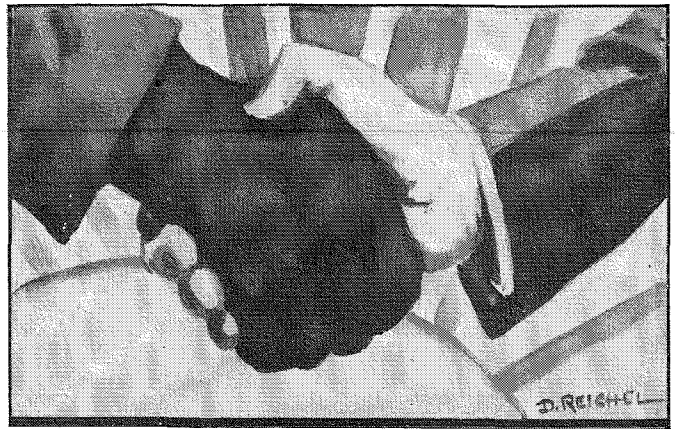
Your well-meaning friend,

F. M. McDowell

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Sketches in *Black and White*

By **ALETA RUNKLE**



A BLACK HAND reaches out to you in friendly greeting. Do you clasp it as warmly as if it were white? A black face smiles a welcome. Is your answering smile quick and sincere?

* * *

It was in the university that I first met Lois—a beautiful mulatto with black, glossy hair and fair skin, but with the unmistakable features of a Negro. Her voice was low and pleasant, her speech cultured. Her smile included everyone with unaffected friendliness. It was in the first few sessions of our graduate classes in the music department that we, who were classmates of Lois, discovered her extraordinary talents. She possessed superior innate rhythmic sense. Her keen mind analyzed difficult harmonic progressions rapidly. But it was in her study of piano that all of these inherent talents combined to make a brilliant artist. Gruelling hours of practice couldn't dampen her enthusiasm; her interest and skill increased daily. At the conclusion of her year of graduate study, Lois was awarded an "honors" for her piano recital—the most coveted merit in the department.

When she received her degree, Lois was eager to continue her study for a doctorate, but that would necessarily mean that she receive some financial assistance. Her first thought

was to request a teaching fellowship. She made inquiries of the department head—an unprejudiced scholar interested in promoting congenial racial relations. It was with sincere regret that he refused her request. White students would resent a colored teacher—even though the instructor were a person of unusual ability who could expertly guide their study. Kindly the professor explained that Lois herself would be sacrificed in such an intolerant situation. Both her professional and personal life would be unhappy. Now, if she were white—

* * *

I sat in the superintendent's office waiting for an interview. The well-groomed white lady who had sat across from me was now in the inner office—perhaps applying for the same position as I. She was an attractive person—regular features, fair complexion, smooth, black hair. She was the composite of refinement and gentility. Later, when she came out of the office, the superintendent turned to me and said, "Would you say she was white or colored?" White, of course! But she was applying for a position in the Negro school! How easily she could have "passed," but she chose to retain her

colored heritage. Such loyalty impressed me.

* * *

Included in my supervisory assignment this year in the public schools of Independence was the colored school. I looked forward to this new experience of such close association with the colored children and their teachers. I had attended university classes with Negro students and had never resented them; a few times I had formed a fine friendship with some of them. Here, perhaps was an opportunity to help in a small way to promote racial understanding and to see for myself if there were any marked differences in abilities between races. Would the Negro children be better singers than the whites? Would their rhythmic sense be more natural and accurate?

I shall never forget my first morning at Young School. With shy eagerness, warm brown eyes signaled friendly hellos. I was accepted. I listened expectantly to their songs. Were they better singers? No, not at all. They needed to be taught, as did our own white children, to sing lightly and in tune.

For a time I delayed the rhythmic experience until we could establish a singing background. Then came the day to teach the little ones how to skip, gallop, and march, and to recognize which type of music told them to skip and which to march. That was a choice day. I am always hesitant to make definite affirmations with limited observations, but I am quite sure that Negroes possess, for

New Horizons

the most part a keener rhythmic sense than whites. Those little children needed only one explanation for each rhythm and soon they were responding with superior accuracy and natural grace. It was not necessary for me to give individual attention to any child. Those youngsters had the "know-how." Theirs was an innate knowledge.

* * *

Then there was the day before Christmas vacation when the little first and second grade colored children were singing "Silent Night" for me. I had heard the song over and over again for several days in our other schools. The white children had always sung it sweetly, and I had enjoyed their natural interpretation, but after so many repetitions I could not feel any particular emotion in connection with the song. This morning as I listened to "Silent Night," I felt a distinct spirit that was peaceful and tender as those youngsters sang. I make no claims to understanding the movements of the Spirit, nor always to be conscious of its presence, but against my limited background of such experiences, I feel free to say that in a measure the Spirit of God blessed the singing of those children; and in my humble opinion, I believe our Father found his little ones and their colored teacher acceptable that morning.

* * *

Last summer at reunion, a young colored man came to camp at the invitation of a gracious lady and her husband. The contact was enriching and wholesome for all of us. Robert was an excellent tenor. He sang for evensong one night and so inspired the eight hundred who were there that they were loathe to leave even for the lure of the "cook shack." In the middle of the week, it was his voice that wakened the campers on the early morning devotions. It was a familiar sight about camp to see Robert and a group of our young, white fellows in friendly conversation. The entire experience was an interesting social experiment, the effects of which may be far-reaching.

Black and white—opposites on the color chart. How shall we reconcile these extremes? Is segregation the answer? Shall we keep the colored folk strictly in check lest their increasing power endanger our present mode of economic and social

life? How tolerant are we? Do we honestly want the Negroes to enjoy equal privileges? How shall we explain the world brotherhood implied in the statement, "for of one blood hath God made all nations"?

What would you say?

The Trouble-Shooter

Definitions Wanted

QUESTION: Frequently I find myself confused over the usage of the words "laws," "principles," "doctrines," "beliefs," and "truths" in such phrases as "financial law," "law of Christ," "principles of the gospel," and "doctrines of the church." What are the exact meanings of these words? Are they in the field of science or philosophy?

ANSWER: By A. R. Gilbert

An adequate understanding of another person's expression and point of view depends, it seems to me, upon three major factors:

1. The desire for such an understanding
2. An adequate background of experience for understanding
3. Accurate expression by the one to be understood.

The first requisite for understanding another person is for one to intend to do so. This will not only prevent deliberate and intentional misinterpretation, but will also prompt one to positive acts of inquiry and consideration in order to facilitate clear understanding. Many people are so preoccupied with picking flaws in another's ideas and in arguing for a preconceived point of view that they find it very difficult to enter into a co-operative effort to understand another. This is especially true in cases where there is a difference of opinion.

We interpret the present in terms of our past experiences. For this reason, rich and broad experience should be stressed as a basis for expression and understanding. The primary role of experiences in understanding has been well presented in these words of Dr. Roy A. Cheville:

It seems to me that the college student will do well to give attention to expanding experience along ever so many fronts. Much of this expanding will come through the eyes and ears of others, in reading, in conversation, in pictures. Given a new experience, we shall seek to procure a name for it. . . . In a nutshell, I would say, get the experience, and the words will take care of themselves.¹

Accurate expression by an author or a speaker facilitates clear understanding on the part of a reader or listener. It is not possible, however, to assure accurate expression or clear understanding by means of a precise definition of each word. The exact meaning of a word depends to a large extent upon the setting in which it is used and upon the intent of the author. At least eighteen different definitions for the word "law" may be found in the dictionary. Moreover, words may sometimes be used to designate meanings not recognized by a dictionary and still be understood clearly. While observing some children playing ball, I heard such phrases as "peg 'er second," "shoot it home," "knock me in." These remarks were perfectly understood by all of the children, notwithstanding the peculiar usage of some of the words.

In attempting to dispel confusion about meanings, I would suggest that emphasis be placed upon a genuine and active intent to understand and upon a consideration of the setting of circumstances and culture in which the events occur.

¹Roy A. Cheville, "How to Build a Better Vocabulary," *The Saints' Herald*, April 7, 1945, page 315.

ENGAGEMENTS

Harvey-Dodds

Mr. and Mrs. William H. Dodds of Grand Rapids, Michigan, announce the engagement of their daughter, Elna Elaine, to Bruce Robert Harvey, son of Mr. and Mrs. Homer E. Harvey, also of Grand Rapids. The wedding will take place in late June. Both Elna and Bruce are students at Graceland.

Jackson-Trusty

Mr. and Mrs. Darl L. Trusty of Webster City, Iowa, announce the engagement of their daughter, Freda Darlene, to Donald D. Jackson, son of Mr. and Mrs. George Jackson of Prescott, Iowa. The wedding will take place on June 6 at the Reorganized Church in Webster City.

Ward-Fenn

Mr. and Mrs. Weaver C. Fenn of Carson, Iowa, announce the engagement of their daughter, Leona Jean, to Joseph Kenneth Ward, son of Mr. and Mrs. Harry Ward of Independence, Missouri. Both Miss Fenn and Mr. Ward are Graceland graduates. The wedding will take place in Carson in August.

Ward-DeTray

Mr. and Mrs. Donald E. DeTray of Independence, Missouri, announce the engagement of their daughter, Dorothy Lou, to Vaughn Newton Ward, son of Mr. and Mrs. Harry Ward of Independence. Mr. Ward is a graduate of Graceland College. The wedding will take place on June 17 at Spring Branch Church.

Meredith-Church

Dr. and Mrs. Charles F. Church, Jr., of Independence, Missouri, announce the engagement of their daughter, Marilyn Ruth, to Leslie H. Meredith, son of Dr. and Mrs. H. Voas Meredith of Iowa City, Iowa. Both Miss Church and Mr. Meredith are graduates of Graceland College, class of '48. The wedding will take place in late summer.

WEDDINGS

Gilbert-Ashenhurst

Betty Ashenhurst, daughter of Mr. and Mrs. Dan Patton of Burchinal, Iowa, and Harry Gilbert, son of Mr. and Mrs. David Gilbert of Thornton, Iowa, were married at the bride's home on February 22. The Reverend Harvey Walker read the double-ring ceremony.

Gress-Magenheimer

Georgia Ruth Magenheimer and Richard A. Gress of Kansas City, Kansas, were married April 11 at St. Luke's Lutheran Church. They are making their home in Kansas City, Kansas.

Lohman-Johnson

Phoebe C. Johnson, daughter of Mr. C. O. Johnson of Far West, Missouri, and Gustav Franklin Lohman of Turney, Missouri, were married in the Far West Church on May 16. Elder O. W. Okerlind, uncle of the bride, performed the double-ring ceremony. The Lohmans are making their home on a farm near Turney.

Snuggs-Stemm

Frances Stemm, daughter of Mr. and Mrs. Charles Stemm, and Chester Snuggs, son of Mr. and Mrs. Jake Snuggs, were married on May 1 at the Reorganized Church in Lucas, Iowa. Priest Albert W. Baker read the double-ring ceremony. The couple will make their home on a farm near Lucas.

Wicks-Brown

Peggie Lavelle Brown, daughter of Mrs. Ester Brown, and Frank Wicks, son of Mr. and Mrs. Wicks of Dallas, Texas, were married February 14 at the Reorganized Church in Dallas. Elder Linden Wheeler officiated.

BIRTHS

Mr. and Mrs. Warren Harding of Bozeman, Montana, announce the birth of a daughter, Mary Helen, born March 11. She was blessed on Easter Sunday by Elder Joseph Yager.

A daughter, Katherine Winona, was born on May 1 to Mr. and Mrs. Wendell B. Wilson of Dallas, Texas.

Mr. and Mrs. Bruce K. Setchfield of Independence, Missouri, announce the birth of a daughter, Ruth Ellen, born April 24 at the Independence Sanitarium. Mrs. Setchfield is the former Sarah Saloniimer.

A daughter, Scarlet Dawn, was born April 22 to Mr. and Mrs. K. Ernest Newberg of Ravenwood, Missouri. Mrs. Newberg was formerly Lois Patience of Shenandoah, Iowa.

Erie Beach Reunion

The Erie Beach Reunion will be held July 30 through August 8 on Lake Erie, fourteen miles south of Chatham, Ontario. The opening service is scheduled for 7:30 p.m. on Friday. Apostle Paul M. Hanson, Bishop Walter Johnson, Elders John Sheehy, Almer Sheehy, and Jack Pray will be in charge. Mrs. Glada Crinzi is to be guest women's leader. For information concerning tents and cabins, contact J. F. Kelly, 205 St. Clair Street, Chatham, Ontario.

J. A. PRAY,
Publicity Chairman.

Attention, Manhattan, Kansas, Saints

Mrs. Anabel Deckert wants to rent a three- or four-room apartment or house in Manhattan. Her husband is entering Kansas State College this fall. Please write to her before June 6, c/o Jack Hauschild, Sterling, Kansas.

All-Day Meeting at Bend, Oregon

An all-day meeting will be held in the auditorium of the Bend Public Library in Bend, Oregon, on Sunday, June 6. District President J. L. Verhei and Elder Miles Whiting will be present to discuss plans for the development of a mission in the vicinity of Bend. Members living in this area are urged to contact George M. Dyer, 1325 Harmon Boulevard, Bend, Oregon (Telephone Ph. 87 days, 522-R evenings).

Anniversary Celebrations

Mr. and Mrs. Edward S. Heaviland will celebrate their golden wedding anniversary on June 12, 1948. On this same date, their daughter and her husband, the Harry V. Randsalls, will celebrate their silver wedding anniversary. Open house will be held at the Heaviland home, 11827 Ohio Avenue, Detroit, Michigan, on Sunday, June 13, from 3 to 6 in the afternoon. At 7:30 in the evening, a special service will be held in their honor at the Highland Park Church, Joselyn and Louise Avenues. All are welcome to attend.

Southern Missouri District Conference

The Southern Missouri District Conference will be held at Kennett, Missouri, on July 11 and 12, beginning with a prayer service at 10 a.m. on Saturday. The business session is scheduled for 3 o'clock, Saturday afternoon. District officers and delegates to General Conference will be elected, and priesthood calls approved at this time. Missionary William Guthrie is to be present.

JAMES A. PHILLIPS,
District President.

Azalia, Michigan, Homecoming

Homecoming services will be held at Azalia, Michigan, on Sunday, June 20. Features of the day include an early morning prayer service (9 a.m.), preaching at 11: dinner; musical service at 1:30 p.m.; and a fellowship hour at 2 o'clock.

BEN FERGUSON, Pastor.

Wants to Contact Saints

John I. Hacker, who has recently been transferred to Washington, D. C., from Memphis, Tennessee, wishes to contact members in that area. He may be addressed c/o Commanding Officer, Airborne Co-ordinating Group, Naval Research Laboratory, Bellview, Washington, D. C.

REQUESTS FOR PRAYERS

Mrs. John Ketcham, Monmouth, Iowa, asks to be remembered in the prayers of the Saints that she may be healed of her illness.

DANVILLE, ILLINOIS.—A mission has been organized with O. C. Henson as acting pastor and William Poore as church school director. Meetings are held each Sunday morning at 126½ West Main Street in an upstairs hall. Church school classes are conducted at 10 a.m., followed by a preaching service at 11. Support from the district officers has been excellent, some coming from Taylorville, Beardstown, Creviston, Decatur, and Indianapolis to assist with the meetings. A baptismal service has been planned for Sunday, May 16. Although most of the members drive from five to forty miles, attendance is good.

MONTGOMERY, ALABAMA.—A series of meetings were conducted recently in Hamner Hall by Elder Orlin Crownover of Mobile. At the close of this series, Brewton Green and Franklin Steiner presented plans for the new church; these were accepted and work on the building should begin in the near future. On April 1, the women's department sponsored a dinner which netted \$70 for the fund. Vera Dixon is in charge of the department.

VANCOUVER, WASHINGTON.—A series of meetings was held May 2 to 12 by Missionary James Reneau. Members of the local priesthood are conducting cottage meetings in the Ridgfield district each Thursday evening. The older young people (New Horizons group) have purchased a Solovox for the piano. The Zion's League is now under the supervision of Harold Carpenter with Lila Thurman as president. The women, under the leadership of Ruby Fishel, are nearing their goal of \$500 for the building fund. A vacation Bible school is being planned for June.

PORTLAND, OREGON.—A women's institute was held at the Central East Side Church in Portland on May 8 under the direction of Roycie Chapman, district women's leader. The theme for the day was "Hold Fast." Activities included a 10 a.m. fellowship service; a class at 11 with D. M. Gilpin, chief probation officer of Clark County, Washington, instructing; basket lunch at noon; classwork under the direction of Miss Gay Coshow and District President J. L. Verhei in the afternoon; reports from local leaders; a play, "Henceforth Friends," by the Vancouver women; special music; and a candlelight dedication service. Seventy-five women attended the institute.

Mr. and Mrs. Matt D. Crownover of San Francisco, California, announce the birth of a son, Kurt Matt, born April 21.

A daughter, Pamela Sue, was born on April 17 to Mr. and Mrs. Robert L. Reneau of Council Bluffs, Iowa. Mrs. Reneau is the former Earlena Rae Ebeling of Independence, Missouri.

Mr. and Mrs. Oscar Gustin of Hardtner, Kansas, announce the birth of a son, Gary Paul, born February 23. Mrs. Gustin was formerly Evalina Dial.

DEATHS

WALKER.—Lottie, was born December 1, 1878, in Marshalltown, Iowa, and died March 20, 1948, at her home in Oregon City, Oregon. She was married to Richard Thomas Walker on April 22, 1869, and was baptized a member of the Reorganized Church in 1915.

She is survived by her husband; four daughters: Mrs. Robert Good and Mrs. V. A. Mowreader of Oregon City; Mrs. Emil Iversen of Seattle, Washington; and Mrs. C. R. Rotzlen of Fargo, North Dakota; and six grandchildren. Funeral services were conducted in Oregon City, Elder Harry Fry officiating. Interment was in Mountain View Cemetery.

TODD.—John A., was born November 23, 1871, in Clark County, Missouri, and died at Ft. Madison, Iowa, on April 27, 1948. He was married to Mary Ellen Butler on July 1, 1897. He lived in Ft. Madison from 1898 to 1911, then spent twelve years in Michigan, returning to Ft. Madison in 1923 for the remainder of his life. He united with the Reorganized Church at Free Soil, Michigan, on September 10, 1916. His wife and other relatives survive. The funeral was held at the church in Ft. Madison; Elder W. H. Gunn officiated, assisted by M. E. Francis. Burial was in Elmwood Cemetery.

BOURLARD.—Pauline, daughter of Henri and Aline Hansens Martin, was born on March 27, 1896, in Carbondale, Iowa, and died May 7, 1948, at Iowa City, Iowa. She was married to Theodore R. Bourlard in February, 1918; three children were born to this union. She had been a member of the Reorganized Church for twenty years.

Surviving are two daughters: Mrs. D. L. Von Seggen and Meredith Bourlard and a son, Theodore, all of Farmington, Iowa; also a brother, Aime Martin of Topeka, Kansas. Mr. Bourlard died in 1943. Funeral services were held in Farmington, Elder W. H. Gunn officiating, assisted by the Reverend F. Backous, pastor of the Nazarene church. Burial was in Green Glade Cemetery.

HOYT.—Sidney Alma, was born February 20, 1881, in Kansas and died unexpectedly on May 6, 1948, at Omaha, Nebraska. He resided near Pisgah, Iowa, for a number of years where he engaged in farming. In 1922, he moved to Omaha and was employed by the Missouri Pacific Railroad. He was baptized into the Reorganized Church as a young man.

He is survived by his wife, Verna of Omaha; a daughter, Mrs. H. A. Harrison of Houston, Texas; two sons: Alma Ross and Marion Hale, both of Houston; a sister; Mrs. Cora Wakehouse of Pisgah; three brothers, Alfred of Excelsior Springs, Missouri; George of Missouri Valley, Iowa; and Oscar of Council Bluffs, Iowa; and five grandchildren. Services were held in the Hoffman Mortuary in Omaha, Elder V. D. Ruch in charge. Interment was in West Lawn Cemetery.

DeFRIESE.—Mary E., was born June 7, 1872, and died March 10, 1948, following a brief illness. She was married in 1887 to Audley Paul DeFriese. In addition to the eleven children born to them, they adopted a son. Mrs. DeFriese and her husband both joined the Reorganized Church in November, 1924.

Surviving are five sons: A. P. and J. C. of Seminole, Oklahoma; J. R. of Oklahoma City, Oklahoma; W. H. of San Diego, California; and O. K. of Santa Fe, New Mexico; four daughters: Mrs. C. C. Williams of Seminole; Mrs. Cora Osborn of Oklahoma City; Mrs. J. W. Davidson of Sapulpa, Oklahoma; and Mrs. T. A. Nourse of Tulsa, Oklahoma; thirty-one grandchildren, and thirty-two great-grandchildren. Mr. DeFriese died on March 30, 1945. Three children also preceded Mrs. DeFriese in death.

CROWN.—Lenora M. Ward, was born April 5, 1881, in Walden, Arkansas, and died suddenly at Centralia, Washington, on April 8, 1948. She was baptized into the Reorganized Church on March 8, 1896, at Lick Creek, Iowa, and remained a faithful member throughout her life. On November 15, 1903, she was married to Elmer Crown of Farmington, Iowa.

She leaves her husband; three sons: Esmond of Omaha, Nebraska; Mark of Washington, D. C.; and Dale of Fort Scott, Kansas; two daughters: Gertrude Earl of Seattle, Washington, and Donna Jerread of Boise, Idaho; three sisters: Jessie Ward LeBaron of Seattle; Hattie Belknap of San Antonio, Texas; and Melva Crum of Seattle; two brothers: Clarence Ward of New York City, and Harold Ward of Washington, D. C. Services were held at the Collins Brothers Funeral Home in Seattle, Elder Carl F. Crum officiating. Interment was in Evergreen Cemetery.

BAKER.—Sylvia Chase, was born April 17, 1880, in Dennisport, Massachusetts, and died at her home in Somerville, Massachusetts, on April 8, 1948. She was married fifty years ago to Alpha A. Baker, after which she lived in East Boston and Somerville. She was a devoted church member and was particularly active in district reunion work.

She leaves a son and daughter, Charles Y. Baker and Mrs. Morris Smith, both of Boston. Funeral services were held at the Reorganized Church in Boston on Sunday, April 11, in place of the morning sermon. Bishop D. O. Chesworth was in charge. Interment was at West Dennis, Massachusetts.

WHITE.—Laura Ellen Watkins, was born November 29, 1851, in Albia, Iowa, and died April 28, 1948, at the home of her grandson. On December 24, 1876, she was married to T. White; two boys and two girls (twins) were born to this marriage. Both she and her husband were baptized into the Reorganized Church in the early 1900's at Hiteman, Iowa.

Surviving are two sons: Charles A. of Bellingham, Washington; and Frank A. of East Moline, Illinois; seven grandchildren; seventeen great-grandchildren; and four great-great-grandchildren. Her husband and twin daughters, Bessie and Essie, died several years ago. Funeral services were conducted by Elder Solomon Tripp.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba Central	July 10-July 11	Winnipeg, Man.
Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Asilomar, Monterey, California
Kentucky & Tennessee	July 25-Aug. 1	Blue Water, Michigan
Northwest	July 30-Aug. 8	Paris, Tennessee
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Silver Lake, Washington
Mo. Valley	July 31-Aug. 8	Erie Beach, Ontario, Canada
Maine	July 31-Aug. 8	Liahona Park
So. California No. & West. Michigan	Aug. 5-Aug. 15	Woodbine, Iowa
Kirtland	Aug. 6-Aug. 15	Brooksville, Me.
Reunion of the Ozarks	Aug. 1-Aug. 8	Pacific Palisades
Oklahoma	Aug. 7-Aug. 15	Park of the Pines
W. Montana	Aug. 7-Aug. 15	Kirtland, Ohio
Arizona	Aug. 8-Aug. 15	Racine, Missouri
Arkansas & Louisiana	Aug. 9-Aug. 15	Pawnee, Okla.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Race Track, Montana
Far West	Aug. 12-Aug. 22	Prescott, Arizona
So. Indiana Eastern Michigan	Aug. 21-Aug. 29	Clear Fork Cp., Hot Spgs., Ark.
Idaho	Aug. 14-Aug. 22	Chetek, Wis.
Des Moines	Aug. 14-Aug. 21	Stewartsville, Missouri
Lamoni	Aug. 15-Aug. 22	Bedford, Ind.
S. E. Illinois Eastern	Aug. 20-Aug. 29	Cash, Michigan
Colorado	Aug. 20-Aug. 29	Hagerman, Idaho
		Guthrie Center, Iowa
		Lamoni, Iowa
		Brush Creek, Ill.
		Colorado Springs Colorado

P. S.

CHURCH MEN IN BUSINESS

The recent trip to Canada brought us some very interesting information about church men who are combining careers in business and professional life with Church work. . . . At Chatham, Brother J. V. Dent, his son, and associate, James Kelley, conduct a large implement and manufacturing business which gives employment to a number of church people. At the same time they are doing excellent work in the district in co-operation with District President Jack Pray. . . . In Toronto, while enjoying the hospitality of Brother and Sister W. J. Bavington, we learned of a number of church businessmen there. The LeFeuvre Candy Company is owned and operated in both production and sales by Brother F. C. LeFeuvre, who is also pastor of a near-by branch. . . . Brother Bavington and his son have built up a large painting business that handles many of the biggest jobs in Toronto and many other Canadian cities. Brother Bavington has been for many years a hard worker in church affairs, and on the week end I visited there, he drove seventy-five miles in the rain to spend the day with the Niagara Falls Branch. . . . Magistrate J. L. Prentice of the Toronto Court has combined his career in law for many years with both local and district service. Dr. Charles McLean has followed his father, the well-loved Bishop McLean, in a fine contribution of service to the church. District President John F. Sheehy has had good support, and is doing excellent work in all that area. . . . Brother William Hughes has a glass-cutting business that does very beautiful work and enjoys an international trade; he has made a number of gifts for the beautification of the Toronto church. . . . In London, there is Dr. Evan V. Shute, a pioneer in developing the use of Vitamin E for heart trouble, who gives splendid service to the church work. . . . In Guelph, his brother, Dr. Wilfred Shute, also had a leading part in the research and testing of Vitamin E and is very active in church work. Alex Cadwell, head of a paper box manufacturing business, is district president of that area. . . . Many others could be recalled. Over the years, these men and others like them have patiently developed businesses that have made it possible for them to achieve independence, and to help the church in many ways, including giving employment to members.

* BEWARE OF V. M.'S. A brother whose name will be protected with the shadows of anonymity recently coined a good phrase—"the vociferous minority," meaning the kind of folks who get what they want by making a lot of noise and complaint. "We must be careful," says this brother, "that we are not moved to make decisions in response to the clamor of a vociferous minority. We may go against the wishes and needs of the great silent majority if we do."

This writer has often wondered what ailed him. Now he knows. He is a V. M. It is a bad condition, but not incurable. Maybe something can be done about it. We hope so. Anyway, we are going to try. . . . Could you, by any chance, be a V. M.? Remember, it creeps up on you. Many people are victims and don't know it. Your best friends don't tell you about it. Solemn thought: A V. M. could be all right if he adopts a good cause.

Mary A. Burlington
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This action is set against a backdrop of security that a rancher's son has in the companionship of his mother and daddy. How the love of a horse brings the boy and an Indian to understanding and friendship makes a moving and beautiful story that will be read many, many times. For children 4 to 99. \$1

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By Inez Smith Davis

In this new edition, here is truly the story of the church, dramatic, filled with real people in living situations. Upon the social and religious background of the young American republic, it sketches the account of the experiences of Joseph Smith, the organization of the church in 1830, all of the intervening story between, and up to and including the modern history of the church. This book has proved its value through the steady demand for it by church members. \$4

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Photo by Marvin M. McDole

Home Builders

*"They shall build houses
and inhabit them."*

—ISAIAH 65: 21

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Home-Keeping Hearts--



AUDITORIUM NEWS

There is an old saying that "Home-keeping hearts are happiest." If you want proof of that, walk through the lobby of any big hotel, or look at the faces in a great airport; then visit almost any of your friends at home, and you will realize what it means.

Life's greatest and most beautiful adventure is experienced by two young people who, filled with hope, make plans for their future home and follow it through to completion, watching it all the way for the fulfillment of their dreams.

All civilization is built ultimately upon the foundation of good homes. All the great social conventions surround it and protect it. Religion finds its finest support there. Art and culture grow out of it. Education begins in it. The principles of conduct and honor on which all social and economic integrity depend are taught there. The home is very near the center of everything that is good in the world.

How important that our young people should build strong moral and spiritual foundations in their lives for the erection and maintenance of good homes! For the home is no stronger and no weaker than the characters and personalities of those who live in it.

The church has a great interest in the homes of the people, for when homes are threatened or endangered, the church suffers too. Then it becomes the duty of the church to help and strengthen the home, to cooperate with parents, to nurture the children, and to train the young people who are to be the future members of the congregation and the future citizens of the state.

L. J. L.

EUROPE. Apostle Myron A. McConley became ill while at Porsgrund, Norway, according to word from Elder Glen Johnson. At the time of the latest report it was expected that he would be able to continue his Scandinavian itinerary, which called for him to proceed from Oslo to Copenhagen about June 3.

SPRINGFIELD, MASS.—Apostle George G. Lewis writes: "On Wednesday last, May 26, a branch of the church was organized at Springfield, Mass., to be known by that name. The pastor selected by the people is Elder James W. Barton, 147 Kibb Road, East Longmeadow, Mass. . . . The branch has served as a mission since 1941. Most members came from Vinal Haven, Maine, moving during the war period because of employment. There are about 29 members resident in the city, and an additional 30 in near-by communities. The Saints meet in one of the homes of a member, but have been urged to look towards securing a hall."

ROCK ISLAND, ILLINOIS.—A church school institute was held May 22 and 23 which brought a splendid attendance and support, under the direction of District Church School Director Evert McFarlane. Themes centered upon the subject of choices, in serving, learning, and developing methods and skills. Sister Thelona Stevens of the headquarters office was the guest speaker. Preaching Sunday morning was by District President W. W. Richards. Sunday evening, Sister Stevens spoke at Moline, with Victor Witte, pastor of Tri-Cities, in charge, and participated in the awarding of twenty Certificates of Leadership Training for studies directed under the women's department.

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* COVER PICTURE

Mr. and Mrs. Tom Deal are prominently identified with church music and young people's work, and have been active workers since long before their marriage. Mrs. Deal was formerly Eugenia Hulmes, daughter of Brother and Sister George H. Hulmes, who have always been active in Stone Church choir. The young couple have posed for the special series of "Herald" covers for the month of June, to illustrate the theme of "Home Building." Marvin M. McDole, head of our Visual Aids Department, does his usual excellent work in photography.

* DIFFICULT

Some congregations, as well as individuals, are hard to understand. There are several like the congregation at X. They have never had the burden of supporting a full-time pastor. They have enjoyed the services of a number of fine, able volunteer pastors who have made splendid contributions. But contentious factions have always made it so hard for the pastor that eventually he found it necessary to retire to save his health. He could not stand the combined burdens of secular work and pastoral troubles. The real pastoral work would not have been too hard. He could not stand the quarreling. The factions succeeded in breaking—not each other—but their pastors. Now they are looking for another pastor. Can they find a man who is willing and strong enough to stand them? They will ask him to give his time without compensation. . . . What a blessing it would be if, before the installation of the new man, all the members would agree to love each other, to get along, and to help the pastor.

A Day For Children

THE PROCESSION OF LIFE is a fascinating and mysterious thing. Changes take place frequently, but the procession never halts. The old questions of *whence?* and *whither?* can be answered only in terms of faith, and are as baffling to human sources of information as ever. One can take his part, answering the call of destiny, or refuse and be a misfit, but he cannot control the procession.

Last Wednesday was an eventful day in the life of our little neighborhood group of the Stone Church membership. A number of changes were mentioned in the prayer meeting. A fine faithful man who has labored long passed away. His companion, who has had poor health, will have the sympathy and help of the neighbors, who have always been generous and kind. A couple recently married returned to make their home in the group. A young woman bore her testimony; she will be married and move with her husband to another state. Some lovely children have come to the homes of young parents on the street, and a mother brought her small son and two nephews to prayer meeting. The little lad is musical, and waved his small hand to help conduct the singing. . . . It is sad when old friends pass away, but comfort comes in the presence of the children, who bear the promise of the continuity of life. Thank God for the children.

CHILDREN'S DAY this year is scheduled for June 13. For all who love children, it is a day of rejoicing and hope. The church is privileged to act as the spiritual home of the child, to give him his first knowledge of the social life and religious instruction in the company of other children, and under the direction of church school teachers and officers. It is good for us to make this an im-

portant day in our church calendar.

Above all, children need love that is guided by wisdom and intelligence. One can see the beauty of life developing and reflected in the faces of little children who know what this love is and enjoy its rich gift every day of their lives. One can see tragedy and want in the faces of children who are not loved. Is it an idle or unnecessary thing that we plead the cause of the children, and ask that first of all they must be loved?

Too many parents think they have completed their task and met their responsibility in performing the mere biological function of bringing children into the world. The animals do that much for their young, and even show signs of love for them. Surely we may expect more of human parents. If America is ever lost, that loss will show first in the declining love and care for children. There are too many unloved and unwanted children brought into the world.

CHURCHES need to be planned for children as well as for adults. The main auditorium is usually always appropriate for and occupied by adult services. Secondary auditoriums and classrooms are now quite generally provided for the children. We should do as much as possible to make them light, clean, wholesome, and pleasant for the sake of the children. Their earliest experiences in the church should be happy ones if we expect them to love the church and continue faithful attendance in later years, when they too will have children to bring to church. Our building committees and church planners are doing much better than formerly, and are giving more attention to educational needs. Modern churches are planned under a new concept. Once they were regarded only as places of worship. Now they are being planned also as schools for the whole family.

EXPERIENCE teaches us the unity of life. There is no religious instruction that does not have its cultural and spiritual implications and influence. There is no cultural and educational program that does not have its spiritual influence, either for good or evil, positive or negative. These things grow out of the characters, the faith, the personalities of the teachers. How important for the children that our church schools should bring them under the care of fine, informed, and dedicated teachers. Even in secular schools where the teaching of religion is not included, the main thing children gain relates to attitude and character. Facts may be forgotten, but many a student will remember what a good teacher has given him in his outlook on life. It takes good teachers as well as good parents to make good children and good citizens.

We are concerned about the children all through the year. It is good that we are. Children's Day is an occasion for specially remembering the children, honoring them, and making them realize their importance to the world, and for recognizing the contribution that is made to them through the church school. It is a day for thanking the teachers and all the volunteer workers who have done so much for them. In many branches it is a day when the programs of preparatory instruction for membership are brought to culmination, and when baptisms and confirmations occur. It is well to remind zealous parents and others that the church expects them to regard strictly the requirement that no children be baptized before the eighth birthday.

On this Children's Day the church will formally welcome many children into membership. May we not slacken our interest in and love for them with this ceremony, but maintain our concern for them in providing for their instruction, their happiness, their social and spiritual growth and development.

L. J. L.

Editorial

Independence Complimented

From *Destiny*, a magazine devoted to Anglo-Saxon or "House of Israel" matters, we quote the following from an article by Morgan Wood in the June, 1948, issue:

I have traveled the country rather extensively the past twelve months and the same story is told almost everywhere; namely, that American high school youth is pretty well beyond control in school hours, and that the school authorities (not being much beyond school age themselves in many cases) believe this condition to be normal. Lack of discipline is normal! Hoodlumism in high school corridors is normal! Teachers standing in awe of their pupils is normal!

There are, however, at least two exceptions to be noted. In the Middle West and West one comes, here and there, upon an oasis in the general disorder and these occur usually in communities where the Lutheran or Mormon influence is apparent. In the State of Missouri, where the Latter Day Saints are numerous (the reformed church that never followed Brigham Young and never countenanced polygamy), the youth of the towns are several cuts above those of other communities. Independence, Missouri, the home town of President Truman is 50 per cent Latter Day Saints, that city being their world headquarters, and all through that area, and into adjacent Kansas, Iowa, and Nebraska, the influence of the sober, decent life of the adults is reflected in the behavior of the youth.

Radio Representation in England

From Apostle Myron A. McConley we have an interesting account of the effort of our brethren to secure, through the radio, a statement of differences between us and the "Mormons."

The British Broadcasting Company was to allow a "Mormon" Church program, and Brethren McConley, Fry, and Rowe did "a lot of leg work and some head work" to get a statement on the air as to church differences, without success—at first; but when the program was rebroadcast later, a satisfactory statement was read in connection with it.

Writes Brother McConley:

So, for the first time, they tell us, the difference between the churches has actually gone out over the radio.

Some were here with us listening to the broadcast, and we were very happy. Then others called up, including John Coggan at Nuneaton. Have talked over the phone with Bishop Trapp, and they too are happy. So the blood pressure of our people was greatly relieved.

I hope sometime we can get something on the radio here and believe if we get some quality stuff that has educational and cultural and spiritual appeal, it can be done. I expect to hear that perhaps Blair [Jensen], during his regime, may be able to do such a thing. Anyway, our relationship with the BBC was established, and they will be more careful of what they put on in the future, I think.

ISRAEL A. SMITH.

The Sanitarium Nursery Department and the Work of the Mother's Club

The Mother's Club of Independence was organized thirty-seven years ago, with the purpose of helping and contributing supplies to the nursery of the Independence Sanitarium and Hospital. There is usually a waiting list for the membership, but the active number is limited to twenty-four because the club has always met in the homes of members. However, friends of the club have assisted and contributed to their good work by making articles and sending contributions.

Club members cut and made 1,232 garments in 1946, and 1,136 in 1947. The first bags of work have been distributed for 1948, and much of the work done has been given to Miss Gertrude Copeland, R.N., Superintendent of the Hospital. Another allotment of material will be cut and distributed this month. There are more than two dozen articles in each person's bag of sewing. Out-of-state friends have been most helpful, and several hundred garments have been donated from afar, including a number of knitted baby garments, which have been sold for the nursery benefit fund. All the sewing was done from patterns and directions supplied by the

Mothers' Club. They have been much appreciated, as well as the gifts in cash which are received occasionally. All donations have been gratefully acknowledged immediately.

During the war years, the Mothers' Club purchased for the Nursery of the Independence Sanitarium and Hospital the following items: two incubators, an oxygen unit, an electrically heated basinette, a washing machine, a clothes dryer, and sixteen beds. The present project is the nylon cloth curtain now ready to be hung across the large window through which visitors view the nursery from the fourth-floor hall. The reason for this curtain is that if a baby needs very special attention, perhaps because of illness, there is no comfortable way of treating it in privacy. Immediately when a nurse takes a baby in her arms, visitors are drawn to the window. The large curtain will be easy to draw across the window and shield a worker when necessary. Small movable screens are used at present, but are not satisfactory.

The club is furnishing several new bedspreads this year, which will be pretty and colorful, as are the present ones that the Panadelphians, a young mothers' sewing club of Independence, embroidered and appliqued beautifully a few years ago. The club bought about 600 yards of outing flannel for this year's work, besides other materials. All garments and articles must have identification tapes sewed on them. The words "Independence Sanitarium and Hospital" are woven into this tape as part of the purchase price.

The importance of the nursery is revealed in the report by Miss Faulkner of an average of one hundred births a month so far in 1948—a total of 403 babies. There were over 1,200 last year. There will be more garments to be made up this year than before, and the Mothers' Club will be very happy to have assistance from groups and individuals who are free to help. Inquiries should be addressed to the secretary, Mrs. R. D. Etzenhouser, 1317 West College, Independence, Missouri. Other officers for the coming two years are: Mrs. G. L. DeLapp, president; Mrs. John Lloyd, vice-president; Mrs. B. R. McGuire, treasurer; Mrs. M. H. Siegfried, historian.

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Children's Day

By ROBERT LACEY

SUNDAY, JUNE 13, is Children's Day. The hearts of many fond parents will fill with pride as they see their youngsters step up on the platform to recite a meaningful poem or sing a carefully memorized song. Little do these children know that they are being anxiously watched—and perhaps verbally pushed through their lines—because it is extremely important to their mothers and fathers that they give a good performance so the audience will recognize and appreciate their talents.

Children's Day was set aside for the purpose of such a review in which special attention might be given to their aptitudes and abilities. It provides opportunity, also, for parents to review the charge and responsibility of guiding the thoughts and ambitions of youth. Although the child is much a part of the home, parents often know little of the importance of the charge that is theirs.

The growth of a normal child's personality from birth to his twelfth birthday is a miracle, and even within the first year the responsibility of training begins. Here is some interesting data from the *Encyclopaedia Britannica*:

In a psycho-genetic sense, the growth of intelligence begins early. Even the newborn child is a habit-forming creature. Conjointly through experience and maturation of his abilities, he "learns" to adapt himself to his surroundings. He learns to act to cues, sights, sounds, and to relations between things. This adaptability is the essence of that which is later called intelligence. Even before his first birthday he shows insight and can use a string as a tool to pull an attached object toward him; at two years, he distinguishes between "in" and "under"; at three years, he builds from a model, a bridge of three blocks; at five years, he defines words in terms of use; at seven years, he makes a verbal distinction between a stone and an egg; and at twelve years he can define abstract words such as "envy" and "pity." His

memory span, as measured by the number of digits he can recall, increases steadily during these years. He gradually acquires notions of similarity, analogy, truth, error, causation, but his intellectual interests are rooted in the concrete rather than the abstract. Much of his concealed thinking is more naïve and primitive than we suspect. . . .

Mental growth results in a steady intensification of individuality The structure of this personality is the result of both intrinsic and extrinsic factors, the intrinsic ones being the organic craving and propensities such as hunger, thirst, fear, rage and aggression, affection, imitative, playful, exploitive, and experimental activity. Out of such general tendencies arise all sorts of emotional or instinctive seeking and avoiding responses such as curiosity, modesty, self-display, jealousy, emulation and co-operation. . . .

From the standpoint of personality, the development of the child's mind consists in the progressive attainment of emotional independence or morale. This is a process of increasing detachment from the parental care upon which the infant is so completely dependent; hence, the parent-child relationship is the key to the progress of the psychological maturity of the child. . . . Schiller combined truth and imagination when he remarked that the adult would be a genius if he but lived up to the promise of childhood. Sincerity, directness, originality, naïve freedom from inhibition, vitality, and happiness are characteristic of childhood at its best, and the mental health of the race depends upon an increasing projection of these qualities into maturity.

THESE YOUNGSTERS who march up on the platform are more than just little boys and girls who (it is hoped) will give a good per-

formance on Children's Day. Although the information quoted from the encyclopædia deals largely with the normal development of any average child, the greatest and most important of all training still remains the responsibility of parents. "The hand that rocks the cradle rules the world." Or as Margaret Slattery in her *Primer for Teachers* so ably adapts it: "The hand that rocks the cradle may indeed rule the world, but the voice that teaches youth determines the sort of world to be ruled." We have our present world because somebody taught a child. American parents may well be thankful that their children were born in a free land where they may be taught the gospel.

The relationship established be-



DISTAFF SONG

By EVELYN PALMER MAPLES

What matters dirty dishes in the sink,
Toy-splattered floors or sleepy, yawning beds?
There's a hopy tree-frog in the garden,
And golden sun-dust crowns two baby heads.

Today's sun may be shadow-pale tomorrow,
And six will soon be wandering sixteen.
I must make memories for later laughter
And gather to my heart the hours between.

tween parent and child may, in time, become the relationship between the soul and its God. Earthly affections are the ladders by which the heart climbs to universal love. Love is to be tested always by its effect upon the will. Christian living means moral living, but the idea of an abundant life goes beyond that. It includes also a life with God. Froebel, the founder of the kindergarten system, believed that only by repeating small acts of self-sacrifice could the child attain the right kind of love and concern for others. Thoughtfulness, consideration, and respect are the primary essentials of Christian personality from infancy to adulthood.

Many parents seem totally unaware of their responsibility in molding their children's behavior patterns. They do not stop to realize that the conduct of their children is a reflector of their efforts in teaching the ways of obedience. Many can recall a prophecy in which parents were admonished to teach their children obedience, so that when God should find need of their services, he would have to call only once and, because of their early training, they would heed when spoken to the first time.

The following revelation was given to Frederick G. Williams in May, 1833 (Doctrine and Covenants 90: 6). Perhaps we who cry for divine aid in time of trial might do well to insert our own names in place of Frederick G. Williams.

The glory of God is intelligence, or in other words, light and truth; light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, You have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the

cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house.

WHAT IS BEING TAUGHT in your home? What will be taught before this day is finished? Will your children feel a nearness and concern for each member of the family and for their friends? What will they hear? Will they be talked *with* or *at*? Will they be asked their opinions in the affairs of family and neighborhood relations? Will they hear a blessing asked upon the food? Will they be asked to offer a prayer for the safety and welfare of their loved ones, the people of this nation and other nations? Will there be a family council at which they are encouraged to discuss their problems?

If we would "set our house in order," we must first set our own life in order. We must "tune in" for a reconciliation so that we may be unafraid and unashamed to ask our Maker to help us in our efforts to do right. When we have done this, our children will become concerned about the needs of those in their home, their community, and the nations of the world. And when God calls for the services of our sons and daughters, they will heed when they hear the first call.

So That's How It Started!

FRIEDRICH FROEBEL established the first kindergarten in Germany in 1837. Memories of an unhappy childhood under a stepmother dogged the tall, lanky Froebel through middle age. As a forester and later as an architect, he continued to talk about making children's lives happier. But not until he was fifty-five did he get the chance to open a school at Blankenburg. He called it a "small child occupation institute" and "shouted for joy" three years later when he thought of the pleasanter *Kindergarten* (child's garden).

Later on, in America, Mrs. Carl Schurz, a Froebel student, interested Elizabeth Peabody of Boston in the work. In 1860 the Massachusetts woman opened America's first kindergarten; ten years later she went to Germany and brought back Emma Marwedel, who established a kindergarten teachers training school in Washington and later opened a kindergarten in Los Angeles, where her first pupil was Kate Douglas Wiggin, the author. By this time prominent educators like President Eliot of Harvard were putting their stamp of approval on the movement. Today some 600,000 four- and five-year-olds attend American kindergartens. — *News-Week*.

The More Abundant Life

By Seventy Percy E. Farrow

JESUS, by use of the best means at his disposal, invariably struck directly at points of superlative interest and importance. Seeking to impress the disciples with the most important factors confronting them in preparing to minister to humanity, he asked the question: "Is not the life more than meat, and the body than raiment?" No doubt he placed this truth before them interrogatively in order to stimulate more than passive or shallow thinking. He wanted them to go to the root of a matter of foremost importance to them and to the world with which they would be dealing. His aim was to clarify to man the realisms of the eternal quest of how to experience life in its fullest measure. To reach this aim, man must begin by placing emphasis upon these realities according to their influence and effect upon him, in helping him to achieve the fullest realization of the better life.

Before the Master upon this occasion were the fishermen who had had to struggle against the elements in order to obtain a living, and who, no doubt, had developed thereby a close range perspective, placing unproportionate emphasis in their thinking upon the material things of life. Likewise, it could be said of the "publicans and sinners" with whom he was accused of associating, some of whom were probably in his audience. He knew that these, with the later disciples of his teaching, would meet a world all out of balance on the same issues—a world that would appear eternally disposed to place major emphasis upon things transitory and of secondary importance. Emphasis thus placed wrongly can never produce the best qualities in human conduct and in human relationships, because such emphasis upon this phase of living establishes wrong relationships between man and God. These anti-social and anti-religious relationships cannot bring

to pass the more abundant life for man. They lead man away from his Maker rather than to him. Therefore, Jesus was anxious that his disciples should first know that living righteously need not interfere with the necessity of providing for our material needs. Neither should the acquiring of these physical necessities interfere with the feeding of the inner man, or the satisfying of the hunger of the soul; for the God who created us made both the spiritual and the physical nature of our being. He created both the need and the supply to serve that need. In Christ, he revealed how to find the fuller supply for the more abundant way of living.

I am come that they might have life, and that they might have it more abundantly.

AS SEEN through the eyes of our Maker from its beginning, and taken at its face value, life is abundant. God held nothing back, nor kept anything away from man that would be for his good. "And I, God, saw that all things which I had made were good." The inference seems to be that Jesus came into the world to make possible the addition of more abundant living to a life that was already copious. Which would seem to infer also that man may have only life, robbed of its highest aims and achievements, or, by recognizing the rules of the more abundant way, he may have a life that is infinitely greater than the struggle for mere existence warrants. In other words, you can have life in degrees proportionate to that which you, in partnership with God, are willing to invest.

At this point, the problem of the worth-whileness of living naturally seems to assert itself. This question should not be considered as an issue

for debate, nor should it suggest an attitude of fatalism or pessimism; it should be taken as quite the ordinary question growing out of the attitude of seeking to understand the meaning and purpose of living. This is indeed an everyday question and is being asked over and over again.

It becomes especially pertinent in the light of that which is happening in the world today. Every weapon conceivable to the minds of men has been manufactured and used to destroy life. For the same use, experts are spending their time feverishly in search of more powerful weapons with more deadly effect. Daily, even now that the second World War is over, people are meeting death by unnatural means. Is it any wonder they ask: is life worth the struggle that we put into it?

Many already have answered this question negatively. They see no hope for the future. They say, "These things always have been and they always will be." Others, somewhat passively and more or less with a seared conscience and a shrug of the shoulders, have given themselves over to the ranks of the fatalistically inclined. They defiantly say, "Let happen what may, we take things as they come, and there is nothing we can do about it." Those who do this usually drift through life rather aimlessly without understanding much of the real purpose of living or without seeking the higher level of nobler living. Others, lacking comprehensiveness and appreciation of the real purpose of living, spend their time in dissipation that perverts the very virtues of life. It is a deplorable thing, and yet more so a thing to be pitied, that men and women will pervert the sacred God-given laws and powers of procreation in licentious indulgences. A few others give up in the

hopelessness of despair and end this life by committing suicide. Everywhere there are evidences of distorted perceptions about the true meaning of life.

IN THIS MAZE of confusion, it is not easy to find one's way. Yet we must learn as never before to think straight. In this state of darkness pervading the souls of so many people, our concepts of the self-evident truths of life must be kept clear. We do not solve problems by evading them.

In spite of the undesirable situations which exist, there have been and now are evidences manifesting a constant human struggle toward a better way of living. The difficulty lies in the fact that most of the time man has not taken God into partnership. In some measure, that which we see taking place now is the result of this desire to live a better way, plus a distorted sense of values which has developed because man, trusting in his own resources and ingenuity, has not been able to find the road that leads to true security and happiness. In this regard, the world presents a tremendous challenge to the church. We dare not ignore this challenge. We must meet it with clarity of understanding and with all the spiritual energies with which the church is endowed. The power of the gospel to save men must be vindicated in a world darkened by the sin of false concepts, deeply rooted in the allurements of man's pride as he trusts in the arm of flesh.

The record which we have of the Sermon on the Mount indicates that Jesus faced up to this sin of the world—the sin of perverted thinking. It also indicates that he wanted his disciples likewise to come to grips with the sin that seems to be the basis of all evil-doing. To make the disciples acutely aware of the proper priority in life's values, Jesus said: "Lay not up for yourselves treasures upon earth Take no thought for your life, what you shall eat Behold the fowls of the air Consider the

lillies of the field Seek ye first to build up the kingdom of God." The life which is given of God, the life which originated with and in him, must give his ways first consideration and place in the interpretation of the meaning of living. This would seem to be both the sensible and normal thing to do.

RIGHTEOUS LIVING brought to pass through inspired teaching will take away ultimately this and all other sins from the world. Was it not predicated upon this emphasis in teaching that John the Baptist was able to point to Jesus and say: "Behold the Lamb of God, who taketh away the sin of the world"?

We are all agreed that the atonement was a necessity. This was God's way of proving to us that he is willing to forgive our sinning. But the willingness of God to forgive our sins does not remove sin from the world, nor does it remove our individual sinning. What would have been the value of the death of Jesus if it had not been for his teaching and the example of his life? The overflowing abundance of life—eternal life—could not be revealed in the death of our Lord, for death is the "wages of sin." Sin ends in death. The limit of its power is death. Eternal life is righteous living and is not builded upon forces which can produce nothing better than death. Jesus died to demonstrate that he, who never had been guilty of sinning, was willing to share in the suffering which sin brings upon man, in order that man might be saved from both sin and death. He was willing to go the last mile.

The more abundant life is revealed, then, in this quality of living which neither sin nor death can destroy, but which has power over death as well as over sin. Any glory there may have been revealed in the death of Jesus was achieved, first by the life he had lived both before and after he came into the world, and second by his resurrection from the dead. It was the quality of his living that enabled him to say, "I have the power to lay it [his life] down, and

I have the power to take it again." This same power, revealed in the life of Jesus to overcome the forces of sin, is placed at the disposal of man as he understands and seeks to live up to "the measure of the stature of the fullness of Christ." Man, thereby, receives power to become a son of God, also.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

THE PITIABLE THING is that man does not seem to understand. Too often he does not want to understand. He does not seem willing to pay the price of unconditional surrender to the ways of God. The glamour of the material world entices him so that the way of God is hidden from him by blindness, which he thus inflicts upon himself. Worse than this, his perverted thinking does not manifest itself solely in the acquiring of worldly wealth to satisfy his materialistic estimations of life's values but may lead him astray in many other instances. In the pretense of doing good, he may seek to satisfy his carnal and selfish interests. As an example of this, we may well consider the following verses: "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. . . . Do not sound a trumpet before you as the hypocrites do . . . that they may have glory of men. Verily they have their reward." If it is the glory of men you are seeking, then you will have such reward as that type life can afford to give you. If you want reward such as God has to offer, learn his ways and live so as to achieve everlasting life, and you will get it.

Stabbed to the heart with the horror of man's stupidity and blindness, Jesus had compassion on the multitudes he saw struggling in the throes of death, in the bondage of their sinning. How gladly would he have given them freedom, but even the compassion of Christ was not enough to do that. Weeping over Jerusalem

(Continued on page 22.)

A Source of Joy and Rejoicing

BY FLOYD A. GATROST

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy.—Genesis 9:22, Inspired Version.

SOME GOOD PEOPLE may believe that to be a Christian one must go about with a long face and a sad countenance; but Jesus and the apostles and latter day revelation don't teach us that about the gospel. Quite to the contrary, they tell us very plainly that through obedience to the gospel we receive our greatest joy and happiness.

"Good tidings of great joy" was the proclamation the angel made to the shepherds of Bethlehem on the night Christ was born. Those tidings were first made known to Adam in the beginning of the world, and he was filled with gladness in the promise that he would have joy in this life; and that again in the flesh, he should see God. Eve, too, was glad and spoke of "the joy of our redemption, and the eternal life which God giveth unto all obedient."

Enoch's people realized this gospel promise in a high degree. They had fellowship with Christ in this life and passed into the life beyond without tasting of death. The Nephite people also rose to a high plane of spiritual development under gospel fruition, and it is written of them: "Surely there could not be a happier people among all the people who had been created by the hand of God."

To Noah the promise was made that, when obedience to the gospel law is prevalent on the earth, Enoch's Zion should return. When this occurs, the spirit of joy shall so pervade the heavens and the earth that they shall tremble under the weight of their happiness. Among the great and precious promises made to those who are obedient to the gospel is that of joy in this life and in the life to come.

"Men are that they might have joy." Joy is our reaction to things pleasant to us. On the physical plane, we find pleasure in appetizing food, in things that appeal to our sense of beauty, in the fragrance of flowers, the beauty of nature, in general the things that attribute to bodily comfort. On the mental plane, we find joy in things intellectual and cultural. On the spiritual plane, we find joy in what Nephi so aptly terms "the things of the soul."

HE WHO CREATED US, both body and spirit, recognizes the legitimate claims of our physical nature and has

provided for their satisfaction. In the word he has given us, he enumerates some of the things he has made for the benefit and use of man—"both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul." But he admonishes us that these good things "are to be used with judgment, and not to excess, neither by extortion" (Doctrine and Covenants 59: 4, 5).

Our Heavenly Father, always mindful of our highest interests, also speaks to us of the superior value of the life of the spirit of man over that of the body, and of the surpassing joy of which the spirit is capable over that which the body can enjoy. He says to us: "Fear not, even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life."

This admonition should not be construed to sanction neglect of our physical needs or to underestimate them. It was given in a time when the church was under bitter persecution, some even facing death. It was an encouragement to all to be true to the soul's higher interests and not to be intimidated by fear of physical violence into giving up the faith. Martyrs in times past endured death rather than to deny Christ and his gospel. They obeyed with integrity his warning: "Break not my commandments to save your lives."

STATED SIMPLY, the question is: Which is of more value to us, the life of the body or the life of the soul? Which is more worthy of consideration, this short life of the present or the life that is everlasting? Which is more worthy of preservation?

"Break not my commandments to save your lives," is a strict requirement laid upon us. Jesus himself walked in the way he requires us to follow. He was obedient even unto death on the cross; so for our own sakes this strict requirement is laid upon us to keep his commandments. There is no other way in

which we may be educated in the divine life and fitted for its fullness of joy.

It is a fundamental principle of the gospel that everyone shall be rewarded according to his works. Each shall receive that which he is able to enjoy. The reasoning is that it does not profit a man to have a gift bestowed upon him which he is not able to appreciate.

We cannot enjoy that which is beyond our comprehension. We grow in understanding of things spiritual as we advance in the divine life. It is necessary to apply ourselves to this work of understanding and discipline, if we desire to enjoy what God is so willing to give us. The opportunity is open to all of us, but effort is necessary on our part to attain it. Like Paul, we must press forward to win the prize. The way is pointed out to us in the gospel.

SINCE IT IS SO NECESSARY for us to keep the commandments, we should know what they are. We may learn something by listening to the preaching of the word and by the prayer of faith, but the Lord has given us to understand that he requires us to exercise ourselves to understand. He says that we should learn by study and also by faith (Doctrine and Covenants 9: 2; 85: 36). The easy way is to listen to what someone else has learned by study, but the more accurate and profitable way is to apply ourselves to know the word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15.

Lehi, in vision, saw a tree that bore the whitest fruit he had ever seen; and when he ate of the fruit, he found it to be the sweetest he had ever tasted, and it filled his soul with great joy. He saw, also, a river of water and a rod of iron that extended along the river's bank and led to this tree of desirable fruit. Beside this rod of iron was a straight and narrow path, and people were pressing forward to enter it. But a great mist of darkness arose, and many who began walking in the path lost their way. Others took hold of this rod of iron and clung to it, pressing forward through this mist of dense darkness until they reached the tree and ate of its precious fruit.

Across the river from this tree was a spacious building filled with people; young and old, very finely dressed, who pointed their fingers mockingly at those who were eating of the fruit. Because

of this, some ceased to eat, because they could not endure derision and scorn. They turned away into forbidden paths and were lost.

The tree in the vision represented the love of God, which is desirable above all other things and most joyous to the soul. The rod of iron represented the word of God, which will lead those who cling to it to the Tree of Life.

It is a mistake to think we have been saved as soon as we have been baptized in water. It is but the beginning of a forward movement in the way of truth that must continue to the full fruition of the gospel promises. Peace and a degree of joy will be with us even through the trials of this life, but the full realization of the promise is at the end of the race; the full reward will come only when the work assigned to us has been completed. Then good and faithful servants shall enter into the joy of their Lord.

REAL AND LASTING JOY will not be attained by delving into the pleasures of this world; the greatest joy and happiness will come to us only through obedience to the gospel. If we are not careful, we may be deceived into seeking that type of pleasure which will not bring us lasting joy and peace and happiness. One of the marked characteristics of these latter days is the love of pleasure more than the love of God. In marked contrast to this, we read in Romans 14: 17, "The kingdom of heaven is not meat and drink; but righteousness and peace and joy in the Holy Ghost." In the fifth chapter of I Timothy, verse 6, we read further, "But she that liveth in pleasure is dead while she liveth."

We have been warned in latter day revelation not to use the material things of the world to excess—excesses in eating and drinking, personal adornment, and amusements. We are living in an age notoriously given to things that we should avoid. As James tells us (5:5), "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter."

TIBERIUS WAS EMPEROR of Rome in the time of the personal ministry of Christ in Palestine. One of the first experiences of Jesus was that in which he was taken, in the spirit, to the top of a very lofty mountain; there, in a vision, he saw all the kingdoms of the world and the glory of them. He looked out over all that wide expanse of picturesque lands, mountains, valleys, rivers, blue seas, and splendid cities, over which Tiberius was absolute ruler.

As the worldly mind estimates value,

it was a splendid empire. Historians affirm that there never was a prouder city than Rome, the city of seven hills, capital of the empire. But this city of lofty palaces and unsurpassed grandeur for the nobles was a city of misery for the poor, and heartbreaking bondage for millions of slaves.

When Tiberius was grown old, he retired to Capri, a beautiful little island in the Bay of Naples, within easy reach of Rome. It was a delightful place of rich soil and cool breezes, its shore washed by the bright blue waters of the Mediterranean Sea. He is said to have built himself twelve palaces there and to have constructed a number of other beauty spots. Then he gave himself up to the satisfaction of sensuous pleasures.

But all the wealth at his command could not give him happiness; for physical pleasures cannot satisfy a starving soul. The picture history draws for us of Tiberius in his old age is one of utter misery. Master of a great empire, he was more unhappy than the lowliest slave in it. With unlimited wealth at his command, he was more distressed and miserable than the most poverty-stricken of his subjects. While Tiberius was going from palace to palace in lovely Capri, seeking in vain for happiness in every excess of self-indulgence, Jesus of Nazareth, with no place of his own to lay his head, was traveling the length and breadth of Palestine, teaching that a man's life does not consist in the things he possesses; warning the overwealthy of the corroding effect upon their souls of their excessive riches, and reminding them that they might be called to part suddenly with their swollen fortunes and go in poverty of soul to a world where men are judged according to higher standards of value.

JESUS' CONSTANT EFFORT was to lead men to perceive the higher meaning of life, to teach them to live more intelligently—to make their lives more truly satisfying. Tiberius died an old man, having drunk the world's golden cup dry to its bitter dregs. Jesus, in early manhood, suffered a glorious death, conquering every temptation that had assailed him.

The picture of the sinless Christ on the cross surpasses anything that the imagination of man can conceive or art can execute. Nothing earthly can approach the spiritual glory and grandeur of that silent figure with pierced hands extended as if holding aloft the cause of truth more precious to him than physical life. It is clothed with imperishable beauty—the beauty of self-mastery, of loyalty to things true and pure. In these things, the Christ of Galilee is the example for us.

Our Conversions

Having parents who gave their children little religious training, I grew up "in the dark," so to speak. But somehow I always sensed, from a small child on, that God was above, and that I had a need for him.

At nineteen I married a young Latter Day Saint whose parents were God-fearing people and had given all their children religious training and opportunities to attend church. I went to church with my husband and began to receive the light I sought in childhood. That pleasant dream of married happiness was short, because five months later he was fatally injured in an accident. He died with the wish on his lips that I would study about the church and be baptized.

The hours before his death I hadn't eaten or slept. In my room that night appeared a light which was brighter than any sunlight, and a figure saying, "Go to sleep, for he is going home."

After that, I slept—knowing he was in heaven.

A few weeks later I attended a series of missionary services and decided that I wanted very much to belong to the church. It was in February and the roads were bad. While driving, I struck an icy place on a sharp curve and the car turned around three times. With a prayer on my lips, I stayed at the wheel and the car soon went straight. I was at the church in time for the baptismal service.

Three years later I married a nonmember. He belonged to another church and was not easy to convince. I was almost afraid of the future, but prayer and much patience have worked wonders. It would never have been wise had I "harped" on the subject or attended church without him. On two occasions, I went to his church with him but received nothing from the sermons. I continued reading, studying, praying, and when I thought the right opportunity had come, I proved my point; we attended as many funeral services at my church as possible.

Our son and daughter were blessed in the church. They soon reached the age when church school training was a "must." It was my husband's desire by this time to attend services every Sunday also.

When our son was eleven years old and ready to be baptized, it was his father's desire to also become a member of God's church. They were baptized at the same time.

Our little daughter isn't old enough for baptism yet, but it gives me great happiness for the four of us to attend church together.

VAVA MARIE HANSEN.

Route 1
McClelland, Iowa

Salesmen for Zion

By M. Anderson

IF LATTER DAY SAINTS are to sell the theory of Zion to the world, they must learn to be tolerant.

The expert salesman recognizes the fact that he must first gain the confidence and respect of his prospect—assuming that he has already learned of the merits of his product. He does not do this by criticizing all of his competitors. If the prospect is antagonistic because of previous unpleasant experiences, the salesman lends a sympathetic ear to his complaints. He explains very carefully and cautiously how his product is not guilty of these offenses. He then begins to build up its merits.

The salesman's best prospect is not the person who already has a product similar to his own, even though it may be of inferior quality. No, his best prospect is the person who needs the article he has to sell and needs it badly.

These are points that we should remember when acting as salesmen for Zion. Jesus said, "I came not to call the righteous but sinners to repentance." He also said, "He who is not against me is for me." If these statements are correct, then our best prospects are not those who are now affiliated with a church and leading good Christian lives, but those whose lives have been damaged and who need what we have to offer. The righteous are doing their bit where they are now working and will pave the way for something better.

ONE WHO HAS ATTENDED MEETINGS of various denominations frequently in the past thirty years can see the great changes that have been brought about in the creeds of the popular Protestant churches as they have gradually absorbed the theories first advanced by the prophet of the Restoration.

A few years ago, if one were to quote the scripture of the various

glories, he would be considered a heretic. Now that doctrine is commonly taught. A few years ago one did not dare suggest such a thing as the kingdom of God being established on this earth and in a natural manner, but now ministers preach that we should do something about "Thy kingdom come" instead of just saying it. They teach that people who live only for the material things of life would not feel very happy in spiritual company.

We should never forget that not everyone who cries, "Lord, Lord," will be able to enter in. This applies to Latter Day Saints the same as people of other denominations. Too many seem to think that complying with the ordinance of baptism by one having authority gives them a through ticket to celestial glory. Maybe it does, but there are lots of places they can get off along the way if they don't pay attention and stay on until they reach their destination.

It Can Be Done

An interesting article appeared recently in the *Christian Century*, featuring an address by the dynamic Governor Youngdahl of Minnesota before a state ministerial conference, in which he stated, "The church can have the kind of society it is willing to tolerate or the kind it is willing to fight for."

The story tells how the "Crusading Governor" put the liquor business under strict control and threw out 8,500 slot machines in Minnesota. The basic concern of Governor Youngdahl is the enrichment of human lives. He says we must "build character in the high chair rather than burn up our youth in the electric chair." He attacked delinquency on a state-wide scale, establishing a youth conservation commission. He realized that lives cannot be enriched in the midst of lawlessness and crime, so he cleared the ground before beginning the construction work.

When a campaign of ridicule was launched at the governor's dream of law enforcement, he appealed directly to the people. Twice a week over seventeen radio stations he pleaded the cause of decency, and the decent people responded.

When the newspapers recently voted Governor Youngdahl the "outstanding Minnesotan of 1947," it was not only because of what he does but what he is. He is a denial of the despairing cry that no good man dares to hold a public office. He is also an example of what a good man can do in a public office when he has the necessary support.—VIDA M. FLETCHER.

MINISTRY TO THE ERRING and CHURCH COURT PROCEDURE

By Bishop L. Wayne Updike

Here is the official booklet dealing specifically with ministry to persons of church membership who do not meet the standards of conduct necessary to continuing membership. Included, too, is the statement on court procedure adopted by the General Conference of 1932 and twenty-one suggested forms for court action.

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Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART VII

FINE WORKMANSHIP—THE GOOD SHEPHERD'S PASTURE IN AMERICA

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd.—John 10: 16.

He shall feed his flock like a shepherd.
—Isaiah 40: 11.

IN ONE of the beautiful shepherd chapters of the Bible, Jesus says, "I am come that they [the sheep] might have life and have it more abundantly."—John 10: 10.

In a previous lecture, we discussed the fact that the mountain peaks of great achievements in the history of the world (Egypt, Babylon, Greece, Rome, Prehistoric America and modern civilization) have all had direct contact with the servants (prophets) of the Good Shepherd (Joseph, Daniel, Paul, Barnabas, Nephi, Joseph Smith, etc.).

From the beginning, the purpose of Jesus Christ had been to lead men out of the valley of ignorance, sin, and inferiority. From the beginning, the influence of Christ and his teachings has moved men to climb upward toward better things.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.—Psalm 23: 1, 2.

They shall feed in the ways, and their pastures shall be in all high places.—Isaiah 49: 9.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheepfold. . . . I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10: 7, 9.

Mr. Robert E. Speer says, "Christ is the worlds' life."¹

Wherever the Christian influence goes and to the measure it is accepted, men "have life and have it more abundantly." The reverse is also true. When men turn away from the Christian influence, selfishness, materialism, and even barbarism quickly manifest themselves. Nazi Germany is a classic example. Hitler and his followers turned away from Christ and his teachings. In a few short years, Germany descended to barbaric standards of life that have shocked and appalled the civilized world.

The facts of history unequivocally in-

dicating that the finer things (high pastures) of life are directly traceable to Jesus Christ.

Kenneth Scott Latournette says:

We have, and properly, had much to say of the effects of Christianity upon the collective life of communities, nations, and mankind as a whole. Here has been the most potent force which mankind has known for the dispelling of illiteracy, for the creation of schools, and for the emergence of new types of education. From Christianity have issued impulses for daring intellectual and geographic adventures. The universities, centers for pushing forward the boundaries of human knowledge, were at the outset largely Christian creations. Music, architecture, painting, poetry, and philosophy have owed some of their greatest achievements to Christianity. Democracy as it was known in the nineteenth and twentieth centuries was in large part the outgrowth of Christian teaching. The abolition of negro slavery was due chiefly to Christianity. So, too, were the measures taken to protect the Indians against the exploitation of whites. The most hopeful movements of the regulation of war, for the mitigation of the sufferings entailed by war, and for the eventual abolition of war owed their inception chiefly to the Christian faith.

The elevation of the status of women owed an incalculable debt to Christianity. No other single force has been so widely potent for the relief of suffering brought by famine and for the creation of hospitals and orphanages.²

The Golden Age of Ancient America

The finest workmanship of our twentieth century civilization is traceable to the influence of Jesus Christ. "The fine workmanship" of prehistoric America is also traceable to the Good Shepherd's appearance among the ancient Americans.

Lewis Spence says:

Just prior to the discovery of America there was a widely disseminated belief throughout America that at a relatively remote period strangers from the East had visited American soil, eventually returning to their abodes in the land of the sunrise. For example, Quetzalcoatl, who landed at Vera Cruz with several companions, and speedily brought to bear the power of a civilizing agency upon native opinion.³

The Book of Mormon ascribes the golden age of ancient American civilization to the fact that all the people had become "the children of Christ."

And surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.—4 Nephi 1: 19, 20.

Hezekiah Butterfield says:

The greatest legend, so full of noble suggestions, relates to Quetzalcoatl, who came from the eastern world to Guatemala, and the Golden Age that arose under his preaching, when the birds sang never before so sweetly, when the flowers bloomed never before so brightly, and a single ear of corn taxed the strength of a man, and no violence was allowed to bird, beast or man.⁴

G. Leslie Mitchell says:

They worshiped at first one God . . . in this solar manifestation . . . a divine being, Quetzalcoatl descended to earth, renewed ancient ways of life, and brought new secrets of power. It was the Golden Age of Anahuac.⁵

H. H. Bancroft says:

Quetzalcoatl was very rich; he had all that was needful both to eat and to drink; maize was abundant, and a head of it was as much as a man could carry. . . . Pumpkins measured a fathom around; cotton was sowed and gathered in of all colors. . . . The adherents of Quetzalcoatl were also very rich and wanted for nothing. . . .

The people had at least three reasons for the great love, reverence and devotion with which they regarded him: first he taught them the silversmith's art. . . . He prohibited and forbade all war and violence. . . . He taught only virtue, abhorring all evil. . . . He himself ordained and appointed many new rites, ceremonies and festivals for the adoration of the gods. . . . He had priests who were called Que Quetzalcohua, that is to say, "Priests of the order of Quetzalcoatl."⁶

Wisdom of the Wise Shall Perish

The twenty-ninth chapter of Isaiah deals with the coming forth of a book. The statements of the prophet indicate the book should come out of the ground and that the wisdom of the wise men should perish.

And she [Ariel] shall be brought down, and shall speak out of the ground, and her speech shall be low out of the dust; and her voice shall be as of one that hath a familiar spirit, out of the ground, and her speech shall whisper out of the dust.—Isaiah 29: 14.

The Wisdom of the Wise Men of the Nineteenth Century

The archæologists of the nineteenth century had no understanding of America possessing a rich pre-Columbian history and conceded only a meager archæology of clay pots and bone awls. The prehistoric inhabitants of America were referred to as stone-age men. Stone implements and flint arrow points comprised the cul-

tural achievements of the pre-Hispanic inhabitants.⁷

The wise men of the early part of the nineteenth century did not believe there were any great pre-Columbian American nations. In March, 1830, a book was published, giving the history of two great pre-Columbian civilizations. This book (the Book of Mormon) literally fulfill's Isaiah's prophecy about, "speaking out of the ground" and "whispering out of the dust." The Book of Mormon came forth out of the ground and was published to the world (1830) nine years before the first pre-Columbian city (Chichen Itza) was explored and publicized to the English-speaking world.

Before the facts were known, the Book of Mormon told the story of Christ's visit to ancient America and of the fine workmanship accomplished by the ancient Americans.

We will now give the reader the facts and let each one judge for himself as to whether "the wisdom of the wise men" has perished.

Two Civilizations

Before science had discovered positive evidence of one civilization, the Book of Mormon was published containing the story of two great civilizations and their "fine workmanship" in hundreds of details.

It is now common knowledge that there was more than one major civilization in ancient America as well as lesser cultures.

Remains have been found of a very ancient people in America which are classified as "archaic," and there are remains of civilizations left by the pre-Incas, Incas, Nahuas, Mayas, Zapotecs, Aztecs, et al.

Gregory Mason says:

But we must remember that there seems to have been a great gap between the sort of life these later nations led and the existence of the archaic people, the relics of the two eras which have come down to us show scarcely any similarity and many divergencies. It is quite possible that the Peruvians, Aztecs, and Mayas were as ignorant of these archaic people as we are.⁷

J. Leslie Mitchell says, "Whatever the origin of the Maya people of the Old Empire, that origin is connected only remotely with the origin of the area's antique civilizers."⁸

Earl Morris and Gustav Stromsvik say, "No one knows whence the Mayas came, but it is agreed before they arrived in Central America, another race had lived there for thousands of years."⁸

Thomas Gann writes about the Mayas being archæologists and collecting figurines, etc., of the civilization which had preceded them.¹⁰

According to the Book of Mormon, the first people came to America from

the Tower of Babel (2200 B.C.), and the second people from Jerusalem (600 B.C.).

Thomas Gann says that the archaic dates back some 3,500 years, while the Old Empire civilization dates back 1,500 years.¹¹

The Book of Mormon records the history of the two oldest and greatest civilizations of America. After the demise of the second great civilization (Nephite), the records were deposited in the earth by the last prophet in the early part of the fourth century A.D. After the close of Book of Mormon history, several lesser civilizations arose such as the Inca, the Maya new empire, the Aztec, et al.

Fine Workmanship in Buildings

Before archæology and scientific research brought the facts to light, men of learning used such terms as "stone age men" and "no pre-Columbian history."

The Book of Mormon contains many statements about fine workmanship in great temples and palaces. Here is a sample statement:

And it came to pass that King Noah built many elegant and spacious buildings. . . . And he also caused that his workmen should work all manner of fine work within the walls of the temple.—Mosiah 7: 11-13.

No attempt is made here to apply any specific statement in the Book of Mormon to any particular archæological site. The point to be borne in mind is that the Book of Mormon, published in 1830, records the existence in America (before the arrival of Columbus) of great palaces and spacious temples. These statements were published to the world before such buildings as the House of the Governor at Uxmal, the Temple of the Warriors at Chichen Itza, the Palace at Palenque, or the Palace of the Mosaics at Metla, et al., were known to exist.

Concerning the House of the Governor at Uxmal, Yucatan, Gregory Mason says:

This building is 320 feet in length, and is said to contain two hundred thousand cubic feet of masonry, not counting the massive substructure. Wonderfully designed and constructed, its façade is covered with most ornate scripture. . . .

In the application of beautiful sculpture to the façades of buildings, the Mayas have never been equalled.¹⁰

S. G. Morley says, "Façades were treated with a sculptural decoration which for intricacy and elaboration has rarely been equalled by any people at any time."¹⁴

Before archæology unearthed the facts, the wise men said "stone-age men" and the Book of Mormon said "all manner of fine workmanship" in "elegant and spacious buildings."

The Yale expedition to Manchu Picchu in 1912 uncovered stone buildings of master artists in masonry. The precision,

symmetry of construction, and gradual graduation of the tiers combines to produce an effect which is a joy to behold.¹⁴

Archæologists marvel at the way huge stones weighing many tons are fitted together with such accuracy that not even a knife blade can be inserted between them. With some of the finest work at Ollantaytambo, Peru, the joints are too fine to be seen with the naked eye. It is necessary to use a lens to be sure there is really a seam and not a false joint.¹⁶

Metallurgy

The learned men of the nineteenth century thought the pre-historic Americans were a stone-age people. The Book of Mormon, however, told the world a different story when it was published in 1830. Here is a sample of numerous statements found in the book:

And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery and also in iron, and copper, and brass, and steel, making all manner of tools of every kind, to till the ground, and weapons of war.—Jarom 1: 19.

J. D. Baldwin says:

They had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver. . . . Their goldsmiths and silversmiths had attained a very great proficiency.¹⁷

Specimens of metallic plating have been found. The only way we could duplicate this work is by electro-plating. How the ancient Americans accomplished it is unknown.

Clark Wissler says:

Metal work was praiseworthy, especially at Cartago. Skillful casting . . . has been noted, and good examples of soldering, plating, and even gilding have been collected. Different colored alloys were produced of gold, silver, and copper.¹⁸

In the "treasure room" of the Mexican National Museum in Mexico City and in the state museum at Oaxaca, there are dazzling displays of jewelry and necklaces of gold, silver, and precious stones found at Monte Alban.

The Book of Mormon says the ancient people wore all manner of gold and silver jewelry and even pearls (3 Nephi 1: 27).

Don Alfonso Caso found more than 500 articles from tomb seven (Monte Alban), including necklaces of gold, pearl, and turquoise composed of hundreds of beads each.²⁰

Astronomy

According to the Book of Mormon, the ancient Americans were well advanced

in their knowledge of the movements of the stars and planets. ". . . All the planets which move in their regular form doth witness that there is a Supreme Creator."—Alma 16: 55.

"And behold there shall be a new star arise, such an one as ye never have beheld."—Helaman 5: 59.

Before the great mounds of the prehistoric cities of Central America were opened up, the learned men thought that the prehistoric Americans were unlearned barbarians. They have now revised their concepts. No revisions are necessary for the Book of Mormon.

Herbert Spinden, Ph.D., says,

When most of our ancestors were untutored barbarians, the Mayan-Priest astronomers had developed their science to a mathematical precision. . . . They could tell the exact number of days between the recurrence of any phenomena.²¹

The Mayas in their knowledge of the movements of the heavenly bodies—the sun, moon, Venus, and probably other planets as well, far excelled both the ancient Egyptians and Babylonians. Their mathematical system included the use of the abstract mathematical quantity of zero which is recognized as one of the outstanding achievements in the history of the world.²²

Staircase Farms

The Book of Mormon gives numerous instances of proficiency in the cultivation of all kinds of agricultural products. (See Mosiah 4:9; Enos 1: 34, etc.)

Archæologists have found that to reclaim a single acre of mountainside land in Peru involved the laying of approximately 700 perches of stone and the transportation of nearly 5,000 tons of soil. The staircase farms built by prehistoric man in Peru involve the moving of millions of tons of earth and the cutting and transportation of millions of perches of stone.²³

For their fine developments in the field of agriculture, we owe the ancient Americans a tremendous debt of gratitude.

Herbert J. Spinden says, "We owe to the Indian well over half of our agricultural wealth."²⁴

It is estimated that the world's annual production of one of these products alone (the potato) is of greater value than all the gold the Spaniards obtained from the New World.

Maize, or Indian corn, a second valuable product that has come down to us from prehistoric America via the Indian, produces more than \$300,000,000.00 worth of corn annually.

Other products for which we owe the fine agricultural work of the prehistoric Americans include pineapples, squashes, pumpkins, strawberries, sweet potatoes, alligator pears, cascara sagrada, kidney beans, persimmons, tomatoes, cocaine, peanuts, lima beans, peppers, quinine, turkeys, tobacco, and rubber.

Therapeutics

The Book of Mormon says:

And there were some who died of fevers, which at some seasons of the year were very frequent in the land; but not so much with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which man was subject by the nature of the climate.—Alma 21: 75-77.

Mr. Nadaillac says, "To them [Toltecs] popular gratitude attributes the invention of medicine and the vapor bath. Certain plants to which curative properties were attributed were the remedies mostly used"²⁵

Donald Cadzow says:

The red medicine man, as known to the average tribe was the one who treated his patient by the use of herbs, barks, and roots of certain trees and shrubs, the knowledge concerning the use of which has been handed down through the ages.²⁶

Herbert J. Spinden thinks that quinine is perhaps the most valuable medicine in the world for its assistance in reclaiming the fever-ridden tropics.²⁷

Archæologists believe brain surgery was practiced to a considerable extent because of the large number of trepanned skulls found.²⁸

Donald Cadzow says:

Dental surgery was also practiced in ancient times by the people of some parts of South America. Occasionally skulls have been found by explorers with the enamel of the front teeth very skillfully scraped off and round solid gold discs inset.²⁹

Lost Art of Coloring

Hyatt Verrill says:

Cups, vessels, utensils, and many other objects were highly and beautifully embellished with colors applied like lacquer or enamel. Even today, after a lapse of centuries, the colors upon these are bright and fresh. Chemicals have little if any effect upon the pigments used, and they resist the action of all ordinary known solvents. No one has yet been able to learn the secret of their composition or to duplicate them, and we may consider the work as a true lost art.³⁰

Fine-twisted Linen

In the field of textiles, the contrast between the Book of Mormon and the learned men of the nineteenth century stands out in bold relief.

The expression "bone awls" describes the archæologist's concepts. The Book of Mormon used the expression, "fine-twined linen."

"Behold, their women did toil and spin, and did make all manner cloth of *fine-twined linen*, and cloth of every kind."—Helaman 2: 33.

"And they did have *silks, and fine-twined linen*, and they did work all manner of cloth, that they might clothe themselves from their nakedness."—Ether 4: 73 (Jaredites).

Exploration has now brought the truth to light. In an American trade journal, Mr. Walter Beasley sums up the facts for us:

A new and noteworthy movement, in fact, an accomplished and successful work of far-reaching interest to the textile industries, is the creation of fresh artistic designs by making use of the antique patterns of prehistoric fabrics found in the burial places of the new world. The most wonderful textiles in the world, showing the highest artistic skill in weaving and decorative art, are now determined to have come from ancient Peru, and these fabrics are beyond all question the most interesting technical and artistic record of textile history—indeed in some of their techniques and color combinations, they far surpass the best modern work.³¹

In an advertisement in the *Kansas City Star* for April 13, 1947, the Jones Store advertised its "First Lady" bed sheets with 140 threads to the inch as the best in Kansas City.

Concerning the best fabrics of prehistoric America, Mr. Beasley says,

In harmony of color, the beauty and fastness of dyes, and the perfection of spinning and weaving, place these fabrics in a class by themselves, not only as compared to the other textiles of this land but as regards those of any other people. Many contain nearly 300 weft yarns to the inch. Mr. Crawford in order to obtain exact information of the fineness of the weft in a fragment of tapestry, found it was impossible to count the weft with the testing lens ordinarily used in textile analysis. It was necessary to clamp an inch of cloth on the platform of a dissecting microscope and pick off the weft yarn with a needle. The operation took three hours and a half.—*Ibid.*

Archæologists tell us that during the past fifty years scientific exploration and excavation have gathered together a considerable mass of information, and here and there it is commencing to be possible to fill in the background of the ancient American picture.³²

Edward Herbert Thompson says:

I wish I might impress upon the readers of this book the fact that despite all that is said, done, or written to the contrary, most of the sciences are today in a state of flux. If this be so, even with what we have hitherto regarded as the exact sciences, how much more must it be the case with those which are acknowledged to be yet in their swaddling clothes, archæology, ethnology, and otherologies that follow in the wake of anthropology.³³

Archæology is in a state of flux. During the past fifty years it has amassed some information by which it can now commence to block in the background of the ancient American picture.

Over a hundred years ago the Book of Mormon was published with the entire picture of ancient America blocked in with hundreds of details of fine workmanship. Science's unearthing of facts has not made it necessary to revise one single word of detail in the Book of Mormon. The scientists on the other hand have been forced to revise their concepts continuously. Truly the words of the Prophet Isaiah have been fulfilled—"The wisdom of their wise men shall perish and the understanding of their prudent men shall come to nought."

The only logical explanation of the Book of Mormon is that it is a genuine history of the ancient Americans and contains the real secret of ancient America—Jesus Christ and his prophets were here in America and led at least two great civilizations to high pastures of fine workmanship.

¹Robert E. Speer, *The Man Christ Jesus*, page 245.

²Kenneth Scott Latournette, *Advance Through Storm*, pages 440, 441.

³Lewis Spence, *Myths of Mexico and Peru*, page 3.

⁴Hezekiah Butterfield, *South America and Panama*, pages 3, 4.

⁵G. Leslie Mitchell, *The Conquest of the Maya*, page 197.

⁶H. H. Bancroft, *Native Races*, Volume 3, pages 241, 251, 260.

⁷S. G. Morley, *National Geographic*, July, 1931.

⁸Gregory Mason, *Columbus Came Late*, page 76.

⁹J. Leslie Mitchell, *Conquest of the Maya*, page 117.

¹⁰Earl Morris, Gustav Stromsvik, Article in *San Francisco Chronicle*, January 20, 1935.

¹¹Thomas Gann, *Ancient Cities and Modern Tribes*, pages 196, 197.

¹²Thomas Gann, *Ancient Cities and Modern Tribes*, page 199.

¹³Hyatt Verrill, *Old Civilizations of the New World*, page 257 (reference).

¹⁴Gregory Mason, "The Great American Mystery," *McCall's Magazine*, April, 1930.

¹⁵S. G. Morley, *Introduction to Study of Maya Hieroglyphics*, page 5.

¹⁶See *National Geographic*, April, 1913.

¹⁷O. F. Cook, *National Geographic*, May, 1916.

¹⁸J. D. Baldwin, *Ancient America*, pages 248, 249.

¹⁹Clark Wissler, *The American Indian*, page 291.

²⁰Dr. Alfonso Caso, "Monte Alban," *National Geographic*, October, 1932.

²¹Herbert Spinden, *Scientific American*, January 20, 1928.

²²S. G. Morley, "Yucatan, Home of the Gifted Maya," *National Geographic*, November, 1928.

²³Showalter, *National Geographic*, June, 1930.

²⁴Herbert J. Spinden, "Thank the American Indian," *Scientific American*, April, 1928.

²⁵Nadaillac, *Prehistoric America*, page 276.

²⁶Donald Cadzow, "The Vanishing Indian Medicine Man," *Scientific American*, May, 1927.

²⁷Herbert Spinden, "Thank the American Indian," *Scientific American*, April, 1928.

²⁸Hiram Bingham, *National Geographic*, May, 1916.

²⁹Donald Cadzow, *Scientific American*, May, 1929.

³⁰Hyatt Verrill, *Old Civilizations of the New World*, page 322.

³¹Walter L. Beasley, *The South American*, page 30, April, 1917.

³²S. G. Morley, "Unearthing America's Ancient History," *National Geographic*, July, 1931.

³³Edward Herbert Thompson, *People of the Serpent*, page 76 (Published 1932).

LETTERS

Miracles Still Happen

I often hear it said that miracles don't happen now as they did in the early days. When I hear people say this, I wonder if they ever read their Bibles. I know miracles still happen, because I have experienced one.

About sixteen months ago, I was in an automobile accident; three doctors told my father that I wouldn't live for three hours. He called on two of the elders from the McKenzie Branch to administer to me. I don't remember the first administration, because I had a concussion of the brain and didn't know anything for a week; but I know now that the power of God was with me that night, because I steadily improved.

I had nineteen fractures, including a broken leg and hip. After the doctor saw that I was going to live, he told me that I would never walk again. I told him I didn't believe it, and through prayer and faith I was walking without crutches in six months. I know that all things are possible if you only believe.

During my five months in bed I was administered to several times, and the experiences I had will go with me through life. It is a wonderful thing to feel the power of God lifting one up.

I know miracles still happen, or I wouldn't be enjoying the beautiful things of life that God gives us. I thank God every day for his wonderful healing power.

ANNE GRAYSON.

Post Office Box 354
Greenville, Alabama

Note of Thanks

I wish to thank all who offered prayers in behalf of my sister, Mrs. Clarice Farrell, who recently had a serious operation. She is feeling fine.

CORA EMERSON.

904 South Wayland Avenue
Sioux Falls, South Dakota

From an Isolated Member

We live on a ranch forty-five miles from the nearest branch and can attend church only occasionally. My husband is not a member, but he is very much interested in the church. Two of our five children are old enough for baptism. If any members come to Mountain Home, we would certainly appreciate having them visit us. Pray for us that we may not always be isolated.

MRS. EDWIN DAVIS.

Mountain Home, Idaho

To the Saints in Zion

We wish to thank all who sent packages to us. We are sure God has opened the hearts of the Saints in Zion, and we are grateful to God and the Saints in America. It is three years since the war ceased, and our need is just as great as it was during the war. We are still hungry and in need of clothing, but we realize that the words of Jesus and the prophets must be fulfilled. Wars, pestilence, hunger, and high prices are predicted, so we see the fulfillment of prophecy.

I should like to tell how God helped me keep my faith during trying times. In August, 1926, I joined the church and promised then to serve God and asked him for a special blessing of faith. He answered my prayer. When I was seventeen years old, I needed special strength to overcome temptations. My faith became stronger and stronger until I cried out, "Nothing can make me deny my faith."

In 1928, my family moved to Berlin, but it was necessary for me to remain at Grossrâchen. I was active in the branch there and played in the orchestra. At that time I went through a severe testing, but with my special gift of faith and with God's help I was able to remain faithful.

In 1936 I married a sister in the Grossrâchen Branch, and we were blessed by the birth of a girl and a boy.

Then came a day when I had to join the army. I prayed to God that it would never be necessary for me to kill, and he heard my prayers. Never was it necessary for me to shoot, nor was I ever shot at. My faith was carrying me through, although there was much suffering and sorrow. When the war ended, I was taken prisoner by the Americans. After three months, I was freed, and then began a new life which I have reconsecrated to God.

I found my family in dire need upon my arrival home; they had been living on potatoes. Then we were allowed three pounds of bread every week. Today, things are not much improved, but we have faith in God that he will not forget us.

We thank you again and again for your kindness. May God bless you.

THE SCHNEIDER FAMILY.

Grossrâchen, Germany

Fortieth Wedding Anniversary

Mr. and Mrs. T. George Neville of Willoughby, Ohio, celebrated their fortieth wedding anniversary, April 20, while visiting their son, Major Robert B. Neville at Camp Lejuene, North Carolina.

The Need of Study in Local Women's Groups

By MRS. DAGMAR HOLM ROOT

THERE ARE SO MANY PHASES of women's work that one hesitates to say which is the most important—work in the home, in the church, or in the spreading of the gospel to neighbors, friends, and the world.

Women have been greatly blessed by God. He has committed wonderful trusts to them, and down through the ages, they have responded with faithful devotion. Mothers of our early church held their families together through trying times and pioneered the way for us in women's work.

In our local groups, it is difficult to say what course should be followed because everything depends upon the interests and the age range. Needlework has its place for those who are interested in sewing. We know that Dorcas of Bible times did much sewing for the poor. There may be children who cannot go to school or church for want of clothes, and valuable contacts can be made through service of this nature.

Family night with games and dinners to raise money for new churches and other projects promotes sociability and fellowship; however, if the women of the church give all of their time and energy to the making of money, the many things that need to be done for the advancement of the missionary program outlined at General Conference must suffer. The tremendous opportunities and obligations of the church, spiritual, educational, and social cannot be met if all the time is spent in making money.

WE NEED TO SPEND part of our valuable time in class study. If the church of tomorrow is to be stronger than the church of today,

we shall need to acquaint ourselves with its program and learn all we can about the gospel so that we can better tell it to the world. That is the purpose of study in our local groups. If we really love the gospel, we shall want to share it with others. It is true that the best way to witness for Christ is to live worthily, but we need a generous amount of study to learn how to live that life more abundantly and how to help our children to live usefully. Our church pledge reads: "I will study the Standard Books of the church systematically and in the spirit of devotion, that I may understand the mind of Christ."

Let us examine the value of studying the Bible. If we do not possess strong convictions ourselves, we can read about the experiences of faithful people in Bible days, and our faith is strengthened. We gain courage and the desire to try out God's promises to us; and when we find that they work, our own beliefs are strengthened. This is transfer value in Bible study.

Reading and study are invaluable in that they make us want to have experiences others have had and do something worth-while for God and the church. Attitudes are all important; we must want to be stronger spiritually before we can become so. When we read the story of Hannah's unselfishness and devotion in giving her only child into the hands of the priest, Eli, we are inspired to make greater sacrifices ourselves. When we read in the church history of the sacrifices of the first missionaries, who carried the gospel westward, plodding through snow

with only a crust of frozen bread in their pockets, tired, but inflamed with an indomitable missionary spirit, we are inspired to do more today.

THERE IS INSPIRATION and stimulation in study and discussion, because we learn much from each other. Someone has said, "Everybody has something to teach me." However, I have never seen any really effective work done except when courses were taken for credit. Of course, we can gain inspiration and get a general view of a subject as auditors, but really to get much out of it, we should study intensively and take notes. We need to make our passive knowledge active so that we may have a store of knowledge from which to draw in defense of the gospel. The church certificate is a worth-while incentive for saving credits. Perhaps this is my school-teacher attitude.

It is unfortunate that in the past we have taken such a careless attitude toward classwork in religion; whereas, in our public schools, definite knowledges are required and achievements of pupils are measured in tangible figures. It is true that it is more difficult to measure attainments in abstract ideals with which religion deals, but we can do far more checking on the results of our teaching. Much has been accomplished along this line during the past few decades. In the past, we were satisfied merely to hope that we were getting somewhere—that people's lives were being changed—but in recent years the pendulum has been swinging in the direction of more tangible results. We have kept pace with other churches, as is reflected in *Guide-Lines* and other church literature.

- - - a home column feature - - -

The field of study is wide and offers material for all groups. There is an abundant supply of materials according to the interests. In our group, we studied the Book of Mormon for a year, using the four quarterlies, writing answers to questions each week, and taking the examinations sent out by church headquarters. Interesting papers on supplementary reading were handed in, and a wealth of information on archaeology strengthened our faith and made us feel that we had really accomplished something worthwhile.

Let us make use of the abundant literature which will help us enrich the lives of those around us and build a better world, where "God is recognized as our Father, where all men are brothers, and where peace prevails." Study coupled with action brings a sense of vitality, a feeling of progress toward Zion's goals.

Announcement

We are happy to announce that a new pamphlet by Mrs. A. L. Gibson is now available to our women's groups. This little pamphlet will be especially helpful to young mothers in the teaching and training of their children.

In this pamphlet, Mrs. Gibson takes the position that every child has the right

1. to be born in a godly home—of godly parents.
2. to be wanted.
3. to be regarded as the most holy stewardship to mankind, and cared for and trained as such.

Mrs. Gibson explains, very briefly, what constitutes a good home, how parents can prepare for and welcome a child, and suggests how children may be trained to become "Members of Christ, children of God, and inheritors of the kingdom of heaven."

We still entertain the forlorn hope that some day a change in the system may do away for the need of a change in us.

Food Reminiscences

By Mrs. Israel A. Smith

AT THE TIME I was being persuaded that the greatest career a girl can choose lies within the home, I began to realize my training was sadly lacking for that all-important role. I could make some delectable salads, and I had worked hard in learning how to make biscuits that would pass for my mother's, but I knew that was not enough. So the year before Israel and I were married, I took a short course in domestic science, where I learned the basic principles of cooking with some ruffles to add interest.

After we were married, there was one cheese dish Israel especially enjoyed. This is a good source of protein, especially in these days of shortages and high meat prices:

CHEESE SOUFFLE

- 4 tbsp. butter
- 5 tsp. flour
- $\frac{1}{2}$ tsp. salt
- 1 cup milk
- 3 eggs
- $\frac{1}{2}$ cup cheese

Melt butter in double boiler and stir in flour gradually to which has been added the $\frac{1}{2}$ tsp. of salt. Gradually add the milk, then the cheese which has been grated or cut fine. Stir and cook until cheese is melted. Cool. Then add the beaten egg yolks. Beat the egg whites until stiff, then fold them into the cheese mixture. Pour into greased baking dish, set in pan of water and bake 1 hour in oven 325 degrees.

As the years passed and responsibilities were added, I found less time for dishes which were so exacting, for when a souffle is taken from the oven it must be served at once—no fooling.

Later when the boys were away at college or in homes of their own, I had more time for ruffles and salads. And I did not realize I had perhaps been neglecting this very fine husband of mine until one day he greeted one of my souffles with, "Nina, this reminds me of when we were first married. You made this often then. Remember?"

I do not understand how Israel escaped the kitchen urge, for his two brothers, Fred and Hale, both took pride in culinary feats. He never fails to give me a lift if I am tired or indisposed, but he doesn't even pretend to enjoy it. Perhaps for that reason he is more appreciative of what I can do—that is enough for me.

No doubt I would get better results if I were clever as Sister Billings, wife of Captain George Billings of Stonington, Maine, who announced that no one on the place could cook lobsters as well as the Captain. He chuckled and said he knew she was "spoofing him"; nevertheless, he proceeded to prepare some very delicious lobster dishes.

Israel, like his father, has always been fond of fish and never tires of asparagus. At the time I write this, we are cutting asparagus from the bed which supplied Father's table with that delicious vegetable.

The Poor of Soul

By NETTIE C. LAKE

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume,

Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die,

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred,

Who dwells among his fellows,
And sees them pass his door,
Nor ever hears their heartbeats
Is pitifully poor!

Blue Bird - Oriole Award Services

By EDNA EASTER

AWARD SERVICES were held on Sunday, April 25, in twelve of the Independence congregations of the church. In nine of these congregations, the award services took the place of the regular Sunday evening services. Awards were presented in the others during the church school hour.

Five Blue Bird girls received the highest honor in the younger girls' program, the gold band of the senior warbler, signifying four years of satisfactory work. Shirley Abbott, Kathryn Rogers, Donna Lafferty, and Perdilla Hancock of the Bluebell Band of Second Church, and Shirley Stover of the Leelanee Band of Englewood Church earned senior warbler awards.

Perhaps the outstanding award of the Oriole program was that presented to Lorena Steffens—the "Light of Life" pin. These pins are presented to girls who complete six preliminary religious awards. This pin may be earned by members of any of the recognized intermediate programs for girls: Oriole Girl, Girl Scouts, Camp Fire Girls, 4-H Club Girls, and others. Requirements for this award are church-centered and are similar to those of the Boy Scout's "God and Country" award. A minimum of one year's work is required. The work is fourfold: (1) To gain knowledge through personal and class study of the Scriptures and other good books, (2) To establish or strengthen personal religious habits through church school and church attendance, daily worship, etc., (3) To develop personal religious experiences through worship, daily devotions, and participation in the work of the church school or church, and (4) To serve the church (one hundred fifty hours of service are required).

Lorena Steffens, who attends Second Church, was an Oriole girl and is now an Oriole monitor of the Liberty Street Church. She has the highest Oriole rank award, has twenty-one honor badges, and has earned the 300-hour service pin for paging at the Sanitarium. This service is in addition to the 150 hours of service to the church.

OTHER GIRLS receiving preliminary certificates in the "Light of Life" program were Dorothy Ferguson and Carolyn Essig of the Sunrise Circle, Spring Branch Church (both received their first and second awards); and Yvonne Rhyan of the Custodes Ignis Circle of Stone Church, who received her fifth award.

Alberta Douglas of the Liberty Street Oriole Circle and Winola Hart of the Custodes Ignis Circle of Stone Church each received the highest Oriole rank honor, the first rank builder arm band.

Girls who served the Independence Sanitarium as pages were recognized in the presenting of service pins. One-hundred-hour bronze pins were presented Marilyn Andes and Joanne Nelson of the Eden Heights Oriole Circle; Joan Kramer and Helen Propst of the Englewood Circle; Marilyn and Shirley Tiberghien of the Enoch Hill Circle; Charline Andes of the Spring Branch Circle; and Althea Wildermuth, Donna Beth Davis, and Helen Harder of the Orinzi Circle of Stone Church. Two-hundred-hour sterling pins were presented Charline Andes of the Sunrise Circle, Spring Branch; and Barbara Bryant of the Orinzi Circle, Stone Church. A three-hundred-hour gold pin was presented Leora Allred of the Sunrise Circle, Spring Branch.

To earn these awards, the girls act as pages at the Sanitarium, relieving the nurses of much routine work. Oriole girls have served a total of approximately 17,000 hours since 1943. There have been seventy-three one-hundred-hour pins, seventeen two-hundred-hour pins, and five three-hundred-hour pins presented during this period. This work was started during the war when the hospital was short of nurses and other personnel. Since then, it has been continued on request of the Sanitarium officials and by the eager consent of the girls.

One hundred three Blue Bird girls were presented with their insignia. Ninety Oriole girls completed their pledge requirements and were presented the "Spreading Tree" insignia. The Blue Bird ranks are based on a year's work, and most of the work is completed at the fall season. However, besides the girls receiving the gold band, sixty-nine other girls received white, red, or blue feathers signifying the completion of the first, second, or third year's work.

Forty-one intermediate ranks and a total of 360 honor badges were earned in the Oriole program. These badges were earned in forty-three fields of endeavor in nine general areas including the church, the home, the girl herself, cultural, craft, field and forest, recreation, pioneering, school and community.

Six hundred eighty-three awards were presented in the congregations in Independence. This total is increased to 699 when the honor badges earned by the Mt. Washington Oriole Circle and the insignia awards of the Blue Bird girls of Blue Springs are included.

The Oriole circle having the greatest number of awards was the Orinzi Circle of Stone Church; the Blue Bird band with the most awards was from Gudgeon Park.

As a part of their award service, the Blue Springs Blue Bird Band presented their church with a large framed picture of Sallman's "Head of Christ."

There are 240 Blue Bird girls in twenty-six bands, and 160 Oriole girls in seventeen circles in the city of Independence.

The "Light of Life" Religious Award Program for Girls

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

THE REQUIREMENTS of the "Light of Life" program are challenging. To earn this pin takes a lot more than enrolling and doing a bit of work for a year, yet it is possible for any junior high girl (Oriole Girl, Girl Scout, Camp Fire Girl, 4-H Girl, or others) in any of the activity programs to complete the requirements. Each carefully-planned step is a little more difficult than the previous one. The five preliminary steps are recognized by certificates, the sixth by a certificate and the pin.

Requirements foster growth in knowledge through study of the Three Books, church fiction, the *Herald* and *Stepping Stones*, church history, doctrine, organization, personnel, and the financial and social program. A rather thorough study must be made in one of the major areas.

Religious experiences become habits through regular attendance and participation in the church school and other church services, through daily scripture reading and devotions, through compliance with the stewardship program, and through living a life consistent with the ideals of the church.

Service to the church becomes a habit long before the required 150 hours are served under the direction of the pastor. The girls come to know of areas of service within the church, what true church membership entails; and the pastors come to know there are girls anxious to share with the work.

Before the girl receives her pin, her pastor must write a letter giving his personal evaluation of her character, attitudes, and worthiness to receive the pin. The award is an achievement, and the girls, the homes, and the church benefit from it.

Ruth Zion, in the article following, tells what the completing of the "Light of Life" program has meant to her.

For details and information on the program, write the Department of Religious Education, The Auditorium, Independence, Missouri.

Ways in Which the "Light of Life" Award Has Enriched My Life

By RUTH ZION

SINCE THE STARTING of the "Light of Life" Award program last April, my whole life has been centered around my church and this award. The study for it has brought me new knowledge of my church books and church history. For instance, the question, "Who was the first man to be baptized?" That question had never arisen before, and it interested me, so I read more about it.

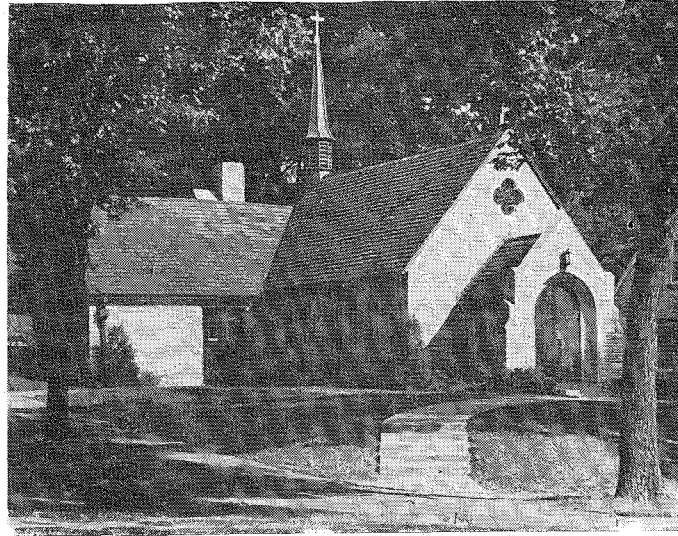
My Girl Scout attendance and work has also reached a "new high" since I started the award program. I have taken a greater interest in their way of giving me a well-balanced life. Many times when I have been tempted to do things which my parents and the church look upon with disapproval, I have thought of how it would look if I would do those things and then stand up and receive my award—my conscience would bother me. I have noticed already that the younger girls are looking toward me as an example they should follow. Even some of the older girls are following my lead in participating in church activities.

Since I have worked in the church, I appreciate other's talents more, because I have found out what *work* it is to get a program in order so it may run smoothly on Sundays.

I now see how from the first award to the sixth, the work has become more difficult so that we might grow in mind. I have seen, from the things I thought were hard (but were really easy) how the program has been built up so we could do the hard things with better understanding. In working on this award, I have taken more interest in the things going on in my class, and I have taken an active part in class discussion. I think it would be well for some older people to work on this award, too. I believe it would interest them, as it has me, in the work of building the church to the point where Christ wants it. I see, though, where it would have been impossible for me to get this award if my pastor and fellow workers had not taken the interest they did. They have helped me so that it was possible to do activities I otherwise would not have been able to do. I think they should really be the ones to receive this award. The people who helped me pass the questions should also have special recognition, for they have given me a better knowledge than the study of the questions themselves gave.

I think this award has truly added to my life, and its influence will be with me always.

Church Beautiful Contest



ONE OF THE ASPECTS of the development of a great missionary program for the church is the necessity of beautifying our church buildings so that nonmembers will find it pleasant to attend them. Strangers cannot help judging us first by external appearances. Afterward, they come to know our inward spiritual light and strength. Since they judge by external appearances, we should make these as good as possible.

Even the most humble church building can be made more attractive if it is given a good lawn and some pretty shrubs. This can be done without much expense, and volunteer members of the congregation can do most of the work if they receive advice from someone who is informed on the principles of landscaping. Anybody can go to a library and read about this subject.

Bishop C. A. Skinner has done a splendid work in improving the settings of some of our historic church properties. As a result of this experience, he is very much interested in making similar improvements to many of our church buildings, and he has personally undertaken the sponsorship of the "Church Beautiful Contest." Anyone who is interested in entering a local church in this contest may write to Bishop C. A. Skinner, The Auditorium, Independence, Missouri. In a recent letter, Sister Vassie Sheets of Columbus, Ohio, announced a desire to enter the Second Columbus Church. We would like to hear from other persons who will enter their churches also. The main purpose is to beautify our church buildings not only for helping in the missionary work but also for the encouragement of members. There should be a beautification committee active for every one of our church buildings.

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Not of Ourselves

By
Stanley Johnson

IN THIS BUSY WORLD we often fail to meditate upon decisions or steps of importance which we are called upon to make. Our selfish attitude dominates our minds to a point where nothing but our immediate personal desires are present in our conscious thinking. We fail to notice—or, if we notice, we fail to heed—the integration between men, the integration between man and Divinity, and the divine purpose that is present in moments of human indecision. We can but vision the effects of the choice upon ourselves.

Almost 2,000 years ago Christ stood on the mountainside near Jerusalem and said, "After this manner shall ye pray." He then proceeded to teach his disciples and the multitude what we now call the Lord's Prayer. If we carefully analyze this prayer, we will notice the depth of meaning upon which it ends: "For thine is the kingdom, and the power, and the glory, for ever and ever."

IF WE ARE TO PRAY this prayer conscientiously, we must align ourselves with the principles therein. This last phrase precludes all chance for individual selfish motives. It abolishes all personal-glory motivation which might be present. It humbles and yet strengthens the individual who applies its philosophy to his existence. How often have we become proud at the conversion of a close friend? How often have we felt a tinge of vain glory when calling upon a lay member whose faith we consider less strong than ours? How often have we said, "Come with me to my church"? This selfish nature seems to be characteristic of

mankind and yet if we are to live as Christ suggested, this trait must be subjugated.

This sense of success which comes from human endeavor often is not valid. Many times it is merely an emotion which comes from the lack of a significant goal. The shallow person is too often satisfied with what he terms success. This, in reality, is failure, for in achieving the

Here Is the Writer



Stanley Johnson, a graduate of Graceland, is twenty years old. With nearly six years of journalistic experience behind him, he served this year as editor-in-chief of the "Graceland Tower" (college weekly). His contributions first appeared in the "Herald" in 1945. He holds the office of priest, and his home

branch is in Spokane, Washington.

simple goal set for himself, this person has failed to appreciate the over-all problem as it exists. Such delusion of achievement is possible without the guidance of Deity, thus enabling man to stumble through his life without ever experiencing divine help. In such a case, the individual is confining himself to a small program on a small scale with an insignificant accomplishment. We are never truly successful until we set a goal so high that it is impossible to reach it without God's help. Then, as we come face to face with the reality of our own lack of power and the omnipotence of the Godhead, we verge upon the border of true suc-

cess through honest self-appraisal. Living a powerful life that calls for divine assistance necessitates applying the principles of the gospel to everyday living.

This is applicable in all types of life and all modes of living. Making the church of God live in our own lives is the surest method of achieving the acme of satisfaction—*satisfaction*, that is, not glory—and realizing the potential power which is awaiting our call for assistance, depending merely upon our soul and life being in personal communion with this divine force is the most effective way of realizing individual strength which can be used for the redemption of man. Recognizing the kingdom of God and the requirements for entrance into it can be the most soul-searching motivation possible. Remembering that the kingdom is his is difficult but necessary.

Accomplishing the requisites for Christlike living can be done more quickly and easily if we will only recognize the three possessions attributed to Deity in the Lord's Prayer. We must recall them every time selfishness takes sway; we must repeat to ourselves every time we let personal motivation take control, "*Thine* is the kingdom, *thine* is the power, *thine* is the glory, for ever and ever."

Evasion

One of the main reasons, I believe, for personal unhappiness lies in our evasion of facts, work, and simple living itself.

Life goes on so much smoother and happier when we face things as they come—evading nothing that we ought to do, or that we would rather not do. So many of our senseless fears are fed by this very act of evasion. Mark Twain once said: "*When in doubt, tell the truth.*" A very good thing to memorize.—*George Matthew Adams.*

New Horizons

The Trouble-Shooter

Reclaiming Disinterested Prospects

QUESTION: I have a friend who, at one time, seemed interested in the church. After telling her of our beliefs and the story of the Book of Mormon, I asked her to attend a service with me. She went to several of our meetings and seemed to enjoy going. Then she began attending services at another church. Now she seems entirely disinterested in the Restored Gospel. We are still good friends, and I haven't given up the hope that someday she will be a Latter Day Saint, but I don't know how to rekindle her former interest. Since she knows about the church and its program, there seems little more to say. What shall I do now?

ANSWER: By Charles V. Graham

Let us first share a few observations before we try to answer your question.

The Lord informs us according to Luke 12: 48, "For unto whomsoever much is given, of him shall much be required." Our Savior says almost the very same thing in Doctrine and Covenants 81: 1, "For unto whom much is given, much is required."

As a people we believe that we represent God's church on earth, and that it is the only authoritative church with a fullness of the gospel of Christ. Therefore, it logically follows that by taking this position of being given much, much is required of us.

You say you have told your friend of our beliefs and the story of the Book of Mormon and that she seemed to enjoy attending several of our meetings. You have started in the right direction. God revealing himself in the name of his Son, said through a latter-day prophet, "It becometh every man who hath been warned to warn his neighbor."—Doctrine and Covenants 85: 22. According to your statement, you have partly fulfilled this commandment; however there are several

other approaches that might be made toward your friend.

You mentioned that the person in question is still a good friend. This being true, don't lose hope, even though she is attending services at another church.

Keep in mind what the Prophet Nephi said under divine inspiration: "The Lord giveth no commandment unto the children of men, save he shall prepare the way for them that they may accomplish the thing he hath commanded."—1 Nephi 1: 65.

You have indicated your personal feeling of responsibility in sharing the "way of life." In many places, the sacred writings are replete with statements challenging Christ's disciples to "let their lights shine" and to "preach the gospel." According to Nephi, such commandments would never have been given unless God would prepare the way to accomplish them. Thus you must first believe that God will help you, providing you have sufficient faith in him and do all within your power to win your friend to Christ through his church.

You say, "She knows about the church and its program." You may have *informed* her concerning these things, but to *know* all about them takes a lifetime of study, experience, and living, so there is a possibility of helping her to become better acquainted with our message.

You ended the next to last statement with, "There seems little more to say." I'm glad you made this remark. It may prove to be your most valuable weapon. Many times we say too much too often.

Finally you ask, "What shall I do now?" In trying to help you, we list the following:

1. Since you have taken her to church and she is somewhat

informed regarding our beliefs, yet is attending another church, the best thing to do might be to patiently wait a while, but pray about it continuously and lay your future plans of contact.

2. Your friend may be comparing your church people and doctrine with others. Grant her this opportunity. Like many others, she will likely come to know the truth through comparisons. She is also a child of God, and if she is honestly seeking light and truth, his spirit will strike a chord harmonious with hers. Thus she will see and experience the divinity and richness of the message of the Restoration.
3. Go to your pastor or some dependable priesthood member and let him share with you in this problem. The pastor, using wisdom, could visit her in her home occasionally.
4. After winning her as a friend, he could invite her out to a church service that he had taken particular pains to plan. If you were successful in getting your friend to attend your church again, it might easily be in vain unless the church was neat and attractive and the service well-planned and intelligent.
5. It might be well for you to make plans to go out with your friend to places of interest and visit in her home. Share common interests, but don't talk about the church unless she brings it up. Some of our neighbors and friends get to thinking that all we do is go to church and talk church. We can easily defeat the fulfillment of our greatest desire by churching our friends to death. Don't misunderstand me—I would take advantage of every opportunity

to tell the story, but I would be wise in my points of presentation.

First, make a real friend of your acquaintance.

Second, invite her to go with you to participate in activities of interest to her that are above reproach.

6. Ask her at an opportune time to read the church school quarterly you have just finished.
7. Invite her to attend your class or branch picnic, outing, skating party, or swim the next time you have one.
8. If you can't afford the expense yourself, get someone to share with you and give her a six-months' or year's subscription to the *Saints' Herald*.
9. Ask your pastor to furnish you a few missionary tracts and lend them one at a time over a period of time. It isn't advisable to give anyone too much reading material at once.
10. If your prospect likes to read, such books as *The Call at Evening* or *Dawn of Peace* would be excellent helps.
11. You could go with your friend to her church once in a while. It wouldn't hurt you any, and it might open the way for you to get her to go with you again to our church.
12. Christ said, "Let your light so shine before men that they may see your good works." This finally is the most important key to the heart of your friend.

One's life should be constantly an example of Christ's teachings and ministry. No matter what we tell our friends regarding the Latter Day message, our words fall at our feet and are a reproach upon the church unless nonmembers are able to see the fruits of the gospel in our lives. The very best way to tell the story is to live it, and by so

doing, people will see our good works.

Some of the most powerful attributes to be used in influencing our friends are patience, love, kindness, honesty, meekness, longsuffering, friendliness, and openmindedness.

13. Continue to influence your friend by living a good, clean life yourself. Pray for her. Be sincerely friendly toward her. Learn of her hobbies and become interested in them; then, from this common ground, you should be able to successfully lead her into the kingdom.

May God bless you in your effort for good.

The More Abundant Life

(Continued from page 8.)

was not enough, for Jerusalem was destroyed while her people were yet in their sins. Dying on the cross was not enough to save the world, for the world is still in sin.

Man must become teachable. And then those who know the way—the servants of God—must teach him. By the power of this teaching, he, too, must be pierced through to his heart and soul. As with the nails that pierced the hands of Jesus, man must likewise be pierced with the consciousness of his own depravity and the consequences of his own sinning. As the spear of the Roman soldier pierced the body of our Lord, the soul of man must be pierced with the two-edged sword of the light and understanding of truth. Jesus suffered the agony of Gethsemane and the torture of the cross to demonstrate to all mankind its worth, and to prove at what a terrific cost he was willing to pay for the more abundant life for man. This is indeed more than meat and raiment.

The brain is never more than half developed, and usually not even one fifth used.—Frederick Tilney, *The Brain From Ape to Man*.

BULLETIN BOARD

Detroit-Windsor District Conference

A special conference for the Detroit-Windsor District will be held at Central Church in Detroit, Michigan, on June 27. Delegates to General Conference will be elected and special classwork provided for men, women, and young people. Apostle Gleazer and Seventy Thomas Worth are to be in attendance.

W. BLAIR McCLAIN.

Alberta District Camp

The Alberta District Camp will be held July 19 to 26 at Sylvan Lake. There will be interesting class studies and recreation for all ages. It offers an excellent chance for members to meet their district and general church officers.

Those having reports should mail them to the district secretary, Mrs. Ardella Clark, 9911 153rd Street, Edmonton, Alberta, not later than July 10, 1948.

Saskatchewan Reunion

The Saskatchewan Reunion, which combines the Northern and Southern Saskatchewan Districts, will be held at Beaver Creek, Saskatchewan, July 10 to 18.

Services at Clinton, Missouri

If you know of members living in or near Clinton, Missouri, who would be interested in attending services, please have them contact Orville Hulmes, Fourth and Green, Clinton, or Walter Chapman, 603 East Green, Clinton. Church school is held each Sunday morning at 10 and preaching at 11 in the Seventh-Day Adventist Church.

Ava, Missouri, Home-coming

All former members of Ava Branch are invited to attend home-coming services at the church on July 4. To reach the church, drive ten miles south of Mansfield on Highway 5, then three and one half miles southeast on the new gravel road F.

Northwestern Iowa District Conference

The Northwestern Iowa District Conference will be held on June 27 at Missouri Valley, Iowa. Activities of the day include a 9:30 prayer service; business session for the election of General Conference delegates at 10:45; classwork at 1:30 p.m. for men, women, young people, and church school personnel; and a sermon by Apostle D. T. Williams at 2:30. Seventy E. Y. Hunker is to be present also.

MRS. WILLIAM ADAMS,
District Secretary.

Eastern Montana District Reunion and Conference

The Eastern Montana District Reunion and Conference will be held June 19 to 27 at Fairview, Montana. Apostle R. E. Davies and Evangelist J. F. Curtis are to be present. Meals will be served in the church basement for all who care to eat there. For information concerning rooms, please write District President Vernon W. Ditton, Fairview, Montana, or District Secretary Lawrence Brown, Savage, Montana.

Azalia, Michigan, Home-coming

Home-coming services will be held at Azalia, Michigan, on Sunday, June 20. Features of the day include an early morning prayer service (9 a.m.), preaching at 11, dinner, musical service at 1:30 p.m., and a fellowship hour at 2 o'clock.

BEN FERGUSON, Pastor.

New York-Philadelphia District Reunion

The New York-Philadelphia District Reunion will be held in Deer Park, New Hope, Pennsylvania, July 3 to 11. President F. Henry Edwards, Apostle George Lewis, Bishop Don Chesworth, and High Priest Carl Muir will be in charge. Rates are as follows: dormitory, \$3; tent, \$2; cabin, \$4. Meals will average \$1.50 daily. Housing applications should be sent to Charles Harris, 2055 East 19th, Brooklyn, New York.

Southern Missouri District Conference

The Southern Missouri District Conference will be held at Kennett, Missouri, on July 10 and 11, beginning with a prayer service at 10 a.m. on Saturday. The business session is scheduled for 3 o'clock, Saturday afternoon. District officers and delegates to General Conference will be elected, and priesthood calls approved at this time. Missionary William Guthrie is to be present.

JAMES A. PHILLIPS,
District President.

Books Wanted

W. Blair McClain, 359 Louise Avenue, Highland Park 3, Michigan, needs a full set of *Priesthood Journals*, either bound or unbound.

Mrs. R. L. Hays, 137 East Elm, Independence, Missouri, wants Volumes I, II, and IV of *Church History, The Fourth Relief, In the Shelter of the Little Brown Cottage, and The Vineyard Story*.

REQUESTS FOR PRAYERS

Mrs. R. L. Hays, 137 East Elm, Independence, Missouri, who suffered a stroke two years ago, asks for prayers. She is able to walk now but still needs the prayers of the Saints.

Prayers are requested for Mrs. F. C. Webbe of Kirtland, Ohio, who is in the hospital awaiting surgery.

Alta Mischnick of Beatrice, Nebraska, will appreciate being remembered in the prayers of the Saints.

WEDDINGS

Nielsen-Hansen

Andrey Hansen, daughter of Mr. and Mrs. Bernard P. Hansen of Council Bluffs, Iowa, and Everett Nielsen, son of Mr. and Mrs. Poul S. Nielsen of Logan, Iowa, were married May 23 at Logan. Elder E. Y. Hunker officiated at the double-ring ceremony.

Lea-Esgar

Lucile Esgar, daughter of Mr. and Mrs. Frank H. Esgar, and Leonard J. Lea were married at Stone Church in Independence, Missouri, on Friday morning, May 21. Pastor Glaude A. Smith performed the double-ring ceremony. The Leas are making their home at 1428 West Short Street in Independence.

DEATHS

GREEN.—Melissa I., daughter of Emma and Isaac Ross, was born July 30, 1872, at Pittsburg, Kansas, and died May 6, 1948, at Independence, Missouri. For many years, she was a member of the Reorganized Church; and as long as she was able, she attended services regularly. While living on West Van Horn in Independence, she frequently entertained the Sanitarium nurses at her home. On January 31, 1900, she was married to Andrew J. Green, who later became vice-president of the Jackson County Bank. Mr. Green died in April, 1928.

Surviving are two sons, Master Sergeant A. J. Green, who is with the Army of Occupation in Freising, Germany, and Sanford F. Green of Independence; a sister, Mrs. Frances Skinner of Whittier, California; and two grandsons. Funeral services were conducted by Elder Glaude A. Smith at the Carson Funeral Chapel. Interment was in Mound Grove Cemetery.

HILES.—George McClellan, was born August 23, 1863, at Wesleyville, Pennsylvania,

and died at his home in Independence, Missouri, on May 10, 1948. He was married to Carrie A. McWethy at Harold, Kansas, on May 5, 1889; they were together for their fifty-ninth wedding anniversary. He was baptized into the Reorganized Church at Kingfisher, Oklahoma, on October 28, 1896. In 1903, he was ordained a teacher, and in 1915, an elder.

He is survived by his wife; two daughters: Mrs. H. E. Waite of Independence, and Miss Mary Hiles of the home; two sons: Perry of Bates City, Missouri, and John of Independence; a sister, Mrs. Minnie Cosper, Temple City, California; a brother, John Hiles, Pittsburgh, Pennsylvania; and seven grandchildren. Services were conducted at the Speaks Funeral Chapel, Elder Glaude A. Smith and Bishop T. A. Beck officiating. Interment was in the cemetery at Holden, Missouri.

ALLEN.—Lydia Ethel, daughter of Adam W. and Lydia Kelley Simmons, was born at Grantsville, West Virginia, on February 26, 1904, and died February 12, 1948, at Clarksburg, West Virginia. She was baptized a member of the Reorganized Church on November 30, 1941, and faithfully attended services until her death. She was women's leader in the Clarksburg Branch for a number of years and taught the junior church school class for three years.

She leaves her husband, Stephen C. Allen; her father; three sisters: Mrs. Leila Johnson of Clarksburg; Oma Smith of Buckhannon, West Virginia; and Hattie Early of Spencer, Ohio; and one brother, William B. Simmons of Cass, West Virginia. Services were held at the Davis-Weaver Funeral Home in Clarksburg, Elder Robert L. Rodgers and Samuel Zonkers officiating. Interment was in Sunset Memorial Cemetery.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest	July 3-July 11	Arkansas City, Kansas
Kansas	July 9-July 13	Brewton, Ala.
Gulf States	July 10-July 11	Delta, Colorado
W. Colorado	July 10-July 11	Winnipeg, Man.
Manitoba	July 10-July 11	Central
Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Beaver Creek Saskatchewan
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo	July 17-July 25	Nauvoo, Illinois
So. New England	July 17-July 25	Onset, Mass.
Northern California	July 17-July 25	Asilomar, Monterey, California
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Blue Water, Michigan
Kentucky & Tennessee	July 25-Aug. 1	Paris, Tennessee
Northwest	July 30-Aug. 8	Silver Lake, Washington
Chatham-London	July 30-Aug. 8	Erie Beach, Ontario, Canada
Ken. & So. Michigan	July 31-Aug. 8	Liahona Park
Mo. Valley	July 31-Aug. 8	Woodbine, Iowa
Maine	July 31-Aug. 8	Brooksville, Me.
So. California	July 31-Aug. 8	Pacific Palisades
No. & West. Michigan	Aug. 5-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Prescott, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado

Briefs

WARRINGTON, ENGLAND.—Seventeen Blue Bird girls participated in a service arranged especially for them on Sunday, April 18. They presented the play, "Good Samaritan," and sang, "Just As I Am." Ten of the girls were presented nestling awards by Pastor S. Dawborn. Priest S. Smyth gave the sermon. In the evening, the Blue Bird leader talked on girls' work, after which the girls presented a program and served refreshments.

A women's group was organized on Monday, May 3, under the supervision of Sister H. Dawborn; Bessie Forster was elected secretary. A message from the women of Sarnia, Canada, who had sent a parcel, was read to the group.

On May 12, Jean Dickson and Jean Alcock were baptized.

SAN LEANDRO, CALIFORNIA.—The children's department presented a program on Easter Sunday morning, after which the choir gave the cantata, "The Living Redeemer." On April 6, the women's department sponsored a rummage sale; proceeds were applied to the building fund. The women have also adopted a German family to send food and clothing to. Mother's Day was observed with a special pre-worship program.

YOUNGSTOWN, OHIO.—The first annual conference of the newly-organized Youngstown District was held on May 9 with Apostle D. Blair Jensen and District President William McCune in charge. Statistical reports of the five branches read at the business session showed an increase of twenty-four in district membership. Delegates to General Conference and district officers were elected. Recommendations for ordinations included William C. McCune, Jr., John L. Bidle, Howard L. Rhyal, Carl L. Rhyal, Frank Edward Reichard, and Glenn Elias Reichard, to the office of elder; Horace F. Reichard, William Ray Clinefelter, John F. Jordan, and Howard Lamont McDowell, to the office of priest. At the close of the business session, the young people of the district held an organization meeting and elected officers.

NAMPA, IDAHO.—Apostle R. E. Davey was in charge of the May Communion service. A special meeting was held in the afternoon at which Nancy Jane, infant daughter of Mr. and Mrs. Jesse Talish, and Hector Lou, daughter of Mr. and Mrs. Donn Nippert, were blessed.

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Foundations

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."—Jesus, in Matthew 7: 24, 25.

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Look to Your Foundations



AUDITORIUM NEWS

IF YOU are interested in old houses, you will have many a happy adventure exploring them, as thousands remain standing all over the country, many open to inspection. Here are the survivors of America's romantic and historic past, still bearing the marks of the dramas, happy and tragic, that have been enacted within their walls. They are all that is left to recall the work of the builders, some of them now unknown.

Some of these old houses still stand in perfect condition—walls true, mortar solid, bricks all in place. Others, apparently built equally well, are in danger, with cracks around the windows and over the doors, and floors buckling unevenly. What accounts for the difference?

FOUNDATIONS! For some of the old builders knew their craft, and they made their foundations both deep and strong, below any possible frost line, below any drouth line. Others, not so well informed, would today see their works falling to ruin, not because of poor walls, but because of shallow foundations.

Every life is like a building. Every family and home has foundations—cultural, religious, and spiritual. A life and a home are as strong and enduring as their foundations.

GOD is our Maker, our origin, and our destiny. His Word is the foundation of our great human relationships in the church, in the state, and in the home. As the Scriptures teach us, those who are wise build their homes upon a Rock. And the Rock of human experience and life is the Word of God.

To all the splendid young people who, filled with promise and hope, are starting out their lives together, building homes, we direct this reminder and invitation. Make God a part of your home. He is your Father. Build your life around the church, its work, its social and fraternal relationships. Be sure that Christ is a daily guest in your home. So you will build upon the Rock which storms cannot shake nor destroy.

L. J. L.

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AUSTRALIAN VISITORS. President I. A. Smith has been in the West on church business, and met Brethren Don Alberts and Hermann Peisker who have recently arrived from Australia. Their arrival at Independence was scheduled for June 15.

LIBERTY, MISSOURI. Apostle C. G. Mesley was in charge of the organization of a branch of the church at this historic city on June 6. It is in the Far West Stake area, across the Missouri River to the north of Independence. Besides Brother Mesley, Stake President Emery E. Jennings and his counselors, Orville Moffet and James Bowman, and Stake Bishop Earl Higdon and his counselor, Raymond Jensen, participated. The program began at 9:45 a.m. Elder Lloyd Siebert, who is the new pastor, made the motion for the organization of the branch. The meeting was held on the city square in Odd Fellows Hall, where future meetings will be held. Fifty people were present. This is the second branch to be organized in Clay County, whose fine citizens were so kind to the refugee church people during the persecutions of the early church. The other branch is north of Kearney.

NORTHWEST. Apostle R. E. Davey reports damage and distress in the Northwest, affecting our people. The worst loss has been in Canada, in the Frazer River valley. Members of the Aggasiz Mission have suffered losses which have not yet been calculated; most of the members are farmers; the town had been flooded. Prominent church families affected are the Taylors, Campbells, Muirheads, and others. Rosedale and Chilliwack, British Columbia, have been isolated. In Portland, few members are now known to have been affected by the floods.

Boise, Idaho, April 25 to May 9, gave good response and attention to a series of services by Apostle Davey, with a young woman baptized and two other baptisms delayed on account of illness, and others interested.

In Seattle, Arthur F. Gibbs recently closed a successful series and is now laboring in Tacoma with a good response.

James Reneau, a young missionary appointee to the Oregon District, recently held meetings in Longview and Southeast Portland with good results.

LOUISVILLE, KENTUCKY. President F. Henry Edwards and Bishop H. L. Livingston were at Louisville checking plans for the purchase of a building for the use of the branch here. There is a fine group here for which Elder James B. Welch serves as pastor. District President Chester B. Metcalf also participated in the meeting, and members there hope to have a good church home.

GOMER T. GRIFFITHS, Route 2, Willoughby, Ohio, formerly president of the Quorum of Twelve, is ill in Huron City Hospital at East Cleveland, Ohio, and requests the prayers of church members for help and recovery, according to a letter received from Sister Catherine Griffiths by the First Presidency.

BAPTISMS. From the current report of A. Orlin Crownover:

"I baptized four people during the month, one man, three women, all in their twenties. Three family circles were completed."

The Modern Father

AS WE CELEBRATE Father's Day (June 20) this year, it seems appropriate to point out that the many problems arising out of modern home life call attention to the fact that fathers are key figures in their solution, and that while we must respect the importance of the mothers, we must also call upon fathers for help. Recent magazine articles have pointed out that fatherhood is a neglected art, especially in the United States.

We have traveled far from the social order that made the father a little king and tyrant in his home. But we have gone too far in giving fathers only the responsibility of making money, and in placing all responsibility in the hands of mothers. This has proved in very many homes too great a burden for the mother, and has forced an artificial cleavage in family affairs that has been disastrous to many modern homes. We are swinging around to the belief that fathers could give a little less attention to financial success in order to help make honorable citizens of the children. It takes more than one parent to make a good home, no matter how capable the mother is.

THE PROPHET Malachi looked forward to the fulfillment of the promise that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," lest the earth be smitten with a curse. Many homes are smitten with a curse of estrangement and misunderstanding between fathers and children, simply because fathers do not spend enough time with their children, and do not give enough opportunity for love to grow. The curse can be lifted only as fathers take up their tasks and responsibilities, and grow in mind and spirit with their children.

There was a time when the mother's responsibility for the home was so complete that she did all the shopping. Now many husbands are seen

pushing grocery carts around the stores, examining goods, checking lists and prices. Once it was the mother who pushed the baby carriage, often alone. Especially since the war, young fathers have shared this task, often going alone and enjoying the company of their children. And how fortunate the home where the father is able, when the mother is tired or ill, to cook meals and take care of the baby. An article by a nurse in a popular magazine recently recommended that the father should give the baby its bath and put it to bed in the evening, not only to help the mother, but to give father and child a chance to love and understand each other. The first step toward loving a child is to take it in your arms. Here in Independence is at least one young ex-GI father who enjoys doing many services for his young daughter every day. What happy years are ahead for that girl, of play and happy companionship with "Dad." And what happiness for him, too.

THE CHURCH does not contact all fathers, of course, which is a misfortune. There are many ways in which churches can help educate fathers for their tasks. It can give attention to the problems of homes, to the responsibilities of enlightened modern fatherhood.

Few men are good fathers by mere instinct, just as few women are good mothers without study and training. Some thought and care are necessary. The church can contribute to the ideas back of good parenthood by presenting special sermons, talks, and classes. Family evenings at church bring many people there who would not otherwise be found in church. Once there, friendships are formed. The church is an educational institution for right living, and whatever it does to help the homes will strengthen its own foundations.

There was a time when Mother's Day programs contained too much

fatuous adulation with no real sense behind them. Women have revolted against that sort of thing, and programs are much improved. Fathers never suffered that kind of saccharine attention, but it appears that intelligent attention is needed badly. We need to consider the problems of home life in relation to what fathers could do toward their solution.

One thing appears to be true: Modern family life is suffering from disintegration. Families fall apart before individuals are ready or strong enough to stand alone. In fact, it was never intended that individuals should stand completely alone. They always need, and should always enjoy the larger family relationships.

LOVE, loyalty, and understanding can develop only as people spend time together. This cannot be done by remote control or by writing checks, although love must still work sometimes at a distance, and checks must be written. You cannot raise a family with nothing but a fountain pen. You have to be present in person to develop love between fathers and children. Servants hired cannot substitute for a father's presence and smile. Father must spend some time at home. There is a necessity for both him and the children that he should be the fixer of broken toys, the authority on small bits of information for children, the evening companion and storyteller, and the good sport on a picnic or vacation. And, most important of all, Dad and Mother together are needed to read the Bible stories and lead the children in nightly prayer.

And for fathers who bear their share of the burden, there are treasures of happiness—treasures which too many fathers have lost while pursuing less important things in the world of affairs and in the competition of life. The church cannot reach nor reform all the fathers of the world, but it can help some of them, who will help others. L. J. L.

Editorial

Pictures Wanted

From time to time we learn about pictures of members of the priesthood and church officials, groups at reunions and at various churches, taken through the years since the reorganization of the church, and just within the last few days one of our retired ministers turned over to us some very interesting pictures, which we can place to advantage in the archives of the Graphic Arts Department. Properly catalogued and listed, they may be of use to us in years to come. We would like to suggest to members of the church having such old pictures which they do not care to retain because of the lapse of time or for other reasons, that they send them to the First Presidency, The Auditorium, Independence, Missouri, and all will be very gratefully received and proper disposition made of them.

ISRAEL A. SMITH.

Across the Desk

From a German brother, Franz Beil, dated April 29, 1948:

Dear Brother Smith: With great joy I received your words of acknowledgment. From your letter I see you have the wish to come among us sometime. For me and for the Hannoveran congregation it would be a great delight to be able to greet you in our midst. I am very thankful to you and members there in America because of the gift parcels. We really are helped by these presents as we go through this bad time of need. Please give our thanks to all members there.

With best wishes at this Whitsuntide to all people there and all the Saints.

ISRAEL A. SMITH.

When we fail, our pride supports us. When we succeed, it betrays us. —Colton.

The test of good manners is being able to put up pleasantly with bad ones.

A Counselor's Letter to Young People.

A church officer writes: "The last two marriages in which I have been invited to give counsel have been instances of member girls proposing to marry nonmember men, both of whom openly admitted flagrant violations of moral law over a period of years, even during the period of engagement with our girl members. And in neither case was our girl member concerned that the man was in one case a fornicator and in the other an adulterer. And both of these girls are above average. . . . These two experiences leave me somewhat at sea. Don't our girls (or boys) care what kind of moral characters they choose as life-long companions and parents of their children?"

PASTORS have seen many young women suffer misery and unhappiness because they married men of immoral character. During courtship, a man's personality may seem very charming, even if he is a sinner. His attentions are flattering, and the girl may have the impression that she will always be able to keep him interested and faithful to her. She may think that she has a greater power over him than others have had. But in the end, when daily association dulls her novelty and the inevitable decline of physical beauty reduces her charm for him, she will experience the hopeless feeling that comes when she knows he is spending his time with other and newer lovers. Then life becomes very bitter, especially if she has children, and she knows her unfaithful husband is spending money on other women.

PRINCIPLES AND CHARACTER are important. They are the basis of security, happiness, and peace. A

man of no principles, or loose ones, rarely thinks of how he makes other people suffer. He is particularly apt to sacrifice his wife for his own pleasure. He is not mindful of his children. And when he goes philandering there is so little his wife can do about it.

There is no way to describe adequately the suffering and unhappiness of a wronged wife so that younger women will be warned and avoid the trouble. No matter what is said, some young women are always being lured and deceived by the pleasant talk and the fair promises of men of loose morals. And heartbreak is the inevitable result.

PARENTS should be responsible to teach their children the importance of morality and honor. Sometimes they honestly try and fail. If they have done their best, they are not to blame. But if they fail to try to teach their children, they bear a heavy responsibility, and they are bound to reap some of the harvest of sorrow of their children. Often they must pay for their neglect by having to undertake the support of grandchildren that wicked husbands abandon.

MARRIAGE is an investment of life. When a girl marries a man, she makes a bank deposit of time, of youth, of beauty, of personality. These are deposits she can never withdraw or use again. The only way she can realize the benefit of her deposit is to find happiness in the love, companionship, and support
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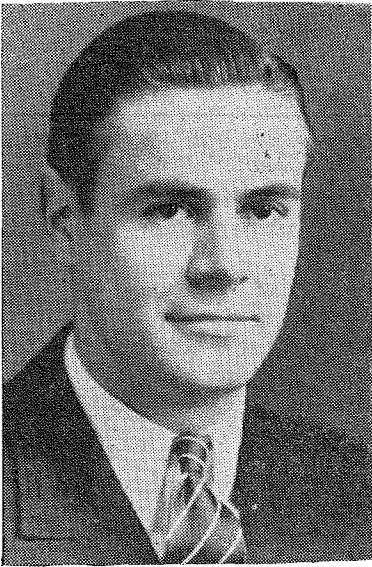
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WILL A MAN ROB GOD?

By Joseph E. Baldwin

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:7-10.

A NEGRO PREACHER walked into the office of a newspaper in Rockymont, North Carolina, and said: "Misto' Edito', they is forty-three of my congregation which subscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Sadday issue?" "Sit down and write," said the editor. "I thank you."

This is the notice the minister wrote:

Mount Moriah Baptist Church. The Rev. John Walker, Pastor. Preaching morning and evening. In the promulgation of the gospel, three books are necessary: The Bible, the Hymn Book, and the Pocketbook. Come tomorrow and bring all three.—*Presbyterian Advance*.

This Negro preacher had a point in his newspaper notice that many church members have not learned in their Christian training as yet. They have not learned that even if the gospel is free, to take it into all the world costs money. That's why one missionary said: "I always baptize a man with his wallet in his pocket. I try to convert his pocketbook when I convert him."

Was your pocketbook converted when you were? Do you bring it with you when you come to church each Sunday? Might not we say that we have four standard books in our church—the Bible (Inspired), Book of Mormon, the Doctrine and Covenants, and the Pocketbook? A work-

ing knowledge of each is important to salvation.

Not one of you will disagree with me when I say we believe in the six principles of the gospel. I believe there are more than six—maybe one hundred and six. Anyway, we all agree that such principles as faith, repentance, baptism, etc., are essential to salvation. You believe with me that complete obedience to these is vital. We would not permit one to join the church if he said he did not believe in baptism, would we? In our church, we believe in complete obedience to the laws and ordinances of the gospel on the part of our members. At least that is our ultimate aim.

In line with this thinking, let me say that the law of tithing and the principle of stewardships are just as much a part of God's laws and principles as baptism and the laying on of hands. We would not feel we were full-fledged members if we had not been confirmed by the laying on of hands. Yet, many of us feel we are members in good standing although we have failed to obey even a part of the financial law. Why? We cannot obey the laws we like and disregard the others and still be good stewards—whether we admit it or not, we are stewards over our lives and what we have in this life.

Are you a good steward or a poor, unprofitable one? Remember the parable of the talents. The good and profitable stewards were reward-

ed and blessed; the slothful and unprofitable steward lost that which he had. It is our hope that we will learn to live up to the standards for stewards so that we may help build His kingdom. The blessings he has in store for all those who fully obey his laws will follow.

The Financial Law

Bishop Earl Higdon says, "The financial law is a rule of action established in religious experience dealing with man's relations to his physical possessions."

"The financial law of the church is God's law pertaining to the handling of the finances or other material possessions that he has entrusted to our care."—*Handbook of the Financial Law*, page 24.

In 1923, the Bishopric interpreted the financial law as follows:

Whereas, the law of God teaches that the earth is the Lord's and the fullness thereof. Therefore:

- a. All men are of necessity stewards
- b. That the law of stewardship applies to each and every member of the church (Doctrine and Covenants 42:9; 70:3, and 101:2.)

Therefore be it resolved: That the order of Bishops believe it to be the *duty* of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures:

- a. Filing his inventory (First financial statement)
- b. Paying his tithes
- c. Paying his surplus

- d. Making his offerings
- e. Thereafter, giving an account of his stewardship annually as provided in the law of God (annual financial statement).

God spoke very plainly to the church in April, 1909, concerning the financial law:

The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

There are many who have not accepted this revelation to the extent that they obey it as a commandment of God. Nevertheless, it is a law of God and the church. It was approved by the General Conference and made a part of the Doctrine and Covenants as the mind and will of God to the church. The financial law applies to everyone in the church, no matter how old or young, rich or poor. One cannot be excused from this law any more than he is excused from obeying the principle of baptism or any other law of the church.

The first and primary function of the law is to do something for man. It develops faith in the individual. It binds man's loyalty to the church. It strikes at the heart of selfishness. It makes us share with God and our brothers. This is co-operative living which also finances his church. However, its primary function is not to bring money into the church treasury; its primary function is to develop stewards.

Stewardship

Stewardship is the foundation of the financial law. It is an attitude. It concerns itself with our attitude toward God, our fellow man, and

our earthly possessions. It is recognizing that God is the supreme sovereign, the supreme owner of everything in the universe, and that man is a steward accountable to God. In the broad sense, stewardship includes our time, talents, intelligence, health, and all our material things—even life itself. The stewardship attitude gives a person a sense of trusteeship over all of life, and this is a part of our church philosophy. This stewardship attitude must begin within. At its best, it begins in the hearts and minds of those who sense their responsibility to God in every phase and activity of life. Stewardship is an individual responsibility and opportunity. Our church must wait for each of us to accept our individual responsibility as stewards before it can do anything about the stewardship business in the larger sense.

Will a Man Rob God?

In light of the foregoing, I ask the question which the prophet of old asked the people of his day, "Will a man rob God?" They probably responded as we would—"No." And God said, "Yet ye have robbed me." The puzzled people cried, "Wherein have we robbed thee?" God answered, "In tithes and offerings."

How would we as a church stand up to the test today? How would you as a member respond to this question? Will you rob God? Perhaps most Latter Day Saints would say no; yet, only one out of four is making any contribution to the general church. This includes all tithing payments and offerings made by men, women, and children—just one out of four. How would you like to start your automobile some morning and find that it was running on one cylinder out of four? How far do you suppose you could drive? Your pulling power would be extremely low, if you could go at all. The church is pulling along on one out of four—what about the other three? Are you robbing God?

An Invitatoon

"Return unto me." This is God's

invitation to his people. Regardless of our sins, our disobedience, our failure to obey his commands, he stands ready to accept us if we will return. We have gone away, and we must return to God. This means admitting our sins, our failures, our disobediences, and complying with God's laws if we would return to him.

A Promise

"And I will return unto you, saith the Lord of Hosts." The promise is if we will return unto God, he will return unto us. He stands waiting for us to return. He wants us to return so he can come to us. We have our own agency and must decide for ourselves when we will return. He will not force us to return. This invitation and promise can be applied to any phase of the gospel of Christ; in this connection, we are thinking of it in regard to the financial law. God says we have robbed him. The figures of our day show it is still true. The call is to return to obeying the financial law and God will return to us. We must bring our tithes to the storehouse—pay our tithing to the bishop. Let us comply with the whole law. We read, "Prove me now herewith." God is almost daring us. You hear children, young people, and even adults say, "I dare you." We can almost hear God say, "I dare you—I dare you to return unto me. I dare you to file your inventory and pay your tithing. I dare you to comply with the financial law wholeheartedly."

Prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

When thou art converted, strengthen thy brethren.

The words of the Master to Peter can be applied to us today. Those of us who are converted to the financial law should strengthen other members. We should help them to see the beauty, the importance, the value and the divine command in the financial

(Continued on page 8.)

www.LatterDayTruth.org

This Is Faith *By Ruby Tinkham*

YOU ARE MORE than familiar with the definition of faith, I know. You have read many fine articles, heard a number of carefully prepared sermons, and listened to inspired testimonies by the hundreds on this subject. But have you ever wondered what faith meant to the average man or woman who has only a limited religious and educational background? Most articles are written by people who have extensive educational experience. Most sermons are preached by ministers who have devoted their lives to understanding the complexities of human life in relation to God.

Now, for the men and women who are neither well-educated nor dedicated to the discovery and usefulness of faith—how do they make use of this quality in their everyday life?

The first woman I asked belongs to no church at all and has had very little religious experience that I know of, yet she gave me an answer that not only surprised me but made me feel humble in her presence.

She said: "When my little daughter comes to me and says, 'Mommy, may I please have a new dress for the Easter program?' I look down at her, and I know that even if I had only one dollar in my purse, I would buy her the dress she asked for. Then it is that I know how God feels toward all his earthly children, and I know, too, that if I ask him with that same feeling in my heart that she asked me and the request is right and best for us all, he will answer me. That's my faith." This came from a woman who never belonged to a church in her whole life!

THE NEXT was an old man that had been a Methodist for years and years. He gave me an answer something like this.

"I've been a Methodist for years and years and years and my whole family before me, but I'll tell you

right now we're not the only ones that'll get to heaven, no siree! It's like this, I know there's a God and I know too that he's working right now here on this earth, and he'll go on workin', too. But this is my faith, I know if I do the best I kin, God will do his best, too, and everything is gonna turn out all right." Then he grinned and added, "It always has so far."

The next was a young man who was reared in a broken home and has always taken responsibility beyond the average. He has become a material success and, because he never attends any church, I was more than anxious to find out his attitude toward faith. His answer was very different from the others; but considering his background, I found it very apt, too.

His reply was: "To me faith is like self-confidence, only it goes much deeper than that. It's feeling prepared to meet any emergency at any time because you have made adequate preparation for it."

I asked, "Don't you believe in a God?"

He smiled, knowing that I feel a great reverence for my God, and answered quietly, "Yes, I believe in God, but I think he works with all men everywhere and isn't limited by the boundaries of sectarian beliefs. My faith is this—if I develop my potentialities for good, then I have the right to expect help, because God works with all men everywhere to accomplish good."

NOW, I COME to the best one of all. This time I picked a small child who had religious training with her first bottle. First I asked, "Sara, what is faith?"

She looked at me a trifle scornfully and answered, "Why, you know what faith it. It's believing in God."

I countered with, "Yes, but do you believe in God, Sara?"

She was really scornful this time. "Why, sure I believe in God. When I'm bad, he whispers and says, 'Sara, please be a good girl.'"

I loved her surety, but I had to challenge her faith, so I continued determinedly, "Yes, but you can't see him, Sara, or hear him, or feel him, can you?"

She must have felt my intensity, for she gave me a long look and then she challenged me with, "No, but I know he's there!"

I know now what faith is, and I also know what Christ meant when he said, "Except you become as a little child."

Are We On the Lord's Side?

During the last war I heard an Army Chaplain say it was not because of our superior defenses that the Japs did not take advantage of their position following the attack on Pearl Harbor, but merely the fact that the Lord did not will they should take over.

If there were ever a time when the people of this country needed to make sure they were on the Lord's side and worthy of his protecting influence, it is now. We should remember that it doesn't do any good for us to ask him to be on our side, we must make sure that we are on his side.

Many of us pray "Thy Kingdom Come," but how much do we do each day of our lives to make it a reality? If every person in this land, which was founded on the principles of freedom, were living with that thought in mind, we would need fear no force of evil.

M. ANDERSON.

A Parable for Fathers

By HARRIET GLAZE

THE YOUNG FATHER requested a son. And the One Who Hears Requests answered, "The price is high—higher than you can now guess. And there is no guarantee that the investment will yield a good return."

But the Young Father said, "I know. I will take the risk."

So the request was granted. And when the Young Father gazed down at his newborn son, he was troubled. "Is this the son for which I asked? How can I guide this small bit of humanity up to where I now stand and point the way beyond?"

Then the One Who Answers Questions gave him a Book of Rules. "This will help. Study it carefully and apply the wisdom therein with patience and love."

So the Young Father took the Book and opened it to the first page. But when he had read a little way and was just beginning to understand, Business knocked with stern knuckles upon the outer door. "Come with me. I will show you how to find the means to help your son."

"But the Book . . . may I take it with me?"

"Only if you keep it well hidden. Our task is concerned not with lofty striving. We must give ourselves wholly to the practical earning of bread."

The Father answered, "The Book says that man does not live by bread alone. So if you will allow me to take it with me, I will serve you part of every day."

And it was so. And when the Father parted from Business and returned to his home, the boy ran out to meet him, and together they partook of the bread, and the boy grew strong and tall.

THEN ON ANOTHER DAY the Father was searching in the Book when, from out the window, Pleasure called. And her voice was honey

sweet. "Come dance with me. Time has swift feet, and soon you will no longer be able to enjoy the pattern of youth."

The Father went to the window and looked wistfully out at the beckoning smile of Pleasure. And then he sighed and shook his head. "I cannot join you today. I have promised to take the boy to catch fish." And he turned his back to Pleasure.

But later as he walked with his son along the bank of a stream, he felt a hand upon his shoulder, and there was Pleasure walking with them. And the boy saw her, too, and smiled and learned to laugh.

And on still another day as the Father was reading to his son from the Book, a tumult and a shouting approached. Father and son went to the door and when it was opened, they saw a great crowd of people all shouting and calling the Father by name. The leader came forward and extended his hand. "I am Fame. I have been delegated by these friends to ask you to come with us that we may place a crown upon your head and a scepter in your hand."

"May I bring my son along, too?" the Father asked.

Fame shook his head. "No man can bring another. Each must achieve the goal alone."

So the Father withdrew and closed the door slowly, and as he turned again, he saw that now his son was as tall as he. And there was a new light in the young eyes. "You should not forsake your reward because of me. I must go and bring them back." He threw his cloak about him and opened the door. "Let me depart with your blessing."

And the Father gave him his blessing and placed the Book in his hand. "Let this be your guide, even as it was mine."

The boy tucked the Book under his arm. "Do not grieve for me,

Father. I shall return soon." So saying, he was gone.

THEN THE ONE Who Keeps the Accounts came to the Father with an itemized bill. And across the front in bold, golden letters were the words, "Paid in Full."

"And what of the price?" asked the One Who Keeps the Accounts. "Do you think now it was too great?"

And the Father looked along the highway at the happy throng of people led by the son who now, himself, wore the golden crown. And the Father smiled and stood a little straighter. "To see my son happy and strong leading his fellow men along the high road—for this no price is too great. I would pay it over and double again!"

Will a Man Rob God?

(Continued from page 6.)

law. If the one out of four who complied would help some of the other three, we would soon see our percentage improving.

Our task is to preach the gospel in all the world and to Zionize the church. This job is hardly possible with one out of four. We need the support of every member of the church. To establish Zion, we need stewards who are thoroughly converted to the stewardship attitude. We need members who have had their pocketbooks converted.

Do you pay tithing? Do you file your financial statement? Do you rob God? Answer these questions and put your lives in order that you may all become good stewards in the sight of God.

Why must we have enough memory to recall to the tiniest detail what has happened to us, and not have enough to remember how many times we have told it to the same person?—La Rochefoucauld.

Don't Break Your Heart!

(Continued from page 4.)

of a good and faithful husband. Those who get divorces must sacrifice a great amount of the deposit they have made in the bank of married life.

There is only one kind of safe advice that can be given to young women of the kind mentioned at the beginning of this article. Don't marry an immoral man. If you do, you will be sorry. You will suffer. You will be wronged. If he has abandoned another woman for you, he will later abandon you in favor of yet another love. An honest husband who will be true to his covenants, who will be kind, who will devote his time to you and bring his money home is the most desirable kind of companion. He may not be rich in imagination, he may not be the most pleasant kind of talker, but you know that he will give you all he has. The clever liar and philanderer, no matter how interesting, will sooner or later break your heart and leave you desolate. Avoid him as you would the devil or the plague.

BUT SOME OF YOU may ask, "Isn't it better to marry an immoral man and try to reform him, than not to marry at all?" The answer is, It is better not to marry at all than to be attached to a sinner. You don't want to be alone, but it is better to remain alone than to marry such a man and be abandoned later. Do not be discouraged. Wait a while, and you may meet a good man who is worthy of your best love and devotion. But if you have thrown yourself away on an unworthy companion, when the good man comes you cannot have him.

Principles of honor are your protection. Your church advises you to set your standards high. This is for a good reason. There has been so much sorrow for those who have failed to heed the admonition. It is only with high standards of honor and character that true and enduring happiness can be found.

L. J. L.

The Guiding Hand

A father, young and full of pride
With his new son,
Held up his hand before
The cherub's face
And said,
"Look up here at your daddy, little Paul."
The child responded to the gentle voice,
And followed with his eyes
The moving hand.

The father knows of days
Unborn
When he must guide those toddling feet
To surer steps—
Must shape with care his infant son
Into a boy of ten,
Nor cease to say,
"Look up here at your dad, young Paul."
With eagerness a lad
Will grasp his father's hand
And try to match
His stride.

And yet,
This father need not walk alone
Nor fear the pattern
He must lay.
A hand has reached to take his own—
A low voice speaks
And seems to say,
"Look up here at your Father, Son."

* * *

Dear God,
I only pray he'll hear that voice
And take your hand.

FREDERICK A. KUNZ

Federal Aid to Parochial Schools Viewed by Oxnam

[EDITOR'S NOTE: The following excerpts from an article by Bishop G. Bromley Oxnam of the Methodist Church, New York, are reproduced by permission of *The Nation's Schools*. The Bishop formerly was President of the Federal Council of the Churches of Christ in America.]

FEDERAL aid to education is one issue. Public aid to nonpublic schools is another. . . . The camel's nose is under the tent. Senate Bill 2499 [in the 79th Congress] provided that "public services, other than instructional services, shall be equally available to all children attending nonprofit, tax-exempt schools selected by their parents and meeting the requirements of the state's compulsory attendance laws." School lunches and buses are the camel's nose. Lunches and buses may be considered as public health measures, but the Roman Catholic Church regards them as precedents leading to the ultimate objective. Full support of parochial education is the real objective.

I am not here attempting to deal with the fundamental issue of the separation of church and state, but rather with the more immediate question of public support of sectarian education in a democracy. The distinguished Fr. John Courtney Murray tells us, "It would be a great gain, too, if it were agreed to drop the deceptive formula, 'separation of church and state.'" But it is precisely that formula which is a statement of basic principle that we will not drop.

Contrary to Roman Catholic denials, the question of the separation of church and state is involved. The Most Rev. John T. McNicholas, Archbishop of Cincinnati, and President General of the National Catholic Educational Association, in a pamphlet entitled *Federal Aid for American Education* writes: "Marriage implies the right to procreate and to educate children. This right does not come from the state or from any civil or ecclesiastical authority; it comes from nature and from God." Note that he includes "ecclesiastical" as well as civil authority in that statement, but a little further on he tells parents "they must also recognize that the church, in the spiritual order, is divinely commissioned to teach their children the things of God and to prepare them for their eternal destiny." Is this the basis of the pressure brought upon the parents to send their children to parochial schools, parents who have a right to make their own decision under a right that comes from God and not from "ecclesiastical authority"?

The right of the parent to which the archbishop refers seems to be abrogated by Canon 1374 which states, "Catholic children must not attend non-catholic, neutral, or mixed schools, that is, such as are open to non-Catholics. The bishop of the parish alone 'decides' under what circumstances and with what precautions attendance at such schools may be tolerated?"

What the Roman Catholic hierarchy says in Spain is not what it says in the United States. Because of the very "unity" that emerges from its totalitarian organization, we must seek its real purpose in the practices followed by the church where it is powerful enough to realize its desires. The hierarchy in Spain does not believe in the public support of Protestant education. M. Searle Bates in his monumental study *Religious Liberty, an Inquiry*, states "No Spaniard can secure a certificate for leaving school or can enter the civil service unless he has official evidence of instruction in the Roman Catholic religion. . . ."

The question is not: Should a Roman Catholic parent be permitted to send his child to a parochial school? That right is recognized. The question is: Should all the people be required to support private and sectarian parochial education as well as support the public schools? There is the further question: Should the people in a democratic society determine the curriculum of the schools they support? William Solzbacher, a devout Roman Catholic, writing in *Commonweal* under the title "The Church and the Spanish State" said: "Spain is the only country where the words *Catholic* and *totalitarian* appear side by side in constitutional law." They are present in the Unification Law of 1937 and the Charter of Labor, 1938. "One people, one State, one leader, one faith, one Church!" If, perchance, this kind of emphasis should creep into a parochial school, would the people who pay for the instruction and who believe in democracy regard this as democratic practice?

The Roman Catholic position logically calls upon every parent to determine the education of his children, and if schools satisfactory to the views of the parents are not available, then the parents must associate themselves with other parents and establish schools to their liking, and call upon the people to support these schools. Does the hierarchy really mean this? If so, does the hierarchy honestly hold that a communist parent has the same duty and

should be granted the same privileges? Is the communist father to determine the education of his child, to build communist schools, and call upon the rest of us to pay the bill? Personally I do not want public moneys to be used to support communist schools, fascist schools, Roman Catholic schools, or Protestant schools. Public money should be used to support public schools.

I do not want public support of private education that rears a child in a philosophy of materialism, in Marxian economics, in the communist theory of social development nor in an acceptance of the method of dictatorship whether temporary or permanent. In a word, I do not wish public support for private communist schools. Nor do I want public support of fascist schools where Nazi paganism or Mussolini methodology are taught. Neither do I want public funds used in parochial education where historic fact is sometimes suppressed to glorify the church and undemocratic papal pronouncements are given undue prominence. For instance in Pope Leo XIII's "*Immortale Dei*," "It is not lawful for the state, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion. . . ."

Public money should be used for public education.

The attempt to secure public support for parochial education raises another question. . . . Where do we stop? Is there to be a Methodist system of education? An Episcopalian? A Baptist? Are all to be supported by public funds? There are more than 700 colleges and universities related to churches, more than 500 are Protestant. What, too, of the great institutions of learning on private foundation? Anyone acquainted with the problem of budget-balancing in private education, or with the great needs and opportunities in research and service that remain unmet until private philanthropy makes funds available, knows that demands upon public treasuries would soon be mountain high. And who decides how much and when?

The real value that lies in a private system side-by-side with a public system of education is lost the moment the private system is supported by the public. There are values in experimentation, in different emphases. But does anyone think for a moment that public support will not involve public regulation at the local level much more strict than the present regulation in terms of standards?

(Continued on page 18.)

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On the Side of Truth By VIDA M. FLETCHER

The fewer the voices on the side of truth, the more distinct and strong must be your own.—Channing.

IN THE EARLY DAYS of the church, when our elders went about preaching the gospel, temperance was a distinguishing characteristic of the Saints as a people. They were known by their refusal to imbibe alcoholic beverages as well as by their opposition to slavery. It is a matter of church record that the Saints boycotted stores that sold tobacco or liquors.

Since then, the voice of the Saints has grown weaker and weaker until today very little is heard from us as a people against these evils. But the voice of the enemy rings out in challenging tones and popular appeal to the public.

Several fallacies are foisted upon us in various and insidious ways. The most popular of these untruths at the present time, is that alcoholism is a disease. Stories are written using alcoholics as the heroes or heroines and posing them as victims of illness. No blame or guilt is attached to them for becoming alcoholics—just pity and sympathy. Much ballyhoo is put out to this effect. Towns and cities are studying how to combat the disease of alcoholism; funds are being allocated to cure the afflicted, but nothing is said about stopping the supply of alcohol that makes the alcoholic. No one suggests that an abstainer from these beverages ever contracted "alcoholism."

ALCOHOLICS ANONYMOUS receives and deserves much commendation for its good work—but why attempt to cure a few of the injured at the foot of the cliff while the crowd keeps pouring over the edge of the cliff? It would be so much simpler to educate people so they do not fall off the cliff—then there would be no need for a hospital at the bottom.

Another untruth voiced by many is that prohibition was forced upon our nation by a small minority of citizens. The truth of the matter is that the Eighteenth Amendment received the most overwhelming support ever given any part of the Constitution. Before the first World War, twenty-six of the forty-eight states had adopted state prohibition. Before it went into operation in January, 1920, thirty-three states had adopted state prohibition. The total votes received for ratification were 1,309 to 240 in the state senates—eighty-four

per cent for prohibition; and 1,775 to 1,025 in the state legislatures—a seventy-nine per cent vote for prohibition. It was ratified by the largest number of states and the largest percentage of states that had ever ratified any amendment to the Constitution in the entire history of our country. Fifty-six per cent of the voters favored prohibition.

Prohibition represented the expressed will of the nation, yet the wet propaganda makes the masses of the people believe that it was put across by a small minority. Repeal was put across in 1933 by the votes of only twenty-four per cent of the qualified voters of the country.

Prohibition was repealed after immense sums of money were spent in a campaign to discredit the law, to play up and even encourage violations. An untried method of amending the Constitution was used to repeal the law. With both party machines arrayed against it and determined to rush repeal through, the moral forces did not have a chance.

The latest Gallup poll reports that today thirty-three per cent of the voters say they would vote for prohibition. There are seventy-six million qualified voters; and thirty-three per cent of these means that over twenty-five million persons would now vote for the return of prohibition as against the fourteen million who voted for repeal fourteen years ago.

WE ARE TOLD that prohibition was a failure—the success or failure of any law as applied to the liquor traffic is whether or not it reduces the consumption of alcoholic beverages. Mr. Gebhardt, the liquor statistician, said that prohibition had been a failure because it had *succeeded* in reducing liquor consumption only thirty-five per cent. Mr. Sanford, the U. S. Government statistician, said prohibition had reduced consumption sixty-five per cent. Even according to wet figures, prohibition did more to reduce consumption than license, government monopoly, or any other system of permission has ever succeeded in doing.

A fallacy about the Eighteenth Amendment is that it took away a man's right to drink. Let us look at the matter. What is prohibition? What is its aim? Prohibition law deals with the traffic in liquor, the act of barter and sale, and the promotion of trade in order to increase consumption and reap immense profits. It does not deal with the act

of drinking. It does not forbid consumption by any person. The law deals with a social act which is of public consequence. Law is for the protection of society. The use of alcohol by an individual may affect no one but the man who drinks, while the offering for sale to the public of that same glass of liquor is an act that affects the public interest and is therefore subject to governmental action.

Prohibition law does not seek the reformation of the drinker—it simply aims to protect society from the pernicious influence of a trade which is a social institution. A household might distill its own liquor as well as bake its own bread. All that prohibition means is that the public facilities for the gratification of appetite must cease.

The traffic has become an organized temptation; the saloon is not in existence simply to respond to a natural craving of the appetite but to create and stimulate appetite. It is impossible to strip the saloon of this inciting character except to put an end to its existence. Gladstone says, "It is the duty of government to make it easy to do right and difficult to do wrong."

THE STATISTICS of every state show a greater amount of crime and misery attributable to the use of beverages obtained at retail liquor stores than any other source. Alcohol increases the ranks of the poor. It forces children into industry to help in their support and thus deprives them of education and a better chance in life. Its effects upon government are direct and perilous.

Every "drunken" ballot imperils every sober man's interests. Every liquor shop is a recruiting station for any party having evil designs. The saloon is an ally of every corrupt political ring. It is ready to capture the caucus or stuff the ballot box. In many of our larger cities, it is able to dictate nominations; in more, it is able to defeat anyone who incurs its ill will. Within its sphere, it makes bad citizens faster than schools and churches can make good citizens.

It is well for Christian citizens to remember these things in this election year; the caucus is the place to work for good men and true in these days of anxiety. A thousand prayers may not prevail as much as one ballot cast for the right man at the right time and place.

Other Sheep I Have Which Are Not of This Fold

The Story of the Book of Mormon

By ROY WELDON

PART VIII

THE BOOK OF MORMON PROVES JOSEPH SMITH A PROPHET

Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one Shepherd.—John 10: 16.

Joseph Smith Versus the Time Factor

The prophets of Biblical times were under shepherds. The test of their divinity was in the time factor.

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.—Ezekiel 33: 33.

Behold the former things are come to pass, and new things do I declare, before they spring forth I tell you of them.—Isaiah 42: 9.

Surely the Lord God will do nothing, until he revealeth the secret unto his servants, the prophets.—Amos 3: 7.

And now I have told you before it came to pass that when it is come to pass, ye might believe.—John 14: 29.

According to the Bible in the "last days" there will be both false and true prophets.

And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2: 17, 18.

When Jesus was telling his disciples about the last days, he issued a very clear-cut warning.

Take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall arise, and shall deceive many.—Matthew 24: 5, 6, 9.

The Scriptures indicate that God expects men to study and use intelligence and the utmost precaution before accepting or rejecting the claims of prophets.

Paul says, "Prove all things, hold fast that which is good."—Thessalonians 5: 21.

Jesus says, "For every tree is known by its own fruit."—Luke 6: 44.

And again, beware of false prophets, that come to you in sheep's clothing; but inwardly they are ravening wolves. Ye shall know them by their fruits.—Matthew 7: 19, 20.

The Book of Mormon is the fruit of Joseph Smith. As already indicated, the test of the prophets in Biblical times was the time factor.

... Then shall they know a prophet hath been among them. ... before they spring forth I tell you of them.

And now I have told you before it came to pass, that when it is come to pass ye might believe.—John 14: 29.

The revelation of truth and facts (crucifixion, resurrection, etc.) beforehand was the basis (John 13: 18, 19) upon which Jesus asked his disciples to believe in him. The same is true of the prophets. A prophet is ahead of his time or he is not a prophet.

Was Joseph Smith Ahead of His Time?

Can the fruit of Joseph Smith (the Book of Mormon) meet the acid test of the "time factor"?

Personal Experience

I was born and reared in a Latter Day Saint home. From infancy, I was taught to believe that Joseph Smith was a prophet of God just as Isaiah and Paul were prophets of God. The questioning age arrived, and suddenly it occurred to me that the reason I was a Latter Day Saint was because I just happened to have been born into a Latter Day Saint home instead of a Methodist, Mohammedan, or Buddhist home. I was a product of my environment. My religion was a mere happenstance in the lottery of life.

Let no one be afraid to examine the foundation of his religion. To question, investigate, and search into the reason of things is far more healthful, wholesome, and progressive than to accept everything without question. Columbus questioned the traditions, precedents, and concepts of his time and discovered a new world.

The balance of this lecture is the story of my personal experience in questioning the prophetic claims of Joseph Smith.

Sometime after I got the idea of questioning my religion, I noticed a news article about the discovery of an important prehistoric city in Central America. The article went on to state that Chichen Itza was the first of these cities visited and publicized to the English-speaking world by Stephens and Catherwood in 1839. Since then over

100 Prehistoric Mayan cities have been found in the jungle.

When I read this news article, I got my clue. The Book of Mormon, published nine years before Chichen Itza was found by Stephens and Catherwood, had described Central America as the center of the Nephite empire.

Nine years before Stephens and Catherwood discovered Chichen Itza, the Book of Mormon was published containing statements about great cities and population.

And it came to pass that I [Mormon] being eleven years old, was carried by my father, into the land southward, even to the land of Zarahemla; the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sand of the sea.—Mormon 1: 7.

And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth. Yea, and on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.—Mosiah 11: 156.

S. C. Morley says the population of Chichen Itza was 500,000 people.¹

The Book of Mormon (1830) says that this region (Central America) was covered with buildings and the people nearly as numerous as the sands of the sea.

After a great amount of exploration and discovery in this same region, one of the scientists, Mr. Thomas Gann, tries to picture Prehistoric America.

This region now overgrown with a dense tropical forest, had been cleared and put under an intensive cultivation. Great cities had flourished on every side. Lofty pyramids, temples, and splendid palaces of cut stone, spacious plazas and courts filled with elaborately carved monuments, of strange, yet imposing dignity, market places, terraces, causeways were to be counted not by tens and scores, but by hundreds and thousands. Indeed it is not improbable that this was one of the most densely populated areas of its size in the world, during the first five centuries of the Christian era, the seat of a mighty American empire.²

Having noted that Joseph Smith was ahead of his time in translating the Book of Mormon in 1830, committed to great cities and vast populations in Prehistoric America, I determined to read the Book of Mormon very carefully and note down the numerous points upon which science and exploration might now have something to say.

I found over 400 points. These

points involve various exact sciences and fields of study.

In order to apply the acid test of the time factor (Biblical test of prophets) to the fruit of Joseph Smith (Book of Mormon) it was necessary for me to read numerous scientific books, histories, and treatises. All this involved several years of fascinating investigation as well as two thrill-packed trips into Mexico and Central America, (nearly 20,000 miles of travel) in order to study and photograph at first hand the archaeological evidence pertaining to the Book of Mormon.

Briefly, we present a few of the numerous points above mentioned and the evidence pertaining to each.

The Four Brothers

The Book of Mormon tells us that the Hebrew colony from Jerusalem (600 B.C.) was led by four brothers (Nephi, Sam, Laman, Lemuel). See 1 Nephi 1: 47-55, 90-95.

From the findings of anthropologists and explorers, none of which were available to Joseph Smith in 1830, we present a few excerpts.

Lewis Spence says, "The great Kiche and his three brothers, according to the Mayas, led the first people to Southern Mexico."³

Mr. Brinton says:

The Tupis of Brazil claim a descent from the four brothers. The fourfold division of the Muyscas of Bogota was traced back to four chieftains created by their hero God Negumsteba.⁴

Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history.—*Ibid.*, page 94.

From Bancroft's works we learn that the Popol Vuh told the story of the four brothers.

Now it came to pass that the time of the death of Balam-Quitze, Balam Agab, Mahueutah, and Igi-Balam drew near. . . . Then they called their sons and daughters and their peoples around them to receive their last counsels. . . .

Thus died and disappeared on Mt. Hacavitz, Balam-Quitze, Balam Agab, Mahutucuh and Elquin Balam, these first men who came from the east from the other side of the sea. Long had they been here when they died; and they were very old, and surnamed the "Venerated" and the "Sacrificers."⁵

Youngest Brother Becomes Prophet and First King (Book of Mormon)

Rivero and Tschudi Tersherdi say:

Peru was populated about 500 years after the deluge. Its first inhabitants flowed in abundantly toward the Valley of Cuzco, con-

ducted by four brothers, Ayar-Manco-Topa, Ayar-Cache-Topa, Ayar-Auca-Topa and Ayar-Rica-Topa, who were accompanied by their sisters and wives. The youngest of the brothers who according to the tradition was at the same time the most skillful and hardy.⁶

Mr. Baldwin says:

The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.⁷

The Liahona

The youngest brother, Nephi, received from the Lord a ball with spindles called Liahona (compass). With it, Nephi directed the course of the colony's journey to America. (Alma 17: 71-77.)

Mr. Bancroft says:

According to the Quiches' traditions, the primitive portion of the Nahoas, or ancestors of the Toltecs, were in a distant east, beyond immense seas and lands. . . . The supreme command was in the hand of a chieftain, whom history calls Qyetzalcohuatl, that is to say, "Lord par excellence." To his care was confided the holy envelope, which concealed the divinity from the human gaze, and he alone received from it the necessary instructions to guide his people's march.⁸

White Race

The Book of Mormon describes the Nephites as a white and delightful people and the Lamanites as a dark, lazy race who lived in tents and hunted beasts in the forest. (Enos 1: 29-34.)

Daniel G. Briton says:

Just as, in Mexico, the natives attributed the erection of buildings, the history of which had been lost, to the white Toltecs, the subjects of Quetzalcoatl, so in Peru various ancient ruins, whose buildings had been lost to memory, were pointed out to the Spaniards as the work of a white and bearded race who held the country in possession long before the Incas had founded their dynasty.⁹

In the state museum at Merida, Yucatan, there are ancient pictographs showing red men bowing down to white men.

H. H. Bancroft says, "From the Popol Vuh. . . . All seem to have spoken one language, and to have lived in great peace, black men and white men together."¹⁰

The Great Wall of Peru

According to the Book of Mormon, there were great wars between the dark, barbarous Lamanites and the white, cultured Nephites. From among the Nephites there arose a great military genius by the name of Moroni, who fortified the line between the two nations (Alma 22: 8-14).

This line was fortified "from the West Sea, running by the head of the River Sidon."

It should be a matter of more than passing interest that 103 years after the Book of Mormon was published, the world should be amazed by the discovery of a great prehistoric Maginot line in America.

Mr. Robert Shippie, aviator archaeologist for the *National Geographic* discovered the Great Wall of Peru in 1933. This wall runs from the Pacific Ocean (West Sea) by the head of Santa River.¹¹

In the *National Geographic* for January, 1933, are several pictures of this great wall which runs unbroken for forty miles at one place. The Book of Mormon says the line was fortified, "from the West Sea, running by the head of the River Sidon." It is significant that this great fortified line should be found running from the Pacific Ocean by the head or delta of the River Santa in Peru. The Book of Mormon says the Lamanites were lazy, lived in tents, and hunted for a livelihood. If this were true, no archaeological remains of consequence should be expected in the zones occupied by them. The great wall in Peru is a line between two archaeological zones. The zones south of the wall show only a crude (Lamanite) archaeology, while to the north of the wall we find the Nephite regions of high culture.

The Book of Mormon says considerable about their forts, which were constructed with towers and surrounded by moats (Alma 21: 170; 22: 1-7).

American archaeological expeditions to Peru (1915, 1916) revealed that the prehistoric fortifications were built with salient and re-entrant angles to permit crossfire. Dry moats were also found.¹²

Elephants

After the Book of Mormon was published in 1830, a great deal of fun was made of it because it described a prehistoric race in America who used elephants and other huge beasts in their industries.

And they also had horses, and asses, and there were elephants, and cureloms, and cumoms; all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.—Ether 4: 20-22.

The early elders of the church could not meet the sarcasm and criticism directed at them by their enemies because of elephants as well as numerous other items mentioned in the Book of Mormon.

Time and exploration have changed the concept about elephants as it has other concepts. Of the great La Brea tar pits, deathtrap of prehistoric beasts,

near Los Angeles, Mr. E. Richmond Thomas says:

Between the years 1906 and 1913, out of the black night of the tar, were brought imperial elephants, mastodons, saber-toothed tigers, camels, bisons, ground sloths . . . and extinct beasts in skeletal form almost intact.¹³ (Now on exhibit in Los Angeles Southwest Museum in Los Angeles.)

Mr. Nadaillac says:

The first Americans too were contemporary with gigantic animals which, like their contemporaries of Europe, have passed away never to return. They had to contend with the mastodons, the megarithium, the mylodon, the elephant, with a jaguar larger than the present day and a bear more formidable than that of the caves.—*Prehistoric America*, page 15.

Horses

In addition to the point about elephants, the science of paleontology has come to the aid of the Book of Mormon on another of the numerous points previously mentioned.

The Book of Mormon versus horses involves an episode which is a little humorous if not dramatic.

Forty years after the Book of Mormon was published (1870), one of the most determined enemies of Joseph Smith (Beadle) proposed once and for all to dispose of the Book of Mormon and Joseph Smith.

Mr. Beadle said:

Now your prophet says the Nephites landed in America 600 years before Christ, and the last of them perished about 500 A.D. and all this time they had used the horse and the ass. Now any history of America will show that the horse was completely unknown to the Indians until brought here by the Spaniards.¹⁴

Mr. Beadle's book had hardly started to roll off the presses in St. Louis, Missouri (1870) before his horse proof kicked the wrong way on him. The science of paleontology had commenced to unearth skeletons of prehistoric horses in America.

The American *Encyclopedia* (article—"horse") now says:

Its fossil remains (horse) have been so frequently found, especially in the southern and western states, and in South America and have been so carefully examined by competent paleontologists, that no doubt can remain of the former existence of the horse on the American continent, at the same time with the mastodon, and that man was probably his companion.

Harnessing Giant Extinct Beasts

In a previous lecture (Fine Workmanship) comment was made as to how the prehistoric Peruvians cut and moved the huge blocks of stone.

Of the fortress of Saschuaman near Cuzco, Stephen D. Peet says, "The

largest stone in the fortress has a computed weight of 361 tons."¹⁵

It would take nine freight cars to carry the weight of this one stone. At Tiahuanaco and also at Ollantaytambo there are huge stones computed to weigh 200 tons or more which, it is claimed, were transported as far as seventeen miles over mountainous country.¹⁶

In 1945 my brother Walter Weldon, and I, after an arduous mountain hike, visited and photographed the largest single ancient relic yet found in North America. It is a stone idol estimated to weigh not less than 300 tons. It is located in a remote, uninhabited mountain region about seventy-five miles from Mexico City.

The Book of Mormon says the elephants and the cureloms and cumoms were especially useful to them. It says further, "And they did make all manner of tools with which they did work their beasts." (See Ether 4: 20, 21, 75.)

In an article entitled, "The Dinosaurs of the Southwest," Samuel Hubbard, curator of archaeology at the Oakland, California, Museum shows rock pictures (*Travel Magazine*, October, 1929) of Imperial elephants, mammoths, and dinosaurs which prove that prehistoric Americans had a knowledge of these beasts. (Found in the gorge of Hava Supa River in Arizona.)

In a summary of explorations recently carried on by Dr. Byron Cummings, head of the department of Archaeology of the University of Arizona, and Dr. Mark Harrington of the Los Angeles Southwest Museum, Mr. G. K. Spencer says of paintings found in Gypsum Cave and other caves, "Some of the drawings, made with colors, the weather of ages has not erased show huge palanquins on great beasts which somewhat resemble our elephants. They may have been great sloths, but they tend to indicate that the ancient men had tamed some of the bigger animals."¹⁷

Giants in Prehistoric America

The Book of Mormon says the first people who came to America (Jaredites) from Tower of Babel were "large," "mighty" and of "great stature." (See Ether 6: 16, 44, 73, 99.)

Bancroft says, "The Quinames or giants are mentioned as the first inhabitants of Mexico."¹⁸

Mr. Charles Holloway describes an archaeological find in the state of Sonora, Mexico, in December, 1930:

Five large skeletons, the first evidences that a race of supermen once roamed this vast wasteland, were unearthed today by an international expedition of scientists.¹⁹

Need we remind our readers that this

first discovery of skeletons of giants came a full 100 years after the Book of Mormon had told of "large" and "mighty" men of "great stature."

This is just one more of the parade of points which proves that Joseph Smith was ahead of his time. This is just another instance of how the fruit of Joseph Smith (The Book of Mormon) meets the Biblical test for those who claim to be prophets (Time Factor).

The discovery of giant bones above mentioned stimulated further exploration in the same region. Stewart Robertson in the magazine, *Family Circle*, for May 13, 1938, shows pictures and describes the discoveries of Paxton Hayes.

The pictures show mummies of giants over seven feet tall which have blonde hair.

Highways

And it came to pass that there were many cities built anew, and there were many old cities repaired, and there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.—4 Nephi 3: 8.

F. A. Stahl says:

The Spaniards found throughout the empire (Incan) a system of highways in which the engineering difficulties overcome were worthy of a Goethals, mighty chasms were spanned, deep crevices walled, mountains tunneled, passageways cut through solid rock, drifting sands overcome, morasses bridged, and some of these great roads, despite the corroding influence of the conquerors, still exist.²⁰

Eunice R. Blackburn says, "Some of the old Mayan roads, built 1500 years ago, still serve for local transport and for automobiles."^{20a}

The Book of Mormon says a great deal of commerce and trade were carried on over these highways.

Gregory Mason says, "There were lovely turquoise inlays in Peruvian temples while the nearest turquoise deposit now known is 2,800 miles away at Santa Fe, New Mexico."²¹

Hyatt Verrill says, "Objects of red pipestone, which occurs only in the vicinity of the Great Lakes, are found in ancient graves as far south as Chile."²²

Cement

And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement: therefore they did build houses of cement, in which they did dwell.—Helaman 2: 7.

The finest specimen of cement the author has seen in Mexico was excavated by the Mexican government at Tula in 1944. The cement is on the

interior of the wall which surrounds the pyramid. Mr. J. Alden Mason in his article, "The Egypt of America" in the *Journal of the American Museum of Natural History* for July and August of 1928, also comments on cement at Tula. Mr. Nadaillac describes highways with a layer of cement two inches thick as well as other constructions of cement.²³

Astronomy

According to the Book of Mormon, before Christ was born, the ancient Americans were so far advanced in their knowledge of astronomy that they knew it was the earth that moved and not the sun.

For sure it is the earth that moveth and not the sun.—Helaman 4: 62.

Although Galileo constructed a telescope in the year A.D. 1581, the earth's rotation was not positively proved until Bradley discovered the aberration of light in A. D. 1727.²⁴

There was no scientific basis for a statement in 1830 that the ancient Americans 2,000 years ago knew it was the earth that moved and not the sun. It was not until nearly 100 years after the Book of Mormon was published that archaeologists dug into the great mound at Chichen Itza known as "El Caracol" (the Snail) and discovered the now famous Mayan astronomical observatory.

Egyptian Hieroglyphics

The very first point of the many points by which the Book of Mormon can be tested on the "time factor" is found in the first verse in the Book of Mormon.

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in the learning of my father. . . . therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father which consists of the learning of the Jews and the language of the Egyptians.—1 Nephi 1: 1.

Mormon and his son, Moroni, the last writers in the Book of Mormon also commit the book to the existence of Egyptian hieroglyphic writings in ancient America.

And now behold, we have written this record according to our knowledge in the characters which are called among us, the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

But the Lord knoweth the things which we have written, and also that none other people knoweth our language, and because that therefore none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.—Mormon 4: 98-101.

The *Columbia Encyclopedia* (1945) in defining the word *hieroglyphic* says:

A type of writing used in ancient Egypt; because of the similarity to Egyptian hieroglyphics of inscriptions found in Crete (of Minoan civilization), in northern Asia Minor (Hittite), in Mexico and Central America (Maya, Aztec, and Toltec), and on Easter Island, these pictographic styles are called hieroglyphic.²⁵

Two of the most celebrated modern students of hieroglyphics are H. J. Spinden and Friedrich Hrozný (of Praha), who writes in German and French.—*Ibid.*

Mr. Nadaillac says, "There is a very distinct resemblance in some of the hieroglyphics to those of 'Egypt.'"²⁶

F. A. Mitchell Hedges says:

The modern theory is that the Mayas appeared in Central America some time between 1,000 B.C. and the Christian era, and that their civilization was derived from Egypt, from which they come across the vast Pacific. The points of resemblance between the Maya and Egyptian civilization are too numerous and peculiar to be explained by some imaginary impulse in all prehistoric people to develop along the same line.²⁷

Webster's New International Dictionary says:

Hieroglyphic 1—A sacred character; a character in the picture writing of the ancient Egyptians, or by extension of other people, as the Mexicans, etc.²⁸

Funk and Wagnalls New Standard Dictionary says:

Hieroglyphic 1—A picture writing (literally a sacred writing); primarily designating, especially in the plural, the picture writing of the ancient Egyptians; hence any kind of writing in which the figures of objects take the place of conventional designs, as in that of the Chinese, Aztecs,²⁹

The first Mayan city (Chichen Itza) was not explored and publicized to the world until nine years after the Book of Mormon was published. Quirigua, in Guatemala, which abounds in Egyptian influence (hieroglyphic inscriptions, obelisks, Egyptian faces, symbols) was not discovered until 1845.

It is remarkable that the Book of Mormon should commit itself to Egyptian influence and Egyptians' writings here before they were discovered. Before the hieroglyphics were found, the Book of Mormon said (as quoted above) that the Egyptian had been altered by them and no other people could read their language. While progress has been made in deciphering the date glyphs, the hieroglyphic writing itself continues to remain undeciphered.

In conclusion, I desire to bear my testimony. In this article and previous articles, it has been possible to present only a small fraction of the hundreds of points and the supporting facts from numerous fields of science and research. It is my testimony that not as much as one single point in the Book of Mormon needs to be revised to meet the facts of sub-

sequent discovery. In contra-distinction, the scientists have been under the necessity of continuous revision.

Mr. Nadaillac says:

America does not stint her surprizes for those who study her ancient history. . . . Here, too, we are in the presence of nameless people, of races without a written history; and to add to our difficulties, new discoveries are daily made, upsetting preconceived hypotheses, breaking down earlier theories, and completely destroying what had appeared to be the best founded conclusions.³⁰

Over 100 years after the Book of Mormon was published, Mr. F. A. Mitchell Hedges said, "The entire scientific conception of the aboriginal races of Central America and a large portion of South America will have to be revised."³¹

There can be only one answer for such a marvelous array of facts. Hyatt Verrill, a widely known archaeologist gives us the answer. I wrote a letter to Hyatt Verrill about the Book of Mormon. Mr. Verrill responded very kindly and at some length. Dated June 27, 1946, at Lake Worth, Florida, his letter has this to say about the Book of Mormon:

My archaeological studies convinced me that the Book of Mormon was inspired, for it contained many archaeological and historical facts which were absolutely unknown at the time it was written.

Hyatt Verrill judges the Book of Mormon to be genuine and authentic because of the "time factor."

This same factor is winning additional recognition, and irrevocably the day must come when this book will take its place beside the Bible as one of the great books of all time.

Napoleon Hill says:

It was faith which revealed to Joseph Smith fragmentary evidences of a civilization which preceded the American Indians on this continent at least a hundred years before positive evidence of such a civilization was unearthed on the North and South American continents. Incidentally, the revelations wrought by his faith led to his assassination at the hands of a mob whose leaders resented this modern day revelation of "miracles" through faith, thus indicating how doggedly mankind has fought all who dared to turn the spotlight of understanding on the principle of faith.³²

Henry A. Wallace, former vice-president of the United States, said in an address before the New York National Book Fair in New York City:

Of all the American religious books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It

(Continued on page 18.)

Woman's Calling to Worthy Citizenship

In Christ's Kingdom By Mrs. S. A. Burgess

WHAT DOES WOMEN'S WORK in the church mean to me? First of all, it means marching victoriously in God's kingdom. As a church woman, a mother, a wife, and a citizen of this choice nation, problems of personality, home, family, church, and community life frequently loom up so big, so complex that my own small efforts are entirely inadequate. Alone, I am incapable of solving these problems. But when I know hundreds of women in Independence, Kansas City, Lamoni, Detroit, Canada, all over the organized church are thinking, praying, and attempting to apply our own peculiar Zionick yardstick to determine life values in these problems, I am enriched with fresh spiritual and mental power. I can go forward in courage and fresh purpose. When I can catch the vision of all women of the church striving together with God to meet the ever-present exigencies of woman's work in the home, the church, and the world, I know if we walk close together and close to our Lord, eventually he will enable us to live victoriously.

I had many wonderful early impressions of organized women's work; I can remember that, no matter where we were living (wherever father's church appointment led), mother cared for the sick, fed families in emergency or need, and often contrived whole wardrobes for a brood of children whose mother was chronically ill. Wherever possible, she shared these labors with older women of the branch, often organizing in relays for service over long periods in a home. I can remember her visiting homes, selling church books and publications, even collecting funds as assistant bishop's agent. Yet she ever felt the challenge of



Mrs. S. A. Burgess has been an active member of the Women's Council for a number of years. She is a graduate of Cornell University in New York, where she received her Bachelor of Arts Degree; later she took her Master's Degree in psychology and education at Clark University. She taught Latin and German in Lamoni High School. While in Lamoni, she met and married Samuel A. Burgess, who has served the church faithfully in many ways and is at the present time research assistant to the First Presidency. Mrs. Burgess has many talents and has given of them generously to the church, which takes first place in her life.

She is well known to church members because of her literary ability, having written numerous articles and a number of quarterlies. She and her husband were co-authors of the Centennial Pageant of 1930, and also of twenty-six weeks of church history broadcasts over KMBC. She and her daughter Eveline have written several plays together. Talented in music, in her early childhood, she, her brother, and their missionary parents composed what was known as the Chase quartet. Later she often did solo parts with the Stone Church Choir and in oratorio. Always a friend to the young women of the church, she was the founder and leader of the Temple Builders. For several years, she gave valuable leadership to the women of Zion.

Mrs. Burgess is especially proud of her two talented daughters, Eveline and Florence (Mrs. Dan Belcher), and her little granddaughter, who is a new addition to the family. A woman of high spiritual qualities, a loyal and devoted Saint, a sincere friend, a helpful worker, and a charming hostess, she is considered one of the outstanding women of the church.

preparation for better service. She was always taking some course: recreational leadership in the branch, normal courses in Bible and Book of Mormon, and even literary courses. The women under her stimulus were always studying, as well as serving the needy and making money for the branch when necessary. I grew up with an all-around picture of women's work.

THEN CAME THE DAY when Sister Ruth Smith (the late Mrs. Frederick M. Smith) asked me, a young married woman, to head the young women's department. My contacts with the fine general executive board of that day and the long letters from "Sister Ruth," in which she revealed her idealism and progressive vision for women of the church and the world, gave me great inspiration and an enlarged concept of goals ahead.

Thus an early idea of the importance and dignity of woman's calling in the gospel plan and "Sister Ruth's" vision of untried possibilities and challenges still ahead for the women of our church prepared me to accept the call to what seemed an impossibly large task in women's work. Eventually I was able to center my time and energy almost exclusively in that particular field.

As in every department of kingdom-building, the field is ripe to the harvest and the laborers all too few. But great blessings come to us if we enter into this task in prayerful humility, looking to our Lord for strength and wisdom. It gives me much encouragement to see so many younger women entering into their stewardship conscientiously and intelligently.

Never was woman's responsibility greater in the home, the church, and the world. Every day and every moment seem filled with possibilities for

good and for evil, and often woman must make the choice for her husband and family as well as for herself. Our lives, to be at all endurable in this fast-moving age, must be conditioned in stability, peace of mind, the long view. There is scarcely a magazine anywhere which does not remind women of this day that these boons are in her hands to bestow upon or to deny her family. As never before, discoveries in child psychology are emphasizing the stark necessity of a right start in the life of the child. They strongly reiterate that the first two or three years will establish the child in mental health or ill-health, in a well-adapted or maladjusted personality, in right trends or twisted patterns of living. All agree that the best equipped institution with the most expert personnel cannot equal a wholesome hour with an intelligent mother's love and care. Medical authorities are challenging us with the need of safeguarding the health of our husbands against increased stresses of more and more complex living. They call attention to the higher and earlier mortality rate of men and the predominance of middle-aged and elderly widows in our society. They urge greater care, more frequent medical checkups, a less demanding schedule with wholesome recreation, and—above all—relaxation and peace in the home.

THIS BRINGS US to woman's greatest task—making the Latter Day Gospel a reality in her home. Even though marriage be founded on faith in Christ and his church and although both husband and wife are firmly grounded in those spiritual convictions to be found in the church, still upon the wife and mother rests the major responsibility for making religion a vital force in the home. She must be equipped mentally and spiritually to interpret the children's everyday experiences in terms of Christ's love and his purposes for them. She must contrive to make it easy for each family member to do his or her job in the branch. Especially must she support her husband in his priesthood work—the same

sort of moral support that is often typified by reference to the elders of Israel holding up the hands of Moses at a critical time of his ministry. When I have been faithful in this holy task, when I have striven prayerfully and devotedly in day-by-day selfless endeavor toward higher levels of thought and life in the home, the diverse and complex problems of family living often dissolved themselves in a united higher motivation for Christ.

May we see today more clearly than ever before the great task to

which God has called us. May we, even as Emma a century ago, become an elect womanhood, answering God's call and going forward in love and fellowship to present a united front against the evils that beset our homes and families in this age. May we study and pray and work together and learn from each other until we attain spiritual maturity, until our homes and our lives radiate the gospel light to the world around us. May we, as women of Christ's church, progress to a worthy and effectual citizenship in his kingdom.

FOOD FOR THOUGHT

BY B. MILDRED NELSON

Instructor in Nutrition, Extension Department, Ames, Iowa

A PART of this meat-wheat-egg saving campaign is the choice of less expensive cuts of meat. All of us know how to make dozens of dishes using hamburger or just plain ground meat. It's one of our most versatile foods.

But have you asked for a chuck roast lately, or a flank steak, rolled flank, or flank cubes; a heel of round, a hind shank, rump or rolled rump roast, plate, rolled plate, or short ribs; brisket, or corned beef, cross-cut fore shank, knuckle soup bone, arm pot roast, arm steak, English cut, rolled neck, or boneless neck?

Believe it or not, they all come off an ordinary beef carcass. You may not find them all at your butcher's, but some of them will be there—enough to make it worth-while to ask.

Of course, most of them have to be cooked with moist heat, because they're less tender cuts. But they're tasty and nutritious when done.

We especially like to stuff a flank steak with dressing and cook it in a covered roaster with plenty of moisture or in a pressure sauce pan. Another favorite is chuck pot roast with vegetables popped in just in time to get them tender at serving time. And there's nothing much less expensive or better tasting than flank or brisket cubes in a beef and vegetable stew.

HAS IT EVER OCCURRED to you that we usually price foods as we do paintings, according to their æsthetic value, rather than according to their nutritive quality? Some of our cheapest foods carry the most in real value. Many of those we have learned to like the best are the least nutritional.

Take liver, for example. As much as we talk about the virtues of liver, I know some of you won't touch it, even though it does cost much less than a steak. But maybe you would like to know what it has that other meats lack. In supplying protein and calcium, it ranks along with muscle meats. But when it comes to phosphorus, iron, vitamin A and riboflavin, it outranks them all. An average serving will supply nearly one third more phosphorus, four to six times as much iron as muscle meat, 19,200 units of vitamin A value (against none for the muscle meats), more thiamin than any of them but lean pork, nearly ten times as much riboflavin, and two to seven times as much niacin as the others. It even supplies some vitamin C under some circumstances.

And strangely enough, pork liver, which we often ignore in the market because of its "strong flavor" and

which sells most cheaply, is even better nutritionally than beef or calf. Cook it slowly. Then serve it with a tart gravy or sauce and a few onions; the flavor will be quite satisfactorily masked, and the family will learn to enjoy it.

Right along with liver in real value is heart. It doesn't have the vitamin A value, only about one half as much iron, one third as much riboflavin, and less than half as much niacin and vitamin C. It gives a little more calcium, twice as much thiamin, and some vitamin C. All in all, it out-classes muscle meats tremendously, but doesn't quite reach the high standard set by liver. Either is a good buy for your money.

HAVE YOU NOTICED the waxed vegetables that are in the fresh fruit and vegetable section of your grocery stores these days? Rutabagas and turnips, some parsnips, sweet potatoes, and other root vegetables are coming that way now. Even though waxing vegetables wasn't started with the thought of helping Europe, it is saving huge quantities of food.

The wax is a tasteless, odorless product that saves for the dinner table the moisture, flavor, and food value that formerly escaped into the grocery store or storage bins. It even protects the vegetables from some of the diseases and decay that formerly attacked and wasted them. You'll get more for your money if you buy the waxed ones. Even the grocer makes money by handling waxed vegetables, for it saves the huge storage and transportation losses he used to have.

And several of the root vegetables are excellent buys now. Rutabagas furnish extra vitamin C and A. Sweet potatoes are excellent sources of vitamin A, but they are a little expensive. Turnips add variety and several vitamins and minerals. You get the most good from turnips when you eat the tops, too. Whichever you choose, don't pass the waxed ones by.

Other Sheep I Have Which Are Not of This Fold

(Continued from page 15.)

reached perhaps only one per cent of the United States, but affected this one per cent so powerfully and lastingly, that all the people of the United States have been affected.¹⁸

Surely the Lord God revealed his secret of ancient America to his servant the prophet, Joseph Smith (Amos 2:7).

Jesus said, "And now I have told you before it come to pass that when it is come to pass ye might believe."—John 14:29.

Before it came to pass that the facts were known about ancient America, the Lord revealed the entire story to Joseph Smith that the world might have reason and faith to believe the rest of the work of Joseph Smith and the prophets of his line which occupy after him.

To Joseph Smith was not only revealed the secret of ancient America but the secret of future America—A Zion, a social order based upon the gospel of Jesus Christ where regenerated men and women gather together to build a regenerated social order. To this end, the Lord restored to the earth through his servant Joseph Smith, the Old Jerusalem Gospel and Church complete with twelve apostles, prophets, and with the gifts of the spirit, as they were in the church Jesus established in New Testament times.

I questioned the work of Joseph Smith and discovered the biggest, most satisfying thing in my life. I invite you to do the same.

¹⁸S. G. Morley, *Chichen Itza—An Ancient American Mecca*.

¹⁹Thomas Gann, *Ancient Cities and Modern Tribes*, page 53.

²⁰Lewis Spence, *Myths of Mexico and Peru*, page 75.

²¹Daniel G. Brinton, *Myths of the New World*, page 101.

²²Bancroft, *Native Races*, Volume 3, pages 53, 54.

²³Rivero and Tschudi, *Peruvian Antiquities*, page 52.

²⁴Baldwin, *Ancient America*, page 264.

²⁵Bancroft, *Native Races*, Volume 3, page 270.

²⁶Daniel G. Brinton, *American Hero Myths*, page 188. (Quoted from Paul M. Hanson's *Jesus Christ Among the Ancient Americans*.)

²⁷H. H. Bancroft, *Native Races*, Volume 5, page 547.

²⁸Robert Shippie, "Air Adventures in Peru," *National Geographic* for January, 1933.

²⁹Hiram Bingham, "Further Explorations in the Land of the Incas," *National Geographic* for May, 1916.

³⁰E. Richmond Thomas, "Death Trap of Prehistoric Beasts," *Travel Magazine* for November, 1934.

³¹Beadle, "Mysteries and Crimes of Mormonism," page 77 (Published in St. Louis in 1870).

³²Stephen D. Peet, *Ancient Monuments and Ruined Cities*, Volume 4, page 456.

³³C. Reginald Enoch, *Secrets of the Pacific*, page 211.

³⁴G. K. Spencer, *Ancient Cities of America's Gobe* (report of excavations by Dr. Byron Cummings and Dr. Mark Raymond Harrington).

¹⁸Bancroft, *Native Races*, Volume 1, page 670.

¹⁹Charles Holloway, "Scientists Find Trace of Mexican Giant Race," *Oakland Tribune* for December 13, 1930.

²⁰F. A. Stahl, *In the Land of the Incas*, page 19.

²¹aEunice R. Blackburn, "Primitive Methods in Use in Yucatan," *Education* for December, 1939.

²²Gregory Mason, *Columbus Came Late*, page 279.

²³Hyatt Verrill, *Old Civilizations of the New World*, page 26.

²⁴Nadaillac, *Prehistoric America*, pages 349, 368.

²⁵*American Encyclopedic Dictionary*, page 307.

²⁶*The Columbia Encyclopedia* (1945), compiled and edited by Columbia University; Clarke F. Ansley, editor-in-chief.

²⁷Nadaillac, *Prehistoric America*, page 328.

²⁸F. A. Mitchell Hedges, *London Daily Mail* for March, 1924.

²⁹*Webster's New International Dictionary*, Second Edition, unabridged (1947).

³⁰*Funk and Wagnalls New Standard Dictionary* (1947).

³¹Nadaillac, *Prehistoric America*, page 260.

³²F. A. Mitchell Hedges, *Seattle Post-Intelligencer* (Quoted from Harold I. Velt's *The Riddle of American Origins*, page 4.) (September 7, 1930.)

³³Napoleon Hill, *The Law of Success*, Volume 2, page 145. Published by Ralston Society, Meriden, Connecticut.

³⁴Henry A. Wallace, *New York Times*, November 5, 1937.

Federal Aid to Parochial School Viewed by Oxnam

(Continued from page 10.)

Is a Jew to pay taxes for the support of Roman Catholic parochial education when he believes in some quarters the emphasis is of such a nature as to contribute to anti-Semitism? Such matters would sooner or later be in the courts. Is it not the course of wisdom to maintain our right to private education by supporting that education privately? All of us, Roman Catholic, Protestant, and Jew, enjoy freedom in this land. It should not be jeopardized by the demand for public support. There is no state church here. The people who love the church support it. There is a public school here, and the public supports it. That is as it should be. Let parochial education find support among those who want it. Let it contribute the character it professes to produce. In other lands the desire for power and property has made the church one of the greatest land-holders of the nation, and well-nigh dominant politically. We do not want religious division here. We want neither clericalism, nor anti-clericalism. We want Americans who believe in democracy, respect each other, and maintain our liberties. This attempt to win public support for parochial education is ill-conceived, will divide us, and must be defeated.

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LETTERS

Our Sanitarium

Prior to my stay in the Independence Sanitarium, I had never felt any urge to become a nurse. But since spending two weeks there, under such excellent care and in that pleasant atmosphere, I realize that there is a real difference in nurses trained at the Sanitarium and those trained in other hospitals. Had I been a patient there when I was younger, I would surely have been motivated to consider taking nurse's training at the Sanitarium. One nurse (after having some training at another hospital) told me how much more she gained from training at the Sanitarium.

I can only relate my personal experience as a patient, to show what I learned about the Sanitarium. My stay there was a most pleasant experience. The very walls seemed to breathe the Spirit of God. I recall with pleasant memory hearing the nurses sing at their chapel service early of a morning. As the strains of familiar Latter Day Saint hymns and music floated up to my room, they seemed more inspiring than usual. By just telling a nurse, I had access to the Communion on the first Sunday of the month and administration whenever I desired. My first morning started with hearing the nurses sing at chapel, and then being administered to before I went to the operating room. I had the feeling that God was with me and with the doctors and nurses; I went with no more fear or thought of what would transpire than if I were going to lie down for a nap.

My companion and I had prayed over my health, and it came to us both that I should go to our own church doctor and hospital. Being under the care of the Sanitarium personnel was a tonic in itself.

Twice before, when our two children were born, I spent time in another hospital. Truly, there is no comparison between this hospital and our Sanitarium. I had no idea there could be such a difference! There must be very efficient management on the part of those in charge of our hospital. Every nurse is of a high moral type. I marveled that they all were of the same top quality. They are always cheerful and seem to have innate ability in keeping patients "pepped up." They were sincerely happy to perform any act of service for a patient. I never saw one during my entire stay who begrudged the smallest service a patient might request. I never saw one who seemed to be bored with her tasks.

None of this was so in my former hospital experiences. Unless it were very important, I was afraid to even push my buzzer. Then sometimes a nurse would come in and look at me as though to say,

"Did you *have* to buzz for me?" The two night nurses carried on so that patients couldn't sleep and never answered a buzzer in less than forty-five minutes. It was during the war when there was a shortage of help, but these particular two made much use of the war as an alibi.

Of course, I expected to find it better at the Sanitarium, but not in so great a measure. I soon learned from the nurses themselves that if I felt the least need or want of their service, no matter how small, I was to push the buzzer. And I found that almost like magic one of them showed up—never any long delays. It seemed that the nurses were doing dozens of little favors for me, without my even requesting them.

In my other hospital experiences, many of the nurses were "clock watchers." There seemed also to be a marked difference in the skill of each nurse, but at the Sanitarium they all seemed equally skilled. Immediately I felt confidence and reliance in their ability. They were decided in their movements. They never appeared tired. Surely they must keep the laws of health themselves.

One day, while I was telling my family how wonderful the nurses were, another lady passing through overheard me and stopped to verify my statements. "You're just as right as you can be," she said. "I've been here for four weeks now with some of my family. The nurses are still the same. You can't praise them enough!"

Just as gratifying are the doctors who, because of their devotion to the church, render their service from the standpoint of working in hand with the Great Physician rather than seeking material gain. It is gratifying to be able to have complete trust in doctors you know are sincerely interested in your welfare.

After leaving this friendly place, I found myself wondering why some folk said to me, "I know you're glad it's over with!" I almost raised my right eyebrow—for really I felt reluctant to leave. Perhaps the Sanitarium isn't perfect, but it is a hallowed place aside of just any other hospital I've seen. Since my experience there, I have come more than ever to think of this institution not as "the Sanitarium," but as "our Sanitarium."

I wish I could urge those contemplating becoming nurses to make any sacrifice necessary to take their training at the Sanitarium. They will find themselves well compensated.

MRS. KENNETH PIEPERGERDES.
Wilver Dell Farms
R. F. D. 1
DeKalb, Missouri

Violent exercise is like a cold bath. You think it does you good because you feel better when you stop it.—Robert Quillen.

Briefs

SOUTHERN MICHIGAN DISTRICT.

—After meeting with the Saints at Lansing on Friday evening, President Israel A. Smith addressed members of the priesthood and their wives at a banquet held in the Crystal Room of the Columbia Hotel in Kalamazoo on Saturday evening, May 1. He was also the speaker on Sunday at the ordination service and informal opening of the new church on Fairfax Avenue in Kalamazoo. District President Edward R. Carter was ordained to the office of patriarch by President Smith and Apostle E. J. Gleazer. In the afternoon, Apostle Gleazer spoke to the group, after which members of the priesthood were presented by their pastor, Elder Pierce. The new church is a low, red brick veneer structure with a seating capacity of 175. It has a full basement and kitchen facilities. The oak pulpit was donated by Charles Wade of Lansing, a former member of Kalamazoo Branch; Elder Clarence Dudley, also of Lansing, supervised the carpenter work on the pulpit. Missionary Luther Troyer gave the closing sermon of the day.

NORTHWESTERN KANSAS DISTRICT.

—The district conference was held at Alexander, Kansas, on May 8 and 9 with Apostle D. T. Williams, Seventy Albert Loving, District President H. F. Chapin, and Elder Showers in charge. General Conference delegates and district officers were elected on Saturday afternoon. Elder Showers gave the morning sermon; Apostle Williams spoke at 2 and 8 p.m. on Saturday, as well as giving the morning and afternoon address on Sunday. A Communion service was also held on Sunday morning.

GRAVELLY HILL, BIRMINGHAM, ENGLAND.

—The women of Midland and Southern District held their third annual gathering on April 24 and 25 at Gravelly Hill. District Leader Elsie Bailey was in charge. On Saturday, Nellie Wicks of Enfield gave a talk and two musical numbers. Sunday began with a prayer service which was directed by Brother Coggan of Nuneaton. In the afternoon, four branch leaders gave resumés of the activities in their groups, and Mrs. Frank Fry spoke on the work of women in the building of Zion. At 6 o'clock, Mrs. Myron McConley addressed the group on "Tending God's Garden Aright." Nellie Schofield, director of music at Birmingham, was in charge of the musical program which followed. Lunch and tea were provided by the local women's department.

What Are You Planning for Fun?

By **FRANCES HARTMAN**

HAVE YOU ever taken a minute to analyze how you spend your leisure time? Even those who have scheduled their activities to hour fractions do not always know what they do for fun . . . and that is an important factor in these busy days, with summer just around the corner.

There are approximately four or five free hours left us each twenty-four-hour day after our time has been budgeted into necessary periods. Whether we're just winding up a school year and contemplating a summer session or holding down a steady job, we are spending approximately eight hours at work or in attending classes and preparing lessons. Another eight hours is designated for rest, sleep, and grooming. (Skimping on rest seems necessary sometimes, but it is never profitable. Although some individuals do not require much sleep, few can go without the proper amount over a number of years without detrimental results to health, either directly or indirectly. And how about grooming? We shouldn't skimp on that either!). Average eating time is two hours a day, and transportation calls for approximately one or two hours more. This leaves four or five hours of free time to worship, participate in various services, enjoy recreations, pursue individual hobbies and interests, or catch up on those odds and ends that invariably pop up to demand attention.

THERE IS the matter of "facts and figures" also to consider in connection with our time. *It is a fact that:*

1. A healthy body needs a change of action frequently for stimulation.
2. An alert mind needs to be alive—actively engaged in several different activities.
3. A growing soul needs clean, wholesome fun.

We have to figure on:

1. Personal handicaps that cut down our ability to participate

Here Is the Writer

Frances Hartman has long been a contributor to the "Herald." A native of Independence, she was active in Zion's League and, prior to her enrollment in Grace-land, was employed by the Department of Religious Education. Her hobbies are writing poetry and collecting poster stamps (Christmas seals, etc.). In addition to her work at Grace-land this past semester, she has taken courses at the University of Kansas City and University of Kansas.



and toward the conditions of the life in which we find ourselves. Certainly circumstances alter our ambitions so that we find a constantly growing and changing goal before us, based on our scale of advancement in personal estimation, spiritual unfoldment, and social stability.

Many persons go through their allotted years as "Scrooges," never finding the pleasant side of life. Their souls become encased in little cells that hold them in bondage. Others see only the fun in life, and the deep waters of their souls dry up and blow away on the breeze of their laughter. But it is possible to find the happy medium, understanding the seriousness of living, yet finding satisfaction in a ready smile and cheerful countenance. The soul can't stay immune from such exposure, and soon each thread woven into the dark cloth of everyday life shows the gleam of silver shining through.

in recreation that calls for "survival of the fittest."

2. Complexes or mental antagonisms against some forms of recreation we have not learned to enjoy.
3. Discarding the activities that do nothing for us and selecting those that best help to develop our inner selves.

Perhaps the most pertinent resolution for joy is our attitude toward it

FUN ISN'T ONLY RECREATION, although it is closely related to it. Fun is an attitude toward each new day and each activity in the day. Working or going to school can be fun if it brings satisfaction. A little practice goes a long way in forming a perfect attitude toward everyday living; and it is a relief not to look forward constantly to the future for happiness, hoping that a change in circumstances will bring about fulfillment of our desires.

What are you planning for fun through the summer months? Those who are happiest tell us that the richest enjoyment is an active body, an alert mind, and a growing soul. There is a world of difference between just living and living more abundantly.

New Horizons

A Memorable Experience

LAST SUMMER we—a group of Independence young people—chartered a bus and took a trip to Nauvoo, Illinois. We had planned the trip early in the summer, but when we got ready to go, we heard that the roads had been washed out by floods and were still dangerous for traveling. Nevertheless, we decided to go. The officials of the bus line checked with the state highway department to find out which roads were safe, and after plotting our course, we were on our way to a new adventure.

We hadn't traveled long before we were all convinced that the bus we hired wasn't meant for long trips. The seats were hard and straight, and I doubt if it had a spring in it. We felt every bump and crack on the highway. Had these been the only discomforts, no one would have complained; but during the night it became unexpectedly cold, and the bus didn't have a heater. This necessitated a bit of ingenuity on our part in order to keep warm. Those who dozed off to sleep for a while felt worse afterwards than those who stayed awake and suffered. If you have ever tried sitting up and sleeping all night in a drafty, joggling bus, you know the discomfort we endured.

AFTER ELEVEN HOURS in this portable torture chamber, we arrived at Nauvoo. The reunion committee representatives were waiting for us when we arrived, and they immediately showed us where we could wash up. Fifteen minutes later, we were all in line for breakfast. A delicious aroma from the kitchen was soon tickling our noses and making our mouths water. We couldn't isolate any of the smells to know what we were having, but we knew that no matter what they served, it would be all right. Minutes later we were looking into generous plates of bacon and eggs with accompanying hot

rolls. Our difficulties in getting there were soon forgotten as we ate and talked about the day ahead of us. Shortly after breakfast, we were all gathered in front of the Nauvoo House and ready to go sight-seeing.

We saw many wonderful sights that day, but I can't say that any one impressed me more than any other. Being blessed with a vivid imagination, I could pretty well visualize the city as it used to be. The streets were still there, or at least I could see where they had been. Most of

Here Is the Writer

Dwain Miller has been a member of the Reorganized Church since 1943. He attended Graceland in 1944-45 and then moved to Independence, where he taught school for one year. He was president of the City-wide Zion's League for two years and has recently been ordained a priest. At present, he is director of the Englewood choir, although he claims Enoch Hill as his home congregation. Here he serves as assistant director of religious education, supervisor of young people's activities, and teacher of the Zion's League class. He is also announcer on "Thoughts for the Day" which is broadcast each Sunday morning at 7:45 on KMBC.



the foundations and even many of the original buildings were still standing. They were red brick buildings, narrow and tall, with dangling wooden shutters that creaked with every breeze. The windows were boarded up and the steps delapidated. In many yards, weeds had grown up above the first-story windows. But in spite of the ruin and overgrowth, I could imagine what a beautiful city it must have been. Symmetrically laid out, it ran from the Mississippi River waterfront up the side of a hill where, at the top, stood the white temple of God. If a person has any sort of romantic characteristics, he surely could have a holiday in Nauvoo, dreaming over the

By **DWAIN L. MILLER**

remains of what once was a marvelous city—the largest in Illinois. I know now why it was called Joseph's City Beautiful.

IN MY IMAGINATION, I could see distinguished people busily going about their tasks, some hurrying, others sauntering. I could see horses and buggies moving up and down the streets and hear people greeting each other.

"Good morning, Brother Pratt."

"Good morning, Sister Kenyon."

"How's that new house coming along, Pete?"

"Just fine, Jed. We want you and the wife to come and visit us when it's finished."

"We'll do that, Jed."

"Hello, Brother Smith. A fine morning, isn't it?"

"Yes, it is, Brother Caldwell."

These were industrious people in a rapidly-growing city, people with like ideals and a common goal. Is it any wonder the city was so beautiful?

THE TRIP HOME was no less interesting. We started early in the day so we wouldn't have to travel all night, but, nevertheless, we hit a rainstorm which caused us to lose our way. Fortunately, we were close enough to Kansas City to discover our mistake and find our way back. We arrived home tired physically, but stimulated and refreshed spiritually. For a day we had vicariously lived in this delightful city which had been dedicated to God.

So you don't believe in punctuation! Read this pronouncement of the oracle at Delphos: "Thou shalt go thou shalt return never in battle shalt thou perish."

BULLETIN BOARD

Saskatchewan Business Meetings

The business meetings of the Northern and Southern Saskatchewan Districts will be held July 16 and 17 at the joint reunion at Beaver Creek, ten miles south and three miles west of Saskatoon. The reunion will last from July 10 to 18.

ERNEST A. LEDSWORTH, *President,*
Northern Saskatchewan District.

Northern Indiana Youth Convention

The young people of Northern Indiana District will meet in Buchanan, Michigan, on June 26 and 27 for their annual convention. Dr. Roy Cheville will be in charge, assisted by District President Luther Troyer and Youth Supervisor Geneva Swaim. Young people of neighboring districts are also invited to attend. Registrations are to be made with Mrs. Paul Swaim, R. F. D. 2, Buchanan, Michigan.

Azalia, Michigan, Home-coming

Home-coming services will be held at Azalia, Michigan, on Sunday, June 20. Features of the day include an early morning prayer service (9 a.m.), preaching at 11, dinner, musical service at 1:30 p.m., and a fellowship hour at 2 o'clock.

BEN FERGUSON, *Pastor.*

All-Day Meeting at Lima, Ohio

An all-day meeting for the Saints of Northwestern Ohio District will be held on July 18 at the church in Lima (corner of Brice and Kenilworth Streets). Theme for the day is "The Branch Approach to Missionary Work." Bishop Jerome Wildermuth of Cleveland will be guest speaker. Activities of the day include a fellowship service at 9 a.m.; preaching at 10:45; a basket dinner at noon; and classwork from 1:15 to 3:30.

ALVIN C. WADSWORTH,
District President.

Kirtland Reunion

The Kirtland Reunion will be held August 6-15 at Kirtland, Ohio. Either President John F. Garver or President F. Henry Edwards will be in attendance. Other staff members include Bishop Walter Johnson, Seventy Harold I. Velt, Elders Casimir Nikel, Loyd Adams, and Ray Ashenhurst, and Mrs. H. I. Velt. Patriarch Richard Baldwin will be present to give blessings. For information concerning tents and cots, contact Ray Ashenhurst, Route 2, Willoughby, Ohio.

J. F. WILDERMUTH,
Acting Chairman.

Arizona State Reunion

The annual Arizona State Reunion will be held at Fort Lawton, Mt. Lemon, Tucson, Arizona, August 8 to 15. (This has been formerly known as the Granite Dells Reunion at Prescott.) Apostles C. R. Hield and W. Wallace Smith, Mrs. Rosamund Smith, High Priest Garland E. Tickemyer, and Missionary Russell Ralston are to be in attendance.

Those planning to attend should send a registration fee of 75c when they make their reservations. The camp is located at 8,000 feet altitude in the "tall pine" country. There is a modern kitchen-dining room and central auditorium. Meals will be served cafeteria style. Bedding will not be furnished. Reservations should be made immediately with Russell H. Wood, Route 5, Box 119, Tucson.

MARION M. BLAKELY,
Arizona Co-ordinator.

Port Elgin Reunion

The Owen Sound and Toronto Districts will hold their reunion at Port Elgin, Ontario, June 26 to July 4. Apostles D. Blair Jensen and Arthur A. Oakman, Missionary Merle Guthrie, and Elders Almer W. and John F. Sheehy are to be present. Mrs. Jensen will be in charge of women's work. Prices are as follows: tents, \$3.50 up; cots, 75c each; meals (daily), adults, \$1.40, children under twelve, \$1.00. A deposit of \$5.00 must accompany requests for cabins. Reservations may be made with Mr. and Mrs. Alvin Dobson, Port Elgin, Ontario.

Northern California Reunion

The annual Northern California District Reunion will be held at Asilomar, Pacific Grove, California, July 17 to 25. President Israel A. Smith, Apostles W. Wallace Smith and Charles R. Hield are to be present. Local appointive ministers and district officers will also be in attendance. For reservations, write L. A. MacDonald, 1872 Eighth Avenue, Sacramento 14, California.

Pastor Wanted

The Wabash, Indiana, Branch is in need of a pastor. This branch has a membership of forty-one and an excellent church building. The members will assist any elder volunteering to serve as pastor to find work and a suitable place to live. Those interested may contact District President Luther S. Troyer, 213 Drew Street, Paw Paw, Michigan.

Requests for Prayers

Prayers are requested for Maude Mitchell, 485 South West Street, Galesburg, Illinois, who is suffering with a heart ailment.

ENGAGEMENTS

Craig-Bohn

Miss Marcella Schenck announces the engagement of her niece, Marie Bohn of Independence, Missouri, to Jack Craig, son of Mr. and Mrs. Harry Eckles of Long Beach, California. The wedding will take place in August.

Bevans-Moses

Mr. and Mrs. Charles Moses of Nokomis, Illinois, announce the engagement of their daughter, Marguerite, to Frederick Joseph Bevans, son of Elder Frederick Bevans of Rock Island, Illinois. The wedding will take place in June.

WEDDINGS

Carnahan-Sheppard

Lillian Myrabel Sheppard of Temple City, California, daughter of Mr. and Mrs. Wesley Sheppard of Cedaredge, Colorado, and James Edwin Carnahan of Altadena, California, were married on June 5 by Elder Blaine Bender.

DEATHS

BALL.—Carrh (Carl) E., was born June 8, 1870, in Oakland County, Michigan, and died May 24, 1948, at Sacramento, California. He was baptized into the Reorganized Church forty-eight years ago in Flint, Michigan, and on September 30, 1906, was ordained an elder at Prairie, Illinois. He served as pastor of the Moine, Illinois, Branch for several years and was active in the work of the church in Sacramento. He was married to Hannah Marshall on August 24, 1898, who died December 23, 1936. The following year he married Marion Burton, who survives him.

He also leaves a daughter, Vivian Seeley; three grandsons; and two great-grandsons, all of Los Angeles, California. Funeral services were conducted at Mission Chapel in Sacramento by Pastor Myron Reed Schall. Entombment was at the Sacramento Memorial Mausoleum.

HUGHES.—Jennie L., daughter of William and Sarah Hampton, was born September 22, 1864, at Clyde, Iowa, and died April 26, 1948, at the home of her daughter. Although her father was a Methodist minister, she attended a series of meetings conducted by a missionary in the Reorganized Church when she was fourteen and decided to be baptized. Because of parental objection, she was not permitted to at that time. However, on January 1, 1881, she was married to Henry C. Hughes, and both joined the Reorganization soon after their marriage. From that day until her

death, she was an enthusiastic supporter of the Restored Gospel. Mr. Hughes died March 27, 1923.

Surviving are two sons: Leroy C. Hughes, Independence, Missouri, and J. Everette Hughes, Grand River, Iowa; two daughters: Mrs. Fred Loar, Mapleton, Kansas, and Mrs. O. P. Atkins, Great Falls, Montana; twelve grandchildren; and twelve great-grandchildren. Funeral services were held at the Reorganized Church in Mapleton, Elders Lee Quick and Arthur Dennis officiating. Interment was in the Mapleton cemetery beside her husband.

FENDER.—Alvin Henry, was born near the town of Bee, Nebraska, on January 29, 1893, and spent his early days in Ogallala, Nebraska. Here he was married to Evelyn Irene Hogg on July 5, 1916. They moved to Colorado in 1919 and made their home at Grand Junction in 1934. He was a carpenter by trade and, at the time of his death, was employed as a foreman by the Otto Bauman Construction Company. While working on the new Craig High School building, he was killed instantly on May 24, 1948, when a hoisting cage fell on him. He had been a member of the Reorganized Church since boyhood and was ever faithful to it. He was also a member of the Carpenters and Joiners Union in Grand Junction.

He is survived by his wife; a son, Robert; a granddaughter; and his parents, Mr. and Mrs. S. W. Fender of Grand Junction; three brothers: Sollie of Arvada, Colorado; Roy of Ogallala; and Martin of Grand Junction; and a sister, Mrs. Lillie Easton of Omaha, Nebraska.

PETERS.—Benjamin J., died May 17, 1948, at the St. Vincent Hospital in Portland, Oregon. An elder in the church, he served as pastor of the Southeast Portland Branch the past two years. All who knew him felt his passing a great loss.

He is survived by his wife, Ruby; two sons: John of Portland and Marvin of Texas; and one grandchild. Evangelist Walter Barker officiated at the funeral service. Burial was in the River View Cemetery in Portland.

MALONE.—Sophia Olson, daughter of Sophia and Soren Olson, was born in Broughton Township, Illinois, on December 27, 1873, and died at her home near Kempton, Illinois, on April 30, 1948. She had been in poor health for some time and on January 10 of this year, she entered the Billings Hospital in Chicago. She returned to her home on February 5, where she was confined to her bed until death.

She was married to William Malone on January 8, 1902; three children were born to this union. She was a member of the Reorganized Church. She is survived by her husband; a son, William T. Malone, Jr., and two daughters: Mrs. Ila Gardner and Mrs. Irma Drew, all of Kempton; a sister, Mrs. Oscar Peterson; a brother, Nephi Olson; and three grandchildren. Funeral services were held at the Malone home on May 2, Elders Lloyd Hadley and I. E. Turner officiating.

ANDERSON.—Elmer E., died at Copley Hospital in Aurora, Illinois, on May 18, 1948, at the age of seventy-one. He was baptized into the Reorganized Church on November 6, 1890, and on January 1, 1902, was married to Belle Hanson. Seven children were born to this union, two of whom died in infancy.

He is survived by his wife; two daughters: Alta of the home, and Mrs. Sigurd Eike of Seneca, Illinois; and three sons: Albert of Sheridan, Illinois; Silas of Ames, Iowa; and Kenneth of Seneca, Illinois. The funeral was held at Mission Church on May 21. Elder Lloyd Hadley conducted the service, assisted by Elder I. E. Turner and John W. Fettersson.

HIXON.—Maude Twombly was born in Custer County, Nebraska, and died at Highland, Kansas, on April 28, 1948. Following the death of her mother, she and her father and younger brother moved to Atchison, Kansas, where she became a member of the Reorganized Church early in life. In April, 1907, she was married to Percival Earl Williams; one child was born to them. Mr. Williams died in November, 1907. Five years later she married Thomas Samuel Long; four children were born to this union. Mr. Long passed away on March 13, 1929. On May 12, 1940, she married James A. Hixon of Highland.

She is survived by her husband, James; three sons: Earl Williams of Troy, Kansas; William Long of McFall, Missouri; and Wesley Long of Fair Field, California; two daughters: Mrs. Lonnie Johns of Tekamah, Nebraska; and Mrs. Harry Lewis of Plattsburg, Missouri; two step-daughters: Mrs. Nellie Taylor of White Cloud, Kansas, and Mrs. Fred Witt of Los Angeles, California; three brothers: George Hopkins of Fanning, Kansas; Ray and William Twombly of Sparks, Kansas; three sisters: Mrs. Emil Jeschke of Fanning;

Mrs. Theodore Jeschke of St. Joseph, Missouri; and Mrs. Harry Ratcliffe of Washington, D. C.; and twelve grandchildren. Funeral services were held at the Fanning church, Elder William Bolinger officiating. Interment was in Fanning cemetery.

REYNOLDS.—Louella Victoria, daughter of Ansyllum and Amanda Jane Fry Coon, was born February 10, 1856, in Harrison County, Iowa, and died April 21, 1948, in Independence, Missouri. As a child, she traveled with her parents in a covered wagon on trips between Oklahoma and Iowa. She was married to Brigham Reynolds on January 19, 1877; seven children were born to this union. The greater part of her early married life was spent on a farm in Iowa. On September 11, 1882, she was baptized into the Reorganized Church near Woodbine, Iowa. She moved to Independence on March 21, 1921, and consistently attended Walnut Park Church for twenty-seven years before her death. Her husband; two sons, Fred and Bert; and two daughters, Effie Smith and Ada Butterworth, preceded her in death.

Surviving are two sons, John E. and Guy A., and a daughter, Mrs. J. E. Smith, all of Independence; fourteen grandchildren, and ten great-grandchildren. Services were held at the Speaks Funeral Chapel, Elders Glaude A. Smith and Donald V. Lents officiating. Interment was in Mound Grove Cemetery.

O'DELL.—Paul Jay, was born November 28, 1937, at Mt. View, Wyoming, and was drowned near his home in Lebanon, Oregon, on April 18, 1948. He was baptized into the Reorganized Church less than a year ago and showed promise of becoming a devoted worker in the church.

He is survived by his parents, Mr. and Mrs. Paul O'Dell; a sister, Shirley; and a brother, Larry.

MOORE.—Ainsworth R., son of John and Lucy Moore, was born February 28, 1871, at Dallas, Iowa, and died May 15, 1948, at his home on Lee's Summit Road, Independence, Missouri. He was baptized a member of the Reorganized Church on July 24, 1904. On October 20, 1907, he was ordained a priest, and on June 24, 1923, an elder. For a number of years he served as pastor of the Macon, Missouri, Branch; and until his last illness, he was a faithful worker in the church. On December 2, 1896, he was married to Emma Louise Hand at Taberville, Missouri; six children were born to this union. One daughter, Flora Maxine, preceded him in death. For the past sixteen years, he made his home in Independence.

He is survived by his wife; two daughters: Mrs. John W. Cook of the home, and Mrs. Charles A. Tanner of Kansas City, Missouri; three sons: Ainsworth D. of the home; Henry F. of San Angelo, Texas; and Sidney C. of Independence; one sister, Mrs. Clifford Flora of Wheatland, Wyoming; and two grandsons. Services were held at the Stahl Funeral Home, Elders Glaude A. Smith and J. W. A. Bailey officiating. Interment was in Mound Grove Cemetery.

JENKINS.—Nellie, daughter of John and Pricilla Davis, was born September 12, 1859, in Wales. (Date of death not given.) She came to America with her father's family when she was seven years old. On January 21, 1881, she was married to Winchester S. Jenkins in Streator, Illinois; five children were born to this marriage. In the early 1900's, they moved to Cleveland, Iowa, where they heard the gospel message and were baptized members of the Reorganized Church. Sister Jenkins was preceded in death by her husband and oldest son, John. Her last months were spent at the home of her daughter in Wichita, Kansas.

Surviving are two daughters: Mrs. Maude Zwang of Indianapolis, Indiana, and Mrs. D. J. Williams of Wichita; a son, Winn S., Jr., of Albia, Iowa; ten grandchildren; and eight great-grandchildren. Services were conducted by Elder John Blackstock at the Humeston Funeral Home in Albia.

WHITMAN.—Virgel Clyde, was born May 28, 1903, in Kansas City, Kansas, and died at his home in Independence, Missouri, on May 8, 1948. He received his education in Independence and was employed by the Independence Stove and Furnace Company, from 1917 until he became ill eight months before his death. He was married to Rebecca Nazer on June 21, 1936; two daughters were born to this union, one of whom died in infancy. He was baptized into the Reorganized Church on June 29, 1939, and was a faithful worker until his death.

He leaves his wife; three daughters: Ruth Jillene of the home; Thelma Cross of Kansas City, Missouri; and Dorothy Swinney of Seattle, Washington; his mother, Mrs. Edith Whit-

man of Independence; two sisters: Mrs. Elsie Snow of Independence and Mrs. Elvive Taylor of Oklahoma City, Oklahoma; five half-brothers: Allen, George, Albert, and Kenneth Perry of Oklahoma City, and William Perry of Kingfisher, Oklahoma; and two grandchildren.

BRADFORD.—Orson Lockwood, son of Daniel Jefferson and Florinda Jane Bradford, was born at Webb City, Missouri, on August 11, 1884. (Date of death not given.) He was baptized into the Reorganized Church on August 30, 1896, and was ordained an elder on June 23, 1912. Throughout his life he was an ardent, conscientious, and devoted worker. On June 24, 1908, he was married to Maude I. Sutherland; five children were born to them.

He is survived by four daughters: Lella Mae Dunham, Edith Zoe Decker, Doris Marie Hansen, and Dorothy Maude Vanderwood; a son, LeRoy D. Bradford; his mother; six sisters: Mrs. Elbert Richardson, Mrs. Claude O. Fry, Mrs. Harry V. Dace, Mrs. Anthony Robinson, Mrs. Rebecca Mae Agur, and Mrs. Ira Waldron; thirteen grandchildren; and four great-grandchildren. Services were held at the Broadway Funeral Parlors, Evangelist Ray Whiting and D. J. Williams officiating.

ARNEY.—Clyde Lee, son of George B. and Ida Jones Arney, was born January 21, 1907, at Carrigan, Missouri, and died May 27, 1948, at Bonneville, Missouri.

He is survived by his parents; his wife, Irene Carr Arney; two children, Betty Jean and Leland Arney of Kansas City, Missouri; two brothers: Dewey of Springfield, Missouri, and Ray of Miami, Florida; and four sisters: Mrs. Mable Thompson and Mrs. Edna Kugler of Quincy, Illinois; Mrs. Louise Swayze of Lexington, Missouri; and Mrs. Dorothy Titus of Kansas City, Missouri. One son, Clyde Arney, Jr., was lost in the war. Funeral services were held in Lexington, Elder Evan Fry officiating.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 3-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba Central	July 10-July 11	Winnipeg, Man.
Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Beaver Creek Saskatchewan
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Asilomar, Monterey, California
Kentucky & Tennessee	July 25-Aug. 1	Blue Water, Michigan
Northwest	July 30-Aug. 8	Paris, Tennessee
Chatham-London Gen. & So. Michigan	July 30-Aug. 8	Silver Lake, Washington
Mo. Valley	July 31-Aug. 8	Erie Beach, Ontario, Canada
Maine So. California	July 31-Aug. 8	Liahona Park
No. & West. Michigan	Aug. 5-Aug. 15	Woodbine, Iowa
Kirtland	Aug. 6-Aug. 15	Brooksville, Me.
Reunion of the Ozarks	Aug. 1-Aug. 8	Pacific Palisades
Oklahoma	Aug. 7-Aug. 15	Park of the Pines
W. Montana	Aug. 7-Aug. 15	Kirtland, Ohio
Arizona	Aug. 8-Aug. 15	Racine, Missouri
Arkansas & Louisiana	Aug. 9-Aug. 15	Pawnee, Okla.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Race Track, Montana
Far West	Aug. 12-Aug. 22	Tucson, Arizona
So. Indiana	Aug. 21-Aug. 29	Clear Fork Cp., Hot Spgs., Ark.
Eastern Michigan	Aug. 14-Aug. 22	Chetek, Wisc.
Idaho	Aug. 14-Aug. 21	Stewartsville, Missouri
Des Moines	Aug. 15-Aug. 21	Bedford, Ind.
Lamoni	Aug. 15-Aug. 22	Cash, Michigan
S. E. Illinois	Aug. 20-Aug. 29	Hagerman, Idaho
Eastern Colorado	Aug. 20-Aug. 29	Guthrie Center, Iowa
		Lamoni, Iowa
		Brush Creek, Ill.
		Colorado Springs Colorado

* MIDWEST SUMMER

This is the season of the year when everybody who can go anywhere else does so. The rest perspire and endure, longing for the cool snows of the Rockies. There is shade, but it isn't cool. There is a breeze, but coming off the plains of Kansas you could dry hair with it. There is water, but it is steamy warm. . . . A small cat pursues a robin at a slow walk, and the robin just hops, knowing it isn't necessary to fly. . . . No matter how little clothing you wear, it is too much. Coats remain on the hangers, and only preachers, judges, and undertakers are subservient enough to wear them. If kilts ever become fashionable, here's a customer. The sarong would be about right if it could be made legal. . . . A good time to spite your enemies by inviting them here for a visit, but you don't feel that mean toward anybody. Does anyone need a good beachcomber at a cool, northern port?

* GRADUATION

Dr. F. M. McDowell was present on June 1 at the Convocation of Columbia University, New York, when 7,995 persons were graduated to receive various degrees. With so many, diplomas had to be given later, and graduates were presented by departments. Dr. McDowell's son-in-law, Brother W. Max Wise, received his doctor's degree in education.

* WALKING TO CHURCH

A few things cling persistently to the memory. The late Dr. Edward Shillito of London once wrote an essay "On Walking to Church." The exact words are forgotten, but he went beyond the trite notion that walking is good for the body. Walking to church, he said, is good for the spirit. It brings you down to earth; it makes you humble to have to walk; you have time to meditate on the way and to prepare your soul for entering the house of God. By the time you have walked a little distance, you welcome a chance to sit, and you do so tranquilly.

Can anyone worship effectively who has just emerged from a Cadillac or a Buick, or even one of the more popular makes? Not as well as one who has made the distance, step by step, from his own door to the pew.

This age of motor transport brings worshipers from longer distances—certainly too many miles to walk. Thousands are condemned to ride in various degrees of suffocation, physical and spiritual, in their cars. Fortunate is the family that lives a few blocks away from the church, so that Father can put the keys resolutely in his pocket and say to the family, "It's a fine day. Let's walk to church!"

* KIRTLAND TEMPLE

"Museum Echoes," for May, 1948, a magazine published by the Ohio State Archaeological and Historical Society, High Street at Fifteenth Avenue, Columbus 10, Ohio, features "The Temple at Kirtland," by S. Winifred Smith, Assistant Editor, and a picture of the Temple on the cover. The article contains historical and descriptive material that would be of interest to general visitors and the public.

Mary A. Burlington
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Zion's Leaguers

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Photo by Marvin M. McDoie

“The House of the Lord”

*I am the door; by me if any
man enter in, he shall be saved,
and shall go in and out, and find
pasture.*

—John 10: 9.

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"The House of the Lord"



Look at the trees, and you will learn a lesson about the human soul. They grow upward, reaching for the light of the sun. Some of them die when larger trees cut off their portion of light. Some of them grow twisted and deformed, reaching toward a small patch of open sky in the surrounding forest. As long as they can, they reach up.

So the human soul was made to reach for God, and it starves if it does not find the light that causes it to reach up to him.

The House of the Lord is not a prison. It is a spiritual home, a refuge where all who belong to him may come. It is a place with an open door, and it welcomes the children in.

It is said that the greatest privilege civilization offers us is the right of free access to society; and the right of free withdrawal to the privacy of our own homes. The prisoner and the slave are not free to go and come. But the freedom of the children of the Lord is expressed in the lines of the text from John: "I am the door. . . . if any man enter in, he shall be saved, and shall go in and out, and find pasture." He is free to go into the world and find what he needs from life; he is free to return home for the hours of rest and refreshment.

Young people who are starting out together in life, accepting their responsibilities to home and society, will find themselves called and invited in many directions, asked to give their time to many things. Among all their arrangements, let them not forget that "The House of the Lord" is their spiritual home, and that they owe it to themselves to go there to bow in worship, to learn, and to serve their Creator. —L. J. L.

YOUTH CAMPS.—One of the great projects of the church is to provide youth camps during summer vacations in which younger folk can have good experiences in groups under church leaders. Many fine results have been obtained from the youth camps for several years, and young folks enjoy them very much.

Nauvoo Youth Camp was held from June 6 to 13, with forty-one campers, under the direction of Lyle Woodstock, and with Edna Easter as assistant director. This year one of the projects was the study of the history of Nauvoo, with an excursion to Carthage to visit the old jail building there where Joseph Smith lost his life.

Other activities included training in "Pioneering," which taught the campers how to cook, provide shelter, and sleep out of doors, and to identify certain foods to be found in nature. Among the latter was the making of a food from arrowroot. There was also craft work, including leather tooling and the making of useful objects from leather; and metal tooling. Young people from fifteen to eighteen came from six states: Missouri, Iowa, Indiana, Michigan, Illinois, and Nebraska.

Michigan holds a youth camp at Park of the Pines, June 20-27, and has sixty campers registered for this year's meet. A complete and well-arranged program is organized, with a large staff, including Dr. F. M. McDowell, and many local and district personnel.

Two youth camps for different groups have been conducted at Lake Gardner in Clay County, for young people from Independence, the Kansas Cities, and adjacent areas.

BISHOP G. L. DeLAPP

On a recent visit with his sister, Sunday, June 6, Bishop G. L. DeLapp had a very interesting experience. The minister of the Congregational Church, Reverend E. W. Savage, was suffering from a heart condition, and invited Bishop DeLapp to occupy the pulpit on that Sunday morning. Bishop DeLapp responded, using as his theme, "The Gospel Shall Be Preached Unto All Nations." There was a fine and appreciative response from the congregation.

There is another interesting item in the background of this occasion. Years ago, when Reverend Savage was pastor at Bonesteel, South Dakota, he invited Elder Levi Gamet to occupy the pulpit there. Learning that Brother Gamet was celebrating his one hundredth birthday in Kansas City, Kansas, early in June, Reverend Savage wrote a letter to him recalling the earlier experience.

LONDON, ONTARIO. The church and its membership have long maintained fine relationships with leaders in cultural and civic affairs and with other churches in this city. Newspapers have given space to church activities. Almer W. Sheehy, pastor and district president, and Sister Sheehy were featured in "The Free Press," London, for May 20. Brother Sheehy has made many friends for the church, and is a popular speaker in all civic causes.

JONESPORT, MAINE. After being closed two months for redecoration, during which time the congregation held services in the union church, this church was reopened for a district conference that packed it to the limit on May 24. Apostle G. G. Lewis gives a fine report for the people of this area. Elder Don Harvey, Seventy, is the missionary in charge.

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Worship the Lord

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness."—I Chronicles 16: 29.

AS WE DROVE along the highway we looked into a pasture where a beautiful Palomino horse was grazing. Those who have seen these creatures know what a splendid picture they present, how they give glamour and drama to a type of transportation that is now, except in a few instances, almost obsolete. Yet for all his beauty, that magnificent creature spent and will spend most of his days with his nose to the ground, seaching for food. All his attention is devoted to the physical existence.

We have all seen people like that, of course. Beautiful women, handsome men, who give a lifetime to cultivating in their bodies and clothing a resemblance to the mannequins in *Vogue* or *Esquire*, or the shop windows of Fifth Avenue. Intellectually and spiritually they may or may not have some significance, but it is kept quite in the background.

AND EVEN YOU AND I—what is to be said of us? Have you ever lamented that so much of your day must be spent in mere clothing and feeding of your body, in keeping it warm and comfortable, in preventing sickness, or getting well?

Physical beauty lasts such a few years, then deserts us. We may keep up a futile pretense, as some do, desperately buying fine clothing and ornaments as long as there is a rack of bones and flesh on which to hang them. But in the end the soul must lay all these pretty things aside and pass on to another sphere. Only the things of the mind and spirit can be taken with us. While we are in the midst of life, we must meet the problems and obligations of this world. If we are wise, we meet them bravely and with good humor,

and with a purpose of making things easier and pleasanter for our fellow men about us. But at the same time, we must keep our minds upon the eternal life.

WORSHIPING GOD is turning the attention of the mind toward that eternal world for which it is destined, if our faith in the survival of the spirit means anything at all. And that faith means more than anything else to a great many people. If they thought of it seriously, it would mean that much to nearly all the people in the world.

The domination of our lives by purely physical things amounts to a kind of tyranny, against which the mind often feels like revolting. Grant that food and clothing are good and greatly to be appreciated. Grant the innocence of taking pleasure in them. But there are times when we are discontented with them alone, and we know that we are meant for something nobler and more enduring.

There are various refuges and diversions. We find happiness in the companionship of other people. We can put in our time on the search for truth and knowledge. We appreciate music, art, literature, architecture, and entertainment. But there are times, too, when we long for something more than these things. We reach out, trying to understand the ultimate Cause and the ultimate Purpose of life. It is then that we seek God and worship him.

Try looking up into the starlit sky on a clear night. Try to understand so simple a thing as the limitless space which even the brilliance of the innumerable stars cannot illuminate. The human mind cannot conceive of infinity in the two dimensions that we encounter every

day—*time* and *space*. We quit looking at the heavens out of plain fear that the mind could be lost in wonder and awe. We return our attention to the earth, to things small enough to understand. God's workshop is too big for us to comprehend.

LIFE PRESENTS us with a number of paradoxes. Although it is impossible for science to gather all the facts about the physical universe, it is necessary to keep trying to learn new facts in order to master the business of living. Although it is impossible at any moment for doctors to conquer every disease, it is important for them to keep trying in order to save life. Although it is impossible for us to understand God in all his greatness, it is important for us to keep trying, in order to give peace and purpose to the mind and spirit.

It is good for us to worship God. It is good for us to listen to what others have learned about him, and what they have to say of him. It is good for us to meet at the House of the Lord on the day appointed for that purpose, and give our attention to the eternal life of which we are a part.

In all our lives we are a part of various organizations. Business is organized; education is organized; science is organized; so are medicine, entertainment, social life, and even crime and vice. In all our lives we unconsciously recognize the principle that was stated in the earliest contact between man and God, "It is not good that the man should be alone." For this reason, too, worship and religion are organized. We may worship privately, but we also need the company of our fellows in worship and in learning about God. We hear the call, "Let us go into the house of the Lord." We are wise if we respond to the call. For we have no greater business in this life than to learn what God meant us to do. And we can do that learning more effectively if we do it *together*.

L. J. L.

Responsibility of Parents

OFFICIAL

By G. N. BRIGGS, *President Emeritus, Graceland College*

I recently received a letter from a member who is greatly interested in the church and in the youth of the church. One paragraph is of the greatest significance to parents.

"It is always necessary to carry on a campaign of educating the parents to give financial support to the education of the youth. I have lately come in contact with cases of the most deplorable and tragic parental selfishness and indifference toward their responsibilities to their own children. The old pioneer idea still seems to persist that if you support the children until they are sixteen, then it is all right to throw them upon their own resources and let them make their way in life the best they can."

We have been told that Joseph Smith once said, "Whatever principle of intelligence we attain unto this life, it will rise with us in the resurrection."

If every parent could be made to realize that education prepares our youth not only for this life but for all time and contributes to his happiness and well-being for eternity, our institutions of learning would make a much larger contribution to society.

One of the high officials of the church recently exemplified the contribution his parents made in preparing him so that he could be called to the very important position in which he is now ministering to thousands.

"They could have selfishly required of me, as some parents do of their children, such duties that education beyond the required attendance up to sixteen years in California would have been impossible. But by their grace, there was extended to me an opportunity to finish high school and to attend college. Their sacrifices eased the burden of feeding and clothing me, of meeting

many of the obligations in the bare maintenance of life in such a way that attendance at school was possible. But did their grace in providing me with the opportunity to attend the classes and laboratories of the college give me my education? Not at all. It required, in addition, hours of study, attention to lectures, care in performing experiments in the chemistry and physics laboratories, conscientious reading, and active participation in all the functions of my classwork. In other words, it took many different kinds of good works.

"In this illustration can be found several of the principles of eternal salvation through the gospel. By grace, I was privileged to go to school. In hope I studied the lessons and met the laboratory requirements. By the foolishness of the professors' lectures, to use the words of the Apostle Paul, the information was presented to me. By immersion in the spirit of education, a kind of baptism, I absorbed the ideas and philosophy of education. By calling on the names and examining the lives of authorities in political science, mathematics, chemistry, physics, languages, history and so on, I discovered truth. By obedience to the principles discovered and revealed by the master teachers and scientists of the ages, truth was confirmed and made a part of my own experience. Does this sound so much different from the gospel of Christ? None of this would have been possible but for the grace
(Continued on page 22.)

According to advices from Elder J. L. Verhei, district president, "several of our families have been wiped out of home and possessions." Steps are being taken to care for the situation; but any of our members who desire to be of assistance should communicate with Brother Verhei, 3824 South East Grant Court, Portland 15, Oregon.

THE FIRST PRESIDENCY,
Israel A. Smith.

The American Heritage

We are in receipt of a communication from President Thomas D'A. Brophy, The American Heritage Foundation, suggesting that an effective reminder of our precious heritage and the freedom we enjoy will be a special anniversary ringing of all church bells of the nation from 9:55 to 10:00 a. m. on Sunday, July 4, thereby dedicating the day to peace and freedom and American ideals.

I do not believe that the majority of our churches are equipped with bells, but if those in charge concur in the suggestion, we leave to the discretion of our pastors whether they should co-operate in this matter.

ISRAEL A. SMITH.

If you spend much time wondering what somebody else is going to do, you will get nothing done yourself.

Do not let another person's plan set your pace. It will always leave you in a second position.

Plan your life for the best you can possibly attain. The world will manage to get along with you.

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The Way of Destiny

The Faith, as God's Will for Man, and Man's Search for God

When the Son of Man comes, will he find the faith on earth?—American Revised Version.

AS OUR WORLD PASSES through continual crises, the resulting stresses appear to be altering our national as well as our group and individual destinies, reshaping those things in which we have trusted. These changes are reflected in the perplexed and often embittered attitudes of our friends and neighbors. As the conflicting ideologies of Communism, Fascism, and Democracy muster their forces, our need to maintain a spiritual and mental balance ever increases.

We are frequently advised that this balance is a matter of increasing and implementing our faith. We are led to realize that some form of faith is fundamental to life itself, especially life as we know it in civilized communities. The need of firm belief in the permanence and stability of peoples, persons, and things is vital to our established society as well as our individual peace of mind. Without this faith, chaos would prevail.

As we enter a train, streetcar, or bus, we do so secure in the thought that we will be conveyed to our destination. We go about our employment at rest in the knowledge that we will receive some compensation at stated times. We casually anticipate that there will be commodities on our merchant's shelves for us to purchase as our needs may occur. The thought that these commodities might not be available some day would be very disquieting.

IN ORDER TO UNDERSTAND what hinders the development of the type of faith necessary to meet our requirements, we may do well to consider for a moment those things now claiming our loyalties and some

of the influences at work in the world. To do this, we should scrutinize those things in which we daily express our belief. The objects of our faith have contributed toward making us what we are. The forces our faith has set in operation are those things which govern us. Therefore, an understanding of these objects and forces should be helpful in the continual readjusting of our lives in the light of the gospel of the kingdom.

Someone has said that the kind of persons we are today will largely determine the kind of persons we shall be ten or twenty years from now. This is as true of groups of people as it is of individuals. The type of persons and institutions in which we exercise faith, or in which we train ourselves to exercise faith, will largely determine the outcome of our lives as well as those of our children.

We generally accept unquestioningly that with which we are familiar. Faith in wealth or possessions is a major incentive and largely the controlling force in most human endeavor today. Our government is founded on our concept of property rights. Our laws originate in and are designed to perpetuate the prevailing property relationships with which we are familiar as well as the profit motive itself.

(Any government, divine or human, having to do with mankind, will have its case in some concept of property relationships, that is, the relationship of man to his tools as well as to the product of his tools and labor.)

SINCE our current concept of wealth secures the individual as titleholder, almost to the exclusion of social responsibility, it is difficult for us to comprehend that this is not final in the mind of God. (See Leviticus 25: 23-28.) Regardless of its

By *W. C. Stone*

virtues, this accepted concept of property rights of persons or groups of persons is a major contributing factor in the strife that has passed as well as that which is looming.

As an outcome of this strife and its consequences, there has appeared an urge in human thinking that is a portent of the kind of world toward which we are drifting. As our lives become increasingly complex and our problems multiply, we perceive an abiding desire to be permitted to entrust our social problems to anyone who will solve them without burdening our lives with responsibility, and so solve them that we may go on our way, living with very little effort.

This urge finds expression in the wave of superhuman comics now flooding our homes. We give almost religious attention to these characters who are pictured as being able to control the elements as well as solve national and world problems singlehanded. It finds further expression in the almost determined resistance of many of us to consider any social problem at home or abroad.

WOVEN in with this is our loss of faith in democratic processes, a loss ever-increasingly discernible in group and national relationships of peoples. We are learning to distrust our neighbors and leave our public welfare in the hands of a few. Our cynicism regarding the integrity of most political officials is enlarging itself to include almost all that comes within our vision. This is coupled with perplexity and an inner fear of our own ability to compre-

hend social problems. We frequently salve ourselves with the thought that these things do not concern us.

This loss of faith in people paves the way for the rise of those forces whose dreams of power are contrary to those we proclaim in behalf of Zion as well as those we normally hold. This state of mind leads to the rise of political machines, varying in size and scope from the Pendergast machine in Kansas City to the National Socialist Movement of Hitler, as well as paving the road for Communism.

WHATEVER the size or scope, these all combine in exemplifying a denial of the existence of God and the subverting of that which is naturally best in the life of peoples, reducing them to a state of servile fear and dependence upon these unrighteous forces for livelihood—even life itself. This lack of faith in mankind is plainly discernible all about us. It rears its ugly head in the council of the United Nations. Racial and religious intolerance is both the symptom and seedbed upon which this lack of faith thrives.

The Apostle Paul and the Modern Prophet substantially agree in calling this condition the rule of the Powers of Darkness¹ and Spiritual Babylon.² This same prophet further informs us that those left in this condition are to be destroyed. Our Lord appears to have had this condition in mind and seems to doubt our ability to seriously affect the course of human events by any means other than those he has prescribed, for he calls upon us to come out of Babylon.³

As we consider our Lord's admonition, we are reminded that the Apostle Paul speaks of those saints before us who have sought a better country. We are plainly told that had they been mindful of those countries or conditions from which they were called, they would not have lacked an opportunity to return.⁴

Possibly some clue to our problem may be found in this question propounded by the Master when he

Success in Marriage

Can church people improve their record?

ADMINISTRATIVE OFFICERS throughout the church are becoming deeply concerned over the problem of marriage and divorce among church members. Certainly there is justification for this growing concern, for church members everywhere, in ever-increasing numbers, are falling victim to the failures which terminate in divorce.

Divorce is a very real thing, and its results upon the people who resort to it are both acute and lasting. For the purpose of drawing comparisons and conclusions, let me introduce some interesting information. According to authorities upon the subject, the rising divorce rate is threatening our oldest, most vital institution—the family. This threat is so great that 112 American groups met in conference from May 6 to 8 at the White House. All of our legal efforts to slow the trend have failed. Easing divorce laws, making them stricter, requiring waiting periods before marriage, putting re-

By Ernest E. Crownover
Pastor, Leavenworth, Kansas

strictions on remarriage after divorce—all of these methods have been tried without success. The answer to the divorce evil, then, is not to be found in attempting legal remedies for marriages which have failed. This leaves us to choose one of two alternatives: First, let this social and spiritual evil go unsolved by forfeit, or second, attack the problem from another point of approach—logically, by educational methods.

Mr. Reginald Heber Smith, in an article in the *Atlantic Monthly* for December, 1947, states that divorces in the United States have increased 6,000 per cent since 1867 (in eighty-one years) while the population has increased only 300 per cent. In 1867 there were 9,937 divorces; in 1945 there were 494,000, and in 1946 there were 613,000. To quote Mr. Smith: "The sober facts are that

asked his disciples, "Which of you, by worrying, can add one cubit to his stature?" In this same chapter we find Jesus urging the disciples to lay aside their natural apprehensions concerning the problem of providing for themselves as they went about proclaiming the kingdom. They are reminded of the birds, which neither sow, reap, nor store anything, yet are provided for.⁵

In the King James Version, Jesus is represented as bringing in the lilies for comparison. One other version uses the term "anemones" in place of lilies. This term may be more descriptive of what our Lord had in mind. The dictionary defines the anemone as the "windflower." This well describes the transient nature of the plant, blooming today and gone tomorrow. We have all seen this

flower in the spring upon the hills and plains of our country, blooming one day and gone when next we pass. Yet, said Jesus, Solomon in all his glory was not arrayed like one of these.

We may not be called upon to move out to the extent required of those disciples. Yet one thing remains clear, that is the force of these words of the Master: "Where thy treasure is, there will thy heart be also."⁶ Until we become less concerned in the affairs of this world and train ourselves to exercise a firm belief in that which we proclaim, we are not likely to advance.⁷

¹Ephesians 6: 12.

²Doctrine and Covenants 108: 4.

³Revelation 18: 23.

⁴Hebrews 11: 13-16.

⁵Matthew, sixth chapter.

⁶Romans 12: 2.

last year (1946) the marriages of more than 1,200,000 men and women were terminated by law, and that there are now more than five million divorced persons in the United States. The trend has been steady and uninterrupted, and our divorce laws have become more and more complex." And to continue: "When the law gets hopelessly bogged down, as is true in our present divorce law, reform is best accomplished by a fresh start from a new premise. That has been the history of the evolution and growth of our legal system." The United States is not alone in facing a rampant divorce situation. In an article copyrighted by the *Chicago Tribune* and reprinted in the *Kansas City Star* for December 22, 1947, it is stated that in 1947 five times as many suits for divorce were filed in Britain as in 1938, and ten times more than in 1935. The reasons given for a great percentage of the petitions indicate extremely childish temperaments in people physically adult: "I asked my husband to buy a broom and he asked if I wanted to ride it." "She weighs 196 pounds, and whenever she falls down, she rocks the house."

Bishop Richard T. Loring of the Episcopal Church is quoted in the December 23, 1947, issue of the *Leavenworth, Kansas, Times*: "Sexual maladjustment is the cause of divorce in seventy-five per cent of marriages. Fifteen per cent fail because of economic reasons—either not enough money or the stupid handling of it. The other ten per cent fail because of 'pure cussedness.'"

WHAT ARE THE REASONS given by parties to divorces? According to Jacques Bacal and Louise Sloane in "The True Causes of Divorces" in *Look* magazine for October 28, 1947, thirty per cent of the men claim their wives were unfaithful and twelve per cent said that in-laws were the cause of divorce. Thirty-three per cent of the wives accused their husbands of unwillingness to accept the responsibilities of marriage, and thirty-three per cent said their husband's infidel-

ity was the cause of divorce. Other reasons given were: conflict in careers, religious differences, frigidity, extravagance, criminal acts. These authors conclude that the real trouble is—no training. "Why adultery? Why infidelity? Why irresponsibility? Why incompatibility? These are effects, not causes. They are the actions to which men and women are driven by the final accumulation of the day-by-day irritations of marriage. And the irritations are not inherent in marriage itself, but rather spring from our constant struggle to resolve the conflict between marriage as it is and marriage as we always expected it would be."

In the United States in 1946, there was one divorce to each three and one eighth marriages—and in the church? The following statement is from a letter written by Elder J. D. Anderson, Kansas City Stake president, under date of October 29, 1947:

"During the year 1946 there were sixty-five marriages reported, and fifteen divorces." The record indicates, then, that the rate of divorce in the Kansas City Stake is one to each four and three tenths marriages, which is very close to the national figure. The writer gathered such information as is available concerning the general church and the divorce rate. According to monthly reports which come to the Auditorium, there were 1,567 marriages and two hundred and thirteen divorces during 1946, in which at least one party was a member of the church. Since some marriages would fail to be reported, and also some divorces, it is admitted that this figure is not accurate—that at best it merely indicates the trend within the church. But the figures, such as they are, show one divorce for every seven and three tenths marriages in the church. There are indications that approximately eighty per cent of the marriages of our church girls are to men who are not members, and that probably a still higher percentage of men who are members marry nonmembers.

A GAIN QUOTING Reginald Heber Smith: "The law can create, enforce, and dissolve contracts. It can deal with marriage as a contract. It is totally beyond the power of the law to create a sacrament. Therefore, it cannot successfully deal with marriage as a sacrament." And that brings us up to now. What to do? It would seem that continence and innocent premarital behavior are needed, and that marriages should be consummated after sober reflection and careful selection; that in the choice of a mate, selection should be on a basis of high standards. Forbearance and understanding are required, and a wholesome regard for the rights—yes, the happiness and joy of the other—must be observed.

Probably marriage will not become more successful until it ceases to be a legal contract only and becomes a significant and binding sacramental covenant. The church began to be officially concerned about the divorce evil in 1866, for on April 10 of that year the General Conference passed Resolution Sixty-six to clarify some aspects of the problem. Again on April 9, 1884, and April 11, 1896, Resolutions 272 and 412 were passed. While it is necessary that the conference establish or pass upon interpretation of church law defining our attitude toward and disposition of divorce problems, it clearly has provided only a working basis for treating the result. Legislation does not prevent marital difficulties.

Some of the nation's schools have had success from educational efforts to prepare people for marriage.

Is the church ready and prepared, or is it ready to prepare, to add spiritual significance to marriage education, beginning with small children, before the wrong pattern of sexual behavior is conceived? The May 15, 1948, issue of *The Saints' Herald* reprints from the *Boston Evening Transcript* this evaluation from Rabbi B. R. Brickner: "Success in marriage is more than finding the right person: it is a matter of being the right person."

Satan - Real or Fiction?

By NORMA ANNE KIRKENDALL

HIS SATANIC MAJESTY has long been a subject of debate and personal contemplation. Too many people are good merely so they "won't go to the devil," for hell's furies hold mental anguish for them even now. The Bible rightly places its emphasis on love for God, and the references made to an evil force are usually allegorical and veiled. I think it's about time this bugaboo is erased and an understanding reached.

Although there is one Satan, there are many devils. Anything which attempts to distract man from his purpose in life is a devil, whether satanically controlled or not. Thus the love of money, seeking for fame, or desire for alcohol may be a personal devil to one man and not prove a temptation to another. So let us consider first what to call this evil personage. He has been given many names.

Probably the most colorful of his names is that of *Beelzebub*, the name given by the Pharisees. Interestingly, this is made up of two words meaning "master of flies," and obviously referring to his mastery over the filthy things of life.

Genesis introduces him as a snake—dangerous and repulsive. Elsewhere he is represented as a dragon—ferocious and powerful. Other figurative names include the prince of darkness, a roaring lion, the tempter, and the sower of tares. I prefer the title "Satan," the definition of which is *adversary* (this, in turn, means "one who opposes and tries to defeat").

THE BIBLE is full of references to the power of Satan. Early in Genesis we read of this angel who fell and at the same time wielded such a power that he carried with him one third of the angels of heaven. It is interesting to note that the reason for this fall was his de-

sire for personal glory, even above the glory of God. This angel had been close to God, so close that he had the opportunity to offer his services for the redemption of mankind.

The closing pages of the New Testament likewise mention the satanic forces, this time carrying predictions as to the final outcome of the entire struggle.

Of course, the best known of all of the temptings was that of Christ. The text gives no indication that Christ and Satan held any "reunion," but it is evident that Christ was thoroughly familiar with Satan's methods and his intentions. Note the old, familiar theme popping up—offering personal glory and great power in exchange for the loss of the soul.

Too many people think of Satan as being eternal, always in existence from the beginning. Lucifer (Isaiah 14:12-17), whose name meant "son of the morning" or "morning star," was created in the glorious beauty of perfection. Then the fall came, and Lucifer began his evil campaigns of vengeance which gained him the other cognomens. No sooner had man been created a little lower than the angels than Satan stepped in and started his earthly crusade for evil. As would be expected, this power does not come openly to most men but works through other human sources and tries always to disguise the temptation in such a manner that it is not recognizable unless the one tempted maintains a moral standard by which he can measure such things.

GENESIS is full of allusions to the partial success of Satan. "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was evil continually."—Genesis 6: 5. God found

it necessary to use stern measures to combat him, and a flood wiped out mankind in order to wipe out the results of the influence of Satan.

The greatest names of the Old Testament—even the kings, judges and prophets—were partially corrupted by satanic influences. David, one of God's elect, succumbed to temptations, some of major degree. The illustrious Solomon, likewise, strayed far from God's ways. God never condoned such evil, but he did use the best material available. If one believes that Satan is the primary source of all major evil, then Satan through his tool, Herod, began early on his persecution of Christ, even trying to bring about His death.

Satan's greatest victories have been through the methods of logic. "There is a way that seemeth right to man." First comes the appeal to the animal nature, the need for bodily comforts—"Command these stones to be made bread." If Christ had used his supernatural powers as Satan had suggested, the value of his coming would have been nullified and Satan would have won. But Christ's thinking was as rapid and accurate as that of Satan.

Satan made use of the scriptures to gain a point—but Christ defeated him there also—"It is written *again*," quoting from the same scriptures as rebuttal.

As a last resort in the temptation of Christ, Satan used the thing which constituted his own weakness, an offer of worldly power—in fact almost an offer of partnership. Although Christ had already denied such ambitions once, possibly Satan thought that association with men might have weakened Christ's spiritual intentions.

YES, SATAN was a very real power, and his presence was acknowledged by Christ. Christ was so fa-

miliar with the possible channels of satanic power, that he even saw it when it came through the weaknesses of his own disciples. He told Peter, "Get thee behind me Satan," referring not to Peter but to the devilish suggestion Peter had made.

Satan and God have conflicted at many points (Job 1: 6-9). The Bible even records conversations between them. Poor old Job was buffeted about somewhat as a test of the powers of a mortal man to remain faithful to God instead of falling into sinful ways.

Nor need the vocabulary be limited to the past tense concerning Satan. He continues to be successful. The same methods used in the past brought him such dividends that he has not felt the need to change them to any great degree. A study of his past can give an insight into his present-day channels of work. Knowledge of the Bible teaches the certain set patterns of his behavior and his use of weak man, thereby giving us a weapon with which we can combat his forces.

It is not my intention to discuss the ultimate defeat of Satan, other than to state that we do have assurance that Satan will lose the final battle.

The old proverb, "Forewarned is forearmed," is my text. A realization that Satan is a real and vicious foe is one of our strongest weapons to maintain and forward the cause of God as opposed to satanic power.

Growing Old

Someone has said: "Nobody grows old by merely living a number of years. People grow old by deserting their ideals. Whether sixty or sixteen, there is in every human being's heart the joy of the games of living. You are as young as your faith, as old as your doubts; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair."—*Detroit Branch Bulletin.*

The True Significance of Fasting

By Margaret W. Gibson

ACCORDING TO Webster's dictionary, to fast means "To abstain from food, either from necessity, or as a religious obligation."

Fasting is not mentioned in the Scriptures before the time of Moses. It is highly probable that it was practiced, however, because the gospel which was had in the beginning is no different from the gospel now.

Moses fasted a long period of forty days and forty nights while he was upon Mount Sinai in the presence of God. It was a remarkable occasion. The rest of the people were down in the valley, not daring to set foot on the sacred mount around whose top the lightnings flashed and the thunders roared.

God had something of tremendous portent to say to Moses at this time—for the benefit of mankind. We know a part of it from the King James Version of the Scriptures—and we learn much more from the Inspired Version. It was necessary for Moses to come very close to God. In doing so, the claims of the flesh had to be denied that the claims of the spirit might be pre-eminent. This seems to have been accomplished, and Moses was able to draw so close to the Father that he spoke with Jehovah and saw him (at least, in part). The Ten Commandments, which were to bring the children of Israel to the point where their most enlightened could become followers of Christ, were written for Moses to deliver to his people.

Fasting was thus, early in history, associated with the highest sort of spiritual preparation for blessing to come. Moses, too, according to the Inspired Version, was tempted by Satan on Mount Sinai. But partly because he had overcome the legitimate claims of the flesh, he was able to overcome the most subtle temptations which Satan offered to both the flesh and the spirit. The abstinence from fleshly lusts had prepared him

to abstain from the spiritual temptations.

We are told, further, that Joshua fasted for the receipt of blessings, and that Elijah also abstained from food. David, the King of Israel, fasted and prayed for his son's recovery from illness, but his prayer was not answered.

THE OUTSTANDING FAST, in all history, was of course, that of Jesus. At the outset of his career, he went into the wilderness "to be with God," as the Inspired Version puts it. Satan did not want Jesus to come face to face with the challenge of God in the flesh—and his first temptation was offered to the flesh. "Command that these stones be changed into bread."

For forty days and nights Jesus went without food or drink—*physical* food, that is, and he was hungry. But *spiritually* Jesus had been fed. That food and drink of which he later told the woman at the well—"whosoever eateth of *this* bread and drinketh of *this* water, shall never hunger nor thirst again"—had been his during the entire period, nourishing and refreshing him. He had learned that temporary demands of the flesh were of far less value than the permanent satisfaction of the Spirit. It was with the confidence of faith and experience that he could say to Satan, "It is written, Man shall not live by bread alone!"

After that, Jesus was standing on even higher ground and could also sense the poison in the next temptation: "Cast thyself down from the pinnacle of the temple. Is it not written, he shall give his angels charge over thee? They shall bear thee up in their hands, lest at any time, thou dash thy foot against a stone."

The appeal to one's vanity—to be honored, held in awe, worshiped—

this was one of the stones upon which Satan, himself, had fallen. God would give signs, yes, at the proper time, but not to "make-believers," nor to glorify individuals. Jesus had found following God so spiritually satisfying, and self-denial in his cause so small a price to pay, that he could answer, "It is written, Thou shalt not tempt the Lord, thy God."

The third temptation came to Jesus when he was physically very weak and tired, but spiritually, mighty and strong. All the kingdoms of the earth and the glory of them were spread before Christ—and Satan offered them to Jesus if he would but worship him.

But Jesus was looking with his spiritual eyes now, and they saw far beyond the vision shown by his tempter. He knew that such a choice would defeat God's purpose for man. For him, Jesus, a cross, not a crown. But toward that cross he could see all the people of the earth pressing; and because that cross was in the hand of God, Jesus saw the multitudes gathered also into that safe and comforting refuge.

His fast of earthly things had given him heavenly vision.

"Get thee hence, Satan; for it is written that thou shalt worship the Lord thy God, and him only shalt thou serve."

And Satan departed, and angels came and ministered unto Jesus.

These temptations met Jesus at the beginning of his career. He had been at the crossroads—and he had chosen the right road.

But he was still human as well as divine. Even in his death, he felt human anguish and pain. Satan's nature doesn't let him stop until his intended victims slip from his outstretched hands into the sheltering arms of the Father. Jesus must have faced Satan often, before he sighed, "It is finished!"

MORE THAN ONCE, Jesus spoke to his followers regarding fasting. We do not find a direct com-

mand to fast, but Jesus must have mentioned it to them, for we find him referring to them as fasting, and then giving them instructions how to fast.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto the Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.—Matthew 6: 17, 18, I. V.

Christ believed in fasting. He taught his disciples to do so, for it had specific value. They were to give up lesser desires for greater—and they must be sincere. If they fasted so that people could praise them, they were doing it for self-glory, nor for God's glory—and they would be nothing more than hypocrites.

We find that in Jesus' time, fasting and prayer were often a necessary accompaniment to the healing of those mentally and physically ill. At one time, the apostles asked the Master why they had been unable to heal a lunatic boy whom he had been able to heal. After chiding them for their lack of faith, Jesus added, "Howbeit, this kind goeth not out but by prayer and fasting."

Prayer and fasting seem to be joint requisites for obtaining blessings sought. They are closely entwined—and rightly, of course. Fasting turns our hearts toward prayer, and prayer makes us want to practice self-denial.

In the thirteenth chapter of The Acts, we find the apostles met in fasting and prayer, and that after this, Paul and Barnabas were called and ordained apostles.

Cornelius, a just and good man among the Gentiles, fasted and prayed that he might learn God's will concerning his future. God recognized the sincere desire of his heart and sent an angel from heaven to tell him exactly what to do.

Paul and Barnabas fasted and prayed at Derbe before commending

newly ordained elders to the church (Acts 14: 23), and Paul fasted when the ship upon which he was traveling to Rome was driven by the storm. He speaks of "approving" himself as a minister to God, by "fastings" (II Corinthians 6: 5), and as having been in "fastings often" (II Corinthians 11: 27). Always his fastings and prayers bore fruit.

NOWHERE DOES GOD TELL US to abuse the body so that it cannot properly do the work with which it is entrusted. One pauses with pity and impatience at the spectacle of people who deliberately torture themselves and disfigure their bodies, and live in wretchedness and beggary "for the glory of whatever gods they worship." What kind of gods could such be, who could create bodies beautiful and delight in seeing them maimed and disfigured? The answer is, of course, that God isn't like that, and never was, and never will be.

But to refrain from food for a period of time in order to pray and think more spiritually is an entirely different matter.

Modern revelation on fasting and prayer is much the same as former revelation and, in addition, the word *fasting* is used interchangeably with "rejoicing." What food is eaten is to be prepared with "singleness of heart," in other words only what one needs (Section 59: 3).

In Section 92, the church was rebuked and asked to fast and mourn because of disobedience. This is not contrary to the spirit of the fast, as mourning is repentance desiring the blessing of forgiveness.

In Section 124: 1, President Joseph Smith addressed the conference assembled in 1897. Speaking under the influence of the Spirit of God, he said, "Thus saith the Spirit of your Lord and Saviour, Jesus Christ; your fasting and your prayers are accepted and have prevailed."

Following these introductory remarks, the Spirit was poured out in abundance. The counselors to the presidency and three apostles were called to office, and that revelation

in which provision was made for the calling and selection of other officers was given. The revelation is filled with instruction, inspiration, and warning—the way for which seems to have been clearly prepared by the fasting and prayers of “the elders of the church.”

WE NOTE NOW that before a General Conference, we are asked to fast and pray that God be in charge of it and direct the leaders. We find that the more sincere we are in obeying this request, the more truly his Spirit does prevail.

Frequently we are asked at reunions to come to prayer meetings fasting from the morning meal, and when we are obedient, a blessing usually follows.

Not only in our church but in other Christian churches, it is the custom to come fasting to the Communion service. We attend that meeting seeking the particular blessings of self-honesty, repentance, forgiveness, and new strength, and fasting brings us closer to God.

Many Christian churches keep the season of Lent, in memory of the forty days which Christ spent fasting in the wilderness. We profit greatly from such experiences. Some individuals sacrifice candy, ice cream, or other favorite food or amusement during the period. That, too, helps, and if done in the right spirit is undoubtedly appreciated by the Lord.

But the greatest value of the fast is that the practice of it gives us more understanding of what God really wants us to give up. We give up sweets, which have become part of our physical craving, and we find that Jesus means more to us.

We go a little further, giving up something more essential and praying more earnestly; then we find we are praying more wisely and more unselfishly for better things and for more people. We grow in understanding.

Eventually, the true conception of Jesus' temptation and fasting flashes upon us. It is sin that Jesus wants us to fast from. It is sin, not bread or candy or ice cream, that is holding

us back and preventing the coming of the kingdom!

We have to learn to understand, gradually, but by fasting consistently we *do* learn. The sweets that we longed for—the food which would become part of our bodies—are not as firmly entrenched in us as our *sins* are, and we must lay aside the evil in us to see clearly.

Christ had not completely overcome Satan when angels ministered to him on the Mount. Even in the garden, the two were wrestling for the soul of man. “Thy will be done,” was a hard thing to say.

In Jesus' prayer for his disciples, we find these beautiful words:

And for their sakes, I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word.

That included all who believe on him through the Scriptures.

CHRIST'S TRUEST FAST was the putting from his own nature anything which would cause anyone else to stumble. He was requesting a great thing of God in his prayer; he was asking that every human being who was living, had lived, or ever would live, would be saved in the kingdom of God. And his prayer will be answered, except for those, who, having known light, prefer darkness.

God, himself, cannot withhold the blessings asked for by righteous men. In the first place, righteous men ask for right things. No more righteous being than Jesus ever lived. Nothing blinded his spiritual vision as to what to ask for. Everything he had, he gave willingly to make that request come true.

In prophetic vein, Jesus once said, “And I, if I be lifted up, will draw all men unto me.” It was dependent upon that “if.” Jesus would not have been lifted up had he not kept to the program which was his to carry out. But he did keep completely to the program and he was lifted up. He is drawing and will continue

to draw all men unto himself.

Through us, God is calling to men everywhere today. We have done but a fraction of what is required of us. We have frittered away the Lord's time, and we shall answer for it.

We need to fast and pray—the *real* fast, the fast that requires self-sacrifice, self-control, and self-restraint. A person once prayed for the ability not to say one cross word all day and succeeded in doing so—with God's help. It was difficult, for that person was hot-tempered and impetuous, ill and worried. But the windows of heaven were opened upon that individual, and others, too, were blessed because of a sincere fast.

We ask God for an endowment of the Spirit to further the work of the kingdom. Without that endowment, the kingdom cannot be built. Are we willing to fast, really fast for it? If we are, our prayers will be granted, and there is no limit to what we may ask, provided we are obedient.

And *whatsoever* things we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight.—John 3: 22.

WE ARE PREPARING for another conference this year. Nearly half the people on earth are hungry, sick, and desperate. The shadow of another war is already darkening our days. Out of all the world, God has chosen us—a little band of 140,000 people—to save the world. He has promised to endow us with power to do the task if we will qualify.

This doesn't mean that God will save the world if we just *ask* him to and then don't pay our tithing. He can't and he won't, but the blood of those to whom our tithing could have taken the gospel will be on our heads and upon the heads of our children. In this case, fasting means paying our tithes and doing without the things which the money we owe to God is now buying. Having complied with the law, we can expect

(Continued on page 14.)



“I, the Lord”

The first of a series of three articles introducing Joseph Smith, the last of the Major Prophets

By GEORGE NJEIM

President of Seventy

IN THE YEAR 1820, a young man, Joseph Smith, made the startling claim that he had seen two heavenly personages standing at the end of a shaft of light which extended from where he stood into the heavens above. One of these personages, pointing to the other, addressed young Smith saying, “This is my beloved Son, hear him.” This visitation was in answer to Smith’s prayer. He had retired into the woods to seek release from his confusion as to which of the many churches familiar to him was the Church of Christ. The answer that came to him was, “Join none of them.”

This claim, though it produced scarcely a ripple in the ocean of humanity at that time, has slowly gained momentum until it has reached the proportion of a tempest. Although a century has elapsed since the claim was made, the passing of the years has not diminished the controversy. That Joseph Smith sought God in prayer has never been refuted—nor has it ever been an issue. Any minister, regardless of his religious affiliation, when confronted with a confused mind, would suggest prayer for help. Did not Christ say, “Seek and ye shall find; knock and it shall be opened unto you?” But that Christ appeared to Joseph

Smith is still a subject of debate, and over that small detail the controversy rages. It is not considered peculiar or objectionable to say that he knocked on the celestial gate, but to many it seems intolerable to believe that the door was opened to him.

From the time when his experience was made public, Joseph Smith became a marked man in the community, and life was made very unpleasant for him. Since every one in his community was a member of one church or another, he must have led a lonely life. He obeyed the command he had received and joined none of the churches; he had been told that their doctrines were “doctrines of men.” Had he not persisted in his claims, the storm would have passed away; and since it is human nature to be forgetful, he would have been left to live in peace. But three years after making his first statement, he made another. This time, September, 1823, he said he was told by an angel that God had a momentous work for him to do.

AFTER RELATING his first experience, Joseph Smith must have appeared to people about him to be a visionary or an eccentric. This time it was evident that the man was progressing according to a plan. He said the Lord wanted him to translate a book into English, and that an angel had shown him that the book was written on gold tablets which had been buried in the ground. When these last facts became known, people ceased attributing visionary powers to him and began accusing

him of wanting riches. “He was lazy and a digger of treasures,” as later historians have carelessly said. To others he was and has ever been an impostor. Some time ago, *News Week* described him in the words used above. Six issues later the editor, in the letters-column, expressed his regrets because he had “relied upon accounts of Joseph Smith which were written by historians whose bias is open to question.”

There were, on the other hand, a few who did not believe the accusations against Joseph Smith. They believed that he was a good man, and that God was using him as he used other prophets in former days to introduce a message that was vital to his time. Thus the controversy has continued, even up to the present time.

What makes this issue important is the great and striking claim that divine intervention can and does still occur. We are living in an age very different from the age in which the claim was made. One hundred and twenty-some years ago the world was fairly stable—materially, spiritually, and politically. The nations were living at peace, and no threat of complete annihilation was hanging over them. Today the opposite is true. Civilization is declining, and even the most thoughtless of us cannot overlook the fact that this world is not as it used to be. The Biblical statement that prophecies, “The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,” was never so true as now. The wis-

dom of the statesman and the knowledge of the economist seems to have led us toward a morass. The theologian is appalled at finding his classes deserted, and the minister is saddened because of the increasing number of empty pews before him. Old and established values and rules of conduct are changing and being replaced by the law of the jungle and the power of force alone. Many of us with the wall behind us and decay ahead of us are perplexed and know not what to do. We can only lift our heads upward, and, like Jehoshaphat of old, say, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." Is there today a word from God for this strife-torn world as there was for the people of old?

IF ONLY BECAUSE of his noble effort to reach for more than man-wisdom, the claims of Joseph Smith cannot go unnoticed today. More than that, we believe the answer to the question asked is found in these claims. For the God, who, in the meridian of time, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is not ignoring us in the hour of the world's greatest of trials. He is objectively revealing his will as he did in days of old.

Here is the place where our difficulties arise. The claims of Joseph have been fiercely disputed. How can we arrive at a satisfactory conclusion as to the truthfulness of the story?

True, since the claims of Joseph are to a prophetic gift, we find ourselves at a loss when attempting to find a parallel to them in human experience. It is to the more ancient and generally recognized prophets we must resort. The soundness of any view, whether scientific, economic, religious, or prophetic, stands out by comparing it with other views on the same subject and by measuring it against later developments. By his claims to an objective heavenly

visitation, Joseph Smith at once elevated himself to such a height that it is difficult or impossible to find a contemporary with which to compare him. Even the reformers are out questioned. Therefore the nearest source we can go to dates back to almost two thousand years and more—to the prophets of the apostolic period and to those who lived in Israel before Christ.

Also, due to a common misunderstanding of prophetic gifts, the function of and qualification for that office should be comprehended. Many people think that the prophet's function is to foretell future events. That is true only in part. The function of the prophet is to declare the sovereignty of God. With that declaration goes the predictions of blessings for the obedient subjects and wrath for the disobedient. When it comes to the qualifications of the prophets, finite individuals can pass no judgment. The right of choice is left to the one who sees deeds and understands motives. Man sees only the former, and that "through a glass darkly." Motives are completely hidden from him despite his psychological understanding. Certainly, no man would have qualified a fugitive from justice for a divine commission, yet such was Moses. A man of vulgar and profane language could never be considered by us, yet such Isaiah called himself and asserted his unworthiness. Peter hid his face from the Lord because of his shame for his deeds, yet was chosen for a leading role in the Church of Christ. And Paul, the Apostle to the Gentiles, found himself, before his calling, doing the evil which he would not allow.

JOSEPH SMITH was a man like all men—subject to the temptations and conditions of his day, but he was no rogue in the sense of being dishonest or unprincipled. As we shall find out later on, he had a high degree of love for his fellow beings. Why he was found qualified for such a mission is known only to God. But this we know: he functioned fully as the prophets of old. The

main purpose of his mission was to declare the majesty and sovereignty of God. The predictions were contingent. Their fulfillment depends on the response to the divine call.

The story of his calling took place three years after he had had his first vision. This time he was seventeen years of age and was in his room petitioning the Lord for forgiveness. He relates his story in the following language:

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance was truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and the use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating

ing the book. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall burn as stubble, for the day that cometh shall burn them saith the Lord of Hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers: if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He said that this was not yet fulfilled, but was soon to be.

IT IS NOT HARD to see why the contemporaries of Joseph Smith misunderstood him and interpreted his motives other than he had stated. For nineteen hundred years there had been no claim to such a supernatural experience, and the world was resting on the belief that the Bible contained all that God needed to reveal. Furthermore, everyone was satisfied with the order of things as they were. Also the time that is needed for the testing of the validity of prophetic utterances was not granted to them. They were quick to judge, and that was natural. But it is difficult to understand why the people of our day should continue to echo the cry of his ancient critics in the face of what has been happening in the world around us.

When the claims of Joseph Smith were made, the world was on the threshold of its greatest industrial, commercial, and scientific age. Should not God reveal himself progressively and proportionately to the newly attained knowledge? Such was the story of his self-disclosure in the sacred Scriptures. At first, he appeared as a tribal God, but as the conception of these Semitic people was enlarged, God became the God of Hosts. At first a box, the Ark of the Covenant, was his earthly seat; but with the advancement in knowledge, we discover that heaven was his throne and the earth his footstool.

Had there been no appreciable revelation of God to match the advance in knowledge and human relations, the idea of God would not have survived until the present. Also, we are beginning to discover that the universe is composed of different forces working in perfect harmony with each other to produce the existing order. If the balance between these forces were changed, disaster would be the result. Man also is made up of different forces and desires. He is not all mental, or emotional, or spiritual, and so it is with his desires. They are not all material. If the equilibrium between these forces were disturbed, man would destroy himself. The stress on the purely material and the purely secular and scientific during the last hundred years is working havoc with man and destroying the idea of God. It is for the preservation of this immutability which appears in the universe and man that God should reveal his will in this day and age. The Bible has ceased to be the authority to us that it used to be to the contemporaries of Joseph Smith, and the state of satisfaction that characterized his age certainly is not present today. A working order has been disturbed and God must restore the proper balance between the newly-gained knowledge and his supreme authority, or all is lost.

SUCH WAS THE divine mission assigned to Joseph Smith. The

gospel which once was the good news for his contemporaries and the ancients did not contain sufficient good news to meet the demand of the new age. Hence the Lord prepared a record of his visit to the ancient Americans to meet the demand of a doubting period. The "fullness of the everlasting gospel" was contained in it. This word *fullness* indicates the insufficiency of the former.

With enough surface investigation of the heavenly ministry to Joseph Smith, we find that the adverse criticism of his contemporaries, though natural in the face of his prophetic claims, is certainly unwarranted now. A full appreciation of his message is possible only when the details become known and when time shall have been allowed to verify the facts. The elapse of a century and more makes the truthfulness of his message shine brighter than ever.

The True Significance of Fasting

(Continued from page 11.)

answers to our prayers when we pray, for we have fulfilled the conditions necessary for an answer.

Fasting means something special to each of us. We know, generally speaking, what we are doing, or not doing, that holds back God's work; and if we don't know, we can find out. If we care enough, we will fast or "abstain from" that thing, and then we can ask with a reasonable expectation of getting true blessings.

The endowment of the Spirit of God will come as soon as we want it enough to earn it. It can't dwell in unclean temples, but it will dwell in our lives as soon as we invite it in by "fasting" from the sins which defile us. God, himself, cannot withhold his power from us if we live righteously, and the kingdom will rise.

And hereby we know that he abideth in us by the Spirit which he hath given us.

REPEAL---

A Betrayal of the American People

THE DEVASTATING RESULTS of the national repeal of the Eighteenth (prohibition) Amendment now "make one of the blackest chapters in American history," according to the *Black Book of Repeal* just published by the Woman's Christian Temperance Union.

Mrs. D. Leigh Colvin, president, said that the book is to supply the American people with text information about the devastating effects of alcoholic beverages on the population, since it was claimed by repealists that "Repeal would bring Utopia." Excerpts from the book follow:

The current reaction of disillusioned voters is demonstrated by the fact that an increasing one fourth of the nation, by area, containing one fifth of our people, again has prohibition laws by local option.

Immediately after repeal, the previously outlawed alcoholic beverage traffic launched a vast, nationwide and up-to-now continuing campaign of advertising and sales promotion to make people feel that it is fashionable and glamorous to drink!

Americans in wet areas have been encouraged to become the world's heaviest drinkers. The fact that alcoholic beverages are as habit-forming as other narcotics has made this drink objective a comparatively easy one!

The growing grip of drink under repeal is amply demonstrated by the fact that consumers (drinkers) spent \$8,770,000,000 for alcoholic beverages in 1946, as compared with \$2,003,000,000 in 1934, the first complete year of repeal.

The current American "drink bill" to the nation, the state, the community, the family, and the individual cannot be totaled without recognizing that the amount of money spent for alcoholic beverages is equaled by the cost of drink-associated crime, disease, insanity, loss of income, poverty, juvenile delinquency, broken homes, and other human and economic waste. Drink is the first step of the individual away from religion.

Arrests for drunkenness including drunken driving in the United States reached an all-time high of one for every forty-three persons in 1946, or 250 per cent over 1932, the last complete year of national prohibition.

Drunkenness has become the second

leading cause for arrest. One fifth of those arrested for drunkenness are under twenty-five years of age.

One out of every four admissions to psychiatric wards of the nation's general hospitals is an alcoholic, and one of every seventeen men and women committed to . . . hospitals for permanent care of psychiatric (mental) patients is an alcoholic. The number of chronic alcoholics in the country has grown to 750,000 and the number of "problem" drinkers to 3,000,000.

Since repeal, the alcoholic beverage traffic has consistently waged an insidious campaign to promote drinking in the home and to persuade women to drink. Owners of bars, night clubs, and liquor stores are urged by the traffic to locate in residential neighborhoods for these purposes! The result has been a congestion of alcoholic beverage selling places in shopping areas, often up to ten to a block.

The increase in promoted drinking among women has become a national problem, and murder and other crimes in once-smart residential areas have become common rather than exceptional.

Under the commercially promoted and politically promulgated myth that it is not intoxicating, beer, including "3.2" beer, is a major cause of drunkenness and alcoholism.

More than 446,500 taverns, worse than old-time saloons, and other alcoholic beverage retail places, one for every eighty-five families, are now open in this country.

No greater fraud has ever been perpetrated upon the American people than the continuous cry of the alcoholic beverage traffic that "it pays taxes" and that these taxes take the place of or reduce others!

Not a single dollar in taxes, including property taxes, is paid by the alcoholic beverage industries which is not included in the retail price of the beverages and collected from the consumers!

A special commission reported to the 1945 Massachusetts Legislature that the annual public cost of drunkenness approximated \$61,000,000, or nearly five times the \$13,139,266 collected in taxes on alcoholic beverages in a year by the state and local governments.

The commission said the yearly burden on taxpayers in that state included \$4,000,000 for care of mental patients whose illnesses were "caused or precipitated by alcoholism"; \$6,000,000 for "cost of crime due to inebriety," and \$51,000-

By HARRY E. CAYLOR

000 for "financial dependence (charity) due to inebriety."

Drink is a major factor in one third of all crime, and plays a part in nearly every classification of crime.

How often have you read in your daily paper, "The killer had been drinking"? A survey in one city revealed that either the offender or victim had been drinking in two thirds of sex crimes.

A pedestrian or driver reported as having been drinking is involved in one out of every four fatal auto accidents.

Since repeal, three fifths of an estimated 16,000 local option elections in counties, cities, wards, and other political subdivisions have resulted in dry victories by vote of the people. About 500 such areas are voting dry, annually.

The honest law enforcement officer who is conscious of his oath and Christian obligation always finds the prohibition law no harder to enforce than other laws. Thus, prohibition with law enforcement, rather than public and political surrender to evil, is the answer.

This article was supplied by the Woman's Christian Temperance Union, 1730 Chicago Avenue, Evanston, Illinois.

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"The Life of Christ Visualized" is a series of five new filmstrips now available, produced from the original "action pictures" of the Bible, used by the Standard Publishing Company in their well-known illustrated booklets of the same title. The five films are in black and white or in color, single frame, with text material on the film, and are excellent for religious instruction on the elementary and secondary levels. These filmstrips may also be cut apart and mounted to make single frame slides if no filmstrip projector is available. An inexpensive cardboard mount, the Mercury "Jiffymask," is available at \$.55 per box of 50.

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Visual Aid Department

SPOIL THE CHILD

By VERDA E. BRYANT

I WAS WALKING down the street last winter when the weather was reported to be eight above zero. Suddenly from a steep driveway just ahead of me there shot a little boy, not more than four or five years old, speeding on a tricycle out into the street. As his cycle tipped over in the middle of the street, I noticed he was bundled from head to toe against the bluster of the January cold so that he fairly seemed to bounce as he fell. At that moment I heard a voice from across the street calling, "Bobby, come over on your own side of the street."

Picking himself up from the street, Bobby replied in a normal voice, "Oh, shut up." I thought it was a good thing his mother couldn't hear his reply.

The voice called again, "Come here," and I tried to determine from where it came. Finally I saw a door standing a nose-width ajar and heard the mother plead, "Come over here. Don't coast down the driveway. You might get hurt."

The boy turned his head toward his mother and answered in a tone which she should have heard, "Ah, shut up."

At this the mother commanded, "Come here this instant!"

Bobby's only reply was to turn around and scream at the top of his voice, "shaddup, I said," and he proceeded to push his trike up the driveway.

The door across the street closed with a bang, and Bobby went on his merry way. I concluded the mother had gone to get her coat so she could settle young Bobby, so I walked very slowly. I saw Bobby ride his tricycle down the driveway into the street, where it tipped over, and Bobby again bounced in the middle of the street, picked himself up, and started for the driveway. Apparently the mother was not going to brave the

cold to make her child obey, for when I turned the corner a block and a half away, Bobby was still tipping himself over in the street, and bouncing as he hit.

FAR GREATER DANGERS than the possibility of physical injury are besetting this child. What hope can there be that Bobby (and dozens of other such youngsters) will ever amount to anything? I pictured him as an incorrigible youth in a decade, perhaps a hardened criminal a score of years from now. Is it not just such early training that builds the juvenile delinquents of tomorrow?

I wondered if this situation were an isolated one, or if it were more general than we suspect as an aftermath of the pendulum's swing away from the "spare the rod and spoil the child" theory to the "he knows what he wants" idea?

Somewhere along the way, the parents of today must hit a happy medium, recognizing that children are people, that they have their own personalities, peculiarities, and desires which must not be unjustly squelched, but that they must also be taught to recognize that other folks are also people with personalities, peculiarities, desires, and rights to which they are entitled to give expression. It can be only by the grace of God that children such as this little Bobby can grow into respectable citizens, showing consideration of others, honor, and just all-around good Americanism.

I AM YOUR SON.

You hold me in your arms and dream,
And plan the man I will become.
But what you are will shape my destiny,
And form the pattern you will cut for me.

ONCE LADY MARY held the infant Jesus in
Her arms and dreamed her dreams.
God must have known her tutelage would be
A careful toiling, hour by hour,
A prayerful seeking after wisdom's ways.
He must have seen her depth of soul,
Her gentleness, her hungry searching
After truth and light,
Her steadfastness that would not swerve
From right,
Her faith, her pleasure in familiar sights
And sounds of nature—flowers, birds, clear,
Crystal water in a pool, rich fields of
Grain, and falling rain.
He must have known that she could give a
Boy his needs and more—
That she would kiss away his tears and
Fears, and find the answers to his constant
Questionings, else God would not have put
His Son within her care.

I AM YOUR SON.

I push my roots into the soil you give,
And like the seed, begin to die or live.
Within me is a part of earth, a part of God.
I am too weak to say what I shall be—
A devil or a man.
You hold me in your arms and dream
And plan the man I will become.
But what you are will shape my destiny,
And mold the pattern you have cut for me.

—Winifred Milner.

Radio Listening for Children

MANY PARENTS are confronted with the question "Just what kind and type of radio programs should children listen to?" One group of parents was privileged to listen to a lecture a few weeks ago by Brother D. B. Sorden on this subject. The following thoughts are taken from his lecture.

There is good and bad in almost everything—even in us. So it is with radio programs. These programs are educational in some ways for good or evil. They create attitudes which result in ways of thinking or acting.

We are confronted on every side with choices between good and bad, fine and vulgar, beautiful and ugly. With radio comes the chance for a few more choices.

Since the beginning of radio, a controversy has been waged principally among parents over the radio fare for their children. Some unfavorable criticisms have come from parents who have found it difficult to accept the likes and dislikes of their children.

To a certain extent, radio became a source of conflict between parents and children, because it interfered with other activities such as home duties, bedtime, mealtime, music practice, and outdoor recreation. The children just couldn't miss their radio programs.

Twenty-six years ago the first children's program was broadcast. Since then, several have come and gone, due to different reasons.

In 1932, CBS carried a program called "The Adventures of Helen and Mary." This was later changed to "Let's Pretend"; it is still broadcast weekly and is to be highly recommended.

Then the comic strip characters began to come to life over the air lanes. Along with them came "The Shadow" and "The Green Hornet." These had a great drawing power

for the children, and they became so absorbed in the programs that they could do nothing but keep their ears glued to the loud speaker at the appointed hour for the broadcast. This went unnoticed by the parents for some time because "many mothers welcomed this electric nursemaid." But when the youngsters awoke in the night, screaming from a terrible dream or nightmare, parents began to realize their children were getting too much emotional reaction from their radio listening. Something had to be done.

COMMITTEES WERE formed and at different times were given time on the air to demonstrate the type of programs they would like their children to hear, but this was not entirely satisfactory because few of the committee members were qualified to write radio script. This is a highly specialized art, and those undertaking the task were not experienced. Had more time and money been spent on the project at that time, far more desirable programs for children would be available today.

Parents have power and *can* influence the type of programs broadcast. The air lanes belong to the people. The industry has just rented them, and with enough pressure, the people can determine what the terms of rental shall be. This will take a little time, effort, and money. When you hear a program you like, write the radio station saying so. If you don't like a program, write your reasons why.

In an article in the *Parent-Teacher Magazine* for January, 1948, these questions were asked at the close of a feature on radio listening:

1. Do crime programs have a detrimental psychological effect on the listener?
2. Do radio thriller programs ending in suspense have an effect on the health of the children?

Reported by May Worth

3. If so, is it good or bad?

Both negative and affirmative answers to each of these questions were supplied by eminent authorities in this field. Here again each individual parent must make a choice for himself.

PARENTS MUST guide radio listening in the home. The Family Listening Hour—a time when the whole family could listen and enjoy the fellowship of each other as well as the radio program would be ideal. A bulletin board in the home has worked in many cases. The program and time for broadcast are written on the board for each member of the family to see.

It is the duty of the parents to saturate the children with so much innocent, amusing, and inspiring fun that they are immunized against the impure and horrible. They should be trained to enjoy the best and most wholesome things of life.

Before we can intelligently appraise the type of programs a radio station carries, we must listen to all the programs for a day or more. With this knowledge, we can help our children to choose wisely the programs for their listening pleasure.

Here is a job for all parents.

Barometer of Love

A great many people would like to know when they are falling in love, so that they may decide whether to stop or continue. There is a simple test: the first symptom is a tendency to confide in the absent one, and it is high time to take notice when a man discovers himself talking to a woman who isn't there.
—Winifred Kirkland in *Outlook*.

Now That the Festival's Over

By SARAH VAN FLEET of the Department of Religious Education

“RESTORATION FESTIVAL has ended. What now?” I sat looking at this title on a short article which had been sent to us and began thinking about the festival and all the events that had taken place in connection with it. I, too, wondered, “What now?”

My work in the Department of Religious Education was new and interesting. Soon after I came to the department, letters began to arrive containing plans which Leagues all over the world were making to commemorate the restoration of the fullness of the gospel here on earth. Brother Elbert’s “Witnesses for the Restoration” lay on my desk, and I read it several times, feeling the spirit that the people in hundreds of branches would feel as this was read at their banquets or services.

We, the young people of Independence, were all engrossed in getting ready for city-wide activities for the Zion’s League. Commission meetings were being held several times a week with hundreds of young people united to celebrate the restoration in work, play, worship, and service. I was on the worship commission and kept busy copying scripts, conducting rehearsals, contacting people, and just generally getting ready for the worship pageant that was to start the week off with the spirit of the Restoration. I believe the pageant was a success because God was with us. Many other times that week his Spirit was with us.

ONE DAY, while looking over a manuscript that had been sent to us, a picture of what the Restoration consisted of came to me. I had always said, “restoration of the gospel,” but that could mean a lot of things. What were we celebrating about the restoration? Here it was

in black and white, what the restoration of the gospel consisted of. Once again the clearness of the truths we hold precious was there before me, and I had a few moments to think on them. There was first authority, the establishing of the church by divine direction, the Book of Mormon and its authenticity, the restoration of Christ’s church here on earth, and the restoration of priesthood, first the Aaronic and later the Melchisedec.

The sweet spirit of peace stayed with us the whole week, and I’m sure it was with all the young people throughout the church at their various services. To me, the most inspiring part of it all was the privilege of reading the many reports of what the Restoration Festival had meant to other youth throughout the world. These reports all reached my desk for filing, and many times I felt a warm glow of satisfaction as I read of what had happened to different groups of young people as a result of the unity, love, purpose, and sacrifice they had experienced in preparing for their services.

A feeling of thanksgiving came to me as I read: “The Festival has

served to tie us into consciousness of our distinctive organization as the Zion’s League. After ten years of existence, we needed something to universally tie or identify us with the total program of the church. We needed something to give us a greater consciousness of our selfhood in the church.” And “Our Restoration Festival, held April 17-18, was a spiritual and social success. God was with us and the people were blessed.”

I picked up another letter that read: “Let us remember today that God has been good to us in that he has permitted us to enjoy and be a part of this Marvelous Work and a Wonder.” Then one of the girls called in and said, “You know, I enjoyed all of Restoration Festival Week, but the nicest thing to me was our branch prayer service on Wednesday evening when the League took part.”

BROTHER ELBERT’S TESTIMONY should come to us here, “The voice is still calling, calling your name and my name—and others in many lands. Presently it will call the names of those not yet born. God and Christ and the Holy Spirit are still at work in the world. . . . This is our witness, as it is written: ‘By these things we know there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God.’—Doctrine and Covenants 17: 4. ‘And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.’—Doctrine and Covenants 76: 3. This is our witness and our testimony, that the Restoration Movement is of God. Like our fa-



Let's Go Over
the Top
in October

Apr. 25		\$9,073
Mar. 25		\$5,305
Feb. 25		\$4,537

thers and mothers before us, we have made a covenant with him, and our covenant we shall keep."

Another letter had this to say: "We have come closer to our fellow Saints throughout the world. We have developed a deep concern in our world-mission endeavor. Last fall, we set a goal for our contribution. Tonight we have realized this objective." Can you imagine a greater joy than having the Spirit of God within a group and that group realizing it has achieved a goal and will be setting another?

IT'S TIME to put the file folder away until it will be drawn on for ideas for the new *League Annual* or for mimeographed material to go out to your leaders who are calling for help.

"Restoration Festival ended April 18, but the Restoration did not end after the angel's visit nor at the death of Joseph, the prophet."

Let us not forget what the festival has done for the youth of the church in drawing them together in unity, love, work, sacrifice, and the opportunity to serve in building the kingdom of God in this great land of freedom.

"Let us thank God and go to with our might, both young and old, in the greatest work ever entrusted to mankind; the work of helping prepare Christ's spiritual temple for his coming."

Let us go over the top in raising the quota set for the Zion's League in the Missions Abroad Project. This is important. We have proved that it can be done. It only remains for us to do it.

Restoration Festival Observed in Holland



A Group of Rotterdam Leaguers

ON SECOND EASTERDAY, the young people of the church in Rotterdam went for a trip to Breda, a town about forty miles from Rotterdam. A group of twenty-two started by train at 7 o'clock in the morning. One boy was a very fine harmonica player and serenaded the others while they were on the train. After arriving at Breda, they had a walk for about an hour to the Mastbos, a large woodland south of Breda. It was very fine weather and they enjoyed the trip very much. Arriving at their destination, they rested for a while and then held their morning service in the midst of the woods. The service was led by the president of the League; Rinus Laban, a nineteen-year-old deacon, spoke on the first vision of Joseph Smith. The opening song was "*d'Arde met haar bloemenfracht*" (Earth with her ten thousand flowers). At the close of the meeting they sang "The Spirit of God like a fire is burning" (in English). After this interesting service, they had lunch.

Following lunch, there was a period of recreation. The group was divided in two smaller groups. From each was taken one person. The two stood about forty feet from the groups. The leader called some objects, one after the other—a handkerchief, a shoe, a pair of stockings, a shawl, a pair of spectacles, etc. Each group could help hand the article over to its player, but no one was allowed to rise. He who had the objects at the feet of the leader first was winner.

After this they had a long walk through the woods to look for a place to have some refreshments. While walking, they sang songs "*Gloogopde gele wagen*" (High on the Yellow Cart), "*De Faden op de lanen in*" (On the Paths and Avenues), etc. At last they found a suitable place where they could serve lemonade. It was already rather late at that time. While the girls rested, the boys had a football match. After this they started for the station in Breda, where they took the train home. At 6 o'clock they arrived in Rotterdam. All were tired, but they had had a fine day in God's nature.

HENDRIK COMPIER, *League President.*

MINISTRY TO THE ERRING and CHURCH COURT PROCEDURE

By Bishop L. Wayne Updike

50¢

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Reluctant Soldiers of the Cross

By Charles Kornman

ONCE UPON A TIME there was a good old man. His people had chosen him to be their leader, as it was known that he was a man of prophetic insight and that through him, God was wont to speak his will to his children. These people came from the land of Israel and were being hounded and chased by Pharaoh and his warriors. The king had a huge building program planned, and he needed workers the worst way. This chase continued until Moses and the Israelites found themselves surrounded — the wilderness and Pharaoh on three sides and the Red Sea at their very feet. The people reacted very much as unarmed people do today when they are attacked by a superior force. They became panicky and started belittling their leaders for getting them into such a mess. However, Moses was a good psychologist, as all great leaders have been, and he knew that a sure way to calm the panic-stricken people was to get their minds off their troubles and give them something to think about. So, he called them around him and talked to them. "Fear not, stand still and see the salvation of the Lord". . . . He recalled all the blessings they had received and how they had had a pillar of fire and a cloud to guide them in their journey. Can't you just see him standing in the midst of his people while this army of chariots was bearing down on them? Speaking under prophetic impulsion, he must have been an inspiration to those frightened people.

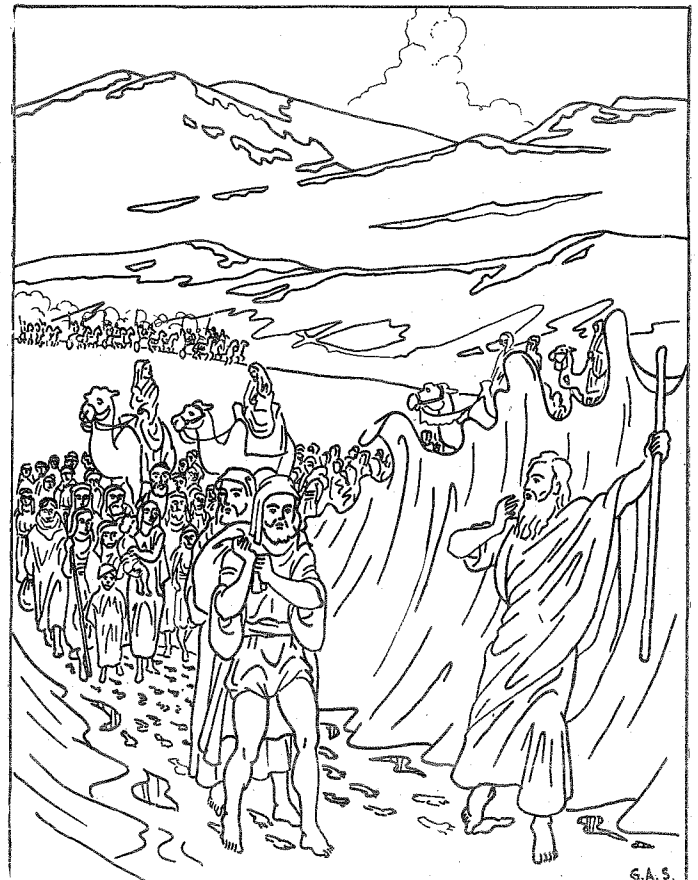
God knew the people had just about reached the end of their resources. The Red Sea was stretching to the east, right in their direction of travel. Pharaoh was coming up rapidly and action needed to be taken. So the Lord talked to Moses and told him: "Speak to the children of Israel that they go forward."—Exodus 14: 15.

From those people Moses was talking to was to come the group who later settled Palestine and who were to bring forth the Son of God. What would have happened to the world had those people failed to listen is purely conjecture, but the very thought of a world without a Christ is terrifying. Then we come on down through history and find other crises equally destructive in origin and intent, but somewhere along the line there has always come a voice to command the people to keep the faith and to trust in God.

A man with such a message was Samuel. The Philistines had been pestering the people of Israel, attacking them in great and seemingly indestructible force. The story goes that the Israelites came to Samuel for help and guidance. They knew they had disobeyed the Lord, and, now that they were in danger, they wanted to atone for their sins and once again be under the protection of

God. They came in all humility and sincerity, asking for forgiveness. "And the Lord thundered with a great thunder on that day upon the Philistines. . . and they were smitten before Israel." Then Samuel, realizing how much they had to be thankful for and knowing that God had done all this for his people, took a stone monument and set it up in commemoration of all that had gone before. He called this stone Ebenezer, and at the unveiling said, "Hitherto hath the Lord helped us." He always kept the thought before the people that upon God was the entire responsibility and that no mere man had done the helping.

WE GO ALONG with the Israelites in their travels and find them again in danger of annihilation. It is still their old bugaboo, the Philistines, who this time have a champion to challenge the Israelitish warriors. There is no one in all of King Saul's army who is willing to stand up in the face of this monster with any idea of victory. And David walks forth midst the pity of his



So the Lord talked to Moses and told him: "Speak to the children of Israel that they go forward."

New Horizons

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fellow men and jeers of the enemy. In a matter of minutes, the uneven duel is over, and the promise that David made to the giant is fulfilled. "Thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand."

Every time a crisis has faced the children of God, there has always been a man with a message of faith and hope—a central figure upon whom everything depended. And his message has always been that God is near and willing to help those who are not afraid to ask forgiveness for the wrong things they have done and who want to be helped. These men realized the maxim that even God cannot help a person unless that person is willing to co-operate.

These crises seem to fall into groupings. The early pre-Christ Israelites were nomadic by nature and by force of circumstance. Their crises seem to have developed as a result of their travels. And the man with the message was essential to maintain unity. When they were in trouble, it was usually because they had lost sight of their goal and had lost confidence in their Unseen Leader.

The people of God who lived in the era of Christ faced another type of crises—they came about as a result of obedience. To declare that one was a Christian in those days was to invite sure death and the crisis that Christians are facing today is no less dangerous because of the security with which they can affirm their faith. The Philistines are not poised on the edge of our bivouac ready to strike at a moment's notice. We will not be put into the arena to furnish food for lions or bait for mad bulls if we go to church next Sunday, although some people seem to think so—they stay away so consistently.

DID YOU EVER WONDER why the men and women of discernment and understanding always challenge us to work a little harder, study more diligently, and be more faithful in our compliance with the laws of God? It can be answered in comparatively few words—because the greatest single obstacle to a constructive growth towards a Christlike life is to develop a lethargic and complacent outlook at it.

We became interested in this church through perhaps as many channels as there are converts in the church. We all went through the same ritual in becoming a member. An authorized minister raised his hand, and we were immersed with the immortal prayer of baptism ringing in our ears. Soon after, we were confirmed members in the Church of Jesus Christ. We were given a challenge and an admonition—we were members in *the* church—not just another organization. We became conscious of the fact that, whether we wanted the responsibility or not, by our act of submission to baptism we became missionaries for the belief that this way of life is the best way on earth to live. This charge—this command to testify constantly of Jesus has been reworded in many different ways—all along our paths

we have been constantly reminded that we have a personal responsibility to God to tell the story. Many of our songs proclaim that we are willing to follow Jesus even to our death. Why is it then that so many of our people develop such extreme cases of lethargy? This thing is big—this church with its program of Zion is the only salvation the world has. How can we be so complacent and stubborn when the church is literally on its knees asking for consecrated workers?

LET US LOOK at a case history. Robert X. was attending Graceland; his plans were beyond the formative stage—he was going to be a missionary. It didn't matter where, just so he was in the company of Christ. Then disaster took a backhand swipe at him, or so it seemed at the time—his application for General Church appointment was denied. His sister was accidentally killed just three days before General Conference. From his darkened viewpoint, everything possible had gone wrong. He had worked hard for his church. He had worked even harder to acquire an education—all for absolutely nothing. He was through Graceland. He was broke. He could have thrown his head back, buckled on his harness and gone on to school, but there was no reason—no "push" to spur him on. And lethargy reigned supreme.

The numbness that pervaded him from April 13 to the end of the school year was a blessing in disguise. Immediately upon graduation he went into the Army. There, the discipline and training brought him back to a semblance of his old enthusiastic self, but the "church" was in Missouri. He had forgotten that Christ goes with his people just as far and just as long as they will co-operate with him. Gradually the monotony and drudgery of wartime army life began to tell, and the old Robert was gone.

Discharge eventually came and again Robert was free to go on—if he wanted to. Instead he went home and went to work in a mine. The dangerous, exciting work attracted him, and he became a good miner. Then one day he got a letter—just a short note from an old friend. One paragraph spoke about Thelona Stevens and her Book of Mormon class. This friend asked Bob if he had ever read the twelfth chapter of Alma. Curiosity as to its content sent him to a dusty old box in the attic after his Book of Mormon. He read the story, and its effect was such that in a matter of minutes, he wrote a letter, asking for information as to entrance to a college close to an active branch.

Robert's lethargy and unconscious renouncement of his church's teachings were perhaps produced by rather unusual circumstances, but the result was the same as though it had been born of "sleeping in" on Sunday mornings, skating instead of preaching service, ignorance of the Scriptures, dilatory habits of prayer. At this point, let us stop and ask about ourselves. It's so simple to fall into the "easy" way of living. Perhaps we *are* slipping. An inventory now can register the lack, and

we can do something about it before valuable time is lost. Someone once said that we spend entirely too much time in climbing back.

Speak to the children of Israel that they go forward. What better slogan could be devised? And what better advice could be given to the lethargic and the complacent? David once made a prayer petition that sums up in a beautifully worded sentence the thought that should be uppermost in our minds at all times: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Responsibility of Parents

(Continued from page 4.)

of my parents. Yet, in addition to grace were needed all these other principles and functions in order for me to receive the benefits of the grace thus extended."

If his parents had not been willing to sacrifice during the early years of his ministry for Christ, he, in all probability, could not have been ready for the call which came to him. May all parents sense their great opportunity in this most critical age when their children are growing up so they will be ready when the time comes that they will be called into active church work.

Report from Minot, North Dakota

The Saints of Minot and vicinity met on Sunday afternoon, June 6, at the Stedwick home eleven miles east of Minot for a communion service. The group here has been augmented for the summer by several students attending Minot State Teacher's College, and regular Sunday services will continue throughout the season.

A picnic will be held at Oak Park on July 4. The Saints and their friends are invited to come and spend the day.

Orrin R. Wilcox

Box 183 M. S. T. C.
Minot, North Dakota

Briefs

MAINE DISTRICT.—The district spring conference was held at Stonington on May 15 and 16. Delegates for the coming General Conference were elected at the business session. On Sunday, Apostle George Lewis, Bishop Don Chesworth, and Missionary Don Harvey were speakers. Special music was provided by the Stonington junior choir under the direction of Elder William Wilson.

An all-day meeting was held at Jonesport on May 23. Apostle Lewis, Bishop Chesworth, and Elder Harvey were again the speakers. The Jonesport Choir, directed by Geneva Church, sang several anthems. Dinner was served in the church basement at noon.

COLORADO SPRINGS, COLORADO.—Barbara Brown and Mrs. Jessie Finney were baptized on Easter Sunday. Other recent baptisms include Harold Eugene Strader, Roger Leon Olsen, Georgia Ann Olsen, Mrs. Ruby Olsen, and Mrs. Lorraine Self. District President C. Houston Hobart conducted a series of missionary meetings from April 20 to May 4. Carl David Hammer was blessed on May 2. The new Hammond electric organ has been installed and will be dedicated on June 20.

ALVA, OKLAHOMA.—Mrs. Albert Bergen of Alva and Oscar Gustin of Lambert, Oklahoma, were baptized on April 4, Pastor Paul Lee officiating. District President Ralph Wilt was present on April 18 to discuss plans for the new church. On the following Sunday, three children were blessed: Betty, daughter of Mr. and Mrs. Edward Carlson; Betty, daughter of Mr. and Mrs. Charles Morris; and Gary Paul, son of Mr. and Mrs. Oscar Gustin. Elders Paul Lee and Glen Limb officiated. Since last winter, family night has been observed once each month in honor of all those having birthdays within the month. The birthday dinner consists of "covered dishes" brought by the members; this is followed by a local talent show.

NORTHEASTERN NEBRASKA DISTRICT.—The semi-annual district conference was held at Omaha on June 6. Fourteen delegates to General Conference were elected and three ordination calls were approved. These three were Wesley Ballenger, priest; Clark Ballenger and Robert Gilmore, deacons. The time of holding district conferences was made the order of special business at the next conference.

BULLETIN BOARD

Sault Ste. Marie District Young People's Convention

The young people of Sault Ste. Marie District will hold a convention in Sault Ste. Marie, Michigan, July 9 to 11. Seventy Harold Velt and Missionary Loyd Adams are to be in charge. Registration will begin Friday evening; the convention proper will start on Saturday morning.

MALCOLM TOMLINSON
District Youth Leader

Nauvoo Reunion

The Nauvoo Reunion will be held July 17 to 25 at Nauvoo, Illinois. Reservations may be made with Max Hromek, 2807 Avenue N, Fort Madison, Iowa.

Northern Michigan District Reunion

The annual Northern Michigan District Reunion will be held at the Park of the Pines, four and one half miles north of Boyne City on Charlevoix Road, August 6 to 15. Apostle E. J. Gleazer will be in charge. President John Garver, Apostle Paul Hanson, Elder and Mrs. Harry Simons, Elder John Banks, Elder Warren Chelline, and several of the district leaders are to be in attendance also. A program to serve all ages from early morning until 10 in the evening is being arranged. Those desiring to rent tents and cots may contact Mrs. Ada Alldread, Boyne City, Michigan. Meals will be served on the grounds.

ALLEN SCHREUR.
For the Committee.

REQUESTS FOR PRAYERS

Prayers are requested for H. A. Hacker of Harrison, Arkansas, that he may be relieved of his affliction.

Mrs. Mary Crooker Donaldson of Topeka, Kansas, asks to be remembered in the prayers of the Saints that the operation she must soon undergo will be successful. She will go to surgery on June 21 at the Security Benefit Hospital.

Mrs. M. O. Thacker, St. Clair Hospital, Annex 9, East Seventy-first Street, New York City, asks the prayers of the Saints while she is undergoing treatment for her eyes. She will also appreciate cards and letters. If there are elders near, she would like administration.

Okia Hatten, 1214 Sixth Street, Apartment C, Santa Monica, California, has been very ill and would appreciate the prayers of the Saints.

ENGAGEMENTS

Frost-Root

Mr. and Mrs. Thomas Fornicola of Sault Ste. Marie, Michigan, announce the engagement of their daughter, Phyllis Root, to William D. Frost, son of Mrs. Frieda Frost of Muskegon, Michigan. The wedding will take place on September 4.

Fairburn-Coshow

Mr. and Mrs. James Coshow of Vancouver, Washington, announce the engagement of their daughter, Gay Darline, to Burton Wayne Fairburn of Spokane, Washington. Miss Coshow is a graduate of Eastern Washington College, and Mr. Fairburn is a graduate of Gonzada University, Spokane. The wedding will take place in early fall.

WEDDINGS

Davis-White

Bertha Jean White and Paul Max Davis of Kansas City, Missouri, were married at Stone Church on June 8. Elder William Bath, grandfather of the groom, performed the double-ring ceremony. Mr. and Mrs. Davis are making their home in Kansas City.

Speer-Allen

Velma Lucille Allen, daughter of Mr. and Mrs. Ira Raymond Allen of El Dorado, Kansas, and M. Leonard Speer, son of Mr. and Mrs. Maben Speer of Phoenix, Arizona, were married June 6 at the Reorganized Church

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in El Dorado. Elder D. J. Williams of Wichita read the double-ring ceremony. They are making their home in Independence, Missouri. Mrs. Speer is a graduate of Graceland College; Mr. Speer will attend Graceland this fall.

Frisbie-Black

Betty Jean Black, daughter of Mr. and Mrs. Albert C. Poits, and Paul M. Frisbie of Detroit, Michigan, were married at the Reorganized Church in Brooklyn on April 23. Elder E. LeRoy Squire performed the double-ring ceremony. The bride is a graduate of Graceland College; the groom will soon receive his M.A. Degree from the University of Chicago. At present, they are residing in Woodhaven, New York.

BIRTHS

Mr. and Mrs. Glen Middleton of Goodland, Kansas, announce the birth of a daughter, Linda Kay, on May 18. She was blessed May 30 by Elder J. R. Graybill. Mrs. Middleton is the former Twyla Bean.

Mr. and Mrs. Kerney R. Wells of St. Albans, Vermont, announce the birth of a daughter, Beverly Jean, born May 18. Mrs. Wells was formerly Evangeline Davis of Jonesport, Maine.

A daughter, Andrea Hope, was born on May 17 to Mr. and Mrs. John Bruno of Vancouver, Washington.

Mr. and Mrs. Perry Musgrove of Vancouver, Washington, announce the birth of a daughter, Lauretta Lynn, born April 18.

Mr. and Mrs. Wendell Kelley of Manhattan, Kansas, announce the birth of a daughter, Jeanne Patricia, born April 28. Mrs. Kelley is the former Helen Johnson.

A daughter, Bonnie Jean, was born on May 18 to Mr. and Mrs. R. L. Wood of Topeka, Kansas. Mrs. Wood is the former Ione Sheets.

Mr. and Mrs. John L. Whipple of Columbia, Missouri, announce the birth of a daughter, Jacqueline Sue, born April 29. Mrs. Whipple, the former Shirley Swanson of Chicago, is a graduate nurse of the Independence Sanitarium. Mr. Whipple is a student at the University of Missouri.

DEATHS

DAVIS.—Florence, died at Monmouth Hospital on April 8, 1948, following an illness of several months. She had been a member of the Reorganized Church since September 24, 1911.

She is survived by a son, Wesley Davis of Wayne, Nebraska, and a small grandson. Funeral services were held in the Lugg Memorial Chapel, Elder Victor Witte officiating. Burial was in Aledo Cemetery, Aledo, Illinois.

PEASE.—Mary Anne Minnie, was born November 28, 1883, in Amador City, California, and died May 19, 1948, at the home of her brother, John Honeychurch, in Sacramento, California. She was baptized into the Reorganized Church on September 23, 1928, and remained a faithful member throughout the remainder of her life.

She is survived by her son, W. R. Normington of Stockton, California; two brothers: John Honeychurch of Sacramento and Thomas Honeychurch of Stockton, California; and two grandchildren. Funeral services were held in Sacramento, Evangelist William H. Dawson officiating. Burial was in the Odd Fellows Lawn Cemetery in Sacramento.

SMITH.—Mary Elizabeth, was born March 26, 1869, at Atchison, Kansas, and died May 21, 1948, at the Jennie Edmundson Hospital following a heart attack. She had been a member of the Reorganized Church since March 11, 1928; she also belonged to the Palm Grove Woodman Circle. Her husband, William C. Smith, died thirty-four years ago.

She leaves a daughter, Mrs. Thomas J. Sorenson of Council Bluffs, Iowa; a brother, Albert Hendricks of Bluefield, West Virginia; four grandchildren; and three great-grandchildren. Services were held at the Cutler Funeral Home, Elder V. D. Ruch in charge. Burial was in Walnut Hill Cemetery in Council Bluffs.

NELSON.—Evanella, daughter of Robert and Elizabeth Perry, was born November 11, 1894, in Caseville, Michigan, and died May 1, 1948, at the Independence Sanitarium following a brief illness. As a girl, she moved to Warrensburg, Missouri, with her parents, where she resided for a number of years; for the past thirty-one years, she made her home in

Independence. She was baptized into the Reorganized Church on June 26, 1904, at Reaverton, Michigan, and on February 27, 1921, was married to Jalmer G. Nelson at Independence. She was a devoted worker in her home, church, and community, and was a member of the Independence Music Club and Independence Symphony Orchestra.

She is survived by her husband; two daughters, Wilda and Bonnelle; and a son, Jalmer, Jr., all of the home; five sisters: Pearl Perry of Independence; Mrs. Ethel Morgan and Mrs. Golda Marr of Warrensburg; Mrs. Agnes Cockefair of Grandview, Missouri; and Mrs. Gladys Greer of Archie, Missouri. She also leaves one brother, Arthur Perry of Gladwin, Michigan. Services were held at the Stahl Funeral Home. Elder Ivan Clothier officiated, assisted by Elders Fred Epperson and Glaude A. Smith. Burial was in Mound Grove Cemetery.

NEPHEW.—Catherine May, daughter of Lily and James Langstaff, was born May 6, 1880, in Bedford, Iowa, and died May 6, 1948, at the Burnett Sanitorium in Fresno, California. She was married to Calvin Nephew in Michigan on May 29, 1904; two sons were born to this union. Baptized into the Reorganized Church on July 8, 1906, she was faithful to her covenant and valiant in her testimony until death. Her motherly and friendly character won her many friends. Mr. Nephew preceded her in death in 1932.

Surviving are two sons: Calvin J. of Fresno, California, and Robert L. of Sacramento, California; one sister, Mrs. Retta Grummett of Saskatoon, Canada; a brother, Charles Langstaff, also of Saskatoon; and two grandsons. Services were conducted at the Lisle Funeral Home in Fresno, Elder Myron Reed Schall of Sacramento officiating. Interment was in Mountain View Cemetery.

FREDRICK.—Marguerite Elizabeth, daughter of James and Agnes Wilson Parks, was born at Wesley, Illinois, on February 28, 1863, and died at her winter home in Orlando, Florida, on April 7, 1948. She was married to Frank Eugene Fredrick in Joliet, Illinois, on December 25, 1888; two sons were born to this union. She was baptized a member of the Reorganized Church on May 28, 1904, at Miller, Illinois. She resided in her home in Joliet for fifty-eight years, enjoying perfect health until three weeks before her death. It can be truly said that she spent her entire life doing good to others.

She leaves a son, Harlow G. Fredrick of Orlando; a brother, William M. Parks of Joliet; a sister, Mrs. Rosa Parks Pitt of Orlando; four grandchildren; and one great-grandchild. Mr. Fredrick preceded her in death four months ago, and a son, Harold Eugene, passed away in 1931. Funeral services were held in Joliet, the Reverend Arthur Hoffman officiating. Burial was in the family lot in Oakwood Cemetery at Joliet.

PALMER.—Walter Glen, son of Samuel R. and Mary Downs Palmer, was born September 28, 1914, at Taloga, Oklahoma, and died May 24, 1948, at the Independence Sanitarium. With his family, he moved to Missouri in 1920, living first at Grandview and then Independence. He was baptized into the Reorganized Church on December 9, 1923, and was ordained to the office of deacon on November 6, 1938. He attended Sugar Creek Church near Independence and assisted in the services there. On July 27, 1940, he was married to Donetta Marie Tindall; three children were born to this union. For the past seven years, he was an employee of the Sheffield Steel Corporation.

He is survived by his wife; a son, Roland Glen; and two daughters: Sharon Marie and Janice Ann, all of the home; and four brothers: Orville H. and Virgil R. of Independence; Paul D. of Grandview; and Arthur E. of Sugar Creek.

WILLIAMS.—Sarah Ellen, daughter of Benjamin and Polly Anne Sammons, was born May 22, 1879, in Marceline, Illinois, and died June 9, 1948, at her home in Independence, Missouri. In infancy, she lost her mother and made her home with her maternal grandparents, Mr. and Mrs. Hiram Smith. For several years preceding her marriage, she made her home with the late Mr. and Mrs. T. B. Hudspeth. In 1894, she united with the Reorganized Church remaining ever staunch and true to her convictions. On November 30, 1898, she was married to Edward H. Williams at Livingston, Montana. With her husband and family she traveled extensively, living at various times in Montana, Missouri, and Saskatchewan. In June of 1928 she made her home in Independence.

She leaves her husband; three sons: Edward T. and Franklin B. Williams of Independence, and Glen H. Williams of Inglewood, California; three daughters: Mrs. Dora S. Cox of

Independence; Mrs. Leona May Cook of Kansas City, Missouri; and Mrs. Ella Opal Page of Inglewood; three grandchildren; her step-mother, Mrs. Virginia Belle Sammons of Independence; two sisters: Mrs. T. J. Anderson, Lone Jack, Missouri, and Mrs. John Meek of Kansas City; and two brothers: John Sammons, Orofino, Idaho, and William Sammons, Napoleon, Missouri. Services were conducted by Elder Evan A. Fry at the Speaks Funeral Home in Independence. Burial was in Mound Grove Cemetery.

WILLEY.—Joseph E., son of Burton and Joanna Willey, was born February 17, 1874, at Knox, Indiana, and died at his home in Wymore, Nebraska, on May 6, 1948. During the Spanish-American War, he served in Company I of the Sixteenth Infantry. On January 8, 1908, he was married to Elizabeth Cross at Coldwater, Kansas; two children were born to this union. He had been a member of the Reorganized Church since June 15, 1913.

He is survived by his wife; a son, Richard, and a daughter, Mrs. Edith Williams of Beatrice, Nebraska; a brother, Frank of Wheaton, Kansas; three sisters: Mrs. Grace Odell of Joy, Illinois; Mrs. Cora Wright of Lincoln, Nebraska; and Mrs. Nora Boyer of West Hollywood, California. Elders Francis and John Schrunck of Lincoln were in charge of the funeral. Graveside services were also conducted by the Masonic Lodge, of which Mr. Willey had been a member for fifty-three years. Interment was in the Liberty, Nebraska, cemetery.

GIVENS.—Bessie Elizabeth, was born April 21, 1884, at Martin's Ferry, Ohio, and died June 8, 1948, at Independence, Missouri. She was married on November 21, 1905, to Harry Danford Givens; five children were born to this union. Her husband, a son, and a daughter preceded her in death. She was baptized into the Reorganized Church at Wheeling, West Virginia, on June 6, 1909. Since November, 1934, she had made her home in Independence, where she was a member of Stone Church congregation.

She is survived by one son, George Givens of Independence; two daughters: Mrs. Anna Manross of Kirtland, Ohio, and Mrs. Esther Ball of Akron, Ohio; and eight grandchildren. Funeral services were conducted by Elder Glaude A. Smith, assisted by Elder Paul Elliott, at the Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

RENAUD.—Leila Dawson, was born September 6, 1904, in Orange County, California, and died June 4, 1948, at Tulare, California, following several months of illness. She was baptized into the Reorganized Church on April 5, 1914, and on September 9, 1924, she was married to Joseph Renaud. Three daughters were born to this union. She was active in church work, serving as a church school teacher and district secretary. She was highly esteemed because of her high ideals. Her kindly disposition won many friends, and her hospitality and service to others were greatly appreciated.

She is survived by her husband; three daughters: Louise, Laura, and Emily; two brothers: James A. and Walker Dawson; and one sister, Mrs. Mary Snively, all of Tulare. Funeral services were conducted by John W. Rushton at the Hamilton Peers Parlors. Interment was in the city cemetery.

HARSTRIET.—Marilyn Josephine, daughter of Mr. and Mrs. Zeo Harstret, was born June 4, 1948, at Elhorna, Indiana, and died June 5, 1948, at the Washington, Indiana, hospital. Mr. Harstret is pastor of Washington Branch. Brief funeral services were held at the home and at the grave side in Plainville cemetery, Evangelist Arthur W. Gage officiating.

PERKINS.—Rufus S., was born September 10, 1871, in Jefferson County, New York, and died February 25, 1948, in the Plum City, Wisconsin, hospital following a long illness. In 1900 he went to Rio, Wisconsin, to learn the jewelry trade, at which he worked various times during his life. He was assessor of the town of Frankfort for seven years. A successful business man, his advice was often sought by others. On July 26, 1900, he was married to Mercie V. Shedd. He had been a member of the Reorganized Church since July 27, 1928.

He is survived by his wife; two brothers: George of Riley, Canada, and Israel of Arkansas; two sisters: Mrs. Lucy Newman of LaCross and Mrs. Kate Weber of Eau Claire. Funeral services were conducted by R. W. Smith and Clive Metcalf at the church in Porcupine Valley. Interment was in the Arkansas cemetery.

Mary A. Burlington
 1510½ Jules
 St. Joseph, Missouri

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BIGGS—Joseph, son of Richard and Martha Biggs, was born December 18, 1873, in England and died March 12, 1948, at Lakeside Hospital in Cleveland, Ohio. He was baptized July 6, 1890, and was ordained to the office of priest soon after. On September 21, 1899, he was ordained an elder. He served the church as a missionary in West Virginia and Pennsylvania and, during his early years, was often referred to as "the boy preacher." He married Ida M. Shim of Clarksburg; six children were born to them. Mrs. Biggs died in 1915 and he later married Alberta Lake, who preceded him in death in 1938. The following year, he was married to Mrs. Isabelle Booker of Independence, who survives him. An employee of the Ohio Rubber Company in Wiloughby for twenty-five years, he was respected and spoken of as "one man who lives his religion." He also served as a guide at Kirtland Temple for a number of years.

Besides his wife, he leaves four daughters: Ruth of Charleston, West Virginia; Jessie of Akron, Ohio; Martha of Kirtland, Ohio; and Lillian of Charleroi, Pennsylvania; a son, Charles of Buffalo, New York; fifteen grandchildren; and seven great-grandchildren. One daughter, Virginia, died in infancy. Elders Roy Ashenhurst and Albert Wouters conducted the funeral service. Burial was in South Kirtland cemetery.

Reunion Schedule-1948

No. Dakota	Jun. 11-Jun. 13	Am. Leg. Pk., Detroit Lakes, Minnesota
E. Montana	Jun. 19-Jun. 27	Fairview, Mont.
Texas	Jun. 25-July 4	Bandera, Texas
Owen Sound & Toronto	Jun. 26-July 4	Port Elgin, Ont.
New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 2-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba	July 10-July 11	Winnipeg, Man.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Beaver Creek Saskatchewan
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Ft. Huron-Detroit- Windsor	July 24-Aug. 1	Asilomar, Mon- terey, California
Kentucky & Tennessee	July 25-Aug. 1	Blue Water, Michigan
Silver Lake	July 30-Aug. 8	Paris, Tennessee
Chatham- London	July 30-Aug. 8	Everett, Washington
Cen. & So. Michigan	July 31-Aug. 8	Erie Beach, Ontario, Canada
Mo. Valley	July 31-Aug. 8	Liahona Park
Maine	July 31-Aug. 8	Woodbine, Iowa
So. California	July 31-Aug. 8	Brooksville, Me. Pacific Palisades
Northern Michigan	Aug. 6-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Tucson, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Minnesota & Wisconsin	Aug. 9-Aug. 16	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs Colorado

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*Morning at
the Damascus Gate*

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THE
Saints Herald

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Jerusalem



AUDITORIUM NEWS

THE DAMASCUS GATE is the principal port of entry in the north wall of the system of defense that Sultan Suleiman the Magnificent erected about the old city in 1542. Important streets leading from the south of Jerusalem converge upon it, and the roads fan out from it fingerwise through the newer areas to the north and to lands afar. People of many races and religions use it together, not always understanding each other, and not always at peace.

War is an old story in Jerusalem. It is a matter of millenniums since the children of Israel first occupied it, since David made it his throne. It has changed hands and appearances many times. Now, modern Israel is making a desperate struggle to possess and hold it against the Moslem peoples who have occupied it so many centuries. There are bomb explosions and gunfire in the Holy City, and the stones of the ancient streets are once more stained with blood.

The struggle that is going on there today may seem small in comparison with the greater dangers and problems elsewhere in the world. Yet it is a battleground that has involved the troops of great powers for two thousand years; it is redolent with the prophecy and history of the past, and it is portentous with the destiny of the future world.

Jesus was proclaimed the Prince of Peace for the gospel he taught there; yet it gave him little peace. He wept over the city that had so few tears of mercy for him. It is still suffering from the hardness of heart that brought it woe from its beginning. Jew and Arab are related by race, but separated by religion. In the spirit of Christ they could find peace together.

L. L.

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WARRENSBURG, MISSOURI. Elder John R. Grice has just completed his missionary series here. Despite the counter attraction of high school and college graduations, the series was very successful. Eight were baptized and one other has already requested baptism.

COUNCIL BLUFFS, IOWA. On the afternoon of Mother's Day, V. D. Ruch baptized three young married men whose wives were already members of the church. This makes a total of twenty-seven baptized in Council Bluffs Branch this year.

MISSIONS ABROAD. A beautiful gift was made recently to the Missions Abroad project of Zion's League. Pfc. Richard W. Batt, son of Mr. and Mrs. William Batt of Burt, Iowa, gave his life in the European Theater in the recent World War. His remains were returned to this country from France, and on May 26 a memorial service was held for him. Instead of flowers, many of the friends brought money gifts, amounting to \$86.50, which was given to the Missions Abroad project. Thus, consistent with his sacrifice, the gift in his memory goes to the cause of bringing the peace of the gospel to the nations of the world.

RELIGIOUS EDUCATION DEPARTMENT. By arrangement with the First Presidency, Dr. F. M. McDowell, of the Department of Religious Education, will spend most of the summer at Columbia University, New York City, where he has a special opportunity to participate in some advanced studies in the fields of counseling and home ministry. Columbia University is offering special opportunities in research, library resources, and class attendance to holders of doctor's degrees. Brother McDowell is pursuing this study in relation to special problems in church work.

EUGENE A. THEYS, at Rotterdam, Holland, June 14, wrote: During my trip I personally baptized thirty-five people. I would say that these people who are uniting with the church in Germany can be favorably compared with those being united anywhere in the church. Some of them are university people, business men, and professional people. On my return to the office, I notice that the German mission has baptized, to this date, 128 people, and one in our Swiss mission. I believe that we will reach the two hundred mark this year in Germany. Just before I left Hamburg, a very fine young man came up to me and said that he wanted to be baptized on my next trip. He is thirty-five, a graduate of the University of Berlin in the school of journalism. He is working on one of the leading newspapers and helping us with some of the materials to be translated for our forthcoming mission paper.

GOMER T. GRIFFITHS, recently reported ill and in the hospital, is reported by Sister Griffiths to be a little improved, and will undergo an operation in the middle of July. They will appreciate the prayers of church members.

TOM WORTH, at Royal Oak, Michigan, writes on June 15: "Six more new members have been gained to the church, making a total of thirteen here in two months. . . . Many other nonmembers were persuaded toward Christ, many members revived, and many renewed and strengthened in the most holy faith."

The Standards of Zion

"Let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved."—Doctrine and Covenants 97:4.

THE PASTOR'S MANUAL has given the theme, "The Standards of Zion," for presentation to the congregations of the church during the month of July.

From the very beginning, the message of this church sounded the note of repentance to the world, and urged upon the membership the maintenance of high standards of personal and group conduct, morality, and ethics.

No good society was ever built upon a foundation of poor standards among its citizens. Personal honor, morality, integrity, and intelligence are basic to all enduring social improvements. No Zion can ever be a reality without a condition of righteousness among the people. No organization, no matter how perfect, can lift a sinful people out of their sufferings, except by improving individuals first. When the people are righteous, organization can begin to do something with and for them. Unrighteousness will destroy all good work.

FOR SOME REASON, the idea is current that God requires us to be good merely for his pleasure and satisfaction. This is a mistake. With a little study, one can find the benevolent purpose back of most of the Mosaic law; more could be found if we had a better knowledge of the ancient conditions of life. It was stated among the divine purposes, "To keep the commandments of the Lord, and his statutes, which I command thee this day *for thy good*."—Deuteronomy 10:12. The love of God and his purpose of helping and saving his people shine through the whole gospel of Christ. In a very real sense, and in spite of all the changes that have come to the world, it is still true that "The wages of

sin is death" in both the physical and the spiritual realms; it is still true that "the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

IT HAS ALWAYS BEEN the hope of our people that those who join this church should steadily become better in their moral and spiritual standards for having given themselves to Christ. We could point to the fact that our people were honest, that they paid their bills, that they kept debt down in all possible cases; that they were true to their homes and companions, that they had a low divorce rate. They lived as good neighbors, friends, and citizens. These were humble virtues, but important ones.

Yet, as we associate with members of other churches, with good citizens, the "honorable men of the earth," we have occasion to ask ourselves very seriously if we have lived up to the high standards to which the gospel calls us. We wonder, are we any better for belonging to this church? If we are not, we have a work to do for ourselves before we can do much for the world.

In the earlier years, our people were noted for keeping apart from worldly entertainments, practices, and faults. As time passed, there was a degree of accommodation to prevailing social conditions. We see things that cause regret; the divorce rate has risen, and church courts are troubled with problems and questions that should never occur among a truly converted people. Many have maintained the old standards, but some have forgotten. With good reason, the latter-day prophet declared, "Say nothing but repentance unto this generation."

ONLY A SUPERIOR PEOPLE can produce a superior society, which is something meant by the term "Zion" if it means anything at all. "For this is Zion, the pure in heart." That is the beginning. Read Doctrine and Covenants 85:21 for the study curriculum and the cultural standards of a Zion-building people. Read section 106 for the kind of consecration that will be required, and section 42, all of it, for the standards of conduct.

So much for the requirements. It is not necessary to go into detail. Most people, especially ours, know what they should do. If itemization is required, it will do for another occasion. "Men need not so much to be told as to be reminded."

But what shall we say of the rewards of living according to "The Standards of Zion"? So far as the institutions are concerned, the economic and industrial relationships, we cannot begin to live Zionically now. But in a personal way, there are many fine members living according to "The Standards of Zion." It is a wonderful experience to live among such people, to have them as neighbors and friends. It is an experience so happy as to make one unwilling ever to live anywhere else. If all else should fail, this much makes the work of the church eminently worth-while, a successful achievement. The ideals of the church are reflected in the personal conduct and the home life of its finest people. To live in a neighborhood where everybody is at peace, where one sees no influence of liquor, hears no loud or objectionable talk, where every human need meets some response of kindness and consideration, is one of life's high privileges.

At least we have a demonstration that the Standards of Zion are practical, and that they help good people to be better in every way. This should inspire all of us to try harder.

L. J. L.

Editorial

Across the Desk

Congregation Organized at Liberty, Missouri

One hundred nine years after Joseph Smith and his associates were held in prison in Liberty Jail, a group of Saints living there and in the surrounding neighborhood were organized through the efforts of Far West Stake officials. The undersigned hoped to be in attendance on Sunday, June 6, but was called away from home. We believe it was an auspicious occasion.

Stake President Emery E. Jennings has written about the event, and from his letter we quote:

We were, of course, most sorry that circumstances did not permit you to be with us last Sunday at Liberty, Missouri, at which time we organized a congregation there. We had fifty people in attendance. To our delight, four men of the priesthood, who will make Liberty their church home, were present. These men held the rank of elder, priest, teacher, and deacon.

Brother Lloyd Seibert was elected president of the group; I am sure he will prove to be an efficient, dependable, hard-working shepherd, and a good administrative officer. He enjoys the support and confidence of many of the Saints in and around Liberty, most of whom have known him for many years. He has a most talented wife on whom he can depend for wise and efficient support. Such companionship is important, as you know, to the success of the man.

Mother Bevins was there with what she would call a part of her "brood." Her enthusiasm was contagious, and everyone was lifted up because she expressed her joy about a congregation being organized at Liberty.

Besides Apostle Mesley and his wife, we had in attendance my two counselors, James Bowman of Cameron, and Orville Moffet of St. Joseph, Bishop Earl T. Higdon, and one of his counselors, Raymond Jensen of Bedison. . . .

We all enjoyed a most tasty basket dinner, after which I talked to the group about our stake program and the work we were attempting to do in this area.

It is good to know that we are again definitely situated in Liberty as a church. As I told the Saints in my afternoon

sermon, by the right kind of conduct and church activities, we should not only win and sustain the respect and good will that we now enjoy in this community, but also, through hard work, we should have a nice church building of our own within the next five years. I believe we can do it. We hope that in this small beginning we shall continue to grow numerically and gain spiritual strength so that Liberty will be a real spearhead in the southern part of our stake.

I know that you share with us a real personal interest in the success of this new beginning and for any personal attention you can give Brother Seibert and the group, as well as ourselves, we shall be ever grateful. From our end of the line, we shall keep you posted regularly as to what has transpired there.

ISRAEL A. SMITH.

Stone Church Radio Choir

This fine organization under the direction of our Church Director of Music, Elder Franklyn S. Weddle, rendered three songs at the Fort Leavenworth Military Cemetery on May 31. Some weeks ago Chaplain James E. Rogers of the Veterans Administration Center appealed to us for assistance. Brother Weddle responded, some thirty singers taking part. It was a patriotic ministry given with pleasure and undoubtedly with a great deal of excellence.

ISRAEL A. SMITH.

Columbia River Floods

We have not received specific advices as to our members who have suffered from the recent floods at Portland, but word from District President J. L. Verhei indicates he has the situation well in hand. He states, "We believe we can fully take care of their needs here."

ISRAEL A. SMITH.

OFFICIAL

Change of Boundary Lines

The following changes in boundary lines affecting the Northeastern Illinois District, Wisconsin District, and Chicago District, have been made by the Joint Council of Presidency, Twelve, and Presiding Bishopric:

Winnebago, Boone, and McHenry Counties in Illinois transferred to the Wisconsin District.

Lake County, Illinois, transferred from Northeastern Illinois District to the Chicago District.

THE FIRST PRESIDENCY

Alaska

We regret that circumstances make it advisable to postpone the proposed survey of our membership in Alaska. We trust that next year we can get the work started there.

Our request for names resulted in the following:

Allen, Tom	Juneau
Allish, Edith F.	White Horse
Briggs, Mr. and Mrs. Dale	East Anchorage
Campbell, Kenneth	Fairbanks
Deck, Melvin	Seward
Fields, Mrs. O. E.	Juneau
Fowler, George L. and Julian	Fairbanks
Guerin, Eckley K.	Juneau
Hagaman, Floyd	Fairbanks
Hammond, Carl E.	Anchorage
Harrison, Mrs. Georgia	Fort Richardson
Herrin, Mrs. Geo. D.	Juneau
Hunter, Mr. and Mrs. H. M.	Fort Richardson
Langdon, Mr. and Mrs. R. F.	Wasilla
Martin, Mrs. Gene	Juneau
Martin, William	Fairbanks
McNeil, Ralph J.	
Moffett, Mr. and Mrs. Archie	Palmer
Pement, Mr. and Mrs. John O.	Fairbanks
Reynolds, Mrs. J. L.	Kodiak
Roley, Cecil	Anchorage
Roley, Mrs. Lydia	Anchorage
Schuyler, Ralph	Fairbanks
Warren, Mr. and Mrs. M. L.	Fairbanks

ISRAEL A. SMITH.

THE SAINTS' HERALD

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

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Freedom Is of God

By *Evan A. Fry*

WHEN PAUL was accused by rioting crowds in Jerusalem and arrested by Lysias, the chief captain of the Roman garrison, the soldiers bound him and prepared to examine him by scourging. To the centurion who stood by, Paul said, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" The centurion told the chief captain of this new development, and the chief captain came to question Paul further concerning his Roman citizenship. To Paul's declaration that he was a Roman, he replied, "With a great sum obtained I this freedom." And Paul said, "But I was free born.

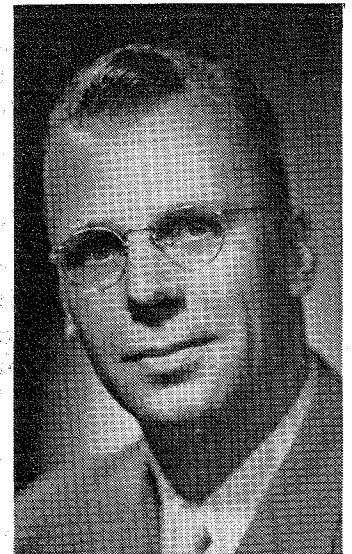
Though most of us can be both proud and thankful—as Paul was—that we are free born, we should never lose sight of the fact that our freedom has been bought with a price. Just as the Roman freedom which Paul enjoyed had been purchased by the blood and sweat and toil of Roman legions throughout the world, and by the daring and courage of noble men, so the freedom which you and I enjoy today has been purchased for us with the blood and sweat and tears of thousands of men who have struggled upward toward the light through persecution and arrogance and tyranny. It has been purchased with the blood of men who have died on a thousand battlefields of this and other nations. Though we are free born, our freedom was bought for us with a great sum.

Maintaining freedom costs something, too. Eternal vigilance is the price of liberty. There are always those who, for selfish ends, would enslave their fellow men, politically, socially, economically, intellectually, religiously. Insidiously and cleverly they appeal to men, trying to entice them to give up their freedom for an easier life of dependence on suppos-

edly master minds of master men; trying to make them sell their freedom for security, trying to entice them to destroy the liberty of others in the hope that thereby they themselves may gain more. The maintenance of liberty demands eternal vigilance, self-discipline, and self-control, a high form of intelligence, and an exalted righteousness and morality which cannot be tempted by a mess of pottage.

FREEDOM IS INNATE, inborn, God-given. The Declaration of Independence (which is the culmination of a long fight for freedom among English-speaking peoples) boldly asserts: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." Freedom is not something one person can give to another. A man may relinquish his freedom or allow it to be taken from him by default. One man may impose slavery or bondage upon another. But the inherent, inborn, God-given right of every human being to freedom cannot be taken away.

What is the reason for this inherent right of freedom which God has given to everyone? In the very beginning of creation, God gave man his free moral will—his agency. He made him free to choose for himself. He warned him of the consequences of wrong choice and assured him of the blessings that would follow right choice and obedience. Freedom of choice is necessary, first for man's development and second, in order that God might be justified in his judgments. If there were no possibility of choice and no freedom to choose, man would be worse than a slave of Deity; he would be a puppet dancing on the end of a string. Man, made



in the image of God, is free to choose. And when he chooses good or evil, the consequences that ensue are in keeping with the action chosen. Wickedness is punished; righteousness and obedience are rewarded.

Especially in the field of conscience and religion is freedom necessary to the ideal and complete development of man. It is impossible to compel a man to be religious, or to worship, or to believe any religious dogma—true or untrue—against his will. Forcing the outward physical actions of conformity or worship cannot change the state of the mind or soul. Therefore, any tyranny which seeks to control conscience, or to stipulate certain acts of religious worship, or to compel the support of any state or established religion, is not only futile—since conscience cannot be compelled—but it is out of keeping with the nature of the God who, in the beginning, gave every man his inalienable right to freedom of choice.

THE ONLY EXCUSE for the existence of governments, magistrates, and laws is that men's right and freedoms might be protected. If it were possible for men to live together without ever infringing—wittingly or unwittingly—upon the rights or privileges or freedoms of each other, then there would be not the slightest need for any sort of government. But men

are not made that way. Always there are some who do not respect the rights of others. Always there are some who are too weak to protect themselves. And so men associate themselves together in governments which derive their just powers from the consent of the governed. Those governments exist solely for the purpose of protecting the rights, privileges, and freedoms of all men under their control. In order that those rights and privileges and freedoms might be defined, laws—both constitutional and statutory—are established. And that the laws may be impartially administered and not left to the vagaries of men seeking vengeance for real or fancied wrongs, certain magistrates are chosen to execute, administer, and adjudicate the laws.

Since government and law exist solely for the purpose of maintaining and protecting human freedoms, it becomes the duty of every citizen of a government which performs these functions to support that government; to protect and defend it with his life if need be; to support it with his money and with his interest and effort; to defend the constitutional and statutory law which is the instrument of government; to seek after and uphold honest, wise, just, and capable men for the duties and responsibilities of government; and to respect and obey every phase of that law himself, knowing that a disregard for any law leads to anarchy, and anarchy leads to tyranny.

If these things be true, it follows that any man who advocates the overthrow of a government which derives its just powers from the consent of the governed and protects its citizens in their rights and freedoms, is a traitor not only to his country but to every free citizen of that country and also to his God. The man who would deny the inherent, God-given right of freedom to any other man is a godless man, even if he supports the church and sings the "Star-Spangled Banner" from memory. It is no accident that always the men who

have sought to enslave other men and to overthrow the governments that protect human liberties have so frequently been godless, atheistic, amoral, immoral men—even though some of them have given more than nominal allegiance to some popular and politically convenient form of religion.

LATTER DAY SAINTS have more reason than most of their fellow Christians to love these United States of America and to thank God for the freedom which they enjoy under its Constitution. The Book of Mormon makes the bold statement concerning the land of America, "There shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; they shall never be brought down into captivity; if so, it shall be because of iniquity: For if iniquity shall abound, cursed shall be the land for their sakes; But unto the righteous, it shall be blessed forever." Even a casual student of history will be struck by the fact that the early colonists who came to America seeking gold or empire or fish or furs, all failed. By and large, this nation was built—and is still being built—by those who came to it seeking political and economic and religious freedom, and who had been led to it by that passion for freedom.

The Book of Mormon also teaches that God in his wisdom kept this land from the knowledge of other nations until it was time to give it for an inheritance to those freedom-seeking peoples from the Old World. It teaches that Columbus was inspired and led by the Spirit of God. It promises that this shall be a land of liberty unto the Gentiles; that no king shall prosper here; that those who fight against it shall perish, so long as this nation serves God. But it also teaches that if the people of this continent neglect or refuse to serve God in righteousness, they shall

be swept off when they are ripened in iniquity and the fullness of God's wrath comes upon them. It is a choice land, a land of promise; and those who dwell here shall forever be free from bondage and from captivity, and from all other nations under heaven, if they will but serve God; if not, the wicked and rebellious shall be swept off.

MILLIONS OF MEN AND WOMEN and children in this world are still under political bondage today, in spite of two wars to make the world safe for democracy. There can be no peace in the world until all men are free, for in every man is that instinct and longing for liberty which will assert itself sooner or later in spite of tyranny and oppression and slavery. The tyrant and oppressor are never secure, never safe, never happy, because they are always sitting on the lid of a volcano, which may blow up at any moment.

We should not be blind to the fact, too, that there are other freedoms which men passionately long for and sooner or later will have. The nation and the world will be in a ferment of unrest until every last man has all the several kinds of freedom to which he is entitled—political, intellectual, economic, social, and cultural. It is useless to give a man freedom to vote, and then deny him the freedom to work, to earn his bread, and to eat. It is futile and tyrannical to offer a man the freedom of the ballot, but to shackle his mind by barring him from any sources of information, education, and culture which will help him decide how to cast that vote. It is useless to declare men independent of kings and tyrants, and to leave them slaves to bad habits, to sin, to death.

It was the work of Jesus Christ to set the prisoner free, to open the doors of the prison house, to release the captives of sin and death and the grave as well as the captives of all kinds of human injustice and tyranny. Our democracy is based in Christ's teaching that God is our common Father, and all men are brothers—

(Continued on page 22.)

Freedom, the Church and Home

A sermon delivered at Stone Church, Independence, Missouri, May 30, 1948

By Bishop J. S. Kelley



THE MESSAGE OF FREEDOM is one that should be carried to every man, woman, and child, and to "every nation, kindred, tongue and people." It is one that is related directly to the missionary endeavor of the church throughout the world.

There are no finer words in the Scriptures than the promise that "Ye shall know the truth, and the truth shall make you free."—John 8: 32. We are well aware of the importance and meaning of the theme, "The cause of freedom is the cause of God."

Every year it is the custom of the people, and particularly those who are interested in the work of the churches, to devote one day—Memorial Day—especially to the honor of those who went forth to give their lives in the cause of freedom. Some of them died, not knowing whether their sacrifice was in vain or not. In a larger sense, we honor all who have given their lives directly in the cause of humanity and human betterment. Abraham Lincoln, Elijah Lovejoy, and Joseph Smith were such. They gave their lives as a result of their efforts to lead men toward freedom and justice for all.

THE FREEDOM we enjoy has had a stormy course in its development. From the absolutism of ancient times down through the Dark Ages into

modern times, there has been untold cruelty, selfishness, and injustice in the world, growing out of the relationships of men and nations.

When Christ came to earth about two thousand years ago, rulers had the power of life and death over their subjects; a man had the same power over his wife and children. Christ understood the kind of world he came into, and in the short space of time he lived among men, he had full insight into their lives, their character, and their needs.

Christ was not an uninformed dreamer as some people claimed. He was not tucked away in some unknown corner of the earth. He lived on one of the main highways of the Roman empire and sooner or later received all the news of the known world. He dealt with all kinds of people and their problems; Sadducees compromising with Rome; Pharisees waiting for their Messiah to come from heaven and redeem them; zealots, fiery and militant, revolutionary rebels crying out for bloodshed to make right their wrongs.

Understanding the needs and problems of all these, he taught peace, patience, sympathy, love of neighbor and the importance of the individual being. "Even the least of these" suffering men and women were worthy of his attention, and he wished to free them from their real bondage.

THERE IS NO MEASURING ROD for the great influence of Christ and Christian teachings on the history of freedom and human betterment in the world that followed. We do know that the Christian influence took hold and was felt in ever-growing crescendo. One Roman emperor along the line liked the followers of

Christ who had come up through so much persecution and travail. To him they seemed more industrious, more stable with a happier outlook on life, and therefore were better citizens. He made Christianity the state religion, and even made the cross the symbol of conquest in the name of Christ. Christianity was so good for people that he would spread the gospel by force and by the sword. Such a method was so un-Christian that it could only hinder the spread of freedom and free institutions.

Down through the ages men fought for freedom, died for freedom, and then fought all over again for the same thing. Then they found out after all the struggle, sacrifice, and destruction that these wars had not accomplished the desired results.

WE FOUGHT A WAR to make the world safe for democracy—I was a soldier in that one. We were resisting evil, so it was justified. We prided ourselves in having a righteous cause; we were morally indignant against a great wrong and went forth to battle devoted to a Holy Cause.

Our nation resorted to conscription and such horrors as poison gas, bombing of open cities (just as the enemy was doing) and blockades to starve civilians—all to make the world safe for democracy. Dictatorial controls over the national life were imposed, including the things we ate and wore. We even put up with suspension of the Bill of Rights, a cornerstone of our individual liberty.

Then nations entered into a one-sided, vengeful peace treaty with all the safeguards for the victors and awoke

later to find out that the world was less safe for democracy than it had been for a long time.

Nations went through the same selfish trading—the national bickering that had gone on before—quarreling over the spoils.

Finally we came to the last war—the war to end all war—to bring about a just peace for all peoples based upon principles such as the Atlantic Charter. Civilian populations of cities were wiped out, and thousands of men, women, and children were murdered in cold blood and for no purpose, until killing seemed to be a pleasure for those engaged in it. Finally cities of 200,000 or more were wiped out with a single atomic bomb—all for the sake of peace and freedom, and we haven't attained it yet. We do not even have a peace treaty. Thus war and its horrors have been of little use in attaining freedom or human betterment in the world.

SCIENCE has contributed much to the welfare and better living conditions of mankind. Every day some new development or invention in electronics, radio, television, or some other field makes life seem more enjoyable and easier. Sometimes it seems that life is becoming too easy and effortless. We rest in air-conditioned rooms, arise and eat a few vitamin tablets to give us energy, and then drive to the airport and fly, in a few hours, to New York, San Francisco, or most any part of the world.

Much progress has been made in the chemical field in producing foods for the benefit of mankind. Also poisons for weeds used in wheat and corn fields have been developed to increase production.

We still lag in social progress, however, and in the relationships among people for developments of universal benefit.

Dr. Cousins said recently to the graduates of William Jewell College: "Science has provided us the means of living, but our explorations have lagged in discovering a way to

live together. Social justice, democracy, the sacredness of human personality, and the hope for a peaceful world capture our imaginations. But as long as they are abstractions and as long as we make exceptions of ourselves in making them effective, we shall continue to move from one crisis to another."

Dr. Cousins concluded that pioneering is needed today in the courage to act, and not just talk, in promotion of social justice, democracy, and peace.

I. A. R. WYLIE wrote of a story told by a young Russian guide in a recent magazine article: "It doesn't matter how we Russians suffer now. One day every Russian will have a car in his garage, a radio in his home, and all the food he can eat, and work only two hours a week for it. All our problems will be solved." The correspondent said that she did not explain to the Russian that she had a car, a radio, and all she wanted to eat, and still had problems to solve; also, that working hours are the happiest. He would not have understood or believed it.

In the final issue, the individual, whether citizen of a republic or a communist, must stand alone to solve his own problems, work out his own personal relationships, do his own living, and make his own adjustments with God. No directive power can do our living for us and hence, the greater the individual freedom—the greater opportunity for personal development.

We must accept life for what it is—a challenge to our individual quality. It is with such challenge that we learn what stuff we are made of and grow to our full stature.

Scientific development or material wealth are not the answer to our problems—nor will they preserve our freedom. People must develop spiritual values to learn the real purpose of life and adjust social relationships so as to be able to live together happily and peacefully.

Now, if the nations have not attained and preserved freedom by war or by scientific and material develop-

ment, it must come in some other way.

IT IS THE VOICE AND INFLUENCE of the church that will bring peace and freedom and happiness to a troubled world. We need to put in practice the gospel principles—the ethics of Christian teaching to preserve our way of life.

A generation ago men had a hard time believing in God, the Father and Creator, but they thought Christian principles to live by were the hope of the world. Today most men believe in God and a plan of life, but they think Christian ethics too simple and old-fashioned to use in a complex society of the machine age.

How can we, in the busy world of today, take time to "go the second mile," "turn the other cheek," "love our enemies," "do good to those who hate us," "pray for those who despitefully use us or persecute us," "love our neighbor"? The world needs this influence of the church, and until we experience such an influence in modern life, we will go from one trouble to another. We will have crises at home evidenced by strife between groups and crises abroad in contest between nations.

To begin with, the church influence should be felt in every home. Priesthood visits should be made, family worship encouraged—meeting around the family altar, and sharing of religious experiences. It is particularly essential to bring this influence to the younger members of families. Stewardship of material possessions should be taught, according to the church law and also sharing material blessings and setting apart a portion for the Lord's work.

There cannot be a strong church organization without the background of happy, energetic homes supporting the church and its program. The church needs the home, just as the home needs a religious influence.

In the home, the church influence may preserve freedom by developing ideals of freedom-loving people, love of free institutions, desire for better relationships in society, business and

government—in fact, all phases of national life.

The message of freedom should be taught by the church and find root in the lives of the people—in their homes, community, and national life. It is our prime missionary task to preserve freedom and teach the better way of life. To accomplish this, we need the influence of the church in all phases and walks of life, beginning in the home. In this way, the peoples of the earth may attain desired ends in the gospel way and come to a full realization that the cause of freedom is the cause of God.

We Are Stronger Than We Think

By Desa Harford

THERE IS HIDDEN in us a strength we do not know. There is a spark of power that links us with the infinite—the great force that affects our destiny, that controls the seas, that keeps the stars in their places and course—a force that holds mankind in the hollow of its hand.

We must feed the spark we have by experiences, by daily prayer, by service and meditation. We try in our weak way to do things, but we cannot do them alone.

We have taught *words*, but we must do more than that. To be strong, we must choose the hard way, passing up applause and position for the sake of an ideal. It takes an understanding which is to be gained only by stripping oneself of vanity and putting on the sackcloth of sacrifice.

We are stronger than we realize. Let us use that strength. Let us not be afraid of fear, of poverty, of loneliness. Let us realize that in the performance of duty, one does not suffer alone. There is something of the Infinite helping us, guiding us on. Let our minds take the right way naturally and gladly; then we will not, we cannot, be afraid. With God, we are stronger than we think.

If Ye Have Love

By Ernest E. Crownover

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

LOVING OTHERS is prerequisite to living with them in harmony and co-operation. We are capable of developing the conditions of fraternity only as there is mutual respect and trust and the heart to care. Only then are we willing to expend self for others; and expenditure of self for others is the proof of our caring and loving. The love of God and Christ for us today is the margin of safety between us and utter destruction; as possessors of that love, we may move unafraid into the problems of life only if we return that love and extend it to others.

The Apostle Paul in his letter to the Romans (chapter six, verse twenty-one) says that the fruitage of sin is death. In the following verse, he continues to say that the fruitage of holiness is everlasting life. Most of us expect to receive everlasting life but neglect to develop a searching concern as to how we may do this. Too many have dismissed the matter with the thought that "Jesus did it all," while others, aware that a task remains for them, are confused in their contemplation of that task and become lost in speculation that Jesus will make up for their confused failures. They hope that in some mysterious way the Christ shall be pleased to redeem them at the judgment bar of God. This cannot occur, for the Apostle Peter warned, "Save yourselves," and Paul advised, "Work out your own salvation."

THE PURPOSE of the spiritual gifts is to make it possible for us to grow in grace and spiritual capability. This enriches life and can make it Christlike, opening the way for the use of the gifts of the gospel in constructive programs of living and

servicing. Good intentions are not sufficient; even Paul persecuted the saints with what he felt to be good purpose. Those who possess the qualities developed by the Holy Spirit will be moved by light and truth, and their actions will be calculated to affirm all good works. Friction and discord are eliminated, doubt disappears, unity of purpose and co-ordination of effort are the rule, and God is able to guide. Alma admonished his people: "Humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the holy spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering, having faith on the Lord."—Alma 10: 28.

Following this indicated pathway, Paul says that our very nature is changed—that regenerative processes create a new man. He wrote the Galatians that the fruit of this new spirit "is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." He counseled the Ephesians to "walk as children of light."

The Christ clearly and steadfastly demonstrated these qualities in his life and ministry, and it was this light in him which so forcefully set him apart from his associates in purpose and character. By this light, we are able to see the truth which frees us from carnal shackles. Ananias, although associated with the followers of Christ, had not availed himself in full of the powers available in his

(Continued on page 22.)

ON HUMAN BONDAGE

WE WERE DISCUSSING the Israelites and how they were held in bondage first by the Egyptians, then the Babylonians, and finally on down to the Persians, the Assyrians, and the Romans. It is difficult to believe that any people possessing the knowledge of God consecutively over such a long period of time could ever fail to accomplish their purpose—yet they did fail!

Someone made the statement, "It's a good thing we aren't held in bondage as they were, we would probably fail, too." I wondered about that. We do have our freedom—freedom to worship as we please—but there are different kinds of bondage. The Israelites suffered from a kind of social bondage—suffered as a group. We as free individuals suffer from a kind of personal bondage which is sometimes just as fatal because we are unaware of our condition.

For instance, I know a woman who is being held in bondage constantly by her household routine. She washes on Monday rain or shine. She even misses community activities of importance if they happen to fall on Monday.

I know another who is in bondage to her two children. Their every wish is her command. She even anticipates their demands until they treat her like some beloved servant. If asked to take part in some church program, she refuses with the air of a martyr and uses the children as an excuse.

Now, if I should ask either of these women if they were free, they would stare at me as if I had lost my mind, and emphatically answer, "Yes!"

Then there is a man who is in bondage to his ambition. He neglects his wife, never really knows his children, and uses his home for a hotel because he is on an unending

quest for social prestige and wealth.

I also know of another man who was so proud of the appearance of his new car, he allowed his two children to walk home from school in a cold, driving rain, which resulted in bad colds for both of them.

Yet, if I asked either of these men if they were free, I would most certainly receive a similar emphatic answer.

WE THINK we are so free that we fail to attach any importance to the innumerable small tasks which constantly encroach upon our time and talents, diverting us from our original purpose. These same small daily tasks seem so insignificant we cannot see that through them we are willingly worshipping a clever master who is familiar with the weaknesses of men since the beginning of time. If we will not *forsake* or *deny* our purpose, this skillful master unobtrusively devises ingenious ways of directing our precious energy into channels of useless activity.

Suppose we face the fact that we have wasted valuable time unthinkingly in personal bondage to unimportant details. How can we emerge from our state of lethargy? The answer is: By passionate devotion to our original purpose.

There has never been a man yet who could not change his entire life as well as his entire personality if he gave his devotion to a common cause for good. Take the Apostle Paul, for example. We throw off the shackles of personal bondage when we refuse to give of our time and talents to anything but a consecrated co-operation with God.

Remember when Johnny was a little boy how he banged up his playthings? You soon learned that punishment never did as much good as diverting him to some constructive pastime.

By Ruby Tinkham

I remember an elder who used to conduct missionary services at our branch a long time ago. He was passionately devoted to the cause of Zion. He used to say, "Latter Day Saints are getting soft! They need to suffer a little, sacrifice a lot, and learn to serve in obedience."

When he said "suffer," he meant stating our convictions for the whole world to hear and then accepting the consequences as the early Christians did—with pride in the fact that we are the chosen people of God. That would mean don't run and hide if someone calls us a Mormon.

When he said sacrifice, he meant giving of our time and talents and means beyond the required amount, without any thought of laying up blessings in heaven, but solely because we love our brother enough to care how he is getting along.

When he said "serve," he meant finding the place where God and man can work best together to build the kingdom. At the same time, through his grace, we earn our own salvation.

DO YOU REALIZE what the name "Latter Day Saint" means? It means that we have inherited a sacred title from the early Christians who won it through suffering and death. It also means that we are not qualified to wear it proudly unless we are willing to hold their banner high enough for the rest of the world to see. To them it meant suffering and death. To us, it means creating a new kind of life and then living it.

Yes, I can still hear that grand old man saying, "Suffer, sacrifice, and serve!" I wonder what he would say to us now?

Personal Faith

By Vida Gallagher

WHEN WE have some material thing and want to share it with a friend or neighbor, we do it because we want to bestow a favor. What better thing than the restored gospel does any Latter Day Saint have to share? We should never forget for a minute that Christ has said, "This church have I established." We should consider ourselves a better friend when we have shared this great light and truth.

Dr. E. Stanley Jones says the only thing we take with us when we leave this earth is what we have given away. While very few have surplus material wealth to give, we all have the gospel and time and talents to share!

What happier experience could any of us have than to be able to look around in paradise and have our friends shake our hands and thank us for inviting them there.

In a revelation given December, 1833, God said, "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

Most of us come to know Christ better during some severe trial. It seems as if our greatest blessings follow seasons of distress. Aren't we supposed to be a tried people? What happens to us isn't nearly so important as how we react to it.

When my young son asks for a drink of water, he does so in a different tone than when he asks for candy, pop, and gum. Perhaps it would be better if we'd ask only for things we truly need or would benefit us. We should be thankful that we don't receive everything we ask for and have faith that God knows what is best for us. Nor should we ever ask for anything without being willing to say, "Thy will be done."

Sow an act, and reap a habit;
sow a habit, and reap a destiny.



Appreciating St. Paul

By Karl Schoepke

NOTE:—The author lives in Grossraschen (Russian Zone), Germany. He is twenty-six years old and holds the office of priest. Of his contribution, he says: "It takes courage to write an article in a foreign language. Therefore I beg the readers to be indulgent if some misunderstanding occur."

RECENTLY I was strongly moved by the quotation in the Bible (Acts 9: 15): "For he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." I spent considerable time to find out the reasons why God had chosen the famous Apostle Paul to do a great and marvelous work in the field of the gospel of Jesus Christ—to preach the gospel to many peoples of different nations and to the leaders of these nations.

It is known to us that St. Paul was a very learned man. His chief interests and main work lay in the field of the law of Moses and the prophets after Moses. Besides, he was able to speak several languages: Greek, Roman (or perhaps Latin), and Hebrew. It cannot be denied that this extensive knowledge partly prepared St. Paul for missionary work.

But this knowledge alone did not cause the Lord to appoint him as a special witness. We know that the Heavenly Father explores the depths of the heart and the mind. King David expressed the thought as follows: "He knoweth secrets of the heart." God saw deeper than we as mortal people usually can see. St. Paul was very honest and consistent. Sometimes we think of a man that he is honest but very much later we recognize our error. The sincere and consistent character of Paul can be clearly seen in his actions: before his conversion, he fought against the followers of Jesus Christ, thinking that the saints were the enemies of the Lord. Immediately after his conversion, he recognized his error and struggled against the enemies of the

Holy Trinity or Deity. He became a faithful and courageous fighter for Christ's cause till his death, seeking mainly the salvation of other people; he did not think too much of his own person.

IT IS USEFUL to point out the circumstances and difficulties under which Paul had to perform his missionary and administrating work for God. At that time there were no radios, no aeroplanes, no telephones, no autos, etc. St. Paul was often obliged to undertake long walking-tours. Sometimes he was tired, but he did not stop preaching.

If we carefully consider the total work of St. Paul, we see that after his conversion to the gospel of Jesus Christ, he performed a work for God and mankind which is almost incomparable with the work of any other man in the world's history. By the Bible, we are exactly informed that he founded many branches in different countries. It is not so easy to establish branches; sometimes a person must preach many years before it can be done. It should be not forgotten that Paul often was in danger for his life, and many times was compelled to defend his belief. Perhaps another person would have given up the creed of the gospel.

Summarized, it can be said that the work of Paul demands the appreciation of posterity. Our church as a body and we as members of that body ought to revere the deeds of St. Paul and thank God that He chose such a learned and sincere man.

The Golden Book

The second in a series of three articles presenting the Book of Mormon, the great latter day work given to the world through Joseph Smith.

By **GEORGE NJEIM**

President of Seventy

IN CONSIDERING the prophetic claims of Joseph Smith, one cannot ignore the Book of Mormon.

It is this book, more than anything else the man said or did, which would either condemn him as an impostor or forever exonerate him from false charges and classify him with the major prophets.

The story of the appearance and translation of the Book of Mormon is a fascinating one. It is an account of a people whose forefathers came to the Americas from Palestine about 600 B. C. under divine guidance. On this hemisphere, they multiplied, although their descendants became divided on matters of religion and social behavior. The traditions, history, and sacred writings of the Jews and the House of Israel were known to them. Jesus Christ appeared to them in this hemisphere after his resurrection and established his church among them, leaving twelve disciples to carry on the work. Their history—social, political, and spiritual—was preserved by their priests and kings. Mormon, one of these priests, made an abridgment of this history of the people on gold tablets, which fell into the hands of his son Moroni. Relentlessly pursued by his enemies, Moroni, through divine instruction, deposited the records in the ground along with other valuables he had. The plates remained in the earth from A. D. 420 until the angel revealed their location to Joseph Smith. At this time, Joseph was seventeen years old. In 1827, four years later, the plates were removed from their depository and translated. In 1829 the resultant book was given

to the world as the Book of Mormon.

A description of these plates and the means by which they were translated is as follows:

These records were engraven on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was nearly six inches in thickness, a part of which was sealed. . . . With the records was found a curious instrument called by the ancients the Urim and Thummim, which consisted of two stones, clear as crystal, set in two rims of a bow.

It was through this instrument, the Urim and Thummim, that the book was translated.

THE DOUBTER'S ANSWER to all this amazing tale of supernatural revelation was not slow in developing. Instead of God being the author of this translation, it appeared that Solomon Spaulding, an ex-clergyman, had written a similar romance about the American Indian and his origin, which somehow had been lost in the publisher's office and never printed. Joseph Smith got it through Sidney Rigdon, and, inspired by it, wrote the Book of Mormon. This story, though vehemently denied by both Smith and Rigdon, was rather generally accepted among the early critics as the authentic explanation. But for the last half century it has been discarded, because the original Spaulding romance turned up and had no resemblance whatever to the Book of Mormon. No substitute theory has been brought forward. In the absence of any other explana-

tion, Smith's story is now weathering criticism under its own sail as an original production.

What is the purpose of this revelation, and why should God reveal to us a record of his will after leaving his word, the Bible, in our midst for centuries? Is it not merely confusing?

The book states the purpose. On its fly leaf, it claims its aim is to show both Jew and Gentile that "Jesus is the Christ." The aim is worthy, but even at that, it needs accurate definition, because "Christ" is getting to be an inclusive term, and a wide variety of causes and groups now lurk under His mantle.

ACCORDING TO THE GOSPELS, there is one way of knowing that Jesus is the Christ. That way is the knowledge of the word and the keeping of it. Christ, who came to earth and lived among us, according to the Gospel by John, was the word of God made flesh. This word of God, as we know it today, is recorded in the Gospels of the New Testament and, by action of the church, became canonical during the last period of the fourth century. By this act, Christ and his teachings were preserved for posterity. But this preservation and identification of Christ in the canonical writings failed to bring about a unified knowledge of him. Disagreement and strife about the nature of Christ and his teachings multiplied; after almost two thousand years of squabbling, we have not arrived at any commonly accepted and definite conclusion. From all observations,

should we be granted further extension of time, it, too, would be insufficient for the attainment of this desirable end. Something is wrong somewhere. The question now is, and for a long time has been, cannot and will not Christ himself bring about unity and establish his cause among men according to his own methods? The Book of Mormon contains that will of Christ as well as other prophetic statements confirming and extending our vision of the whole problem he raises.

One of the ancient prophets who lived on this western continent before the Christian era was able, by the spirit of inspiration to see the coming forth of the book and tell of the part that it should play. He said: "And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles shall establish the truth of the first which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them And the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb."—Book of Mormon, page 38.

NOT ONLY was this prophet able to see the part that the Book of Mormon would play, but he was able also to see the Gospels before they were written. He saw then what scholars are suspecting now. He saw some "plain and precious truths" taken away from them. If that is a fact (and it *is* a fact which became apparent after Joseph Smith translated the Book of Mormon) the word of God which was made flesh and lived among us is not all represented in the New Testament, and what we have preserved and canonized was only a part of the original. If that be accepted as true, it is easy to understand why Christ and his purposes are so little understood. What should have been a unifying factor is missing.

It is stated also in the Book of Mormon that, as the word proceeded

out of the mouth of the Jew, it came out in purity; it was the Gentiles who induced its imperfections. "Wherefore, these things go forth from the Jews in purity unto the Gentiles And after they go forth by the hands of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches. For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious."

These statements may sound absurd, but nevertheless, the knaveries they refer to are historical. Saint Paul, writing his first epistle to the Corinthian saints, reminds them, "I wrote unto you in an epistle not to company with fornicators." According to that, what we call the First Corinthian letter of Paul, is in reality the second, and what we call the second is the third. Also writing to the Colossians, Paul asked them to read the epistle to the Laodiceans as well, and have the epistle to the Laodiceans read to them. This epistle to the Laodiceans is missing. As to the pruning of the Gospels, the first four verses of the first chapter of Luke make the matter quite plain. Many eye witnesses wrote of Christ, and yet, out of all that number, we have only the Gospel of Mark. Matthew and John were written later.

BIBLE STUDENTS also tell us that the New Testament, as we know it today, was put together in the fourth century. Of the original manuscripts, nothing is known. The oldest of these manuscripts, which erroneously we call the originals, are now in the British Museum, Vatican Library, and the University of Cambridge, but none of these antedates the fourth century. How many times the originals were translated and rewritten and how many errors crept in during this period and how trustworthy were those who did the work on them are still matters of conjecture.

Even what we possess of the Gospels contains disagreements, and those who are specialists on the subjects admit that errors have crept in. "That there are serious discrepancies between the Synoptists no one denies" says Conrad Noal. "In copying ancient manuscripts, various additions have crept in, and more serious sometimes are the omissions." He concludes by saying that when all "alterations, additions, and compressions" have been discounted, one will find left a "substratum" giving a "picture of a commanding and essentially consistent personality." But he does not point out how much more commanding, how much more consistent, and how much more unifying that personality would have been had there not entered into the gospel text these distracting and diluting influences.

Not only modern historians support the claims of the Book of Mormon that "many parts which were plain and most precious" had been removed "from the gospel of the Lamb," but the oldest church historian, Eusebius, who wrote in the fourth century A. D. when the act of mutilating the scriptures was still fresh, tells of the deceptive acts of those early Christians. As early as the years 160-180, according to the statement of one called Hegesippus, there were some Apocryphal books "forged" by the heretics. In another chapter of his *Ecclesiastical History*, Eusebius wrote "that the truth of the Gospel was preserved until the times of Victor, who was the thirteenth bishop of Rome from Peter." But that from his successor, Zephyrinus, "the truth was mutilated." Also pointing to heretics (and it is most difficult to know who were the heretics during those days of claims and counter claims), the same author says: "For this purpose they fearlessly lay their hands upon the Holy Scriptures, saying that they have corrected them. And that I do not say this against them with-

out foundation, whoever wishes may learn: for should any one collect and compare their copies one with another, he would find them greatly at variance among themselves. For the copies of Asclepiodotus will be found to differ from those of Theodotus. Copies of many you may find in abundance, altered, by the eagerness of their disciples to insert each one his own corrections, as they call them." In the face of this, one wonders as to the source of our still existing originals of our present Scriptures.

THE EFFECT of the Book of Mormon is not to be felt among Gentiles alone. Jewish life and attitudes are to be influenced by it as well. At no time in the history of this unfortunate people was there such a need for a Christ and a Redeemer as there is now. Europe is completely closed to them, and the status of Palestine remains uncertain. But in spite of their great need for a deliverer, the Christ whose picture we see in the Gospels does not appeal to them. Their approach to the Gospels is interesting. This is what they think of them:

The earliest of these sources, the original of Mark's Gospel, contains references which show that it was written shortly before or after the destruction of Jerusalem in the year 70; in other words, forty years after the death of Jesus. Like the other Gospels, it was originally written in Greek, whereas the sayings of Jesus were uttered in Aramaic. It is therefore impossible to lay such stress upon the perfect accuracy of the record of events and in statements written down forty years after they occurred or were made, and then in a language other than that in which such statements were originally uttered.

After some sound thinking, one finds it extremely difficult to condemn the Jew for this attitude. The New Testament, aside from the doubt it inspires respecting its authenticity, is completely antagonistic toward them. In all the Gospels, there is only one statement reassur-

ing them of a final return to Palestine, and that is to be after the city of Jerusalem is trodden by the Gentiles! Why does Christ leave such cold comfort to the people over whose welfare he once lamented sympathetically as he stood on the mountain viewing their capital? He antedated his incarnation and, by his spirit, the prophets had both rebuked and also comforted them before. Has he so changed now that all he could leave was censure and blame? Had there not crept in certain additions or omissions into the Gospels' text, perhaps a different story from what we have now would have appeared. According to the Acts of the Apostles, the picture of the relationships between Jews and Gentiles in the Apostolic Church is a picture of continuous strife.

IN THE BOOK OF MORMON Christ appears to have a completely different attitude toward the Jews. The only word of comfort which ever came from his lips that has come down to us was uttered while he was on this continent. As he was addressing the ancient Americans, who, according to this book, were descendants of Jacob, he said:

The Father having raised me unto you first, and sent me to bless you, in turning away every one from his iniquities, and this because ye are the children of the covenant.

Then speaking concerning the Jews, he said:

And will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

This promise, however, is not given unconditionally. Because of an unrepentant attitude, these people were thrown out of Palestine, and it does not stand to reason that God would restore them in that un-

repentant condition. "The time cometh," he says, "when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name." It is then the Jews will be able to find that peace which they seek and which the world has denied them.

Both Jews and Gentiles need the additional conviction that the message of this book carries, namely, that Jesus is the Christ.

IN ADDITION to what took place with our scripture in the first three centuries, we had to put up with the scientific misunderstandings of the nineteenth century. Around the middle of this century, it was discovered that the world is not so old as the Bible said, but much older. Even man was not created as the Scriptures narrate. In the hands of people that do not understand the first principles of theories and inductions, this scientific discovery became a deadly weapon. Churches, mosques, and synagogues were emptied of worshipers. Why should man pray to a nonexistent Deity? By his own ability to survive, man reached his present state, and, by continuing to trust in his own powers, he will reach the ultimate goal—mundane happiness.

If tampering with the scriptures brought about divisions among the Christian people and a misunderstanding of the purposes of Christ, this latest discovery brought about the repudiation by some people of any divine authority. If God is really the Father and sent us his Son to save mankind why should he become so indifferent to the need of his children when they reach the place where they are about to exterminate themselves? In this connection, the Book of Mormon is nothing short of an example of divine strategy. Its miraculous appearing is a witness to a revolting people and to a spiritually calloused world that the Lord is God and that

Jesus Christ is the manifestation of God.

PARALLEL WITH THE decay of the authority of the Bible, there has come also a decay in the Christian hope of eternal life. Men are outstandingly characterized today by their gluttonous appetites for novelty, the "appeasements" of the day, and love of merriment. They are so minded deliberately, because they believe that tomorrow they will die and their life ends there. The coming forth of the Book of Mormon was timely in this respect, also. It has tried to counteract this shortsighted view of life by dealing at length with the question of the immortality of the soul. Its teachings on such subjects as the resurrection of the dead and retribution after death lend firm support to the analogous teachings of the New Testament—teachings which the world is discarding at an alarmingly increasing rate. In the face of such spiritual disillusionment, this book offers within its pages that which should strengthen its believers to hope instead of despair. It enhances the desire for good works and righteous deeds.

The purpose of the Messiah was to give life and give it more abundantly. The primary weakness of Christianity is in the lack of a harmonious and general understanding and interpretation of his design for living as revealed to us in the Scriptures, and, secondly, in the genuine acceptance of his way in practice. That there will be a timely way out of this confusion is not as hopeful a prospect as some may think. The practical way of the life Christ wants us to live was abandoned in the second century, and since then Christian people have been interested in *thinking* of Christ instead of *living like* Christ. Seventeen hundred years have not brought us any where near that purpose. We are perhaps, farther now from that purpose than we have ever been before. Christ himself must help us out of this difficulty, or we shall be completely lost. In the Book of Mormon many

of the disputed doctrines of Christ, over which there is much heated debate, are made plain. Furthermore, the practical Christian way of life over which we seem to stumble appears to have held no fears to those people who heard his voice on this continent. For almost four hundred years they practiced his social and economic precepts. To men and women hungering and thirsting for righteousness, the Book of Mormon has become the vital component of a spiritually nourishing diet.

Thus judging Joseph Smith by his

production of the Book of Mormon, one can see no ulterior or selfish motives. It is on the Book of Mormon that his prophetic claims rest because it reveals God in a most objective manner. The greatest evidence for the authenticity of the claims of Joseph Smith and the divinity of the book is to be found in the need of humanity for such a divine revealer. Here it pleased God to call upon an unknown youth to do his work. Out of theological confusion, He has brought order, and out of spiritual anarchy, He has brought authority.

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Worship Suggestions for August

By **BERNICE BONHAM**

Theme for the Month:

ENRICHING OUR FELLOWSHIP

AUGUST 1, 1948

ENRICHING OUR FELLOWSHIP
THROUGH SERVICE

Prelude:

"Hark! The Voice of Jesus Calling,"
Saints' Hymnal, No. 344.

Call to Worship:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good and acceptable and perfect will of God is."—Romans 12: 1, 2, I. V.

Hymn: "Hark! The Voice of Jesus Calling," No. 344 (stanza 1).

Prayer: (Help us to know the Master better.)

Hymn: "O Master, Let Me Walk With Thee," No. 213 (stanzas 1-3).

Talk (Five or six minutes):

Based on Alma 12: 30-121. Tell in your own words of Ammon's life as a great missionary. He was rich with blessings because he forgot himself and served others. We, too, must serve others and the Master, whatever the cost. As we serve one another, we are blessed with friends and, together, we are blessed with his Spirit.

Solo or Duet: "Hark! The Voice of Jesus Calling," No. 344 (stanzas 2 and 3).

Commission:

"Who, then, is willing to consecrate his service this day unto the Lord?"—I Chronicles 29: 5.

Hymn: "Send Me Forth, O Blessed Master," No. 214.

Prayer of Blessing:

(The Lord will help us this week to do that which we have resolved to do.)

AUGUST 8, 1948

ENRICHING OUR FELLOWSHIP
THROUGH KNOWLEDGE

Prelude:

"Come Ye Apart," No. 108.

Call to Worship:

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."—Proverbs 22: 17.

Hymn: "One Sweet Hour With Jesus Every Day," No. 318.

Prayer: (Help us to know how we can deepen our fellowship with the Master.)

Scripture:

"Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time."—Doctrine and Covenants 1: 5.

Hymn: "Oh, Master, Let Me Walk With Thee," No. 213.

Talk:

Based on Genesis 7 and Doctrine and Covenants 45: 2. Enoch's people, through knowledge and observance of God's laws, enjoyed a fellowship that has ever been a challenge to God-loving peoples. God has unfolded his plan and designated the place where those who will keep his laws are commanded to gather and build the Zion of the latter days. Zion offers a fellowship which no other plan in the world offers. These laws can be kept only through knowledge and observance of them. Those working for Zion are drawn into a fellowship that will be surpassed only by the fellowship of the Master when he comes to dwell with the Saints in Zion.

Hymn: "You May Sing of the Beauty," No. 109.

Commission:

"If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal."—Doctrine and Covenants 42: 17.

Benediction.

AUGUST 15, 1948

ENRICHING OUR FELLOWSHIP
THROUGH TITHING OF TIME

Prelude:

"I Gave My Life for Thee," No. 330.

Call to Worship:

"Let the church be admonished that the times are portentous and demand faithful adherence to the faith and work of the church, that mankind may be blessed by and find peace in those religiously social reforms and relationships which have been divinely imposed as a great task of achievement. Remember and keep the commandments, be alert to keep out of the church and from its members those forces which make for disunity, and in harmony and saintly accord be about the task of freeing Zion of her bondage."—Doctrine and Covenants 137 (last paragraph).

Solo: "I Gave My Life for Thee," No. 330 (stanzas 1, 3, 4).

Prayer: (Help us to know how we can more fully give ourselves to the Master.)

Hymn: "Be With Me, Lord," No. 305 (stanzas 1, 2).

Talk:

Tithing of Time. Sunday belongs to God (Doctrine and Covenants 59: 2). The rest of the week should be planned or budgeted and *tithed* in order to be sure God's time is not crowded out, for time must be taken to live with him, rather than with the world. A part of the labor for God includes the study of his word, prayer, and service. A good example of tithing of time is found in the work done on the Nauvoo Temple. "There was no laborer in all Nauvoo, however poor, that was not proud to give his tenth day's work to the Temple."—*The Story of the Church*, page 273.

Conclusion may include: "It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."—Doctrine and Covenants 72: 1.

Picture and Appreciation:

"The Light of the Bible," by Bisschop (Order from Herald Publishing House). "The Light of the Bible" is a picture of an elderly woman reading from an old-fashioned Bible. Her face is aglow with

a beauty that seems to come from an inner peace. From childhood until now she has studied His Word, learning new truths and gaining new understanding along the way of life. Her hands are toil-worn, showing she has given much service and works of comfort to others. Yet through a life of joy and sorrow, happiness and disappointments, she has found time to study her faithful friend, her Book of Light. Now, in her old age, you sense the contentment and peace that is hers as she reads her Bible. We, too, if we will search the Scriptures over and over again, seeking out their secrets, shall come to know the *living word*.

Poem: "Seek the Lord in Prayer" (To be read to the soft accompaniment of "Take Time to Be Holy," No. 322).

Wouldst thou know the way to lighten
Every load of grief and care?
Seek the presence of the Saviour,
Carry all to him in prayer.

Wouldst thou find the joy of being
Used of Jesus everywhere?
Closely walk beside the Master;
Often seek his face in prayer.

Wouldst thou have a power for service,
In life's conquest have a share?
Lean upon the arm Almighty;
Spend much time with God in prayer.

Wouldst thou have divine enrichment—
Grace for all who have to bear?
God will bless with richest measure,
All who go to him in prayer.
—Author Unknown.

Hymn: (Tells another way of tithing our time)

"Serving One Another," Zion's Praises, No. 83 (stanzas 1, 2), or "Let Us, Brothers," Saints' Hymnal, No. 287 (stanzas 1, 3).

Commission (Remain standing):

"This life is the time for men to prepare to meet God; yea, behold the day of this life is the day of men to perform their labors . . . for after this day of life, which is given us to prepare for eternity, behold if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed." —Alma 16: 229, 230.

"Thou shalt not idle away thy time; neither shalt thou bury thy talent that it may not be known."—Doctrine and Covenants 60: 3.

Benediction.

AUGUST 22, 1948

ENRICHING OUR FELLOWSHIP THROUGH TITHING OF TALENTS

Prelude:

"Holy, Holy, Holy," No. 7.

Call to Worship:

"Behold, thus saith the Lord unto the

elders of his church . . . Behold, it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them."—Doctrine and Covenants 60: 1.

Solo: "I Gave My Life for Thee," No. 330.

(Hear the voice only and have a large picture of Jesus in front. Preferably one that looks at you. Sallman's new "In His Presence" is excellent Order from the Herald Publishing House.)

Prayer: (Help us to more fully polish our talents for the Master's use.)

Hymn: "What Fruit Have you Gathered for Jesus," No. 221.

Talk:

Based on Matthew 25: 14-30, the profitable servant. The talents we gain as we use the ones we have are for the purpose of helping to build up the Lord's work, rather than for individual praise or glory, for all talents are for the benefit of all. Though Doctrine and Covenants 60: 1 is addressed to "the elders of his church," the reprimand applies to all who hide the talents God has given to them. The Lord says woe unto such, for he can help only those persons who come offering the use of their gifts. Many types of gifts are given for the use of the work of our Master—the gift of song, the gift of writing (as is mentioned in Doctrine and Covenants 125: 11), and many of the other easily recognized talents. Not least of the talents is that of the ability to cultivate friendships for the Master. This is a precious gift, offering cheer and the sense of "belonging" to many who otherwise may feel no one is interested. All can cultivate the art of being friendly, for

'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of
the voice
Sing on in the soul alway.

—Spencer Michael Free.

Poems:

TALENTS

If you have a talent,
Be it great or small,
Make of it the most you can;
Give to it your all.

God has given you this talent;
You must do your part
To be a trustful steward
With a willing heart.

Do not hide your talent
'Neath a blush or sigh;
God needs cheerful workers,
Time is fleeting by.

Consecrate your talents
To the Master's cause;
He will bless your efforts,
If you keep his laws.
—Ruby McBride.

A PRAYER

It is my joy in life to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends!
—Frank Dempster Sherman.

Hymn: "You May Value the Friendship," No. 109 (stanza 3).

Commission:

Have you had a kindness shown? Pass it on.
'Twas not given for thee alone. Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heav'n the deed appears—pass it on.
—Author Unknown.

Benediction.

AUGUST 29, 1948

ENRICHING OUR FELLOWSHIP THROUGH TITHING OF POSSESSIONS

Prelude:

"I Was Glad and Did Rejoice," No. 67.

Call to Worship:

"Even from the days of your fathers ye are gone away from mine ordinances . . . Return unto me, and I will return unto you, saith the Lord of hosts. . . . Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings. Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed."—Malachi 3: 7-12.

Hymn: "O Lord, Around Thine Altar Now," No. 74.

Prayer: (That we might come to know Jesus better as we give our possessions to him.)

Scripture Reading: Doctrine and Covenants 106.

Talk: Tithing Our Possessions.

Zion will be built by a consecrated people. The caliber of the people is best demonstrated by the use that is made of material possessions. One tenth above one's needs and just wants belongs to

It's "On the Record"

By Floy Lorene Bennett

"MUSIC HATH CHARMS"

IN THE VERY EARLY LIVES of our children, we discover something of the infinite power of music and its effect on human behavior. Even before the infant is able to see well, he can hear and may be frightened by loud noises or soothed by the soft voice of the mother. "Rock-a-bye, Baby," has been many a child's first introduction to music. From this, he progresses with the mother to other lullabys, and an infinite parade of nursery rhymes. These are sung or recited, but—whether by speech alone or by speech and tune—they are always recited or sung with a definite, simple, pronounced rhythm.

If either or both parents can sing, the child is fortunate, because the parents can profitably act as entertainers, educators, and chief assistants to the sandman by singing for the child. This can be a happy and unifying experience for the family, too—a security-builder and a basis for family understanding and appreciation. At an early age, children may be introduced to radio and phonograph. Because so few radio programs are suitable for the very young, the phonograph offers far greater possibilities. Selection of program material and the time for using it is entirely within parental control. Furthermore, endless repetition is possible. Children love to hear over and over again the rhymes and tunes of "Rock-a-bye, Baby," "Humpty, Dumpty," "Jack and Jill," and others.

THE PHONOGRAPH is such a rich source of family enjoyment, child education, and development that parents will do well to try to provide a record player of some sort for the home. Phonographs differ widely in type, quality, and price. A small electric phonograph for the child's earliest records may be

bought very reasonably. For children who are old enough to operate it alone, the manual phonograph may be satisfactory. Sometimes all one needs is a turntable to be attached to the family radio. But if parents are really interested in taking advantage of the vast opportunities offered by use of phonograph records, they may wish to pool all resources and buy a family Christmas gift, using all the money for one gift which might otherwise be spent for many smaller and less valuable individual gifts. In this way, a better instrument can be bought, and the family as a whole can enjoy the beautiful music, speech, and drama which can be played on a really good, automatic, electric phonograph—perhaps, even a radio-phonograph combination.

If you have a phonograph or are planning to get one, it is a good idea to give considerable attention and time to making your record selections. It is neither necessary nor advisable to start with a large library. Start with a very small, carefully-selected group of records and add to it as time and opportunity permit. Records make very suitable holiday and anniversary gifts.

At this time, the building of a children's library is the chief concern of the writer, although really good children's records are enjoyed by adults, too. If we may assume that since his birth the child has enjoyed the simple lullabys and nursery songs as sung by his parents, by the time he is two years old he should be able to enjoy these same songs on the phonograph. The younger the child is when he is introduced to the phonograph, the more important it is that he hear tunes and words with which he is already familiar. The transition will be much simpler and, if the beginning experiences are pleasant, it will be much easier to hold and stimulate further interest in this particular

medium for recreation, appreciation, and education.

Of course, the first concern must be enjoyment. Choose for the child's first records nursery songs that he will learn and enjoy for their gaiety, rhythm, and tunefulness. Later, one may think more about teaching in this pleasant way new ideas and concepts, even facts and habits. One thing, however, is paramount, *listening must be fun.*

For first records, it is certainly best to select vocalists in preference to instrumentalists, and soloists in preference to ensembles, because here again you will be closer to the child's past experience. The personality of the performer will be more readily felt and the music more easily interpreted by the child.

Now let us select some records. In order to furnish a guide for the inexperienced parent, a few appropriate record selections will be listed and briefly described. Remember always, *learning can be fun* by way of a carefully selected record library.

MOTHER GOOSE

NURSERY RHYMES have ever been the delight of childhood. They combine common sense with immortal nonsense. Unfortunate, indeed, is the boy or girl who has never known Mother Goose and learned to love her rhymes and tunes. They help to initiate a love for beauty and act as a stimulus through the years for a continuous extension of the artistic horizon.

The children of Mother Goose are often convincingly human. Any child will understand the conceit of "Little Jack Horner," the fright of "Little Miss Muffet," the disappointment of "Little Bo Peep," and the carelessness of "Little Boy Blue." There is an unflinching charm in the words and melodies, a very special magic for every child.

Let us, then, begin our children's record library with nursery rhymes

and songs. Frank Luther has made some very delightful recordings. One especially suitable collection of melodies is "Nursery Rhymes" sung by Mr. Luther and accompanied by orchestra and sound effects. The beginning is a gay one:

Cock-a-doodle-doo,
My lady's lost her shoe;
My master's lost his fiddling stick
And doesn't know what to do.

The crow of the cock, the descriptive accompaniment, and the tune itself, sung in Frank Luther's inimitable style, bring laughter, waving of arms, swaying of bodies, and numerous other indications of wholehearted appreciation from the very young child. By the time the singer has introduced with appropriate words and has sung through all the rhymes of "Good Morning, Merry Sunshine," "Lazy Mary," "Rain, Rain, Go Away," "The Muffin Man," "This Little Pig Went to Market," and so on to the end of the record, most children will shout, "Play it again! Play it again!" And very soon, it is quite likely that Mr. Luther will no longer be singing solos; he will be merely a big, gay voice singing in unison with Martha's or Donnie's sweet soprano. And if the truth be told, it is highly probable that Mother and Dad will enjoy the tunes quite as much as the children. Repetition of the record for the child will be no chore at all but a very real pleasure.

"Mother Goose Songs," another collection for children sung by Frank Luther, makes an excellent supplement to the record described above.

"MANNERS CAN BE FUN"

THE IDEAS so delightfully presented in Munro Leaf's book, "Manners Can Be Fun," have been put into rhyme, set to music, and sung by Frank Luther in a most intriguing way. Each little song-story deals with some elementary rule of courtesy and thoughtfulness. Learning to conform to the rules of good behavior becomes a happy adventure. The child's pride is appealed to in

such a way that his response is natural. It is hoped, however, that in explaining to children any question they may have concerning the various "rules" presented so effectively that the parent will not attempt to moralize or *overexplain*. Clarify questions, but let the song-stories do the teaching. They are amusing and artful. Children will love them.

"WHAT IS GOD LIKE?"

*"What is God like, Mother, dear,
Can I see his face?"*

WHAT PARENT has not encountered this question? What parent has not found it difficult to give a satisfactory answer in language and style which puts the child's mind

at ease, yet makes him sure of the great goodness, ever-presence, and all-powerfulness of the Creator. Olive Volkmar answers the question beautifully in her poem, "What Is God Like?" and the lovely contralto voice of Karolyn Harris tells the story in song so simply and charmingly that all children will enjoy hearing it played over and over. There is a magic in song which makes it a delightful medium for learning.

"Song of Growing Things" on the other side of the above record is a beautiful selection, too. A child's excitement over losing her first tooth furnishes an entertaining introduction to the lovely "Song of Growing Things."

Beauty Sleeps

*Two sapphire eyes dream-filled,
Now heavy-lidded, try their best
To open wide.
There's such a lot to see,
And bedtime comes so soon!*

*The tumbled copper curls are baby fine
Which lie upon a clean, starched pillow,
Framing a face where innocence of rounded cheek
Is contradicted by three saucy freckles
On a tiny nose.*

*From the ruffled nightie cuff,
One small, pink hand curves gently 'round
A teddy bear
"To keep him warm," she says,
And shuts her eyes.*

*The twilight world of flitting fireflies,
Drowsy birds, and twinkling little stars
Is hushed before the lovely sight
As Beauty sleeps.*

—LOUISE WRIGLEY

The Men of Williamsburg

By Elbert Dempsey, Jr.



OUR NATION was born a miracle. It was created by men who rose above reality and acted like gods. Fourth of July orators and history books told me so.

I certainly could not see much similarity between this heroic occasion and our poor efforts to meet everyday problems with men of clay. I looked to the future when we, too, could create miracles with men who acted like gods. And I suspect our nation and church waited and looked with me. I do not wait or look any more. One reason is Williamsburg, Virginia.

At Williamsburg, the old community has been rebuilt as it was when it was the colonial capital of Virginia. Every session of the legislature, all the leaders in the colony flocked to Williamsburg from their isolated plantations and villages. Here they discussed the price of tobacco, argued taxes, planned Indian defense, passed laws, and developed the public opinion of the colony. On the pews of Burton Parish Church you can read the names of the men who served together on the legislature. They read like a roster of the founders of our nation. You can stroll along streets undisturbed by traffic or telephone poles. You can sit by candlelight where Patrick Henry exhorted his fellows to fight for their rights. You can visit homes where they lived, shops where they bought wigs, and soon the spirit of the place sinks into you.

THEN YOU VISIT Raleigh Tavern where they celebrated or re-

laxed after a hard day. Here Washington, Jefferson, Madison, Monroe, the Lees and many more jostled across the table, fighting out the issues of the day. Here they developed the awareness of reality and the mutual understanding that helped make them the backbone of the nation in later years. Here the great Virginians gave birth to a nation over a joint of beef and a glass of wine.

To me, Williamsburg symbolizes some of the common, earthy reasons why the Virginians were able to lead our people to nationhood, why the followers of Christ led men to Christianity, and why we are not leading many to Zion.

The men at Williamsburg faced pressing problems for which they earnestly and courageously sought answers. They debated fiercely, and they fought for answers which could actually get results. More important, they merely used their Williamsburg experience as a fountainhead of ideas which they later applied at Valley Forge, Yorktown, Philadelphia, and Washington. They were practical men of affairs more than patriots or heroes.

The men around Christ were motivated less by material or intellectual reasons and more by the spiritual, and they were less robust about it all, but apart from this, they were more akin to the hardy planters than to the pious Saints of today. Those who were productive were men of action. They had a job, and they were oriented toward doing it and not merely hoping for it.

If we are to be as successful in

our planning as the men at Williamsburg or at the Last Supper, we must gear ourselves to reality as they did.

IT IS FINE to plan a new church, to dream of the lofty steeple, fine organ, the beautiful decorations. But it is an empty dream until someone starts digging dirt and sweating over a pile of bricks. Likewise, the freedom, opportunity, and justice sought by the men at Williamsburg were empty dreams until armies were raised, men killed, and political skirmishes won. And so the goals of the church to evangelize the world and build Zion are empty dreams until we take practical measures to make today better than yesterday.

Instead of praying for Zion, let us pray to be better neighbors. The best way to promote the brotherhood of man is to strive to be a brother.

Instead of wringing our hands over the vast evil in the world, let us fight for better schools. For years Independence has been losing many of its finest teachers to other schools or better paying private businesses. We have a good school system for this section of the country, but it is far inferior to what it would be if we were willing to pay the price for the best teachers and the most capable and dynamic leadership. As a result, the people of Independence are poorer citizens, bankers, carpenters, housewives, neighbors. Zion is that much farther from reality.

Yet I remember a few years back the board of education and superintendent came to the people on their knees, begging for more money, not for improvement, but merely to maintain the status quo. All that many of our members gave them was

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New Horizons

sympathetic support. If we are serious about Zion, we will have to fight for better schools. There are times when we can serve the cause of Zion better at the polls than at prayer meeting.

WE NEED more adequate spiritual training. I have heard many stories on prayer that give me greater faith in prayer, but in all my life I only recall one discussion on prayer that made it much more understandable and enabled me to use it more effectively. We must have more of this before there is any hope for Zion.

This is not an effort to list all the things we must do to have Zion. You can add to the list as well as I. I am merely bringing out the approach that would be used by the men of Williamsburg or any other who would have any chance of success.

July Fourth we celebrate the success of these men, and those in other colonies, who were stirred to combine great goals with practical measures to bring them into reality. The only fitting tribute we can pay is to act in their example.

For those who feel I am leaving out God, I say we should pray for and expect his assistance. But the greatest gift he can send is the power to act as effectively as the men of Williamsburg.

The Lord Is My Helmsman

By MRS. DEWEY MERCER

The Lord is my helmsman;
He guideth, with steady hand,
my fragile craft.
He knoweth the sure way
down roaring rapids,
And amongst the dashing confusion
of turbulent waters,
The depths and the shallows
He knoweth.
To him, the night is not dark,
Nor doth the tumult terrify.
Have courage, my soul,
and be still.
Let God steer the course,
And know in thine innermost heart
That, e'en though the way be long
and perilous,
He shall bring thee at last
to still waters.

The Evening Service

By Fred Alexander

This impression is merely a figment of the writer's imagination. Any resemblance to any congregation, living or dead, is purely coincidental.

THE MINISTER behind the pulpit was filling the auditorium with eloquent phrases of culture and restraint concerning the frivolities of a sinful world. His sterling words wafted gently over the congregation which was comfortably steeped in a caressing heat that just slightly exceeded body temperature. The speaker was weaving a spell over his listeners. Here was a man with the skill of a Brahms creating a lullaby of unsurpassed gentleness. Abruptly, it seemed, the peroration ended. There was a symphony of rustle and whisper made staccato by a few interspersed coughs as the voice receded into the silence from whence it sprang. Another voice was reciting in a tone bereft of energy the closing hymn which had been selected to keep the congregation from resembling a group of mass sleepwalkers upon leaving the church.

The congregation, summoning what seemed to be unearthly strength, struggled to its feet like a group of bears first seeing the light of day after a season of hibernation. The final hymn burst upon the consciousness of the worshipers with the abruptness of a bucket of cold water in their respective faces. Lungs began to function, blood coursed through veins and arteries that had long been cloistered by the mechanics of sitting down, bleary eyes vaguely translated words into meaning and husky larynges into sound.

Then silence! And thus was initiated the second sermon of the evening . . . the closing prayer. Here was a man just as gifted in lack of brevity as the speaker and out to prove it. Time soon found the audience swaying where it stood with something closely akin to *rigor mortis* setting in. Every member of the

congregation poised for a fast break-away like a runner waiting for the gun.

And then it was over—bedlam broke loose—the congregation was having its day now.

“Why, Mrs. Parker, where *have* you been these past weeks, my dear?”

“Oh, your liver, dreadful, isn't it?”

“Have you heard that young Bill Jones was—yes! Isn't it awful!”

Finally the auditorium was quiet. The congregation had gone. Another sermon had passed into the eternity from which it had come.

Sentence Sermons

Experience is a great teacher, provided the pupil is brilliant and no one is in a hurry.

How can a sleeping man awake him who is asleep? (Hindu proverb)

Too much sun makes a desert. (Arab proverb)

Hate is the weapon of the defeated. (Seydell)

Truth is as elusive as water, but as enduring as the sea.

There is no point in living just a little higher than the devil, when you can live with Christ.

The bee, though it finds every rose has a thorn, comes back loaded with honey from its rambles. (Halliburton)

It is better to appreciate things you cannot have, than to have things you are not able to appreciate.

A man is known by the company he keeps—out of.

The art of using moderate abilities to advantage often brings greater results than actual brilliancy.

—Norma Anne Kirkendall.

Freedom Is of God

(Continued from page 6.)

and because they are brothers they have equal rights to life, liberty, and the pursuit of happiness. Through his teachings, he freed men's minds: "Ye shall know the truth, and the truth shall make you free." Through his example and his power, he can set men free from the power of tyrannical and sinful habit and make them free in the joy of his word. Through his own death and burial and glorious resurrection, he has released men from the bondage and fear of death. Because he lives, we shall live also; death is swallowed up in victory.

When men have learned to live in perfect Christian brotherhood, with Jesus reigning over every heart, there will need to be little or no worldly government, but only a perfect liberty for every man. For where the Spirit of the Lord is, there is liberty. We thank God today that we are free Americans, and free men in Christ.

Worship Suggestions for August

(Continued from page 17.)

God. All are accountable to God for not only the one tenth, but also the nine tenths. The Lord needs stewards who will gladly pay their debt to him and then try to manage the remainder so there will be more to give toward his work. It isn't just the giving God is concerned with, but what it does to the individual in the giving.

"Verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned (at his coming)." — Doctrine and Covenants 64: 5.

"Let no one deceive himself that he shall not account for his stewardship unto me." — *Ibid.*, 69: 2.

Poem:

WHAT HAVE YOU DONE TODAY?

You will do much in the years to come,
But, Stewards, what of today?
You will give your talents in goodly sum,
But what will you give today?
You will lift the heart and dry the tear,
You will speak the words of love and cheer,
But what did you speak today,

You will be so kind in the after-while,
But, Stewards, what of today?
You will bring to each lonely life a smile,
But what have you brought today?
You will give to truth a grander birth,
And to steadfast faith a deeper worth,
You will feed the hungry souls of earth,
But whom have you fed today?

Zion you'll build in the by and by,
But, Stewards, what of today?
You will pay tithing, yes, you'll try,
But why not start today?
'Tis sweet in the idle dreams to bask;
But here and now, are you doing your task?
Yes, this is the thing your souls must ask,
What have you done today?

—Adapted.

Hymn: "Take My Life," No. 307 (stanzas 1 and 4).

Benediction.

If Ye Have Love

(Continued from page 9.)

fraternity. The qualities enumerated by Paul were indistinguishable in him. Outwardly obedient to the ceremony of burial in Christ and purportedly obedient to the proper management of property, he nevertheless sought to establish and live a lie. The unregenerate man could be guided only by the baser qualities of the unquickenened man, and the end was the only possible result that carnality can produce.

UNREGENERATE MEN today wield great power. They sit in the seats of government and shape national destinies. They marshal the world's armies. Few scientists see God at work in their test tubes and complex instruments. The learned professors would have us believe they look upon their own sons and daughters as the progeny of apes. The self-called divines, clothed in hypocrisy, stand in their ornate pulpits and prate of a puerile God, pagan in character. And the minions of anti-Christ darken the minds, dull the senses, and cover the light with which men are born so that in their flesh they think to successfully challenge God with their knavery. They heap indignity upon men by their seduction of governments and kingdoms; they subvert politics and pillage economies; they play off nation against nation; they make a colossal lie and teach it as a great truth; they under-

mine the press and destroy free speech; if they could, they would require that we support their base operations with our property and our lives. Then in their satanic effrontery, they declare themselves the vice-gerents of God on earth!

The conditions of life resultant from walking and talking with God will withstand the assaults of base spirits and complete the creation of a new nature in man. By the power of this creative force, men shall in their fraternity and sonship remove emphasis from things of the flesh to the things of the spirit. Losing faith in the things of corruption, men shall exercise their resources to establish the paramount good. The kingdom of our Lord shall become an actuality.

We are called to lead all men in this undertaking. Upheld both by faith and by knowledge, the fruits of the spirit shall shape our nature, and, under the Spirit of God therein available, we shall succeed in our calling.

Healed by Administration

During the past four years I have suffered much. Two of those years were spent in the University of Iowa Hospital, where I underwent a serious operation. On April 7 of this year, I began to grow steadily worse until I was moved from a ward into a private room. The doctors had little if any hopes for my recovery. However, I called for the elders and, during the administration, I felt the Spirit of God present in my room. I slept well and began to regain my strength. Two days later I walked about my room. In a few more days, I was able to walk back to the ward. The doctors realized that a real change in my health had taken place, and one of the patients in the ward recognized it as a miracle.

I am grateful to God for this blessing and to the Saints in Moline and Rock Island who remembered me with their prayers, cards, letters, presents, and money. One good sister even took me into her home and cared for me. My deepest desire now is that I may live a life pleasing to God, the head Physician, who has seen fit to heal me.

MYRTIE SIMMS.

311½ West Second Street
Davenport, Iowa

Briefs

PORTLAND, OREGON. — Gordon Charles, infant son of Charles and Nadine Hertzig, was blessed on March 28 by his grandfather, Elder P. G. Hager, and Apostle Roscoe E. Davey. Thomas Dobbs, son of Howard and Jean Million, was blessed the same day, Elder Albert Nelson and Apostle Davey officiating.

ENFIELD, ENGLAND—The amount in the Zion's League Missions Abroad fund now stands at \$128 instead of 128 pounds, as stated in the report which appeared in the May 8 issue of the *Herald*. The original target was \$100.

PASADENA, CALIFORNIA. — The following children were blessed on Sunday, June 13: Roger Michael, son of Mr. and Mrs. H. E. Saunders; Cynthia Ann, daughter of Mr. and Mrs. R. A. Donahue; Carol Diane, daughter of Mr. and Mrs. Charles Avery; and Melvin Eugene, son of Mr. and Mrs. R. A. Donahue. Elders Harry Waylett, Blaine Bender, and Warren McElwain officiated.

ESCATAWPA, MISSISSIPPI.—Three new members were baptized on Sunday, June 13. They are Leo Livaudias, his daughter, Joy, and Marylon Pruitt.

Golden Wedding Anniversary

A reception was held for Mr. and Mrs. Harry J. Yelland on Sunday afternoon, June 13, at the home of their son, John Yelland, in Pasadena, California, in honor of their fiftieth wedding anniversary. They were married on June 15, 1898, at Conifer, Colorado. Mrs. Yelland is the former Margaret Elizabeth Elliott. Their oldest son, Harry Yelland, and daughter, Mrs. Herbert Bridgman, eight grandchildren, and four great-grandchildren were also present for the occasion. Mr. and Mrs. Yelland have lived in Pasadena since 1923.

Note of Thanks

I wish to thank everyone in Independence who made my stay so pleasant. I am not sorry that I went nearly a thousand miles in order to be in the church hospital for an operation, for I received a real blessing. The prayers of and association with Saints aided me in regaining my health. Mr. Solomon joins me in this expression of appreciation.

MRS. A. C. SOLOMON.

210½ West Capitol Street
Jackson, Mississippi

BULLETIN BOARD

Land o' Lakes Reunion

The Land o' Lakes Reunion will be held August 9-15 at Chetek, Wisconsin. Apostle A. A. Oakman, Evangelists Willard Hield and Ben Hewitt, Seventies Percy Farrow and James C. Daugherty, and District President H. W. Keairnes are to be in attendance. Registrations should be sent to Harry Wasson, 539 North Terrace, Janesville, Wisconsin. The registration fee is \$2.00.

JAMES C. DAUGHERTY.

Silver Wedding Anniversary

Mr. and Mrs. Earl Lansden Short of 4020 Brooklyn Avenue, Kansas City 4, Missouri, will celebrate their twenty-fifth wedding anniversary on Sunday, July 11, by holding open house from 7 until 10 p.m. at their home. Mr. Short, son of Mrs. Mary I. Short, and his wife, the former Florence Amelia Wolfe, daughter of Mrs. Elizabeth Wolfe and the late J. F. Wolfe, were married on July 8, 1923, at the old Central Church in Kansas City. They have three sons: Harold Lansden, Eugene Franklyn, and Kenneth Earl.

Southwestern Kansas District Reunion

The Southwestern Kansas District Reunion will be held July 2 to 11 at Camp Horizon, which is located about seven miles south and east of Arkansas City, Kansas. Services and recreation have been planned for all ages. Apostle D. T. Williams, Bishop Stephen Robinson, Elder John Darling, and Miss Mildred Nelson are to be present. Camp facilities are excellent and prices reasonable. A cost of \$2 per day or \$18 for the entire reunion will provide three meals daily and lodging in a modern dormitory. (This does not include bedding.) Those desiring to camp may rent tents for \$5; this fee also includes the use of camp facilities. The reunion begins Friday noon, July 2, and ends Sunday noon, July 11.

DON MANUEL.

Music at Park of the Pines Reunion

Musicians planning to attend the Park of the Pines Reunion should come prepared to sing solos or duets or to participate in the choir. Choir rehearsals will be held each morning at 7:30. A concert is to be given on Friday evening.

LOUISE EVANS.

REQUESTS FOR PRAYERS

Mildred Owens Ogg, Box 21, Channel View, Texas, requests prayers for her son, Jackie, who is soon to undergo an operation for grafting bone on his arm. This will be his third operation.

Mrs. Herbert C. Swoffer (the former Lulu Surbrook) of Crosswell, Michigan, requests the prayers of the Saints that she may be healed if it is God's will. She is a victim of cancer.

Mrs. E. B. James, 112 McMillian Street, Evergreen, Alabama, requests prayers for her husband who is ill.

James A. S. Hervey of Tulsa, Oklahoma, requests prayers for his daughter who lives at 16789 Helen, Route 2, Wyandotte, Michigan. She has been in the hospital and is in need of a spiritual blessing.

ENGAGEMENT

Heaviland-Counts

Mrs. Charles Otis Counts of St. Louis, Missouri, announces the engagement of her daughter, Kathryn, to Curtis William Heaviland of Portland, Oregon, son of Mrs. M. L. Baird and Mr. C. W. Heaviland. The wedding will take place in St. Louis on August 27.

WEDDINGS

Davie-Smith

Marjorie Smith, daughter of Mr. and Mrs. Clarence Smith of Thamesville, Ontario, and Thomas Davie, son of Mr. and Mrs. Malcolm Davie of Port Elgin, Ontario, were married at the Reorganized Church in London, Ontario, on May 24. Bishop John C. Dent performed the ceremony. The couple will make their home in London.

Seay-Clason

Mrs. Alice E. Christgen announces the marriage of her granddaughter, Betty Clason, to James Owen Seay. The wedding took place on June 6 in Kansas City, Kansas. Mrs. Seay is a graduate of Graceland and Kansas State Colleges. Mr. Seay is attending the University of Kansas at Lawrence.

Rogers-Possehn

Waneta Joy Possehn, daughter of Mrs. Verna Cameron of Lyons, Michigan, and Raymond Rogers, son of Mr. and Mrs. Rogers, also of Lyons, were married on June 5 at the Methodist church in Lyons. J. J. Rusnell, grandfather of the bride, performed the ceremony, assisted by the Methodist pastor. The couple will make their home in Lyons.

Price-Houston

Norma Houston of Independence, Missouri, daughter of Mr. and Mrs. Carl Houston of Tama, Iowa, and Virgil Fred Price of Independence were married June 6 at the Grandview Church in Tama. Elder V. G. Lents performed the double-ring ceremony. Mr. and Mrs. Price will make their home in Independence.

Reunion Schedule-1948

Texas Owen Sound & Toronto New York & Philadelphia	Jun. 25-July 4	Bandera, Texas
Southwest Kansas	Jun. 26-July 4	Port Elgin, Ont.
Gulf States W. Colorado	July 3-July 11	Deer Park Arkansas City, Kansas
Manitoba Central Missouri	July 2-July 11	Brewton, Ala. Delta, Colorado
Saskatchewan	July 9-July 18	Winnipeg, Man.
Alberta	July 10-July 18	Odessa, Missouri
Zion Nauvoo So. New England Northern California	July 10-July 18	Beaver Creek Saskatchewan
Flint-Pt. Huron-Detroit-Windsor	July 19-July 26	Sylvan Lake, Alberta
Kentucky & Tennessee Silver Lake	July 17-July 25	Gardner Lake Nauvoo, Illinois
Chatham-London Cen. & So. Michigan Mo. Valley Maine So. California	July 17-July 25	Onset, Mass. Asilomar, Monterey, California
Northern Michigan Kirtland Reunion of the Ozarks Oklahoma W. Montana	July 24-Aug. 1	Blue Water, Michigan
Arizona Arkansas & Louisiana Minnesota & Wisconsin Far West	July 25-Aug. 1	Paris, Tennessee
So. Indiana Eastern Michigan Idaho Des Moines	July 30-Aug. 8	Everett, Washington
Lamoni S. E. Illinois Eastern Colorado	July 30-Aug. 8	Eric Beach, Ontario, Canada
	July 31-Aug. 8	Liahona Park
	July 31-Aug. 8	Woodbine, Iowa
	July 31-Aug. 8	Brooksville, Me.
	July 31-Aug. 8	Pacific Palisades
	Aug. 6-Aug. 15	Park of the Pines
	Aug. 6-Aug. 15	Kirtland, Ohio
	Aug. 1-Aug. 8	Racine, Missouri
	Aug. 7-Aug. 15	Pawnee, Okla.
	Aug. 7-Aug. 15	Race Track, Montana
	Aug. 8-Aug. 15	Tucson, Arizona
	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
	Aug. 9-Aug. 15	Chetek, Wisc.
	Aug. 12-Aug. 22	Stewartsville, Missouri
	Aug. 21-Aug. 29	Bedford, Ind.
	Aug. 14-Aug. 22	Cash, Michigan
	Aug. 14-Aug. 21	Hagerman, Idaho
	Aug. 15-Aug. 21	Guthrie Center, Iowa
	Aug. 15-Aug. 22	Lamoni, Iowa
	Aug. 20-Aug. 29	Brush Creek, Ill.
	Aug. 20-Aug. 29	Colorado Springs Colorado

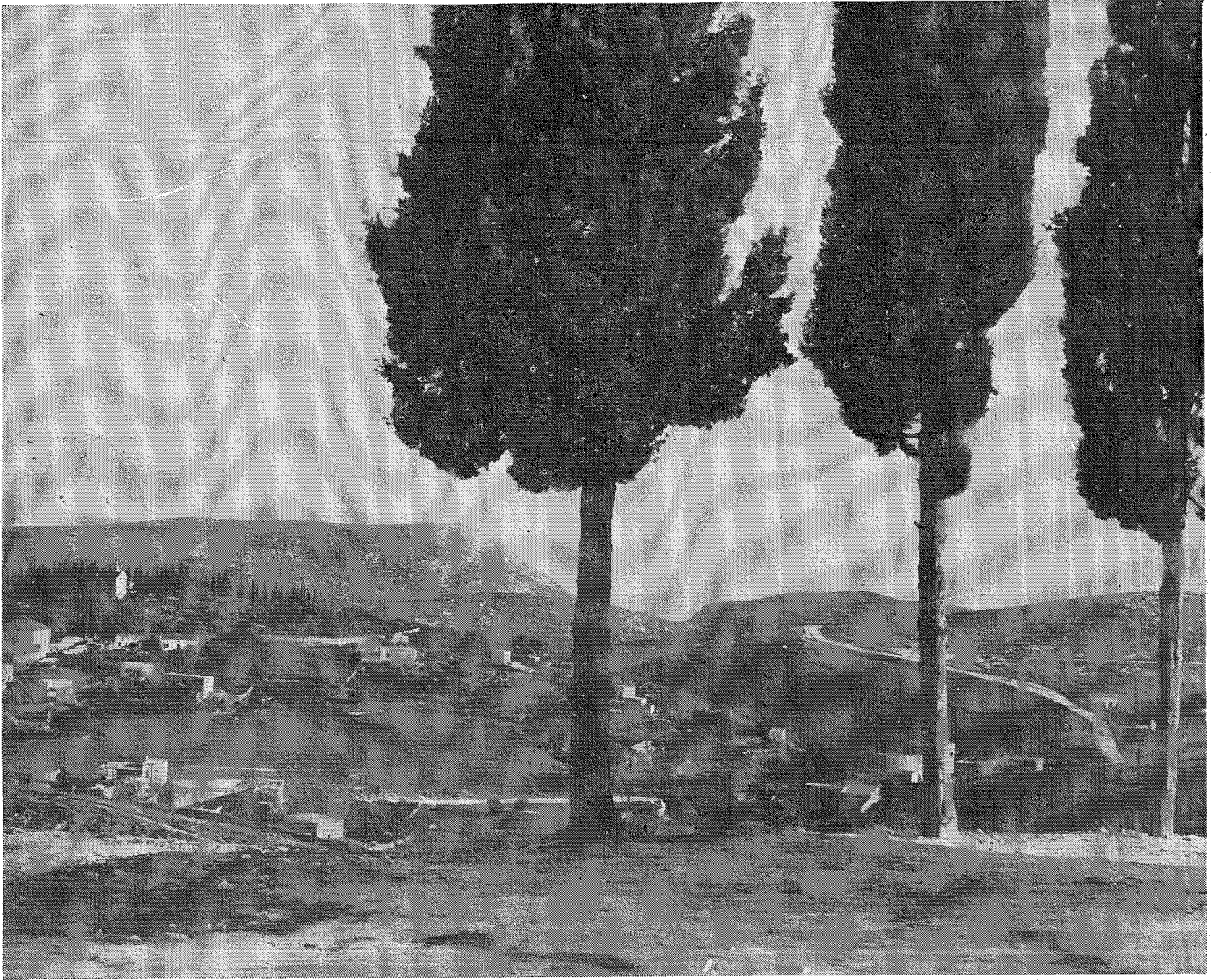


Photo by Adelbert Bartlett

The Old Jerusalem Road

THE
Saints Herald

VOLUME 95

JULY 10, 1948

NUMBER 28

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The Old Jerusalem Road



AUDITORIUM NEWS

Between the trunks of the cypress trees—fitted by nature to endure the heat and the thirst of the hills of Palestine—we look to the right and see the Old Jerusalem Road, curving like a ribbon around the hill, where it drops down to cross the Plain of Esdraelon, and goes on toward the farther hills of Samaria.

Nazareth is in the lower foreground, and spreads over the hill to the left, where a white church is surrounded by the gardened homes of a colony of people interested in the arts. It was here that the angel made the announcement of the strange news to Mary, where Jesus spent his youth and was rejected by the people.

Mount Tabor forms a background for the town, but seems to look the other way—out over the plain to the north, from which the invasions came that carried the people into captivity.

Through millenniums of time, the Old Jerusalem Road has resounded to the tread of marching feet and lifted its columns of dust like veils into the still air. Soldier and merchant, priest and prophet, the humble and the great, have traveled there, to be forgotten in time. The Lord himself came this way.

How long will the road be there, and what feet of men yet unborn are destined to travel it?

YOUTH CAMP ROMOCA, at Colorado Springs, June 6 to 13, drew a fine group of fifty campers ranging in age from 15 to 18 years. General supervision of the camp, morning devotions, and studies were directed by John Darling of the headquarters Religious Education office, assisted by C. Houston Hobart, district president. A high light of the week was a fine dramatic and musical presentation by the young people of a series of tableaux based on the Book of Mormon, with supporting music by the choir; this and the campfire sessions were directed by Aleta Runkle, assisted by Marguerite Eagan. A specially fine fellowship prayer service was held one evening after a tour of the cliff dwellings and a picnic in the Garden of the Gods, with Merle Howard, pastor at Denver, in charge and other staff members assisting. Recreation included several hikes into the mountains, swims at the pool of the Broadmoor Hotel, etc. Under Mildred Sheehy, campers learned leather craft, and added a unit to a very interesting belt that is lengthened each year with a new leather circle, and a thong for each member. Practical experience in photography was given under Richard Marolf, a camp darkroom for developing pictures was made, and some good photos collected. Camp theme was, "They told—we shall tell," drawing material from the Book of Mormon. Health of the campers was supervised by Marie Hulmes, R.N., and the cafeteria was operated by Mayme Highland of Denver and Pauline Roberts of Goodland, Kansas.

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CANADIAN MEMBERS PASS. Two men who have contributed much to the work of the church in Canada have recently passed away.

In London, Ontario, Brother J. F. Winegarden, a high priest, formerly district president and president of the London Branch, passed away on Thursday night, June 17, after a long illness. His was a valiant and valued service and ministry to the church.

In Chatham, Ontario, Anthony R. Hewitt, who has served long and prominently in both civic and church affairs, succumbed to a chronic heart ailment on the morning of June 26. He was widely loved and respected for his good work and fine influence.

The sympathies of the church are extended to the families, friends, and congregations where these men served.

WARREN H. CHELLINE, at Windsor, Ontario, wrote on June 8: "We had six baptisms Sunday, with several more scheduled in the near future. The missionary series can be called successful, I am sure."

ROTTERDAM, HOLLAND. A letter from Seventy Albert Scherer, president of the Holland mission, tells of a fine institute and dedication of the mission headquarters at Annastraat 2, on June 19 and 20. There was excellent attendance, interest, and participation. The letter will appear in an early issue of the "Herald."

THE SAINTS' HERALD

Volume 95

July 10, 1948

Number 28

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards.

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

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The Price of Happiness

"Happy is that people whose God is the Lord."—Psalm 144: 15.

A FEW DAYS AGO a church officer sat across my desk, asking me to do a certain work that needed to be done. He had come for my final answer. I had decided to tell him "No."

It would be hard work, and I would not be paid for it in any material way. The only reason for doing it is that it needs to be done. Thousands of other church people are serving on the same basis.

As I tried to answer him, I listened to my voice objectively, as if another person were speaking. I was almost surprised when I heard my voice saying "Yes" instead of the "No" I had planned.

But I know I shall be far happier for saying "Yes" than I would have been for saying "No."

A FRIEND called on me. He was unhappy. Not for himself, but for another man. That good man is burdened with problems and cares. He walks to his office, worrying all the way. He does not see the sunshine, the green grass, the flowers, the trees. All the beauties of God's earth are lost to him. He does not even see his friends, so absorbed is he in his cares. Many who would be friendly to him think he is purposely snubbing them, too proud to speak. They cannot see within, where all is gloom and suffering.

We cannot be solving problems all the time; we cannot carry our troubles with us everywhere, without breaking down. Sometimes we must rest, sometimes find relief.

Let the cares of the office remain at the office. Do not take them home with you. Do not carry them about with you. While you go to work, notice the beauty of the world about you. Even in the city, there is a world of interest in people's faces, eyes, and gestures. A smile and a greeting from a friend will help you, and a brief chat may give

you some thought that will open a closed door for which you alone could find no key. And it will keep some of life's priceless treasures—your friends.

THE JULY issue of *Coronet* has a fine leading article which will be helpful to anybody who will read and observe it. The author, Dr. David Fink, says that the cause of a great deal of our trouble with our nerves is *criticism*; not, please note, other people's criticism of us, but our criticism of other people. If we are hypercritical, we are disturbed, perhaps angry and hurt. The raw edges of our personalities are rubbed to the bleeding point by a callous world.

There was a time in my life when some people had hurt me very much. As long as I was angry and resentful, they had the power to continue hurting me. Every day I was hurt again by the memories of wrong, even though I did not see them. My nerves were sick, and I went to the doctor. Instead of medicine, he prescribed a book for me to read. Later, I found that it had all been said before in the Book of Books: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." I learned to forgive, the hurt went away, and after a while I was well again. Jesus was a master psychologist. He knew that even God cannot free us of pain and sin until we put the cause out of our hearts and minds.

We must forgive, then God can help us. We must forgive "till seventy times seven," as Jesus told Peter, or as often as there is something to forgive.

WHAT IS HAPPINESS? It would be hard to give an accurate answer, and there would be a lot of terms and qualifications that would miss the main point. I can indicate the difference in experience. If you must resort to escapes from the dis-

satisfactions of your life—drink or detective stories, day dreams or endless movies, stuffing yourself into semi-consciousness with food—you are not happy. If you are pleased with your work, your home, your friends, and are glad to continue to have them the way they are, then you are happy.

A few weeks ago I saw a wealthy man. He was alone, as usual, and he did not look happy. He acquired his money in strange ways—taking advantage, robbing widows, sharp deals in property, picking up anything he could when he had a chance, dishonesties of many kinds. He has a few friends, and they will not trust him. His way of life has robbed him of happiness.

Another man not far from us has worked all his life and is now retired. He cared only for enough to satisfy his wants; he has given a great deal away, helping people in need. He has friends everywhere. People love him because he loves them. He does not wait for people to like him—he likes them first. They cannot help liking him. He has never traveled far, except in the direction of heaven. He is a happy man.

HOW IS THE church related to happiness? There are many scriptures that inform us of God's love, and of his plan for the peace and welfare of his children. He has given his commandments for our protection and for our good. If we are obedient, we have the opportunity to be happy. One promise is, "They that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98: 4.

The happy people I know are those who have served and given. The bitter ones are those that have always taken.

L. J. L.

Editorial

Tentative Financial Report of the Presiding Bishopric Covering the Year 1947

WE ARE SUBMITTING herewith a condensed statement of income and expense covering the year 1947. An elaboration of this report, together with balance sheets and schedules, will be given in the Bishop's Report to the General Conference in October, together with a supplemental report covering the first six months of this year.

It is to be noted that the total income for 1947 amounted to \$1,161,367.28, as compared with \$1,066,988.59 for the year 1946. The expenditures increased substantially, amounting to \$632,059.80 for 1947, as compared with \$523,536.98 for the year 1946. This increase is due in part to an increase in the number of men under appointment and increases in ministerial costs and administrative costs due to the general trend of rising costs. The net gain for the two years compare favorably, being

\$550,144.52 for 1947 and \$565,863.72 for 1946.

Our records show a total number of contributors for the year 1947 amounting to 29,314, as compared with 25,549 for the year 1946.

We are glad to have the pleasure of submitting this favorable report and express our hope and confidence that by the time of General Conference the apparent decrease in income covering the first five months of this year will have been overcome and a substantial increase will be realized.

Respectfully submitted,
 THE PRESIDING BISHOPRIC,
 By G. L. DeLapp,
 H. L. Livingston,
 W. N. Johnson.

June 22, 1948

CONDENSED STATEMENT OF INCOME AND EXPENSE GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND Year Ended December 31, 1947

TITHES AND OFFERINGS:

Tithes.....	\$ 1,077,814.68
Offerings.....	25,792.22
Christmas Offering.....	45,979.71
Total (Exclusive of Bequests, Surplus, Etc.).....	<u>\$ 1,149,586.61</u>
Bequests.....	6,515.60
Surplus.....	143.98
General Conference — Net.....	1,731.12
Zion's League Missionary Fund.....	3,389.97
Total Tithes and Offerings.....	<u>\$ 1,161,367.28</u>

EXPENSES:

MINISTERIAL:

Active Family Allowance—Net.....	\$251,094.61
Ministerial Reserve Payments.....	58,451.08
Total Active Allowance Expense.....	<u>\$309,545.69</u>
Elder's Expenses — Net.....	91,538.85
Inactive Family Allowances — Net.....	68,727.78
Total Ministerial Expense.....	<u>\$ 469,812.32</u>

ADMINISTRATIVE

PAYMENTS TO GRACELAND COLLEGE,

Appropriation, Interest, Etc.....	51,929.00
LIBRARY EXPENSE	1,000.00
CONSECRATION AGREEMENTS	867.16
HOUSES OF WORSHIP—Improvements and Expense.....	5,709.34
MISCELLANEOUS EXPENSE	581.96

Total Expense..... 632,059.80

EXCESS OF INCOME OVER EXPENSE..... \$ 529,307.48

OTHER INCOME:

Gain on Real Estate Operations.....	\$ 7,821.29
Loss on Real Estate Sales.....	<u>3,169.50</u> \$ 4,651.79
Interest Income — Domestic.....	12,084.36
Interest Income — Canadian.....	3,225.15
Dividends — Corporate Stocks.....	100.50
Miscellaneous Income	775.24

Total Other Income..... 20,837.04

NET GAIN FOR THE YEAR..... \$ 550,144.52

“Do Not Move-- We Are All Equal Here”

By Bishop D. O. Chesworth

“DO NOT MOVE, we are all equal here,” is an expression credited to the Duke of Wellington on an occasion when he attended his church for the purpose of partaking of the communion of the Lord’s Supper. An old man, very poor, moved down the opposite aisle and knelt at the communion table near the duke but was quickly touched on the shoulder by the usher who requested, in a whisper, that the old man move farther away or wait until the duke had received the bread and wine. The whispered request did not escape the notice of the dignitary and, clasping the other man’s hand, he was able to prevent his rising. In a reverent undertone, the duke said, “Do not move, we are all equal here.” Most will readily admit that, in the eyes of our Heavenly Father, there is no superior clay. Unless we accept this equality, we miss the purpose of the great atonement of Christ.

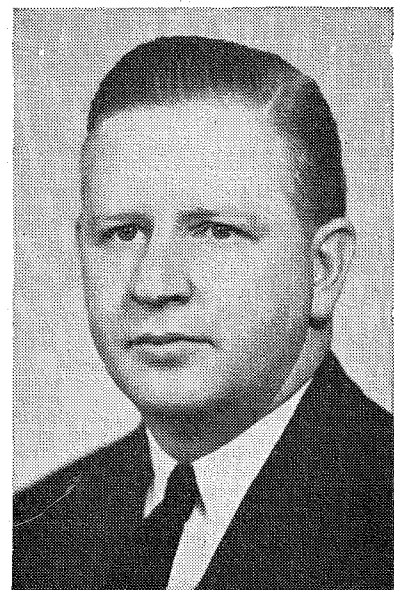
In the latter-day dispensation, we are all equal in that we have an opportunity to become stewards. The president of the church is not denied this privilege; he is expected to participate in this feature of the gospel. There is not any quorum of priesthood excluded and neither are members. We are all equal in that we have this opportunity—we must become equal in that we all respond affirmatively.

The following was included in a recent branch report on stewardship from London, Ontario: “In the final sense, therefore, all men are stewards of God. This principle involves four important elements; ownership, agency, responsibility, and accountability.”

THE DOCTRINE OF STEWARDSHIPS was presented to us over and over again by the late President F. M. Smith. In his General Conference sermon of 1942, after presenting the goal of the church—which, he stated, was the triumphant glorified Christ coming to His awaiting people—he stated that the “perfected society which will justify the return of the Son of Man to earth is what we catch up in the doctrine of stewardships.” He further stated, “Stewardship comprises complete consecration of every Latter Day Saint, consecration first of spirit that will give the spiritual dynamic of his activity a certain and ever-present direction toward higher goals toward which we have been called, and the consecration of abilities, and activity, speaking of every individual as well as of groups. Consecration of what we possess, our wealth—of all capacities and capabilities, caught up in the one expression, unreserved devotion to the cause of Christ and to the cause of the church . . . is much of the material development which will be required of this people.”

Stewardship philosophy has been coming into prominence during these past few years. There are a number of books on the subject, but this interest in our membership has not yet attained the degree that we are writing books and making research in the field, despite our pioneering in this doctrine.

Consider the thought expressed by a Mr. Ronald Bridges in his pamphlet, *On Stewardship*: “There are two kinds of persons who contribute to religious enterprises. The first one considers his contribution a payment for services rendered. He is



the bill-payer. The second considers his contribution a return of the Lord’s own portion. He is the steward. Consider the bill-payer. Are you one? If so, you are in a good, old American tradition. We Americans have a great sense of duty about paying what we owe, promptly and in full. . . . Now stewardship is something else. The bill-payer says, in effect, that the earth is not the Lord’s, nor the fullness thereof; it belongs to me and the rest of the people. I’ll pay my share of the running expenses. The steward says the earth is the Lord’s and the fullness, too. He considers himself trustee for a portion of it; he holds in trust to God such features as time, talent, and treasure. Systematically and faithfully he returns the Lord’s portion—traditionally a tenth—and is accountable for the use of the other nine tenths.”

FROM PERSONAL OBSERVATION, I have noticed that many Saints have not become inspired about the *stewardship way*. This is an attraction before us and should not be lost any more than the spiritual gifts. It is our duty to offer this way of life to the world. At the present time I am asking members to indicate six printed materials or books which they would give to a nonmember

prospect. For lack of any book prepared by us on this subject, only two out of seventy people felt the need of sharing our belief in stewardship by stating that "something like the Youth Stewardship pamphlet should be developed and offered to the world." *Do not move, we are all equal here.* Specifically, it is the duty of those who feel the urgency of this emphasis to do something about it.

During the past two years I have met many people, members and non-members, and have shared something of stewardship with them, probably centering my attention (call it attack, if you prefer) on two particular phases of stewardship—accounting and payment of tithes. These are very important and necessary steps in building the individual personality and, keep in mind, it is God's way.

Unhesitatingly we can suggest that there are many reasons for tithing. It is an acknowledgment of God's ownership; it is the percentage indicated in both Old and New Testaments, it was recognized and honored by Christ, it is businesslike; it is convenient and practical; it will make happy, triumphant disciples; it will secure adequate financial support for the kingdom; and it will solve every financial problem of the church. Our members are willing but need to be converted to the importance of salesmanship. We need more salesmen who are working. Charles M. Schwab once said, "Many of us think of salesmen as people traveling around with sample kits. Instead, we are all salesmen, every day of our lives. We are selling our ideas, our plans, our energies, our enthusiasm to those with whom we come in contact." *Do not move, we are all equal here.*

ONE GLANCE at the parable of the talents helps us get to the root of the difficulty. There were at least four things troubling the one-talent man and keeping him back from the rewards and blessings of the Master.

First, he was paralyzed by fear, as the world is today. It is fearful of machinery; the worker fears his employer; the capitalist fears organized labor. The paralysis of fear causes people to refuse to release their potentialities and develop themselves. The unprofitable servant represents all men who are afraid to stake their lives on the great eternal verities for fear of loss. Secondly, he was a concealer; he is joined by many today listed as church members who, in reality, are out of circulation. Then this one-talent man was a rascal; and fourthly, he was lazy. Stewardship lifts men from the status of the one-talent man.

There are certain sins which are seldom mentioned because of their indelicacy. Some think this one is easily the world's besetting sin. It is exceedingly sly and artful and therefore apt to escape unsuspected. We may confess all our other sins, but this one—never! Did you ever hear anyone confess, "I am covetous"? We pass over this one with charity. There is no church discipline for the covetous man, and sometimes he is trusted with great responsibility. Out of the dim past we hear the words of Jesus, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Can we say that laying up treasure for ourselves and ignoring God's claim upon our possessions is covetousness?

The greatest benefit in tithing probably comes back to the tithe-payer for it breaks the backbone of greed and covetousness. One who has not the grace to tithe gets a distorted view of wealth and becomes dominated by unworthy cravings which tend toward selfishness, but more injurious than that, he breaks close fellowship with God. One does not read in the Bible, "Look out for number one," or "God helps those who help themselves." The words of the Bible are: "He that will lose his life shall find it."

DO NOT MOVE, WE ARE ALL EQUAL HERE—unless differences exist

where companions are not affiliated with our church. With this exception, all can make the *accounting*; it is our starting point in the treasure phase of stewardship. Request the form, "First Tithing Statement," which is used by everyone filing: junior, youth, or adult. You will be amazed at the simplicity of the new forms. An *Income and Expense Record Book* for the ensuing year's recording and the *Handbook of the Financial Law* will greatly assist you.

When should you file the first statement? Just as soon as you are converted. Then start the payment of tithes and anticipate that you *will* be helped in pursuing such a good cause.

Do not move, we are all equal here, too, in the use of the Duplex Envelopes, which are available and most certainly should be used. In a branch six miles from Dixfield, Maine, the pastor sent out a letter entitled, "If Our Church Envelope Could Speak." This is what it said: "Take me out of this box, please! It's my turn to go to church, and I can't go unless you take me Wait a minute, I can't go to church empty. I wouldn't be able to look another envelope in the face. There that feels better. That bill just fits my pocket. Now, let's go to church. No, wait, I feel a bit one-sided. You have filled only ONE pocket, and I have TWO. What's this one for? It is for others. Now I'm ready for church, and my place is on the altar in the church."

WHAT PERCENTAGE of achievement should we expect? We know that many who are ill do not call for the elders for administration. We know that many neglect the various ordinances made available in the church. We also know that many do not attend church. In the entire United States fifty-two per cent of the people are affiliated with a church (1947 report) but only thirty-two or thirty-three per cent of that fifty-two per cent attend.

What percentage should be attained in securing inventories and

Your Church in the News

By **RAYMOND E. TROYER**

YEAR IN and year out, the church receives a great deal of publicity. Some of it is good; some of it is mediocre—most of it could be improved upon. Like good radio programs, good individual contacts, and other aspects of public relations, there are never enough good news stories used in papers where our churches are located.

The value of such publicity is hard to determine. It is at a high premium for advertisers, but it is doubtful that we can determine the degree of effectiveness of the results for the church. From an evangelistic standpoint, most converts are won in other ways. However, newspapers can certainly supplement any evangelistic program.

With better publicity, the dividends in public relations are certain

tithepayers? It is very difficult to suggest, but we do know that we all have an equal chance. **YOU CAN RESPOND!** Others can say, "We have felt better since complying." Do not move, we surely are all equal here on this point. "Prove me herewith, and see if I will not open the windows of heaven and pour out a blessing." Whether at the service of Communion with the Duke of Wellington and the poor old man, at the factory, or on the farm, there are some phases in which we are equal. For this may we be thankful. For the desire to respond, we should ever be grateful. Stewardship, needed so much today, awaits a people divinely endowed who will sense that it is God's way of sharing. If that awareness could come this year, we could report that 1948 brought more filers, more tithepayers, and more tithing than ever before to promulgate the Restored Gospel.

to be higher. Values should accrue in at least the following ways: (1) A better understanding of the church and its program by the public at large, (2) a reminder to our own inactive members that we still have a vital message and program in which they are invited to participate, and (3) encouragement to those who are active. The news medium thus provided as to activities, time, and participants is also of value.

Knowing just what is the best publicity and methods of obtaining it are problems to be faced by all those directly concerned. People usually read the newspapers because it satisfies some of their wants. A few may read for a thrill which is satisfied by crime reports, while others look for the satisfaction of more basic human needs.

IN ORDER to capture the interest of people who would be an asset to the church, those who direct the publicity should have at least two qualifications. They should be sensitive to the needs of the people of our generation, and they should be able to see how our message can be applied to meet these needs. There are an infinite number of needs of people that can be met only through a compliance with the basic principles of the gospel. With such an understanding, the writer can produce publicity which will be acceptable by editors. This type of publicity will also command the attention of readers.

The leaders of the church are men inspired of God. A few well-chosen statements from their messages or a synopsis of their talks would be useful in a newspaper feature. The person who reads the article may not attend the next service, but he will at least have a better appreciation of the church.

Too often we have said that

worldly institutions are ahead of us in Zionic procedure. The truth may be that these institutions have better public relations officers who get their aims or so-called accomplishments in print. In actual practice, our church may be ahead because of the continuous growth we have made with the help of God and the firm foundation upon which we have builded.

Our message, if well written, would often hold a prominent spot in the newspapers. An example of such an article was written prior to World War II. Presiding Patriarch Elbert A. Smith spoke to members of the church at Joplin, Missouri, on "The Church and War." That same night, a prominent public speaker addressed a widely-publicized gathering in the largest auditorium in the city on the same subject. Reports of the meetings were taken to the newspaper where I was employed. Employees of every department discussed the subject that night, and the concensus of opinion (including the city editor's) was that Brother Elbert's views were more tenable, in view of world conditions at that time, than the other speaker's. The article about his talk was given equal prominence in heading, space, and position with the one about the meeting at which several times as many people attended.

Reunion Publicity

THERE ARE TYPES of newspaper publicity which may be found useful in church work and which will be acceptable to newspapers. While the following paragraphs emphasize reunion publicity, the underlying principles of them will be found to work for district institutes, conferences, and local branches in their relationships with newspapers.

The feature story is one type of publicity. The Latter Day Saint reunion is unique in most communities today. This uniqueness in itself may form the basis for a good feature story. There are usually not just four or five, but many feature

stories possible at every reunion. The children's program, Zion's League activities, the work of the women's department, and every class or sermon may merit feature stories. The particular service at the reunion of priesthood members and others without financial remuneration may be the means of presenting the entire story of our philosophy of priesthood functions.

Often a historical sketch may be used, especially where reunions have become established institutions in a community. Local or general church anniversaries or milestones make interesting stories of achievements. Almost every general church appointee and often others on the staff have life stories which make good articles. People are interested in the places these men and women have been, the ministry they have performed, and the fact that here are individuals who have given of their time, energy, and efforts in behalf of the church. Historical sketches of either the local reunion or an individual on the staff may easily be covered in such a way as to publicize the reunion, the church, and the message of the Restoration.

THERE ARE A NUMBER of ways to get the message of the church in the news. Sermons or classwork may be summed up in articles that are welcomed by the press. At other times, editors will accept statements of policy, the merits of a certain type of service, or the objectives of the church, or accounts of the accomplishments of the church which can be interestingly written up from an interview with general church leaders.

The chances are no other institution in the district served by your newspaper will have as many vital pronouncements in a single day which would form the background for good newspaper articles as your district reunion this summer. Such articles, which stem from the reunion influence, may be directly on the needs of our generation and

what the church, the Zion's League, or the children's department may do in a positive program—or they may be in relation to marriage, the divorce problem, conditions of government and voting, or our Zionistic program.

Several years ago, an article bearing on a strategic problem in educational circles was taken to the editor of a Joplin paper. The Tennessee legislature had outlawed the study of evolution in the public schools. The matter had been before the Missouri legislature, which had killed the measure in spite of propaganda from many religious groups. Elder Amos T. Higdon was holding a series of meetings at the time and, during a sermon early in the week, he had voiced approval, with good reasoning, of the Missouri legislature's not following the Tennessee example. The reporter who received the article immediately took it to the city editor for possible use by the Associated Press. It received prominent space in the local paper, presented a point of view of the Restored Gospel, and helped to advertise the services being held.

Other Suggestions

A FEW BRIEF SUGGESTIONS may help administrative officials and publicity directors in their programs.

In some places, newspaper publicity may have been denied our church in the past. If such is the case, a person should act tactfully and with good judgment in establishing working relations. To feel ill will or to make disparaging statements about the paper and its staff only leads to less cordial relations. I have found that editors will publish our news if it is well written and follows the general format of other church news and local style. Those interested in publicity should keep friendly relations with reporters and editors.

I have often found it helpful to contact the city editor and managing editor personally. Such a contact, if it is short and friendly, serves

as a gesture for getting acquainted. It will have far-reaching results at times because, in the end, these people determine headings, position, and the final editing that is done. They may refer you to the proper reporter who will ordinarily receive your articles. The person contacting the paper should be careful of his dress, because his appearance will determine the impression the editors have of the church.

NEWSPAPERS YOU WRITE for publication usually will not appear exactly as you have written it. It may have been rewritten or many vital thoughts omitted. Some of this rewrite can be prevented by studying the style of writing in a paper, especially the way other church news is written. Almost every editor has his own particular style. Sometimes an article may be cut in half through no fault of the editor. At times, he appreciates a long article because he is short of news for that issue; at other times, he is forced to cut an article or even leave it out because of lack of space.

Neat, accurate, double-spaced typed copy with plenty of margin cannot help but impress the editor, and it will get immediate and favorable attention. If it is not typed, it usually has to be before it is sent to the linotype operator. Copy that is "dirty" or hand written may be difficult to read and may furnish a ready excuse for being rejected.

News is a most perishable thing. The time element is of paramount importance. A topical or timely sermon delivered last night may be news today or in the next issue of the paper, but may be of no interest to the editor at a later date. This may mean immediate use of the typewriter after the sermon, a fast trip to the paper office to beat the deadline, or special delivery letters plainly marked "news item."

Copy should include something universally appealing that will be of paramount interest to readers and acquaint the public with some of our message. There also must be in-

cluded other news facts as to the time, occasion, and any future services to be held. Articles containing some points of religious philosophy are usually better and receive more attention than those that read like the minutes of a business meeting.

It is often possible to have articles published in more than one newspaper. At reunions I have attended the community was served by one weekly, three morning and three afternoon papers, most of them from other towns. All of the papers gave us good space and position and used engravings which we furnished. Where such service is possible, it is best to vary the articles sent to the different papers. Sometimes this taxes the creative ability of the writer and takes a great deal of time, but it is necessary for best recognition over an extended period.

To be most effective, a consistent, long-range publicity program should be followed. Such requires planning and frequent contacts with the leading officers of the organization served. With an alert person heading the publicity work, many things will stand out as meriting newspaper reports which will go into print at frequent intervals.

There are several books that should help one in writing for publication. From my experience on newspaper staffs and as a lay reporter for our church and a number of other organizations I highly recommend *Keeping Your Church in the News* by W. A. Brodie (\$1.25) which may be obtained from the Herald Publishing House. Other publications which Herald House recommends are:

Public Relations for Churches, by Stewart Harral, \$1.25.

Successful Letters for Churches, by Stewart Harral, \$2.00.

A Crowded Church Through Modern Methods, by Eugene Densmore Dolloff, \$1.75.

Religious Radio: What To Do and How To Do It, by Everett C. Parker, Elinor Inman, and Ross Snyder, \$3.00.

Spiritual Reserves

WE READ now and then in our newspapers of the gold reserves of our country, of our army and naval reserves, forest reserves, and financial reserves. In domestic life, families take pride in their food reserves, but how much thought is given to spiritual reserves?

Most of us, at one time or another, have known the value and importance of material reserves in times of emergency, whether the resources were available or not.

Material reserves are acquired by foresight, business acumen, discrimination, quick perception, and intelligence; and the use of all of these powers, for the average person, is to the one great end—to have and to hold.

Spiritual reserves require no less the use of all of our powers, for the Lord asks our heart, mind, might, and strength—but to a different end.

Material reserves or resources are not rustproof nor mothproof; they are not exempt from the spoiler; the elements in their raging may lay them low. And should they survive all these assaults, even then we cannot carry them with us when we depart this life and enter eternity.

HOW IMPORTANT it is for us to have access to reserves that are imperishable—spiritual reserves, for they serve us in this life and are our passport to the mansions prepared for us on the other side.

But what are spiritual reserves, and how do we obtain them? The question is best answered, I think, in the attitude and words of Jesus in the incident of the poor widow who brought her offering to the temple treasury. Casting in two mites (eight mills in our money) was "all that she had, even all her living." We may wonder why Jesus looked with such favor upon this act. Was the temple in such dire need that it required of this widow "her living"?

By Grace L. Krahl

No, it was not that; Jesus did not look upon her as having nothing left. In his discernment, she was rich—she had the riches that he had—his only riches. She was using the privilege of showing her faith and confidence in God that he would supply her future needs. These were spiritual reserves which, because of her love for God, she was able to give to the utmost.

ONE MORE INSTANCE. When David the king was at war with the Philistines who were encamped in Bethlehem, he was so weary that "his hand clave unto the sword" for the Lord had wrought a great victory that day. In his exhaustion, he said, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate." And three mighty men broke through the host of the Philistines and drew water out of the well of Bethlehem and took it to David. But David would not drink it; instead, he poured it out "unto the Lord." When he learned at what cost it had been procured, he made it an offering.

There is a stimulating thought in this narrative—that is, that there are other things also too sacred to be spent upon ourselves: talents, education, testimony, personality, religious experiences, etc. All these, if we are fully consecrated to the Lord's work, could be poured out as an offering to God and for the good of our fellow men.

The out-poured life becomes a re-filled life. For the vessel that remains full there can be no further in-flow; it must be emptied if it would be replenished, otherwise stagnation takes place. Thus the formula by which spiritual reserves are attained is Christ's own—loving, sharing, trusting God.

The "Laying on of Hands" in Court

PART I

IT IS PASSING STRANGE that a sacred and holy ordinance such as the laying on of hands for the healing of the sick should find its way into the cases and records of the courts of the land, and stranger still that the majority of these cases should be on the criminal side of the docket.

For the Biblical background of this religious rite, we have, of course, the example and practice of the Master as he went about administering to those who were wretched and suffering and afflicted. More specifically, and as a matter of statement of the doctrine, we have the words of James, who is considered to have been a brother of the Master according to the flesh.

In his general epistle, James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

James, as is his custom, uses simple and understandable language. He is not given to sophistry or tautological statement. Thus, in a brief passage, which we now have as two short verses in the Bible, he sets out the foundation and outline of a divine plan for the benefit and blessing of the faithful.

The elements thereof may be noted as follows: (1) sickness; (2) the elders; (3) prayer; (4) anointing with oil; (5) healing by God (not by the elders); and (6) forgiveness of sins.

And in the sixteenth chapter of Mark, we find recorded as the last statement of the Master, after his resurrection and before his ascension, a commission to his eleven apostles involving the signs following those who believe. The concluding words of the Savior are: "They shall lay hands on the sick, and they shall recover."—Verse 18.

UPON THESE FUNDAMENTALS and by this authority, James and his fellows practiced the laying on of hands for the healing of the sick. This ordinance still survives among Christian peoples, sometimes in purity, sometimes in error, and sometimes, as we shall see, for mercenary gain.

We are given an example by Mosheim of the application of the doctrine in the ancient Christian Church. He says: "The

Grecian Christian, when dangerously sick, sent for the elders of the church, agreeably to James 5: 14, and after the sick man had confessed his sins, the elders commended him to God in devout supplication, and anointed him with oil."—Book 1, Century 1, Part 2, chapter 4, page 87.

John Wesley also discusses the matter as follows: "Having anointed him with oil—this single, conspicuous gift, which Christ committed to his apostles, Mark 6: 13, remained in the church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to remain always, and Saint James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost through unbelief."—Notes on Saint James 5: 14, page 606.

So much, then for prologue and stage setting. Now we have many ramifications of so-called divine healing extant in our midst.

A NOVEL SITUATION was developed in the records of two trials of one defendant in a certain state. And the facts and circumstances therein show the determination and persistence of malefactors in this connection.

This man practiced what he called a system of "suggested therapeutics." The system, according to the testimony of the defendant in the trial, had nothing to do with religion or prayer. The Supreme Court, in its opinion on appeal, states the questions and sums up the case as follows:

"It is suggested that section 8400 must be construed with section 8405, reading in part: 'Nor shall this chapter be construed to discriminate against any particular school of medicine or surgery or osteopathy or any system or mode of treating the sick or afflicted, or to interfere in any way with the practice of religion: Provided, that nothing herein shall be held to apply to or regulate any kind of treatment by prayer.'

"Suggestive therapeutics, as shown by the record before us, is not the practice of any religious belief, nor is it 'any kind of treatment by prayer.' As practiced by the appellant, it consists of a laying on of hands upon that part of the body where the trouble is and, quoting from appellant's testimony, 'upon certain parts of the spine that control this—these nerves, or the nerves that control the organ; and I give certain suggestions which go from my mind to the mind of the patient, and the mind of the pa-

By LLOYD HARDING

tient controls his own body. That is the way the cure is performed.' The claim is also made that, by this laying on of hands, certain vibrations are sent through the body that are instrumental in effecting the cure. That the mind exercises a powerful and oftentimes controlling influence upon the body cannot be denied, and we are offering no criticism upon appellant's methods. We are only concerned with the fact that it is a mode of treating the sick, and as such can be practiced only after obtaining the proper certificate from the State Medical Board."

AFTER HIS FIRST CONVICTION was affirmed by the Supreme Court, the defendant, or appellant as he is referred to by the appellate court, resumed his practice. Attempting to profit by his experience in court, the wily fellow then sought to overshadow what he did with an aura of religion and to dissemble what he said into prayers.

He assured his patient that the treatment was by prayer, but there was no change in fact, and his treatments were the same as they had formerly been. Nor were his services rendered for the good of humanity but for a monetary consideration, and on his second conviction testimony was elicited that he charged one dollar a treatment or a bargain rate of six treatments for five dollars.

His second conviction was also appealed to the Supreme Court, and it likewise was sustained. The learned and perspicacious judge who delivered the opinion of the Supreme Court made curt disposal of the appellant's pretensions to sacred culture. He wrote as follows:

"While we are not disposed to define either a form of prayer or an essential posture for those who invoke it (vide 'The Prayer of Cyrus Brown' by Sam Walter Foss), and while prayer, accompanied by the laying on of hands, finds ample warrant and justification in the 'Holy Writings,' we cannot escape the conclusion that appellant has done no more than make a superficial adjustment of his practice so as to avoid the effect of the former adjudication against his methods. He attempts to distinguish the cases, but they are essentially the same. It might be contended with reason that this is a stronger case against him for the testimony of the witness who was treated is that, after the warmth of the hands of appellant had become noticeable, they were moved to another place upon his body, thus indicating that

appellant's faith was not entirely without questioning, or above the aid of physical manipulation, which is sometimes quite as effective in promoting circulation and health as are the prayers of the faithful.

"The only distinction we can see between this case and the other one is that appellant has renamed his method of suggestion. Formerly he conveyed his own suggestion of mind through his hand to the mind of the patient, and the patient cured himself, or believed that he was healed. Now he would, by the employment of the same methods, invoke the will of the Supreme Being as a direct curative force. There has been no change in appellant's methods, either in form or substance."

THE CRUX of the entire matter is brought out clearly in what has been set out. It is the duty and desire of law-makers generally to protect the citizens of the commonwealth, and particularly those who are rendered, when laboring under affliction and ill-health, more gullible than usual.

The Supreme Court of another state, in a case not otherwise of much interest, covers the generality thus:

"The most important of police powers is that of caring for and preserving the health of the citizens of a State, and this power is inherent in sovereignty, and the Legislature may pass all such laws as are reasonably necessary to accomplish that purpose."

And now from the civil branch of the law we take an earlier and most interesting case in which the majority opinion differs somewhat from the views heretofore covered. In this case, a physician filed information against a self-styled "magic healer" for practicing medicine without a license and caused his arrest. Upon preliminary hearing before a magistrate, the magic healer was discharged. He immediately sued the physician for damages for malicious prosecution and false imprisonment. The physician won in the trial court and the appellate court affirmed the case.

From the opinion on appeal we gather that this man alleged in his petition for damages that, at the time of his arrest and incarceration in the common jail, he was engaged in the profession of healing diseases without the use of medicine, commonly and better known as a magic healer; that he healed the sick without the use of medicine in any form or manner whatever by placing his hands upon that portion of the body which was afflicted; that this gift or magic power was given him direct from the Lord; that he made no charge for his services but accepted such compensation as the gratitude of his patients induced them voluntarily to offer; that, as a result of his

arrest and prosecution for practicing medicine without a license, he suffered great humiliation and mortification, lost two days' compensation in "gifts" amounting to twenty-five dollars per day, was put to an expense of fifteen dollars in employing a lawyer to defend against the untruthful accusation, and, in fact, lost almost his entire practice; that his prosecution was malicious and without probable cause. He claimed damages in the sum of five thousand dollars.

Placing a strict construction upon the statute of their State, the majority of the appellate court held that the magic healer was not violating the law in his practice. On this point it was said:

"The purpose of the act is clearly indicated by its title, 'to regulate the practice of medicine.' It was not intended to regulate the practice of mental therapeutics, or to embrace psychic phenomena. These matters lie within the domain of the supernatural. Practical legislation has nothing to do with them. If they are a part of a man's faith, the right to their enjoyment cannot be abridged or taken away by legislation. However the so-called wisdom of this world may regard these things, it cannot be denied that, long before the Savior told his disciples that in His name they should heal the sick and prevent all manner of diseases by the laying on of hands, the practice of healing by means of prayers, ceremonies, laying on of hands, incantations, hypnotism, mesmerism, and other forms of psycho-therapeutics existed. To the iconoclast who denounces these things as the figments of superstition, or to the orthodox physician who claims for his system all wisdom in the treatment of human malady, we commend the injunction of Him who was called 'the Good Physician,' when told that others than His followers were casting out devils and curing diseases: 'Forbid them not.' What matters the system, if, in fact, devils are cast out, and diseases healed?"

THE MAJORITY OPINION, however, denied to the magic healer the right to damages against the physician who caused his arrest. This holding was upon two grounds, the latter of which was stated thus:

"Besides, we think that the practice of the plaintiff in error, while not in violation of the statute regulating the practice of medicine, was presumptively an imposition upon the credulity of the public, which might in its consequences result in much injury, and that he was exercising a pretended power of magnetic healing to the deception of the people, and was obtaining their money in the shape of gifts under false pretenses, and we do not think that the law should permit him to recover damages

Receives Doctor's Degree



Miss Beth L. Reimer, daughter of Mr. and Mrs. H. T. Reimer, 719 North River Boulevard, Independence, Missouri, has accepted a medical internship at the San Diego General Hospital in San Diego, California, beginning July 1. She received her degree from the University of Kansas School of Medicine in June. She is a graduate of Central High School in Kansas City, Missouri, and Graceland College (class of '42). Miss Reimer will be twenty-four in August.

resulting from a legitimate effort on the part of a citizen to test the legality of his practice."

In this same case one of the judges filed a concurring opinion, but he says that his concurrence is really a dissent. In colorful language, he gives his dissenting views. He says, in pertinent part:

"I cannot agree to the proposition that the object of this statute is only to forbid quacks from pretending to be regular physicians when they are not so. The right of the Legislature to say by what systems and by what classes of persons diseases shall be treated springs from the police power of which the health and safety of the people are wards. . . . The ignorant and superstitious parent, who takes his child critically ill to a 'magic healer' when he should seek the advice and treatment of some skilled physician, and thereby lets it die, has done the perpetuation of the race the same injustice as if he had taken a knife

(Continued on page 22.)

IN CONSIDERING the function of a prophet, we discovered that the main burden of his prophetic duty is to declare the sovereignty of God. His second function was to predict, but these predictions are provisional. In his claim of being a prophet of God, Joseph Smith fulfilled the first duty of a holy calling. His main purpose was to be a translator of the Book of Mormon so its message could convince Jew and Gentile that Jesus is the Christ. How about the predictions that go hand in hand with the prophetic calling? Did Joseph Smith commit himself on the issue?

From the time the holy messenger appeared to the young man in September, 1823, until his murder in June, 1844, Joseph Smith never ceased to issue warnings. As the angel showed the record that was to the "convincing of Jew and Gentile that Jesus is the Christ," a series of quotations from the Bible were repeated. In all these quotations there appeared a strong note of divine displeasure, and the prediction of an immediate judgment. Even before his death, speaking to Sidney Rigdon by revelation, Joseph told him to "lift up his voice as with the sound of a trumpet, and to warn the inhabitants of the earth to flee the wrath to come" (D. and C. 107:32).

Indeed, when the quotations of the heavenly messenger are summed up, it would appear that the "terrible day of the Lord" is coming—a day in which God's fury will "burn as an oven," and all the "proud and they that do wickedly" and refuse to "hear the prophet," (this the angel spoke concerning Christ) shall become fuel. As the Lord revealed the purpose of the mission of this hitherto unknown youth, compassion seemed to be its primary motive. "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith." Calamity was at hand, and the Lord would not allow it to come without the people's being warned.

The Great Day

It is to be noted that there was no impulsiveness in his warning. He was no reed blown by every gust of contemporary opinion, bending to soothe his congregations or placate his enemies. From the first to the last, he steadfastly stood by his tragic prophecies.

NOT A FEW of the critics of Joseph Smith have inferred that he was merely a clever and adroit schemer, and that personal gain was the primary motive behind all of his claims. This, from all the evidence of history, is not true. Were it correct, the word "schemer" might be omitted, because he failed to "cover his tracks" with a way out. The imposter and contriver, before revealing a plot would first think of a way of escape. But this man innocently told people that these events of which the angel told him were soon to take place. By designating the time element, he burned his prophetic boats behind him. The phrases, "about to be fulfilled," "soon would come," and "soon to be," are quite prominent in the vision. Indeed, they are connected with almost every quotation. That he expected men of his own generation to witness these hardships is undeniable. He often referred to the work that he initiated as the "fullness of the gospel." He predicted that when the fullness of the gospel was revealed, "there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge" (Doctrine and Covenants 45:4). Then, under the power of the Holy Spirit, he named, "pestilences, earthquakes . . . and many desolations." These points alone are a sufficient evidence that the man was no mere contriver, for such a man would not have placed so much stress on the immediacy of these things. Or, had he been a trickster, it would have been to his advantage to have chosen a dubious

and ambiguous line of prediction.

Joseph Smith not only made stupendous claims to a prophetic gift, but also furnished the key by which public opinion might indict or acquit him, as the case might be. When he said, in the name of Christ, that a "desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming," he did not say it with conditions or apologies. These are strong words, and the mind behind them was either mutilated or inspired. He even went on to say: "Behold, I tell you these things even as I told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified."—Doctrine and Covenants 5:3. The proof of authority that his visions and revelations were divine rests on the statement appearing in the preface to the book of Doctrine and Covenants: "For what I the Lord have decreed in them, shall be fulfilled." Certainly, no authority can be greater than the verification and the fulfillment of a prophetic claim. This appears to be the test for prophetic claims in the Bible—Deuteronomy 18: 20-22; Matthew 7: 15-20—and Joseph Smith was willing to rest his claims on the verdict of time.

THE QUESTION now is, when and how?

Three discoveries, the steam engine, electricity, and the internal combustion engine, evidenced to challenge the young prophet's claims and by sheer mechanical force promised to bring about the prophetic millennium. Physical comfort, wealth, and even health that our progenitors had never enjoyed made their appearance during the nine-

of the Lord

The last in a series of three articles outlining the historical vindication of the prophecies of Joseph Smith.

By **GEORGE NJEIM**
President of Seventy

teenth century. Joseph Smith himself lived to see and hear of the great miracles steam was performing. The radio, the automobile, the aeroplane, the submarine, the washing machine the electric ironer, refrigeration, and many other inventions came into existence after the message of doom was announced. In his *Outline of History*, Wells says: "From the days of Pepi in Egypt, to those of George III, the human family lived with no advancement in its material welfare." But since the days of George III, material progress has staggered the imagination. In fact, one wonders, had Joseph Smith lived to the ripe age the Bible has allotted to man, what he would have thought about his own predictions of destruction.

These mechanical developments marked an age whose multiple advances were astounding. International commerce reached heights undreamed of before. Distances shortened and accordingly, intercourse among peoples was made easier. The industrialized countries benefited by the opening of new markets, and backward people profited by the demand for their raw materials. Capital accumulations rose to astronomical figures, and labor helped it to subdue the earth. Education, which before this period had been the monopoly of the rich few, began to reach the common stratas, increasing scientific reserves of man power and so assisting scientific research still further. Two things—disease and war—still taxed man's prospects heavily and hindered him from enjoying a fullness of happiness. Toward the elimination of these de-

structive forces, our increasing scientific and intellectual equipment was next directed. With discovery of the X ray, advanced antiseptic and aseptic surgery, anesthesia, serums, and vitamins, great strides were made against the death of man. The control of many diseases once regarded as inevitably fatal was accomplished, the average span of life was lengthened and infant mortality greatly lowered.

WAR ALSO was approached with the self-same vigor that characterized the period, and many were the influential men who thought eventually that Mars had been dethroned forever. The efforts that Hugo Grotius, the international Dutch jurist, had initiated in the seventeenth century were augmented by the endeavors of other peaceful men. At the beginning of the twentieth century, world peace appeared certain. True enough, in the interim, the world saw some wars, but the urge for peace was greater than the urge for the destruction of human life. By the year 1851, when the Great Exhibition of London was held, the spirit of optimism had reached a new height, and the poet Tennyson could sing of the coming "Federation of the World." Even after that date, the hopes of peaceful men received some setbacks. But after the first Hague Peace Conference, which was held at the invitation of the Czar of Russia, whatever doubt was left in the minds of cynical people concerning the ultimate success of the peace movement was completely removed. The International Court of Arbitration was es-

tablished in 1899. Statesmen there "considered the negotiation of 125 arbitration treaties between nations, as their highest activity." The *Encyclopedia Americana*, commenting on the peaceful attitude prevalent at the beginning of the twentieth century, had this to say: "Throughout the civilized world there was promise of peace and a growth of the spirit of humanity and internationalism. War between civilized nations seemed almost a thing of the past. Many World Fairs, Universal Expositions, held in the preceding half century had brought the nations together as never before. Trade between nations as a medium of cementing friendships seemed to portend an ever-better understanding among rival peoples. The educated class was drifting into a sense of security as regards war."

WHAT JOSEPH SMITH, as a prophet of God, had to say about the peace-war issue is worth mentioning here because of its contradictory nature to world opinion. In 1831, under the influence of the Spirit he said, "And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."—Doctrine and Covenants 1: 6.

Here is the opinion of the man whom the world termed an imposter arrayed against the opinions of the wise men and the statesman of the nations. "I the Lord am willing to make these things known to the world"—but whoever thought of listening to the Lord at a time when peace was here in reality? In modern parlance, God's visibility was poor.

That peace was actually on earth was not enough. People began to look forward to its preservation dur-

ing our century. Prior to the second Peace Conference that was held at the Hague, a National Arbitration and Peace Conference was held in 1907, at New York City. Andrew Carnegie, the great sponsor of peace movements, presided over the conference. A message from the President of United States, Theodore Roosevelt, was read. "The nineteenth century," he wrote, "saw, on the whole, a real and great advancement in the standard of international conduct, but as among civilized nations and by strong nations towards weaker and more backward people, the twentieth century will, I believe, witness a much greater advance in the same direction." Following this conference, the second Hague Conference was held, and the representatives of still more nations attended its meetings. After its adjournment, it was said, "It strengthened the faith in peace, and there were confident prophecies of a time soon to come when reason would rule international relations as it did personal relations."

FROM THIS TIME ON, the obscure "Mormon" prophet and his message were completely forgotten by serious, thinking people.

Suddenly, however, and when men were dreaming of greater wealth, comfort, peace, and scientific achievements, the bottom dropped out of our made-in-the-world security. The bright and brisk new outlook on the world revealed itself as one filled with hatred and fear. War broke out on every hand, and the new wars were characterized by weapons and agencies more prodigious than men had ever witnessed in their long history—products of the advances of science we had blindly relied on to bring and maintain the Golden Age. And from that awful war, 1914, until the present time, the world has never seen one single year of peace.

The signing of the Treaty of Versailles had brought relief and joy throughout most of the civilized

world. But as we look at that treaty today, we can see that it was not built on a genuine desire for peace but was largely an indication of exhaustion. The belligerents were tired out, but the defeated immediately began to prepare for greater conflict. While that treaty was being signed, war was actually going on between Russia and Poland, and the ink was hardly dry enough to fold the treaty when Turkey and Greece entered into the conflict. Then there were the Franco-Spanish campaigns against the Riffs, and other smaller operations in Egypt, Palestine, Syria, Hedjaze, Iraq, India, Haiti, Nicaragua, and various South American countries. While these were progressing, Japan and China kept sparring for an opening for four years. During this period, the efforts of the peace-lovers did not cease. Conditions in the world, intricate as they were, did not deter them. The League of Nations, the Court of International Justice, the Locarno Treaties, the Kellogg-Briand Pact, and other treaties, were all designed to prevent further war. But to believe in them seriously now would be to ignore the fate of Manchuria, Ethiopia, Austria, Czechoslovakia, and finally the invasion of Poland, which ushered in the Second World War.

THE MEMORY of this war is still fresh in our minds to demand close review. Nine years now have elapsed since its beginning, and what hectic years they have been! More contenders for world supremacy have been eliminated this time—Germany, Italy, and Japan. Hundreds of towns and cities were reduced to rubble, and their inhabitants—those that survive—are roaming around. Hatred made a record high, and the innocent noncombatants who became its victims numbered in the millions. Even now after three years of peace, displaced persons are still a problem, and fear reigns throughout the world. The United Nations Organization was born in the fog of San Francisco and still is in the fog. The last two

contenders, the United States and Russia, are, like athletes, behind iron- and green-back curtains, conditioning themselves for the final meet by exerting every nerve of their scientific and propagandizing energy. They need to be in shape. When the time comes for that battle, we are made to understand the spectacle is going to be great—a race of jet-planes, atomic bombs, and bacteria.

WHAT WILL THE result be?

There are many answers to the question, but it will be interesting to listen to Joseph Smith telling us what God says: "Go ye . . . in your several callings, unto the great and notable cities and villages of the world, setting forth clearly and understandingly the *desolation of abominations* in the last days; for *I will rend their kingdoms*; . . . for *I, the Lord*, have put forth my hand to exert the powers of heaven; ye cannot see it now, [that is, the year 1832] yet a little while and ye shall see it, and *know that I am*, and that I will come and *reign* with my people."—Doctrine and Covenants 83: 24. The kingdom of God will be the result.

Here we let the verdict rest with the unbiased. Joseph Smith made claims of an objective heavenly visitation to him and was severely censured by his contemporaries. Even now he is still a misunderstood man. As his claims are examined, they are found to be free of any selfish or ulterior motives. On the contrary, they measure up to the best teachings of the ancient and widely recognized prophets. They reveal to us in a most miraculous manner what the world sorely needs—Jesus Christ, a divine leader. They also, plainly and without any hesitation, reveal to us the consequences of a persistent rebellion, if we so choose to act against this God of power. The fulfillment of these predictions is noticeable on every hand. To us he is definitely a prophet.

There are no sacrifices, only opportunities.

The Three Angles of Assumption

WE ALL ASSUME life in the beginning at the angle of pure optimism. The little child accepts unhesitatingly the world about him with a full trust and confidence. In this, he is akin to all nature. Birds and beasts, domestic animals and wildlife, all the plants of field and forest, respond to the sun and rain by growing as if everything in the world were good.

Children, in their process of growing up, begin to be conscious that there are indignities and injustices about them. Their world of pure optimism begins to fade, and they drift toward the second angle which is that of pessimism. Proverbs 1: 7 says, "The fear of the Lord is the beginning of knowledge." The child departs from his innocent nature as he approaches this second angle. He begins to use his reason and judgment. When he knows fear, he can understand the logic of the Mosaic law, of "an eye for an eye, and a tooth for a tooth." No one anywhere especially objects to this principle. We all condone the punishment of the guilty and the reward of the worthy. The problem comes when the innocent suffer and the wicked prosper. The facts of inequality and inadequacy become more and more obvious to the child, and in spite of the recognized good he sees about him, he may become a confirmed pessimist for the rest of his life.

There is nothing unnatural about pessimism in its early stage. In fact, it is evidence of a quickened conscience about life's problems. Perhaps without this arousing, our problems could never be solved. Pessimism is a natural reaction to rebuffs and indignities. Tragedy comes when no further progress is made. The confirmed pessimist usually adopts the proverbial philosophy of eating, drinking, and being merry. Self-preservation and self-satisfac-

By BESSIE TAYLOR

tion become his guide. He agrees with the pessimist King Solomon, who said: "All is vanity . . . and he that increaseth his wisdom, increaseth his sorrows."—Ecclesiastes 1: 1-18.

THE REAL triumphs of life are reached when we are able to mount up to that third angle—the "Pisgah" angle. Aged Moses climbed Mt. Pisgah on the borders of Canaan to get a panoramic view of the Promised Land. This apex angle is not easily attained. It is reached only by experience through study, prayer, and faith. From this elevation, we can better interpret the problems of good and evil. We can look both backward and into the future. We can see good and evil in their true proportion. We can see things as they really are, which in most cases are not so good that they couldn't be better, and not so bad that they couldn't be worse.

Too many times our occupation on this angle is very short lived. Our emotions carry us back to the other two angles. We become too optimistic or too pessimistic. Job is the classical example of one who struggled to remain on this higher plane in spite of all his troubles. Though suffering shook him, eventually he regained the higher ground. In fact the whole purpose of that book is to demonstrate how one should maintain his faith and integrity in the face of trouble. Job was tried physically, mentally, economically, socially, and spiritually—all the ways anyone could be tried.

The task of building Zion will be for those who have come up on the highest peak. As we build, we will experience legitimate worries and be aware of controversial problems. Zion will be built only by effort and by struggle. Our courage will be

borne by a determination and a knowledge of the deep necessity for the establishment of the kingdom. Pure optimism will never build Zion any quicker than pessimism. We must somehow learn to combine our optimism and pessimism into a fusion that will give us the hope, the courage, the confidence, and the joy of optimism; and the heedfulness, the prudence, and the caution of pessimism. Matthew Arnold says that perfection lies in the true balance of life. It is when we get out of balance that sin and trouble overtake us. A tire will run miles and miles if perfectly aligned and balanced, but if it gets a little off, it is soon damaged. Zion in her perfection will be a place where everyone's life is in true balance.

Tribute to Hubert Case

I wish to express my appreciation and admiration for one of our church men, Brother Hubert Case. It was in early spring, 1938, that I heard his last sermon at a two weeks' series of meetings held at Sperry, Oklahoma. I was privileged to prepare dinner for a group of which he was a member. I noticed that he did not drink tea or coffee, but preferred water or milk. He was a very interesting guest and I felt well repaid for my efforts. He later publicly thanked me for what I did, and I shall always treasure the memory of his kindness. He baptized three members of my family, my mother, my youngest brother, Lloyd Roberts, and my young sister, Zola Grace Perkins. He also preached the funeral sermon of my young sister-in-law.

MRS. RUBY TOON.

Box 191
West Sacramento, California

If I could get to the highest place in Athens, I would lift up my voice and say: "What mean ye, fellow citizens, that ye turn every stone to scrape wealth together, and take so little care of your children, to whom ye must one day relinquish all?"—Socrates

Truer Parenthood

By MRS. J. W. JONES
Mother of Apostle Maurice Draper

I THINK OF PARENTHOOD in much the same way that I think of teaching. All parents *are* teachers in the final analysis, so it calls for similar qualifications. A few years back we had to accept parenthood as uncontrollable. Information was not then available so we could control the timing and the size of our families. But now we can have our children when we want them and as many as we want, so we also can consider our task of teaching our children a little differently. One thing seems certain, with the assuming of parenthood we also assume the job of being a teacher. It's difficult to have to perform tasks we dislike, so we should try to cultivate a liking for the opportunity of teaching along with the opportunity of parenthood. We say of the church that its greatest and most basic task is teaching. And I feel we must say the same thing of parenthood.

I think I can hear some say that this is so idealistic and requires such a well-informed person that it would be hopeless or useless for them to try it. Don't you know the Lord recognizes your inabilities? He has often promised to help you, he cannot help you if you are not trying.

LET ME BEAR A PERSONAL TESTIMONY. I was one of those parents who was very much lacking. Having been reared mostly in isolation from the church and having only one year of high school, I felt very inadequate in the task of parenthood and had so expressed myself to my husband when our five children were all under nine years of age. He told me he did not fear for our children so long as I was conscious of my limitations and would try to do my best. I learned many things as they learned, and in a sense we grew up together. But because of my own consciousness of inadequacy, I tried to leave no stone un-

covered in the way of putting the children in such church associations as were available to us—district conferences, youth meetings, reunions, inter-branch activities, retreats, and youth camps. Then we tried to put into actual living some of the things we learned.

All good and worth-while contributions to the world need to be taught. In the fields of science, medicine, and inventions, the discoveries have to be thought out and translated into a terminology which is teachable to the masses. And so we can say that the world continues its accumulation of knowledge and understanding through the medium of teaching.

In order to teach the truth effectively, we must love the truth, and we must love the people enough to be very patient. The greatest privilege we have is to rear our children righteously and help them to establish stable and righteous homes. We *must* find God. We will find him in others as we learn to love them. Where there is least of self, there is more of God. Our attitudes are easily seen and felt and transferred. And they are important. Children's attitudes are formed early from associations and environments.

THE RESULTS OF TEACHING are growth and understanding; these qualities come to us quite slowly. We can be convinced as to how slowly by considering how long we have had to live to learn some of the more simple truths of life. There are a number of things which contribute to our slow growth. We might mention a few which are especially pertinent. First, we all too often choose not to be taught. We are so sure we know, and so will not

listen or put ourselves in a position to be taught. Second, we often have prejudices and are stubborn, unresponsive, or indifferent. It is certainly a fine thing for us to look often into the gospel mirror and ask ourselves a few questions such as: "Do I love others, or am I *trying* to love others as Jesus loved?" "Do I desire to teach, not only a church school class, but by example before my children?" "Am I patient, understanding, forgiving?"

We say love could be the greatest force in the world if it were used. Let us add a little to it and say love of God and his Son is the greatest force for good in the world. Jesus knew that, and he wanted Peter to know it, too. Peter was to feed the saints, teach them, and lead them. He must be very sure he loved Jesus, else he could not lead them to love and understand the Master. Christ asked him over and over, "Lovest thou me?" trying to emphasize in Peter's thinking the importance of being sure.

In Doctrine and Covenants 68: 4, we read:

And again, inasmuch as parents have children . . . that teach them not to understand the doctrine of repentance; faith in Christ the son of the living God; and of baptism and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath Day to keep it holy. And the inhabitants of Zion shall also remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for

- - - a home column feature - - -

the idler shall be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be.

THIS HAS TO DO with the creation of environments. The Lord knows how important they are, according to the preceding quotation. Here we are specifically commanded to create an environment of repentance; that, we say, is a turning from evil and a turning to do good. I have always contended we cannot teach our children to be something we are not. We are not perfect, but are in constant need of repenting. This being so, how can we hold that we are always right and that our decisions are not to be questioned? I've heard parents say they made mistakes in the disciplining of a child, but that they didn't dare to back down. Why? Aren't they big enough to say they are wrong? It is a wise parent who will swallow his pride and admit he is wrong and humbly ask forgiveness. It isn't required any more of our children to say they are sorry and ask pardon than it is of us, and we should lend moral support and courage to the child by leading the way in the creation of this environment.

And then the Lord speaks of the environment of faith, of obedience to God's will through baptism, of prayer, of righteous living, of keeping the Sabbath holy, of doing our work well and being dependable, of not being an idler, and of not being greedy.

Again we, the parents, must be in the process of becoming in order to lead our children, for it is said that what we are speaks so loudly that what we say cannot be heard. Let us be genuine and sincere. We can't hide what is inside of us, for it shows all over our faces.

No true saint ever knew that he was one.

Dollar Stretchers

By Dell Willard

BEFORE PAT and I were married, we decided to build a home in order to save on apartment rent. This wouldn't leave much to spend for furniture, but we made up our minds that a home was more important. Our house is only semi-modern, but with the rent we save, in a few years we will build a bathroom, utility room, two bedrooms, and a garage. In order to have a private bedroom now, we built a book shelf and braced it down to the boor in the middle of our future living room. This gives us a small bedroom and living room, and just the right setting for our studio divan.

The divan is an old iron cot, which we salvaged from Pat's folks' garage. I made a slip cover for it, but then there had to be cushions, so off to the junk yard I went. They gave me old car springs, which I cut to the right size and fitted cardboard boxes around them. These were covered with an old comforter, then slip covered to match the divan. The cost for the whole piece was eighteen dollars.

One day as we were driving by the junk yard, I saw an old stove base. The bright idea struck me, why not a coffee table! The stove base was purchased for seventy-five cents. I set a wooden frame on the inside, and an old picture frame on the top. Then I put a glass at the base of the frame, which made a place for me to put my doll china dishes. I finished off with a glass on the top inside the picture frame and bronzed the whole table. This is my favorite piece. The whole cost, including the glass, was three dollars.

I refinished an unwanted desk which had been made from an old organ. Of course, there had to be a desk chair. I purchased a used straight back chair with graceful legs for two dollars and fifty cents. After sawing the back down, I padded the whole chair, except the legs, and up-

holstered it in white leather. The cost was four dollars. A chair like it in the store would cost over fifteen dollars.

My table is an old typewriter desk which was left from some office supplies. We rejoined and refinished it. We purchased a love seat for five dollars, and I refinished and upholstered it. My dressing table is an old sewing machine disguised with a skirt. We were fortunate to have some very nice wedding gifts, one being a platform rocker. With these, plus the bed and chest which we already had, we needed only to buy a table, chairs, and refrigerator.

The curtains in our home are made of monk's cloth. I put them on pull-cord curtain rods so as to double for window blinds and curtains.

Our house and furniture together cost around \$2,500. With Pat's few savings and the rent we saved, we've almost paid for it in two years' time.

Any couple can make their own furniture if they really want to. After you've made up your mind, let your imagination run wild with the thought of finishing something useful and beautiful.

Book Lure

I love a new and fragrant book
With leaves not soiled or torn,
And yet, somehow, it seems I'm proud
My Bible's old and worn.
How sweet the breath of pages new—
White petals edged in gold!
Yet there's a lasting fragrance in
My Bible, worn and old.
It seems the spotless volumes
Have a cool and distant air,
My Bible snuggles close upon
A table, desk, or chair.
It's always near—just like a friend—
And ready when I call,
I love a new book, but I love
My Bible best of all.

—IVA MERRILL.

Graceland Memorial Student Center Fund Boosted by Lamoni Gift



Photo by Clifford Carver

GRACELAND COLLEGE needed a total of \$60,000 to build a new student center building and faced the prospect of raising the last \$22,000 of this amount as late as this last spring. A nation-wide campaign was begun by mail and by personal solicitation wherever it was possible.

As a part of this campaign, a good contribution was made by citizens and business men of Lamoni. A representative group are shown in the picture after having handed a check for \$5,000 to President E. J. Gleazer, Jr., in his office at Graceland College. The men shown are, left to right, Rollin White, John Reynard, Ralph Derry, Wallace Blair, and William Marsh. Dr. E. E. Gamet, not present at the time the picture was taken, also worked for the raising of the fund. Contributions are still coming in from Lamoni, and it is thought the city total may reach as much as \$6,000.

R. Edwin Browne of the Graceland College staff reports that \$19,000 of the \$22,000 needed has been raised. This amount does not include reports from the Independence and Kansas City areas, which have not been received yet. There has been another meeting with the architect, plans have been further developed, and it is hoped that work may be begun on the Memorial Student Center building this summer.

The Right People

By NAOMI RUSSELL

AS A CHILD, I knew exactly what Zion would be—a golden city whose citizens dressed in white robes and never had to work. I may have allowed for angels, too—I can't remember now. At any rate, my pre-adolescent concept of Zion was a beauty, and the best part of it all was that I firmly believed it would "just happen" on the Lord's appointed day without anyone's having to put forth much effort except to be good, and not smoke or drink or swear.

It was a sad day when I had to replace this shining ideal with the vision of a storehouse instead of a Gothic temple. I learned, too, that Zion would involve some labor, and there would be more blue jeans and gingham aprons than white robes per square block. I did like the idea of equality among men which the Zion theory presented, because even in my teens I saw much of how "the other half" lived, and I didn't like it.

Of course, I was of the opinion that the blueprints were all drawn up, ready for the builders to move in and take over. I believed, because I had often been told so, that it was up to my generation to build Zion. I wondered why no one had bothered to do it before, but I was glad, in a way, that mine *was* the chosen generation—it seemed like a project worth working on. I supposed all we were waiting for was word from the Almighty, and then we'd march up to the Auditorium and say, "OK, give us the plans. Now is the hour."

THEN I FOUND OUT there was no blueprint—so I began asking for a definition. I got some interesting answers: "Zion is the city of Independence and the territory surrounding it." "Zion is a state of mind, and you can have it in California as well as in Missouri." "Zion is the perfect social order with God as its head." "Zion is the pure in heart." A few I asked were bluntly honest

and confessed, "I don't know."

Despite the hazy picture I have of the kingdom of God, I still believe wholeheartedly in it. I believe that if a sufficient number of people live as Saints should live, the plan will be revealed. I'm even naïve enough to believe it is quite possible that this generation will do the building.

FORTUNATELY, we have some specific rules for Zion living. They cover every phase of life from diet to budgeting the family finances. Here are some of them:

1. A Saint cultivates the Christian graces—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.
2. A Saint is clean in thought, speech, and life. His moral standard should be above reproach.
3. A Saint is sincere and honest. Good works must proceed from a sincere heart, not from a desire for praise or honor.
4. A Saint is generous. The "second mile" principle should govern generosity.
5. A Saint is brotherly. There must be no discrimination between color, race, nation, or social class.
6. A saint is a good citizen.
7. A Saint leads a useful life. He must engage in an occupation which is useful and in keeping with the other standards of Sainthood.
8. A Saint is thrifty. He keeps the financial law and discharges his responsibility as a steward with care and consecration.
9. A Saint spends his leisure time creatively. His recreation should be truly *re-creative*.
10. A Saint endeavors to maintain a standard of health. The Word of Wisdom is an indication of the requirements of God in the matter of physical and mental well-being.
11. A Saint avoids the use of habit-forming drugs. This precludes the use of alcohol, tobacco, or other drugs on the basis that those who so indulge are living on a lower mental and physical level than is intended in the divine purpose.
12. A Saint respects the sanctity of marriage. The standard of the

church in marriage relations is that of the highest Christian principle.

13. A Saint is expected to share regularly in the worship and activities of the church.
14. A Saint is expected to be unflinching in his observance of the Lord's Supper.
15. A Saint is expected to take part in the work of the church according to his gifts and opportunity.
16. A Saint is expected to take his share in contributing to the funds of the church according as God has prospered him.
17. A Saint should maintain a standard of good reading.
18. A Saint should plan for individual and family devotions and study the Word of God.*

NOTHING VAGUE or hard to understand about those, is there? They present the perfect formula for converting ordinary human beings into Zion-builders. And it's going to take a number of them, plus some organizing, to get the job done. The best of plans and materials may be wasted unless the right people are handling them. Our big assignment for today is to become the *right people*. God, I believe, will take care of the rest.

*A Church Member's Manual.

God Speaks

God speaks in a still small voice,
And not by mighty thunderings,
Not lightning's flash or ocean's roar,
Nor earthquake's mighty shaking
power,

Or wars of man-made blunderings,
But in the eloquence of peace.

God speaks in a still small voice,
In high resolve, in impulse good,
In sense of shame when wrong is done,
In surge of peace when right has won,
In acts of service, brotherhood,
God speaks in silence, eloquent.

LEONA HANDS

A Faith That Works

By MARIE GOSLINE

PERHAPS it was because of a long illness that my little country church means so much to me. During this time there was one light that shone through the darkness if I would but look. There was one voice that spoke through the dimness if I would but listen. And because of that light, my church, and that voice, the prayers of the faithful, I found health to a certain degree, wealth—enough of it and happiness to spare. While on the surface, these long illnesses seem cruel, they are not. This illness taught me that Jesus is ever mindful of his own, that however insignificant one may be, one may still cling to him and receive his blessing. It taught me for sure that the prayers of the righteous "availeth much." It taught me by a very slow and painful process that there is Someone stronger, Someone kinder, and Someone who offers a helping hand if we will but grasp it. It taught me that this church to which we Latter Day Saints belong has a faith that *works*.

Tucked away in a spot in sunny, southern California is one of our little churches—a church which was built by three women—the church of my childhood. This is a small church in a small village, but it has much that most of its city sisters lack. It has warmth and an atmosphere of good fellowship. It's the sort of church where strangers are asked home for dinner. It's the sort of church where Jesus (unless I miss my guess) would like to find himself come Sunday morning. It's where home-grown flowers adorn the altar. It's where a vested choir

sings every Sunday. It's where whole families, including the pastor's family, work for the Cause. It's where beautiful folders, professionally printed, give the program of the week's services. These are all little things, but they mean much. And the Jesus who bathed his apostles' feet—just a little thing—would have loved them.

WERE JESUS A STRANGER in my village, it would be easy for him to find his church. It is always

Here Is the Writer



Marie Gosline has this to say of herself:

"We are three: Jim, whom I met while attending the University of California at Berkeley, and who is now an executive of the Standard Oil Company of California; Tony, our little honey-colored cocker spaniel, whose dog brain puts him in second place; and I, who come in third.

I completely lose my heart each time I see the ocean or mountains. I like gardening, ranching, and all outdoor life. I detest night life and anything that keeps me up after 9 p.m."

advertised in the Saturday evening paper. It is listed among the names of the other churches at the leading hotels in town. He would feel at home among the people who worship there. He would find in an atmosphere of peace and understanding the good fellowship that belongs in every one of our churches. He would find that those who worship have a faith that "works"—not

one that is built for show. Once inside this little country church, Jesus would find a warm welcome. Many would ask him how long he was staying in town.

A SHORT TIME ago I acquired my grandmother's clock. Now this is no ordinary timepiece. Away back in the days of the gold rush when my grandmother left England for California, this clock was one of her wedding gifts. It sailed with her around the Horn. For years and years it ticked away the hours in her home. It has seen much life, and now it sits on the mantel of my fireplace in my small cottage by the shore of San Francisco Bay. It is almost one hundred years old, and to me it is a beautiful piece of work. So the other day I invited some of my neighbors and friends in to sit by the fire and to see this remarkable piece. I thought, of course, that they would marvel at its age, its beauty, and its workmanship. But I was mistaken! No one cared how old it was. No one cared how beautiful it was. No one cared that it had been created by an artist. But each one, as he looked at it, asked, "Will it work?"

How like my grandmother's clock, which has now been repaired and tells the time of day on my mantel, is my religion. No one cares how old it is. No one cares how beautiful it is. Few care, apparently, about the Artist who created it. But everyone cares and wants to know, "Will it work?"

MY LITTLE COUNTRY CHURCH has had a hard struggle. It has had many trials and growing pains, but it still offers rest to the weary, spiritual food to the hungry, and Jesus Christ to the world. I cannot forget that light—my church—and what it meant to me during my long, dark hours. Neither can I forget the prayers of the faithful. All were

New Horizons

Kingdom Careers

RECENTLY I asked myself, "Just what is it that I need to successfully make my life acceptable to God as a true servant?" I found myself saying, "Cleanse your desires." And seriously, is this not of great importance? Since desire is often one of our greatest motivations for action in any direction, surely we should attempt to cleanse our desires and direct them toward our great goal—that of serving God.

This can be brought down to little things like our desire for entertainment, our taste for certain harmful beverages, the sort of people with whom we associate. Again it can be applied to the entire plan of our life. In other words, our desire first should be to live and labor in keeping with the highest principles of human association—the principles taught by Christ. In our vocation, the way we earn a livelihood, our desire, and goal should still be the same.

I have been asked and for many years have asked myself, "Just how is it possible to apply certain vocations toward building the kingdom of God?" For young people who

seared upon my heart. Those long months, and even years, have taught me what prayer can do, and what that light—my church—means to me. It taught me what it is to have a faith that works.

Greatest of all that we Latter Day Saints have to be thankful for is that since we have the fullness of the gospel to offer to the world, we have a faith that depends not upon its age, its beauty, or its workmanship; we have a faith that offers sustenance to the hungry, a faith that offers an outstretched hand to the poor, the meek, the downtrodden, a faith that lifts the fallen—a faith that offers hope to the world. We have a faith that *works*. The rest is up to us.

By DON HIGGINS

are now studying for their life's work, this is the most difficult question to answer. And truthfully, if I could answer the question, I'm sure I would be famous by now. But I believe I can suggest at least some eventual ends and at least some indirect methods of applying nearly any vocation to kingdom-building. What about laborers, lawyers, doctors, artists, writers, correspondents, producers, actors, and a hundred others?

THE ANSWER I have to the artistic and creative minds is this: We have a theory, a doctrine, a philosophy of life which can be expressed in a thousand ways outside of the pulpit. This philosophy can be expressed in many ways to many people who would never otherwise listen. Let your play, your book, your music, your art express these great principles. It will if the desire exists.

The laborer is not left out. His actions, his example among fellow workers, the way he talks, the way he deals with people, the attitude he has can do much to forward the principles of integrated society. And, too, he can take an active interest in his job to bring advancement in position so that he will be of greater influence.

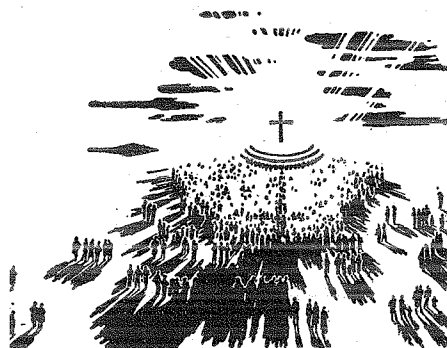
To the persons who pursue professions, there is a great expanse of opportunity. The lawyer who practices not only the codes of his pro-

fession but the principles of Christ can have a tremendous influence over a large segment of society. The administration of justice, true justice, is a prime requisite in our ideal society. Doctors, brokers, agents, salesmen, and all the others are in a position to actively practice, being aimed directly at society.

EVERYONE, regardless of profession, vocation, or trade should attempt to become self-sufficient as much as possible. If we are to become free of the influence of forces which tend to hamper our progress, we must become free of our economic dependence upon them. To do this, we must own our economic sources—our businesses, factories, and raw materials. Since all great movements motivate from the basic element of society, the family, we should also own our own homes and property.

I have no intention even in part to suggest that we become aloof in the respect of believing we are superior, or of using shyster methods of attaining our economic and social goals. Once again, it must be based on clean desire.

We must realize that any contact we make with other people may exert influence upon them. And because of this, I believe any act can be called an act for God if properly directed. Instead of attempting to make more of our young people become preachers, why not encourage them to become proficient and influenced in some leading profession or trade, doing well at whatever they attempt, with a desire to build the kingdom? With the desire as their influence, they can reach out to many who would never be touched by our ministers. I believe they can do valuable groundwork and even do constructive building. What many people forget is that the kingdom will include everything—entertainers, brick layers, and lawyers. A halo can fit the head of a laborer as well as a minister if they both have the proper desire and fulfill it.



The "Laying on of Hands" in Court

(Continued from page 11.)

and stabbed the child to the heart. Contemplate the effect on the community if a scourge of small pox or yellow fever should fall upon it, and the people should submit themselves to the care of 'magic healers,' instead of physicians. The state has an interest in the mental and physical condition of its every citizen."

This judge felt that the practice of the magic healer was a violation of the statute under consideration, and in no uncertain way he writes:

"My idea is—that the plaintiff who confesses in his petition that 'his profession is and was at the time of his arrest—that of healing diseases, without the use of medicine, commonly and better known as a magic healer,' and that at that time he had a 'lucrative practice' in several countries, conclusively shows that probable cause existed for his arrest for a violation of the statute. It boots not that the plaintiff points to the prophets and apostles, and says 'it is a matter of Christian right.' If so, let him give the powers without price. 'Freely ye have received, freely give,' was Christ's command, as he gave his apostles miraculous power over disease and death."

Of course this judge concurred in the holding that the magic healer could not recover any damages. In pungent language he says:

"If he were taking money and professing to heal, and did not heal, he was a cheat and a swindler. If he used natural agencies and healed, he violated the statute regulating the practice of medicine. In any view, his cause of action arose from an unlawful act, and he cannot recover."

(Continued next week.)

Helped by Prayers

I wish to thank all who remembered me in prayer following my request in the *Herald*. I have had a remarkable recovery, and the doctors say my heart is now perfectly normal. I am to officiate at a baptismal service soon, and I believe I shall be quite able to perform this rite.

ELDER ISRAEL GOHEEN,
Gladwin, Michigan

Briefs

SPRINGFIELD, MISSOURI.—The church school has made a good record in reaching higher standards. All four adult classes are studying for credit under the Department of Religious Education plan and are taught by accredited teachers. Fifty-three persons in the branch are now studying for credit. At the recent institute at Pittsburg, Kansas, the church school paid transportation and expense for all teachers to attend. Recent Vacation Bible school had an enrollment of about ninety-three.

RAPID CITY, SOUTH DAKOTA.—Thirty persons attended the Communion and ordination service held at the George L. Mefferd home on May 23. Elder E. C. Judson of Wheatland, Wyoming, Elder Alma F. Mefferd of Omaha, Nebraska, and Priest H. L. Mathewson of Pocatella, Idaho, were present. High light of the day was the ordination of Priest George Mefferd to the office of elder. Brother Mefferd has conducted church school services in his home since 1936. Since then a number of persons have united with the church and some drive as far as fifty miles to attend services.

KIRTLAND, OHIO.—The third annual Regional Youth Conference, held at Kirtland, Ohio, on June 19 and 20, was attended by over 200 young people from Ohio, West Virginia, and Pennsylvania. Apostle Blair Jensen gave the keynote address of the conference at 11 o'clock on Saturday, emphasizing the theme, "Choose Ye." In the afternoon Bishop Henry Livingston conducted a class session on "The Right Use of Money." John Booth, city pastor of Columbus, then addressed the group on "Brotherhood Through Service," after which Apostle Jensen conducted a class; his subject was "Techniques in Converting." Lloyd Adams and Ray Ashenurst, general church appointees, led a discussion on "Preparing for a Christian Career." At 3:15, a field meet was held; winners were presented church books as prizes. Bishop Livingston was guest speaker at the evening banquet.

An 8:30 prayer service was held at the Temple on Sunday morning. At 9:30, Etelka White, chairman of the planning committee was in charge of a forum at which Saturday's work was reviewed. A hymn, "Choose Ye," written especially for the occasion by Charles Brockway, and sung by the Conference Choir, preceded Bishop Livingston's 11 o'clock address. Approximately 350 persons attended this service. The conference closed with a consecration service at 1:30 in the afternoon.

BULLETIN BOARD

Pittsburgh Young People's Conference

The young people of Pittsburgh District will hold a conference at Lock Four, Pennsylvania, July 9-11. There will be outdoor recreation on Friday and a business meeting at 7:30 p.m. Saturday, followed by a series of talks on Graceland by young people who have been students there. Sunday's activities include a baptismal service at 9 a.m.; a round table discussion on Graceland at 9:30; an address by Merle Guthrie at 11; lunch at noon; and a confirmation and ordination service at 2 p.m.

HENRY M. WINSHIP,
District President.

All-Day Meeting at Millersburg

An all-day meeting will be held at the Millersburg church on Sunday, July 18. Elders John Stiegel and Fred Bevans of Moline, Illinois, are to be the guest speakers.

CLIFFORD WAKELAND, Pastor.

Cash Reunion

Eastern Michigan District will hold its nineteenth annual reunion at Cash, Michigan, August 14 to 22. Apostle E. J. Gleazer, Bishop T. Beck, and Elders Blair McClain, Luke Troyer, and James Phillips will be present. Mrs. Blair McClain is to be in charge of women's work. Meals will be served on the grounds. For reservations, write Harmon Fetting, R. F. D., Sandusky, Michigan.

JAMES C. PHILLIPS.

Silver Wedding Anniversary

Mr. and Mrs. Earl L. Short of 4020 Brooklyn Avenue, Kansas City 4, Missouri, will celebrate their twenty-fifth wedding anniversary by holding open house at their home from 7 until 10 o'clock in the evening on Thursday, July 8, and from 2 until 6 o'clock on Sunday, July 11.

Books Wanted

Lester L. Bryant, 2413 Thirteenth Street, Bremerton, Washington, needs twelve copies of Dr. F. M. Smith's *Our Social Ideals*. (Fewer copies will be accepted.) This pamphlet contains the opening address given at the General Conference held in October, 1922.

Mrs. Robert Maier, Box 394, North Miami Beach, Florida, needs a copy of *Bearrice Witherspoon* and *A Marvelous Work and A Wonder*.

REQUESTS FOR PRAYERS

Stanley Stautenburg, Route 2, Ravenna, Ontario, asks the Saints to pray that, if it be God's will, he may be healed.

Clara L. Wilcox, Gainsborough, Saskatchewan, requests prayers that she may be healed, if God so wills, of a heart ailment. At present, she is in the hospital.

WEDDINGS

Gorker-Padget

Virginia Padget, daughter of Mr. and Mrs. N. P. Padget of Arkansas City, Kansas, and John Gorker, son of Mr. and Mrs. A. N. Gorker, also of Arkansas City, were married June 6 at the home of the bride's parents, Elder C. S. Gose officiating. They will make their home in Manhattan, Kansas, where Mr. Gorker attends college.

Waite-Carlile

Alice Carlile, daughter of Mr. and Mrs. George Carlile of Cameron, Missouri, and Don E. Waite, son of Mr. and Mrs. Charles A. Waite of New Westminster, British Columbia, were married at the Reorganized Church in Cameron on June 20. Elder Ned Jacobsen of Lamoni, Iowa, performed the double-ring

ceremony. The Waites are making their home in Iowa City, Iowa.

Burdick-Cline

Dorothy Mae Cline, daughter of Mrs. Zella Cline of San Jose, California, and Albert Votaw Burdick, son of Bishop and Mrs. Edwin C. Burdick of Sacramento, California, were married June 5 at the Reorganized Church in San Jose. Bishop Burdick read the double-ring ceremony. The couple will make their home in Sacramento.

Hands-Jackson

Dolores Jackson and Raymond Hands, Jr., son of Mr. and Mrs. Raymond C. Hands, were married at the Reorganized Church in St. Louis, Missouri, on the evening of June 5. Pastor Frank McDonald performed the ceremony.

Nikel-Davey

The marriage of Edith Mae Davey of Independence, Missouri, and Frank Ray Nikel of Blacksburg, Virginia, was solemnized at the Stone Church in Independence on June 13. Apostle Roscoe E. Davey, father of the bride, performed the double-ring ceremony.

Gardner-Stockwood

Veneta Stockwood of St. Petersburg, Florida, and Frank D. Gardner of Flint, Michigan, were married May 6 at the home of Pastor Harry J. Simons in Flint, Pastor Simons officiating. Mr. and Mrs. Gardner will make their home in Flint.

BIRTHS

Mr. and Mrs. Lloyd Foster Chase of Moose-dale, Saskatchewan, announce the birth of a son, Lloyd Edward, born May 28. Mrs. Chase is the former Beryl E. Jones of Birmingham, England.

A daughter, Pearl Josephine, was born on April 19 to Mr. and Mrs. Stanley Spargo of Vancouver, British Columbia. Mrs. Spargo is the former Dorothea Staynoff.

Mr. and Mrs. Laverne K. Tuttle announce the birth of a son, Laverne Kenneth, Jr., born June 19. Mrs. Tuttle was formerly Edith Rinker.

DEATHS

WARREN.—Lilla M., daughter of Richard and Elizabeth Ann Bullard, was born May 12, 1886, at Providence, Rhode Island, and died June 23, 1948, at her home in Independence, Missouri. She was baptized into the Reorganized Church at Boston, Massachusetts, on September 5, 1897, by her father. On October 1, 1907, she was married to Charles S. Warren in Boston, after which they made their home in Los Angeles, California; five children were born to them. In June, 1910, they moved to Independence, where they have lived ever since. Sister Warren was an active worker in the church as long as her health permitted. Her work was mostly with children, supervising and teaching religious education and music.

She leaves her husband; four sons: Charles R., Auburn, California; Harland E. and William E. of the home; and Myron C., Kansas City, Missouri; a daughter, Lilla Beryl of Independence; three brothers: Richard Bullard, Jr., Dunnegan, Missouri; Harold Bullard of Independence; and Walter Bullard of Iceland; seven grandchildren; and other relatives.

HELM.—William Albert, was born in Adams County, Illinois, on March 20, 1862, and died June 21, 1948, at Independence, Missouri. He was married to Lula Ogle in 1891; three children were born to them. One daughter, Minita, died in infancy, and Mrs. Helm passed away in 1911. He was baptized into the Reorganized Church on May 3, 1914, and ordained to the office of deacon on March 3, 1915. On July 14, 1929, he married Mrs. Emma Baldwin.

He is survived by his wife; a son, Orville G. Helm, pastor of the Bennington Heights congregation in Kansas City, Missouri, and a daughter, Mrs. Myrtle Winn, also of Kansas City; three grandchildren; and five great-grandchildren. Services were conducted by Elders Amos T. Higdon and Gerald Winholtz at the Stahl Funeral Home in Independence. Interment was in the Sharron Cemetery at Drexel, Missouri.

WILD.—Michael G., son of John and Sophie Wild, was born February 12, 1877, at Leinfelden, Wurtemberg, Germany, and died February 6, 1948, at his home in Ann Arbor, Michigan. He came to America when he was seventeen years old. On October 17, 1905, he

was married to Rose Worner, who died in 1919. On July 15, 1938, he married Mrs. Ola Hay Croisdale of Austin, Texas. He was baptized into the Reorganized Church on August 13, 1934, and remained a faithful worker until his death.

He is survived by his wife, Ola; two daughters: Miss Gertrude Wild and Mrs. Leona Madison of Detroit, Michigan; three sisters: Mrs. Federicka Hartman and Mrs. Gottlieb Brigel of Ann Arbor, and Mrs. Caroline Maier of Northfield Township; a brother, William Wild of Ann Arbor; and one grand-daughter. Services were held at the Muchlig Chapel, Elder Lawrence Brockway officiating. Interment was in Forrest Hill Cemetery.

HOPKINS.—Rcelia Ann, daughter of Margaret and Thompson SeEVERS, was born in a log cabin near Forty Highway and East Fork River on December 14, 1862, and died at a convalescent home in Independence, Missouri, on June 14, 1948. She was married to James Allen Hopkins on May 23, 1877; ten children were born to them, five of whom preceded her in death. She was baptized into the Reorganized Church in 1912 and was an active member until her illness. She operated a rug loom at the campus shop as long as she was able to see; after that, she wound shuttles and taught others how to operate the loom. She was active in the women's group work, and when she became ill, she had the women hold meetings at her home. Mr. Hopkins died on November 25, 1924.

Surviving are two sons: James T. and Elmer E. Hopkins; and three daughters: Rcelia Ann Bailey, Margaret Pryer; and Delphia York, all of Independence. She also leaves thirteen grandchildren and twenty-two great grandchildren. Funeral services were held at the Speaks Chapel in Independence, Elders Chas. Edmunds and Kenneth Henry officiating.

SAWLEY.—Francis L., son of Aaron and Sabrina Sawley, was born November 8, 1863, at Geneseo, Wisconsin, and died at the Saints' Home in Lamon, Iowa, on March 29, 1948. He was baptized April 25, 1883, at North Freedom, Wisconsin. In 1892, he was ordained an elder, and in 1912, a seventy. He served in this capacity until ill health forced him to give up missionary work in the spring of 1919. All of his life he suffered from hip joint disease, but he bore his affliction patiently and cheerfully. When he could no longer walk, he employed himself with handwork, making many beautiful crocheted and tatted articles. He had been a resident of the Home since 1924.

He leaves his wife; four children; and a brother. Funeral services were conducted by Charles E. Harpe, his personal friend and missionary associate. Burial was in Rosehill Cemetery in Lamon.

MOSS.—Samuel, son of Edward and Harriet Thrutchley Moss, was born August 12, 1876, at Macon, Missouri, and died June 4, 1948, at his home in Macon following two weeks of illness. He was married to Mabel Lee Judy on February 19, 1896. Mrs. Moss and a daughter, Annie, preceded him in death in the early 1900's. He had been an employee of the Macon street department since 1934 and was recognized by those who knew him as a faithful public servant. He was baptized a member of the Reorganized Church in his boyhood.

Surviving are two daughters: Mrs. J. L. Tibbs of Macon and Mrs. Charles Leubbers of Los Angeles, California; a sister, Mrs. Ben Humphrey of the home; three brothers: Edward of Macon; William of Akron, Ohio; and James of Los Angeles; and one grandchild. Services were held at the Albert Skinner Funeral Home, Elder F. T. Mussell of Des Moines, Iowa, officiating.

AWALT.—Frances Ellen Brown, was born at Apple River, Illinois, on May 10, 1868, and died June 9, 1948, at San Luis Obispo, California. She was married to William Henry Awalt at Marysville, Missouri, on June 19, 1884. In 1888, they moved to California, where they engaged in ranching. Later they left the ranch and made their home in San Luis Obispo. Eight children were born to them, one of whom died in infancy. Mrs. Awalt joined the Reorganized Church in 1901 and, although isolated, remained ever faithful to her covenant. Mr. Awalt passed away on August 31, 1941. Two daughters, Mrs. Mary Cheda and Mrs. Minnie Branch, also preceded her in death.

Surviving are two sons: Thomas H. and Albert, both of San Luis Obispo; three daughters: Mrs. Nellie Sandercoc, Los Angeles, California; Mrs. Elsa Shipman, Berkeley, California; and Mrs. Edythe McDaniel of San Luis Obispo; and a sister, Mrs. Hettie Sturgill of Santa Barbara, California. Services were conducted at the Godeaux Funeral Home by John W. Rushton. Interment was in the Arroyo Grande Cemetery.

MANCHESTER.—Lydia M., daughter of Robert and Marinda Mincar Ballantyne, was born January 29, 1861, at Bandera, Texas, and died February 28, 1948, at Santa Cruz, California. She was baptized into the Reorganized Church in 1872 and remained a faithful member throughout her life. On March 7, 1880, she was married to Frank J. Manchester; six children were born to them. Her husband and two daughters preceded her in death.

Surviving are two daughters: Mrs. Edith L. Clement, Morgan Hill, California, and Mrs. Myrtle McGraw, Inman, Nebraska; two sons: Clarence F., Santa Cruz, California, and Floyd E., Palo Alto, California; two brothers: John W. Ballantyne, Lexington, Oklahoma, and David Ballantyne, Charter Oak, Iowa; one sister Rachel Ballantyne, Charter Oak; ten grandchildren; eight great-grandchildren; and one great-great-grandchild. Services were held at Gilroy, California, Elder Charles J. Cady officiating. Interment was in Gilroy cemetery.

HARMON.—Herschel, son of Levi M. and Lavina E. Harmon, was born in Wayne County, Illinois, on January 5, 1893, and died at his home in Independence, Missouri, on April 7, 1948. He served his country with the armed forces overseas during World War I. Upon returning to the States, he was married to Oda E. Ayres on December 25, 1921; two children were born to this union. He was baptized into the Reorganized Church in October, 1930, and later served in the priesthood. In 1933, he moved to Salem, Illinois, where he became a well-known and respected business man, a member of the V. F. W. and American Legion. For the past two years, he had devoted his time to community and church affairs in Independence.

He is survived by his wife; a daughter, Fern of Independence; a son, Merle Reid of Denver, Colorado; two brothers: Merle J. of Armington, Illinois, and Virgil of Salem, Illinois; and two sisters: Mrs. Dolly Lloyd of Wood River, Illinois, and Mrs. Katie Woods of Washington.

Reunion Schedule-1948

New York & Philadelphia	July 3-July 11	Deer Park
Southwest Kansas	July 2-July 11	Arkansas City, Kansas
Gulf States	July 9-July 18	Brewton, Ala.
W. Colorado	July 10-July 11	Delta, Colorado
Manitoba Central	July 10-July 11	Winnipeg, Man.
Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Beaver Creek Saskatchewan
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion	July 17-July 25	Gardner Lake
Nauvoo So. New England	July 17-July 25	Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Pt. Huron-Detroit-Windsor	July 24-Aug. 1	Asilomar, Monterey, California
Kentucky & Tennessee	July 25-Aug. 1	Blue Water, Michigan
Silver Lake	July 30-Aug. 8	Paris, Tennessee
Chatham-London	July 30-Aug. 8	Everett, Washington
Cen. & So. Michigan	July 31-Aug. 8	Erie Beach, Ontario, Canada
Mo. Valley	July 31-Aug. 8	Liahona Park
Maine	July 31-Aug. 8	Woodbine, Iowa
So. California	July 31-Aug. 8	Brooksville, Me.
Northern Michigan	Aug. 6-Aug. 15	Pacific Palisades
Kirtland	Aug. 6-Aug. 15	Park of the Pines
Reunion of the Ozarks	Aug. 1-Aug. 8	Kirtland, Ohio
Oklahoma	Aug. 7-Aug. 15	Racine, Missouri
W. Montana	Aug. 7-Aug. 15	Pawnee, Okla.
Arizona	Aug. 8-Aug. 15	Race Track, Montana
Arkansas & Louisiana	Aug. 9-Aug. 15	Tucson, Arizona
Minnesota & Wisconsin	Aug. 9-Aug. 15	Clear Fork Cp., Ark.
Far West	Aug. 12-Aug. 22	Hot Spgs., Ark.
So. Indiana	Aug. 21-Aug. 29	Chetek, Wisc.
Eastern Michigan	Aug. 14-Aug. 22	Stewartsville, Missouri
Idaho	Aug. 14-Aug. 21	Bedford, Ind.
Des Moines	Aug. 15-Aug. 21	Cash, Michigan
Lamoni	Aug. 15-Aug. 22	Hagerman, Idaho
S. E. Illinois	Aug. 20-Aug. 29	Guthrie Center, Iowa
Eastern Colorado	Aug. 20-Aug. 29	Lamoni, Iowa
		S. E. Illinois
		Brush Creek, Ill.
		Colorado Springs
		Colorado

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The Garden of Gethsemane

THE
Saints Herald

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The Garden of Gethsemane



AUDITORIUM NEWS

The Garden of Gethsemane is on the east side of the Valley of the Kidron, east of the city of Jerusalem, near the modern St. Stephen's Gate. In the cover picture, the Mount of Olives rises above it.

It was here, according to tradition, that Jesus retired for prayer. He asked the disciples to remain behind as he took Peter and the sons of Zebedee with him. It was a time of sorrow. The disciples were tired and slept during his anguish of spirit. And when he had finished praying, it was here that he waited while Judas led the multitude bearing weapons to take him captive.

In this climate, the soil is often dry for long periods of time and it is a struggle for any vegetation to remain alive. The monk brings water to the thirsty plants. The olive trees are gnarled and very old, but still bear the precious olives which are so important as food, and as a source of the oil so valued in the commerce of the Near East.

The condition of the trees and the Garden is symbolic of the torment of soul through which the Savior passed. Reading the story in Matthew 26: 36-46, and looking at the picture as it is today, trying to imagine what it was then, we can appreciate the trial he endured.

Every life has some place that corresponds to the Garden of Gethsemane. If we can remember how Jesus faced it, and what he did, we can find help to go through our most severe trials.

APOSTLE PAUL M. HANSON has just returned from an extended tour of the West, including Denver, Salt Lake City, Boise, Vancouver, Seattle, Portland, San Francisco, Los Angeles, Sacramento, and many other church centers. He reports a fine visit with Brother John W. Rushton, who served the church so many years in the Quorum of Twelve. Friends who wish to write to Brother Rushton will reach him at 14858 Gilmore Street, Van Nuys, California. Brother Hanson preached at many places, and showed his beautiful and informative sets of slide pictures at others. He reports, "Everywhere, without exception, there was a very commendable interest shown by both members and nonmembers. There is an increase in the number of baptisms, and while this is not primarily important for its own sake, it is a sign of increasing strength and life in the church. The people are generally very well pleased with the progress being made."

OUR AUSTRALIAN VISITORS, Don Alberts and Hermann Peisker, have been kept busy in visiting various places during their stay. Conducted by Bishop Mark H. Siegfried, who is well informed on the history of the spots, they visited Nauvoo for the June 27 historical program, Carthage, and other places. Another trip took them to Council Bluffs and Omaha, (where they had a reunion with the John Blackmores), historical Winter Quarters, etc. They have also visited the reunion grounds at Stewartsville, Missouri, and at Gardner Lake, where they contributed to the work of the Youth Camp. These visitors are making many fine friendships in the States, and will carry much good will back to Australia with them.

APOSTLE CHARLES R. HIELD reports good work in missions in the vicinity of Los Angeles, California, where Garland E. Tickemyer is pastor. The missions are Southeast, Venice, and Huntington Park. Another is planned at Figuero. Central Los Angeles congregation has made a large subscription to assist the new mission. . . . At Camp Seeley, near San Bernardino, one hundred young people participated in a very successful youth camp. Another fine youth camp was held at D'Autremont, near Oracle, Arizona. . . . And Marion Blakely, formerly pastor at Sandwich, Illinois, is now in Arizona, doing fine work as Co-ordinator of Interbranch Activities. . . . Two men have done well in baptisms: George Njeim has finished a series at Stockton, California, and is now at San Diego; Russell Ralston has finished a series at Santa Rosa, and is now working at Lennox. . . . And at Santa Ana, California, Pastor Roy Hughes and John Inman are deeply interested in a fine group of Mexican families, including the Robles, Arballo, Cervantes, and others. Apostle Hield recently visited them and talked to them in Spanish.

SAMUEL WORRELL, bishop's agent of the New York-Philadelphia District, and a counselor to Carl Muir, pastor at Philadelphia, was recently a visitor to the Auditorium and the guest of Bishop Henry Livingston. Brother Worrell, in secular life, is superintendent of the plant of John Zimmermann Sons, so well known to church people. Sister Worrell and their daughter, Katherine Louise, are also visiting.

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Sins Against Children

“And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear?”
—Genesis 42:22.

ON THE FIRST SUNDAY of the month at the eleven o'clock service in Stone Church, there was a large group of fine children present, sitting together in the front rows, all of them recently baptized and confirmed and ready to receive the Communion of the Lord's Supper for the first time. Unaccustomed little hands reached for the Bread, and were a little awkward in handling the tiny glasses used for the Wine, but the assistant pastors serving reassured them with smiles, and they smiled happily in return.

It is always a happy experience to deal with children under circumstances like this, and one is led to reflect on the great investment of loving care and labor, as well as expense, that is put into the children by the parents, by society, by the church, and special groups. Who can estimate what it costs to raise a fine child? And, more important, who can estimate what that child is worth?

And then one thinks of the sins we commit against the children. The words of Reuben come back to us, “Do not sin against the child.” How are we sinning against the children today?

CELEBRATION OF the Fourth of July was rather quiet in our city this year. There wasn't very much shooting of fireworks in the weeks before it, and little afterward. On the first there was a heavy rain, and there is nothing like a good rain to keep fireworks under control. Sale of fireworks is kept under wise restriction in the city, and the tawdry little stands on the highways outside, purveying pain and destruction to innocent children, were properly wet down. One feels like pray-

ing for rain around the Fourth just to protect the children.

How many sins are committed against children by the venal purveyors of fireworks, matching their pennies of pitiful gain against a child's burnt fingers, tetanus, a lost eye, or scars the little ones will bear for life. And what sins the parents commit in letting the children buy fireworks.

A TRAGIC CASE was recounted in the newspaper a few days ago. Some children, acting out a scene they had observed in a movie, killed a small companion. If there is such a thing as eternal justice, and we believe there is, will those children be held responsible for the death of that little one? Or will those who made such a movie be held responsible? Or the theater that showed the film to the children? Or the parents who let them go?

Such movies are a sin against childhood. Society needs to organize and to be aroused against the sort of thing that makes gangsters and torturers out of the children by means of a very strong program of visual education.

Perhaps, by keeping quiet, by permitting such things in your city, you are responsible for the death or maiming of some child.

“Do not sin against the child.”

YOU MAY be listening to a very fine radio program for a few minutes. The commercials are often false or misleading, but are fairly harmless because few people pay any attention to them. Or do they? Authorities on such matters can answer the question.

But generally, in fifteen minutes or a half hour, you will be aroused

and provoked by what the radio is blaring out at you. “What *am* I listening to?” you exclaim, and jump to turn it off.

I was visiting in a pleasant home one evening. Mother was doing the dishes, and did not hear the program. Father was reading the paper, and if he heard the radio, gave no indication. Junior was on the floor, propped on his elbows, listening with all the ear capacity that creation gave him. The program concerned a group of men who were torturing another man with knives and fire to get him to reveal some information they wanted. The little boy would be remarkable if he did not think of this drama in relation to his play life. That program, and many others like it, are sins against childhood.

WHAT CAN THE CHURCH DO? It can help to educate parents to some consciousness of their responsibility in the selection of programs. One fine cultured family considered the radio so great a hazard for the children that the radio was banned; there was simply no workable instrument in the house during the impressionable years; a record player, good magazines, a play yard, and athletic equipment seemed to be all that the children wanted. Those children have since made a superior record of achievement in the world.

The church can exert the strength of its influence and lead people in protesting against bad programs. It has no force, but it can plead and persuade in the cause of childhood.

Let us remember the words that Reuben spoke in behalf of young Joseph, whom the other brothers would have killed, but who was sold in the desert to the Ishmaelites, “Do not sin against the child.”

All material wealth perishes: None but spiritual treasures go with us when we die. The only real good we can leave behind us is in the lives of good children. L. J. L.

Editorial

OFFICIAL

Communications intended for the First Presidency should be addressed to the "First Presidency, Auditorium, Independence, Missouri." Our practice is to sign official letters "First Presidency" by the member giving attention to the matter presented. Of course, letters can be addressed to a certain member of this quorum if the sender desires the personal attention of that member only. We desire to be prompt in answering inquiries, but letters sent to a member of the quorum may not receive attention promptly in event that member is away from Independence.

This same rule should apply likewise to the Presiding Bishopric.

THE FIRST PRESIDENCY,
ISRAEL A. SMITH.

The *Standard*, April issue, contains this query:

This statement makes us wonder at a recent press report of a judicial finding in America when some Utah Mormons were on trial for polygamy, that, since the Mormon religion favored polygamy, and since the Constitution allowed freedom of worship, then Mormons could practice polygamy.

The press report was wrong. The Supreme Court and all courts which have considered polygamy, while holding for freedom of worship, have declared freedom of worship does not mean "freedom of practice," that is, license to violate statutory enactments.

ISRAEL A. SMITH.

Quake in Hawaii

We have received a letter from Elder Howard F. Miller, who is in charge of the work in Hawaii, advising us as to the recent earthquake. He writes:

Perhaps you have heard the news of the recent earthquake which affected Oahu. I hope they did not exaggerate it on the mainland as much as they did the tidal wave of April, 1946. However, we did know that we had an earthquake,

and it shook us from our beds early in the morning.

There has been some damage to several of the large buildings in town, but none of our structures have suffered damage that we can see now with the exception of a few cracks in the plaster in the Makiki church; there was no damage to the foundation or walls. Our mission house, which is now two-stories high, rocked a little, but we were very happy that the quake did not come two months earlier when the mission house was on jacks. We can find no damage whatsoever to the foundation, which makes us quite happy that we put the extra reinforcement in it.

We have had no reports of damage or injury to our people, so rest assured that all is well.

ISRAEL A. SMITH.

Arizona Co-ordinator

By interaction with the First Presidency, we have appointed Elder Marion M. Blakely, of Phoenix, Arizona, to serve as co-ordinator of all interbranch activities in the State of Arizona.

Signed

CHARLES R. HIELD,

W. WALLACE SMITH,
Missionaries in Charge

Accommodations at General Conference, October 3 to 10 Inclusive

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party
2. Rooms required
3. Day of arrival
4. Length of stay in Independence
5. If alone, whether willing to share a room
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

Assignment of any rooms by the Housing Committee will not be possible before Sept. 1, 1948.

GENERAL CONFERENCE
HOUSING COMMITTEE

Across the Desk

The Martyrs

Memorial services in honor of the founder, Joseph Smith, and his brother Hyrum, were held on Sunday, June 27, 1948, the anniversary of their assassination, at Nauvoo, where the remains of these two men have reposed now for a hundred four years. The services were arranged by District President Harold D. Smith.

Music for the occasion was provided by Shirley Howard and Donna Weddle. Elder Herman Peisker of Australia offered the invocation and Apostle Roscoe E. Davey gave the Memorial address.

At the graves, Elder Mark H. Siegfried was presented for remarks and a prayer of dedication; the benediction was offered by Elder Don Alberts of Australia. Wreaths were placed on the graves by Sister Roscoe E. Davey (for the prophet), Sister Betty Ettinger (for the patriarch), and Miss Dona Davey (for Emma, the elect lady).

ISRAEL A. SMITH

THE SAINTS' HERALD

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With God, Together We Build the Kingdom

By Apostle E. J. Gleazer

A transcript of a sermon given at the Northern Michigan District Women's Institute held May 30, 1948; at Gaylord, Michigan. Reported by Bessie M. Brown.



And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to receive it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building.—1 Corinthians 3: 1-9.

WITH GOD, together we build the kingdom. I have changed the wording around just a little for the purpose of emphasis. I could say, With God, together we harvest, but if I did that, I would be limiting the topic to this service alone. With God, together we build the kingdom—we cannot build it in any other way.

The Apostle Paul discovered, even in his time, that men who professed to be disciples did not understand that unity of effort was necessary in the work of God. I don't know why this should be, because all through his ministry, Jesus emphasized over and over again that his followers must be one. He attempted to co-ordinate their activities for a common purpose, but in New Testament times, men had not yet learned that only as they labored together could they succeed.

This is illustrated even in our modern industrial world. There was a time, when all manufacture was in the "handcraft stage," when individuals were rather independent. They were capable of making most of their own clothing. Some of them were capable of building their homes, and making many other things they needed. They were capable of providing largely for themselves, or at least it was provided

within their family or tribe. That is not the case today, and modern industry shows us that men cannot live in this life, save they labor together.

Can you imagine an automobile being produced by one man today? Certainly not! Even the common shoe (and I don't know why we should call it common because, like other things, it costs plenty) is a product of many sets of hands. The manufacturing of shoes is a joint enterprise. I doubt that you can think of anything that is a product of one man. True, a farmer may plant his seed, but the chances are he did not raise the seed himself. Even if he did, the machinery that he utilizes in planting it was produced elsewhere and by other hands. Every human endeavor today seems to depend upon the labor of other people in order to make it possible. It would be interesting for us just to look at our own apparel and attempt to discover the number of hands and various persons who were engaged in producing the very clothing that we wear.

We have talked in our church from time to time about unity of effort, but I think we have taken the wrong way to produce this unity. We cannot succeed in having unity of effort when we start with man. We must start with God, for he is

the unifying force in the whole universe. All things exist because of him, and that is why I have deliberately arranged these words to begin with the statement, "With God."

MOST OF YOU, if you were asked why you united with this church—why you made a covenant with God in the waters of baptism—would answer, "Because I was convinced that this is the work of God." If you identified yourself with this church for any other reason, you made a mistake, and I hope by this time you have learned that this is God's work. This is a divine movement. Certainly, humanity is represented in it, but this church was established by God. I could bring to you many statements regarding this, but one will suffice. In latter-day revelation, God states clearly: "This church have I established and called forth out of the wilderness."¹

THIS IS THE church of God. This institution was conceived and brought forth by the personal ministry of God the Father and God the Son, who appeared to young Joseph Smith. God continued to manifest himself to the individuals who were responsible for the organization of the work on this earth by even sharing with them the ministry

of angels. And the Lord continues, even to this day, to manifest himself to this church. This is a divine movement. Were it not so (I don't say *we* are divine, I am talking about God's church) there would be no hope of bringing to pass unity of operation.

I shall always remember something I learned from a member. Frequently when we give, it is not unusual that we also receive. A member of one of our large congregations was speaking to me about a leader who left the church and departed from the faith, taking a large portion, though not the majority, of the membership there with him. This brother was one who did not follow, yet he was one of the closest friends of the departing leader. He was a little late getting to church that evening, and the dissenting faction had already arisen and were marching out of the church, just as our brother and his wife came in.

Meeting our brother, the departing leader said, "Well, Jack, we have done it, we have walked out."

Our brother hesitated. The other man said, "Well, aren't you coming along?" Our brother replied, "No. Your coming into this church did not make it divine. Your leaving the church will not make it less divine."

I wonder how many of our people would still be actively engaged in this work today if only they had realized the truthfulness of that statement? I know individuals who have become inactive due to the fact that someone behaved in a manner which displeased or discouraged them. They seemed to think that divinity had left the institution because of the behavior of men. We are not responsible for the divinity that is in this church. We have no power within us to make it divine; neither can we take any of the divinity away from it by leaving it.

If each of us were aware, constantly aware, that this is the church of the living God, I seriously question that there would ever be a day

in our experience that we would not be actively engaged in attempting to bring to pass the work of our Master. And to the extent we are convinced that this is the work of God, we are conscious of the fact that every other individual who shares this conviction with us is one of us, and, in that respect, we have unity of operation. In this sense, we are disciples indeed, for we follow the same Lord.

HOW COULD we follow the same Lord and not be a unit? To the extent that we are engaged in the same work, we become one. The nature of the enterprise creates unity. That is why you hear people testify how glad they are for the association that has come to them through gospel experiences. A common task unifies us. It is folly to talk about unity until you succeed in having men and women engage in a common experience as they work at a common task. I don't mean a cheap task—I mean common in the sense that we share it together.

I like Paul's statement: "I have planted, Apollos watered; but God gave the increase." Just as we pointed out that there is no one person who is responsible for the manufacture of a modern automobile, so it is true in the perfecting or saving of a soul. Many individuals make a contribution to that work.

Occasionally we attempt to discover how many people are being baptized by the men under Conference appointment, but we are fully aware of the fact that one's work cannot be truly evaluated by the number of persons he baptizes. It has been many years since I have gone down into the waters of baptism with a candidate. I have been approached several times to baptize someone, and usually I have not been responsible for converting the person who asks me to do it. I think, in some cases, it is a question of office. But while I have not officiated in the waters of baptism recently, I know positively that I have assisted to bring men and women into this church, in more ways than one. I

have deliberately contacted individuals who are not of our faith and succeeded in interesting them in this work. I don't say this boastfully. I say it by way of illustration. I have stimulated other men and women to go out and make friends, so that their friends can become aware of what God is doing in these latter days and eventually ask for baptism in this church. To the extent that any of us succeed in attracting men or women to this movement, to the extent that any of us succeed in encouraging other folk to bring their friends and relatives into the presence of God, to the extent that we share testimony, to the extent that we stimulate individuals to ask for baptism, we have assisted in the conversion of these people, although someone else officiates at the baptismal service.

Many times it is wisdom for the missionary to permit a branch president or some member of the local priesthood to officiate in the waters of baptism, because the missionary moves on and is not permitted to remain there to follow through the interest that he has aroused. It seems natural that most of us have a very strong affection for the individual who baptizes us, just as we have for the individual who officiates at our wedding ceremony or blesses us as children. I have known individuals who have testified in later years, "Brother So-and-So took me in his arms and blessed me at the altar of God when I was a baby," and they have an affection for that minister.

Now that type of affection should remain where the individual is best qualified to minister. A good missionary does not convert men and women to himself; he converts them to Christ. They must have some respect for the servant; otherwise, they would not accept the truth. But even though they have this respect, a good missionary will transfer it to the pastor of the branch where the convert is to be enrolled, so that the pastor can continue to minister, not only of himself but also in utilizing the priesthood of his branch to bring to this new member all the ministry

he requires. There again you have joint ministry, for no pastor can minister alone. He ministers together with his priesthood and with his departments.

EVERY DEPARTMENT of our church has its missionary responsibility or—shall I say—its missionary opportunity. Many people are first attracted to this church through the church school, through the women's department, through the young people's organization; or, believe it or not, through the choir. I have known of individuals who had a love for music and were asked to participate in that part of the service. They did not come to hear the preacher. They were not interested in the preached word, but they were interested in music. They came to participate in music; they heard the word of God and became impressed. Maybe they were not impressed with the first sermon—it may have taken several—but the choir was instrumental in bringing them in touch with this work. In this respect, even the departments labor together. But unless these departments are conscious of the fact that they, too, are a part of the divine movement, they are not going to assist in the work of the church.

IT IS NOT difficult for any of us to sense something of the importance of laboring together with God. The very fact that the angels would consider it an honor to have the opportunity that you and I have today should be sufficient to impress us with the privileges that are ours.² "Be not weary in well-doing, for ye are laying the foundation of a great work."³ I wish we could remember that, every day we live, we are engaged in a great work. "And out of small things proceedeth that which is great."⁴ We have been admonished to consider our calling. If we would take these statements seriously and literally, I doubt that we would have an inactive member in any branch in this church. I can promise you that inasmuch as we would be engaged in activity, we

would have a unity we have never experienced in this movement, because engagement in a common task would bring to pass our unity.

I am happy to tell you there is a greater spirit of unity in this church than I have ever known, and men who are older than I am in service testify that they have never experienced such unity throughout the church. I think one reason for it is that more of us are working at the task assigned than we have in previous years.

I ASKED THIS question some time ago of a pastor, "Are your people active?"

He surprised me. He said, "Yes, we have an active branch here, Brother Gleazer."

"Well," I said, "I am puzzled. I have heard some things."

"Oh, now wait a minute," he said. "You didn't give me time to explain. Our people are active. We have a few that are active for Christ, and the rest are active in opposition to Christ."

They were active, all right, but they were not active to bring to pass the purposes of the Master.

In some of our business meetings in the past (I hope they are past) we have observed activity such as no pastor would witness during the regular services. We see folk who are active in business meeting that we never see at any other time. This is not the kind of activity I am interested in, and this type of activity does not bring unity, but divisions and difficulties.

I am very grateful that the testimony of the ministry throughout the church is to the effect that greater unity is being manifest among our people. I am confident that this is because we are concentrating on common goals and working together to bring them to pass; and we are realizing that the service of each and everyone of us is essential if we would be successful. We are today as a team. We are sensing that, in reality, we are laborers together with God. I believe as we continue to labor in this respect that

we will witness increasing portions of the Spirit of God, until the time comes when the great endowment that we have heard so much about will be in our midst. For as we become one in Christ, we become one with each other; and where we have this unity, the Spirit of the Master will be manifest in a degree that we have longed and prayed for.

With God, together we build the kingdom.

1. Doctrine and Covenants 32: 2.
2. I Peter 1: 12.
3. Doctrine and Covenants 64: 6.
4. *Ibid.*

Four Things

By Robert J. Miller

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry Van Dyke.

Van Dyke's summation of the vital things in life may not be all-inclusive, but surely he gives us much to think upon which is worth-while. And if we were to follow the procedure which he so beautifully outlines, we would not fail to reach "the mark of our high calling in Christ Jesus."

"To think without confusion clearly"—calmly and honestly trusting God to give us light and direction, undecieved by false ideologies, theories and concepts of life, properly evaluating all things we meet concerning life—to do this, we must be fair in our thinking, honest of heart and mind, and very sincere. We must be true to God, and to ourselves.

In such honest and fearless meditation, we soon learn to appreciate life's fuller meanings and why Christ has taught us to "love our neighbor as ourselves." For surely the inter-relations of men and women in society make this a *must* if we would derive our greatest blessings from life.



Bethel Davis Knoche

Objectives of Organ Music in the Church

By Bethel Davis Knoche

INTRODUCTION

We have a great many requests for suggestions regarding material and the technique of service playing for the organ. Some time ago we asked Mrs. Knoche to prepare the article which follows for publication to help to fill this demand. She has been teaching organ at Graceland College and is studying with Harold Gleason at the Eastman School of Music. We would also refer you to an article which appeared in the "Herald" May 3, 1947, by Roy Benson of the music faculty of Graceland. It is hoped by the General Church Music Department that these suggestions will be helpful and point the way for an improved musical ministry in the church.

Franklyn S. Weddle, Director of Music

THE FOREMOST objective of organ music in the church is perfection. Above all places, the church is entitled to and should receive the works of the masters performed with the skill and magnificence befitting them. Except on rare occasions, this is not the case; but it should be the concern of every church organist to better this condition. Since music is a vital part of the service, the needs of the congregation should be considered, because many people receive as much inspiration through music as the spoken word.

As stated above, the ultimate goal of the church organist should be perfection, and such perfection may be obtained by the following suggestions.

Because music initiates and coordinates the entire service, the pastor, musical director, and organist should work together in outlining the service for the highest type of worship.

The prelude sets the theme, and its success or failure depends on the choice of material. Its importance lies in the fact that it directs one's mind toward the lesson of the hour. It should be suggestive of a theme or themes to be found in the hymns, anthems, and/or scripture and sermon.

The responsibility for good congregational singing rests with the organist. In order to have perfection in the hymn singing, the organist must play with exact rhythm and clarity. The following principles should be practiced consistently.

All repeated notes are to be played exactly, and other notes legato. If the same chord is repeated several times, the inner notes may be held and the outer notes repeated; but do not tie from an unaccented beat to an accented beat. All parts should be phrased at the end of each line unless the words are carried over into the following line. When phrasing within the line, the soprano part is the only one to be broken; the others should be kept legato. The phrases between the verses should be rhythmic, and the length of the rest should be exactly the same for each stanza. The common note between the last chord and the "amen" should be tied, and all other parts broken by a rest of the same length as that used between the stanzas.

EACH HYMN has an individual characteristic style, consequently, the performance and registration should vary with the interpretation. For instance, brilliant and martial hymns would be played with a non-legato or *marcato* touch and a bright registration of reeds and mixtures.

Hymns for meditation offer endless varieties for effective registrations, such as playing the melody on a solo stop either in the tenor or soprano register, with a soft accompaniment on another manual with the pedal. Repeated notes should be tied in the accompaniment to produce a well-sustained legato in contrast to the melody.

Pedal parts are to be played as written except on small organs where they can be played an octave lower. In returning to the original register, it should be done at a consonant interval—a fourth, fifth, or octave.

There are three ways to announce a hymn: manuals without pedal, manuals with pedal, and with the soprano part as a solo, the alto and tenor on another manual, and the bass part on the pedal. The volume of tone should be not less than a *mezzo-forte*, and it should be increased on the last two lines of the hymn. By all means, in introducing the hymn, set the correct tempo and maintain it throughout the entire hymn.

The offertory should be a short and melodious piece with either a solo stop with accompaniment or a soft registration. A wealth of material of this type may be found in such works as *The Little Organ Book* (*orgelbuchlein*) by J. S. Bach, and *Choral Improvisations* by Karg-

Elert, and *Hymn Preludes* by Seth Bingham to name only a few.

It is well to remember that a postlude does not have to be loud or of marchlike quality. There are many fine works which are not too difficult that would be more effective and appropriate, depending upon the tone of the service.

AT ALL TIMES an organist must have a repertoire suitable for any occasion, and the repertoire should be selected according to one's ability, for it is better to play a simple number well than a more difficult one beyond the ability of the organ or organist. Following is a list of suggested material that ranges from simple to medium difficulty:

New Year:

1. "The Old Year Now Hath Passed Away"J. S. Bach
2. "In Thee Is Gladness"J. S. Bach

Easter:

1. "As Jesus Stood Beside the Cross"Scheidt
2. "In Death's Strong Grasp the Saviour Lay"J. S. Bach
3. "Christ Is Arisen"J. S. Bach
4. "An Easter Prelude"Egerton
5. "Resurrection Morn"Johnston
6. "Easter Morn on Mt. Rubidoux"Gaul

Thanksgiving:

1. "Thanks Be to Thee" (arranged Lefebvre)Handel
2. "Now Thank We All Our God"Karg-Elert

Christmas:

1. "O Hail This Brightest Day of Days"J. S. Bach
2. "A Babe Is Born in Bethlehem"J. S. Bach
3. "Lo, How a Rose"Brahms
4. "Pastorale Symphony" (Messiah)Handel
5. "In Dulce Jubilo"J. S. Bach
6. "Pastorale"Franck
7. "Christmas Pastorale"Rogers

Communion:

1. "Agnus Dei"Bingham
2. "Communion"Purvis
3. "Toccata per l'Elevazione"Frescobaldi

4. "Qui Tollis"Couperin
5. "Meditations on Communion Hymns"Sowerby

Weddings:

1. "Romance san Paroles"Bonnet
2. "Messe de Mariage"Dubois
3. "Benediction Nuptiale" Saint-Saens
4. "When Thou Art Near"Bach-Schreiner

Funerals:

1. "Hark! A Voice Saith, all Are Mortal"J. S. Bach
2. "O How Futile, How Inutile"J. S. Bach
3. "Come, Blessed Rest"Bach-Fox
4. "O World, I Now Must Leave Thee"Brahms

General Use:

1. "O Thou of God the Father"J. S. Bach
2. "All Praise to Jesus' Hallowed Name"J. S. Bach
3. "O Sacred Head Once Wounded"Kuhnau
4. "Salvation Now Is Come to Earth"J. S. Bach
5. "I Call to Thee, Lord Jesus Christ"J. S. Bach
6. "Sleepers Awake, a Voice Calleth"Karg-Elert
7. "After a Trial"Karg-Elert

Collections:

1. *Liturgical Year*J. S. Bach
Published by Oliver Ditson Company
2. *Historical Organ-Recitals*Joseph Bonnet
Published by G. Schirmer, Inc.
3. *Choral-Improvisations, Op. 65, Volumes I-II-III*Karg-Elert
Published by Edward B. Marks Music Corporation
4. *Twelve Chorale Preludes* (Edited by Franklin Glynn)J. S. Bach
Published by G. Schirmer, Inc.
5. *Methods of Organ Playing* (Excellent Study Book) Harold Gleason
Published by F. S. Crofts and Company
- *6. *One Hundred Easy Organ Preludes*G. C. Albert Kaepfel
Published by Concordia Publishing House, St. Louis, Missouri
- *7. *The Concordia Organist*J. H. E. Hoelster
Published by Concordia Publishing House, St. Louis, Missouri
- *8. *Organ Voluntaries*Oscar Meier-Hansen

Published by Augsburg Publishing House

*Selections for one-manual organs only.

PERFECTION IS acquired not only by technical skill but also by devotion. Since we are the true Church of Jesus Christ here on earth, we should give him the very best we can offer. Our lives should be so attuned to God, that we may be an instrument in his hands through which he may inspire the congregation as he so desires. Whether it be a large Bach prelude or fugue or a simple hymn, played with the utmost technical ability, it is meaningless without the inspiration that may come only through God. Therefore, perfection is composed of two parts—technical skill and devotion—and neither is complete without the other.

In conclusion, I would like to quote from the Book of Mormon, II Nephi 14: 12, "But behold I say unto you, that ye must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul," and, I might add, and for the welfare of the congregation.

Nothing muddies the sheen of our days so completely as the habit of taking things for granted. Now that my eyes are open to this truth, my senses find miracles and loveliness everywhere in things I once overlooked: the sunny flavor of orange juice and the ruby redness of currant jelly on hot brown toast; a green bowl filled with vermillion petals—zinnias from a neighbor's garden, their centers minute yellow stars; in the gray dawn a robin's song, crimson clear against the brown chirp of sparrows; rain, and under its luminous gray mist, grass glowing like green flame—April rain. Every day brings with it some new sense of exquisite regard for common things. And no matter how or where old age finds me, that remembered beauty will be with me, lending color to any possible bleakness.—Eleanor B. Stock in *Independent Woman*.

The "Laying on of Hands" in Court

PART II

(Continued from Last Week.)

IN PURE PRACTICE, the laying on of hands in modern times is performed in like manner as it was anciently. Upon request from the one who is sick, the elders—that is those holding the holy priesthood and having authority from God to officiate—perform the sacred rite.

The ordinance is highly symbolical. The oil used is pure olive oil, which has been consecrated by prayer for holy usages. A drop or two of the oil is used in the anointing, as an emblem of the Holy Spirit. This anointing is then confirmed by prayer, and the hands of the elders are merely laid upon the head of the afflicted one.

There is no manipulation, no massage, no movement of the hands, and no attempt to transmit bodily warmth. The effort is solely by prayer, coupled with a goodly faith that the Heavenly Father hears the supplications of his ministers and blesses his suffering children in their necessities.

And all this is without money and without price, and without thought or hope of financial reward. "Freely ye have received, freely give" is put into actual practice.

This is a far cry from the magic healer or the charlatan or the humbug or the money-thirsty leech who lays claim to some mysterious gift from Divinity, and then commercializes the matter as a means to venal gain; but not having the power, resorts to manipulation and stroking and physical warmth and whatnot to supply the lack.

The statutes concerning this matter make an exception of treatment by prayer and according to the tenets of any bona fide religion. As was said in amplification by another court which defined police power:

"No attempt is made to interfere with religion or religious devotions. This does not, however, authorize one under cover of religion or a religious exercise to go into healing commercially for hire, using prayer as the curative agency or treatment. Religion cannot be used as a shield to cover a business undertaking. The defendant was engaged in a business venture, not a religious exercise. The practice of medicine, defined by our statute, means the practice of the healing art commercially, regardless of

the curative agency employed. The commercial practice of healing by prayer, followed as a money-making venture or occupation, is the practice of medicine within the plain meaning of the statute."

NO MORE DESPICABLE money-grabber can be imagined than the one who seeks to capitalize on the sufferings and afflictions of humanity through trickery and chicanery. Almost all, if not all, of us have been assailed with sickness and pain and disease. Under such conditions, we all feel helpless and alone, and in our search for relief and comfort, we are easy victims to alluring promises and chimerical assurances, at which in our healthier moments we would scoff.

This does not argue against a faith in God or in his power to heal, if need be, by a miracle, nor does it disparage the efforts and prayers of the righteous who importune at the throne of grace in behalf of those who suffer. Heaven forbid that aught should be said to discount faith in God in these confused times, but for those who have not the faith to be healed, common sense should certainly dictate that they seek assistance in their physical distress from learned and conscientious men who may charge for what they do in the practice of honorable and noble professions, but who are known by reputation to give "value received."

IT IS ASTONISHING to learn to what lengths some of the quacks will go. Suffice it to say that in at least one appealed case the defendant had attempted to take care of an obstetrical case. Not content with such usurpation, this man brought a group of his students into the home of the patient to learn his course of treatment. The proceeding was not, however, strictly clinical, for during waiting periods, according to the record, some of the "students" prayed and some of them danced.

The expression is common that business and religion will not mix. Some of those who have been prosecuted under the laws regulating the practice of medicine, however, seem to have made a determined effort to make religion a part of their business, but not from altruistic motives. We quote from a case in which this phase was developed:

"The question to be determined is not whether defendant practiced his religion in treating (the patient), but whether the defendant practiced medicine within the meaning of the statute. Assuming that one brings himself within the stat-

By Lloyd Harding

ute and practices medicine without a certificate of qualification, he is none the less guilty because in so doing he also practiced his religion. The regulation of the practice of medicine is a police regulation for the protection of the public; it does not interfere with the exercise of religious liberty; it merely safeguards the lives and health of the public against the use and employment of dangerous agencies in the hands of the unlearned and unpracticed in the science and art of medicine. Whether an act is or is not embraced within the Act as practicing medicine depends upon the latitude of interpretation of the Act. Our statute is extremely broad; its language is: 'Any person who treats or offers to treat disease of human beings by any system of treatment whatsoever.'

"Under this statute, I apprehend, any agency of supposed therapeutic value set in motion with the design to cure, prevent, or alleviate human disease or suffering of body or mind by one who receives a *quid pro quo* for such service, would be comprehended within its terms; not necessarily that there should be an employment of drugs or surgical or mechanical appliances. Physicians in some cases ascribe a therapeutic value or efficiency to the power of mental suggestion; would the physician in employing such agency be any the less practicing his profession? We think not. In those cases, however, where no charge is made for the service, and recourse is had merely to prayer, without the employment of material or human agencies, it cannot be said that the person invoking divine interposition in behalf of another is treating or offering to treat diseases of human beings by any system within the meaning of the statute, and cannot be said to be practicing medicine."

IN THIS CASE the defendant employed prayer and the laying on of hands, but, according to the patient, he also made a partial physical examination and resorted to rubbing. By agreement with the patient, the defendant was to receive twenty dollars for his services, and two payments of five dollars each were made to him. Concerning this matter and the artifice sought to be used by the defendant, the court said:

"These sums defendant testified went to the church or society of which he

was president and bishop, receiving compensation as such. This circumstance, however, is immaterial since, if the offense was committed by defendant, the law would countenance or tolerate no evasion by his receiving compensation by indirection through the medium and device of a corporation."

This same phase of combining religion with business and thus attempting to produce something beyond the reach of the laws regulating the practice of the profession of medicine is strikingly covered by excerpts from another case, which is the last one we shall consider. The court said:

"The statute prohibits the practice of medicine without a license, but excepts from its prohibition 'the practice of the religious tenets of any church.' But things were done by this defendant which no good faith could justify. He combined faith with patent medicine. If he invoked the power of the spirit, he did not forget to prescribe his drugs. 'It is beyond all question or dispute,' said Voltaire, 'that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic.'—*Morley's Critical Miscellanies*, III, page 17. While the healer inculcates the faith of the church as a method of healing, he is immune. When he goes beyond that, and puts his spiritual agencies aside, and takes up the agencies of the flesh, his immunity ceases. He is then competing with physicians on their own ground, using the same instrumentalities and arrogating to himself the right to pursue the same methods, without the same training."

And, by a masterful summary, the entire matter is gathered up in the same opinion in these passages, to wit:

"The meaning of the act is made plain when we consider kindred legislation elsewhere. In varying phrases immunity is granted to those who practice their religious tenets, but always in such a form as to confine the exemption to spiritual ministrations. Through all this legislation there runs a common purpose. The law exacts no license for ministration by prayer or by the power of religion. But one who heals by other agencies must have the training of an expert."

THERE IS AN OLD and upright profession whose members are charged with religious duties, including, of course, intercession by prayer. No recognized minister of any reputable church will hoodwink or cheat those who ask for his services, nor attempt to use a request for prayers as a means

to get gain. And if the tenets of his church provide for the laying on of hands, he will administer the rite as prescribed by such tenets.

If faith and prayer fail to heal, there is available to the sufferer the accumulated knowledge of centuries in the duly licensed members of the medical professions.

There is, then, no need for any ailing person to drift into the fringes of either profession for succor, nor to be duped out of money by those beyond the pales of all professions, whose only purpose is to defraud.

The law seeks to protect the people and to punish men and women who prey upon the unwise or the unwary. But the law is merely a result; for the cause we may look again to Holy Writ, where it is recorded that the love of money is the root of all evil. Lurid and heartless though it may be, the dolorous fact remains that even the sacred institutions, those things which are grounded upon the goodness of God and which nurture the instinct in man to seek his Creator, have been spoliated and prostituted through greed, and trodden under heinous feet in the scramble to get money. Through necessity in the orderly administration of justice, even the laying on of hands has been dragged through the criminal courts of our land.

TO US of the Reorganization there should come a deeper gratitude that in the Restoration the ordinance of the laying on of hands was an essential part of that which was restored to earth. There should come also a more complete appreciation of this holy rite which is available in pristine purity to each of us, simply if we request it in sincerity.

We should return thanks often for the revelations which reactivated the performance of this ordinance among men and which vouchsafe to us as a peculiar people the unique blessings of the Almighty God of love.

We begin to sense something of the infinitude of God's love and mercy when we consider that there are four other usages for the laying on of hands in our church in addition to administering to the sick. These four are the blessing of babies, baptizing by fire and the Holy Ghost, ordaining men to the priesthoods, and giving the patriarchal blessing.

These are some of the mysteries of the gospel, and happily is this true. Otherwise, impious and venal men would doubtlessly seek to commercialize these holy ordinances also.

Youth Camp Michivoix at Park of Pines

Appreciative comments come from a number of sources concerning the success of Camp Michivoix for young people held at Park of the Pines, June 20 to 27. Allen Schreur reports a total registration of fifty-two campers. John W. Banks of Midland writes, "The Youth Camp was a huge success at the Park. Much good will result from this experience by the youth as well as the leaders. Next year many will have to be turned away or else another camp formed. Probably two persons attending the camp will be baptized soon."

Miss Bettylou Lalone, of Boyne City, was selected as one of the nine outstanding campers of the meet, and was invited to write. The following is quoted from her letter:

"I especially enjoyed the camp. Being crippled from infantile paralysis, I have not had much of a chance to participate in such good times. Nothing was ever enjoyed more by anyone. I missed nothing. The young people were so wonderful about helping, carrying me when necessary. They helped me gain confidence and love. I am eighteen years old and am well interested in working for the church that has given me so much.

"The name of the camp was taken from Michigan and (Lake) Charlevoix. The day began with the bugle, calling us to get up. There was a flag raising, followed by a worship service, which we sometimes held on the lake shore. Breakfast, and then, of course, K.P! . . . Campers have their free time when the staff meets, and late risers come out. After the clean-up, inspection is completed, and the bell chimes for class. The special interest groups ranged from music to car-driving. The classes in drama and music worked all week for a special vesper service presented at the end of the camp.

"Camp is fun! The day's activities make you wonder, 'What if I hadn't come?' There is a companionship all seem to share, a love deeper than one has had before, of so many at one time. Even in sports and free time, the feeling of fair play and fellowship is apparent. . . . Evening comes too soon but is a setting for campfires, song-fests, and worship services. Under the stars, we found God. . . . The days pass, and soon only a few are left. Our fun has been clean and real, and leaves no twinge of conscience. It is hard to put one's feelings into words."

The Use of the Book of Mormon in Missionary Work - Part 1

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948

By Seventy Harold I. Velt

It Fills an Urgent Need

IN THE WORLD today, comparatively few men believe that Jesus is the resurrected Christ, the only begotten Son of God.

Millions more find their belief all too vague and uncertain to effect a change for the better in their lives to any great extent.

Also, many who do believe in Jesus have been influenced to believe that his doctrinal ordinances are not essential to salvation and have no place in transforming the world.

Too, there are those who, because of prejudices already formed, need something to disabuse their minds of false impressions.

The Book of Mormon fills a vital need in all such cases; its very purpose, as stated on its title page, being "to the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

Its Value

1. The Book of Mormon is of real missionary value in itself. Thousands have been able, by experience, to testify to the truth of the promise of Moroni 10: 5 (page 775), "And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

I was privileged to give visual aid lectures for a week in Detroit, Michigan, to a group of members of The Church of Jesus Christ (sometimes

called Bickertonites, for they were organized by William Bickerton who was baptized by Sidney Rigdon in 1845). The greater part of their membership is of Italian descent, converted from the Catholic Church through the use of the Book of Mormon. Then take the case of Sidney Rigdon, that powerful orator and co-founder with Descander Campbell of the Christian Church. Though disinclined to believe the story of our missionaries who visited him, after praying about the matter, he received the testimony that the Book of Mormon was true. Many, many such cases might be cited. Then remember, regardless of how convincingly we present the subject (and we cannot place too much emphasis upon the term "Unto the *convincing* of Jew and Gentile"), let us never fail to urge the investigator to pray for a testimony as he reads the book.

2. Of still greater value in missionary use is the Book of Mormon when read under directive advice as to where to read first. For instance, suppose we wanted to use the Bible to convince a heathen that Christ was the Savior of the world. Who would urge him to read that book from cover to cover, beginning with Genesis?

Likewise, for best results, we would advise our prospect to first read from about page 600 (Nephi, the son of Nephi) in the Book of Mormon in order to quickly grasp what the book really stands for. Then upon reading of the signs in America of the birth and later of the death of Jesus in Palestine and of his subsequent coming to America

as the resurrected Christ, one is ready for the confirming evidence of American archaeology and Indian tradition.

3. Powerful and convincing indeed is the Book of Mormon story of the coming here of the resurrected Christ, when supported by the Indian traditions of their fair God, Quetzalcoatl, (also called Kukulcan or Wiracocha)—the only God who was born in the flesh of a virgin, but not in America—in connection with the worship of whom the cross was everywhere in evidence as a symbol of adoration. Take for example the Book of Mormon story of the three days of total darkness following the three hours of terrible earthquake in America at the time of the crucifixion of Jesus in Palestine, and of the sudden appearance of Jesus soon afterwards among the people.

This is confirmed remarkably by the testimony of Cieza de Leon who stands first in the first rank of authorities on Inca civilization. Writing to the King of Spain he said, "Before the Incas reigned in these kingdoms, or had ever been heard of, the Indians relate another thing much more notable than all things else that they say. For they declare that they were a long time without seeing the sun, and that, suffering much evil from its absence, great prayers and vows were offered up to their gods, imploring for the light they needed Presently afterwards, they say, that there came from a southern direction a white man of great stature The people called him the Maker of created things, the Prince of all things, Father of the Sun called Ticiviracocha"

Read the whole context from *Jesus Christ Among the Ancient Americans*, page 124.

4. Of increasingly greater value still is the Book of Mormon in missionary use when, together with the foregoing, it is pointed out from Bible prophecies that there was to come forth such a record at a certain time and in a certain manner; which record or book was to become one with the Bible in God's hand.

5. Of still greater missionary value is the Book of Mormon when studied in connection with the manner of its coming forth—the witnesses who saw and handled the plates of gold and the circumstances surrounding their remarkable testimony. When one man testifies of a miraculous experience, it may be of interest. When several at one time, in confirmation thereof, hear the same words, see the same happenings, and experience the same heavenly feelings, and then continue to the very end of their days to bear their testimony undeviatingly, there is something vitally more than mere passing interest. This is true of the witnesses to the Book of Mormon. Their testimony is made powerfully more strong by the fact that the trying circumstances of passing years would certainly have persuaded them to have denied their original testimony had there been any fraud to expose—or even, perhaps, had there been left in their minds any room for doubt of what they had seen and heard.

We find in the nature of the above circumstances such convincing evidence that God was in the Restoration Movement, that he could say with every good reason relative to the same, "wo be unto him that rejecteth the word of God" (II Nephi 11:135; Doctrine and Covenants 5: 2). Also, "And all this shall stand as a testimony against the world at the last day."—Ether 2: 3.

Men will wrangle for religion, write for it, fight for it, die for it—anything but live for it.—C. C. Colton, *Lacon*.

For Every Member of the Priesthood

These booklets have been prepared under the direction of the First Presidency for our ministers, general church appointees, and all members of the priesthood.

Preaching Ministry

By Lorne White

Those who are called to preach the gospel must be ceaselessly alert to increase their resources and improve their ministry, overcoming their handicaps and limitations for the sake of the people they serve. Selected from the writings and publications of the church, supplemented by current thought and experience, these chapters will be useful to experienced preachers as well as to young men beginning their service.

50c

Procedures in Presenting Calls to the Ministry

By Lorne White

"Called of God as was Aaron," might be taken as the theme of this book, for this is the foundation of our whole concept of priesthood and ministerial leadership. How calls are to be recognized, safeguarded, and acted upon is carefully discussed and considered in this volume which summarizes the best that has been written upon this subject by our people.

50c

Ministry to the Erring and Church Court Procedure

By Bishop L. Wayne Updike

Here is the official booklet dealing specifically with ministry to persons of church membership who do not meet the standards of conduct necessary to continuing membership. Included, too, is the statement on court procedure adopted by the General Conference of 1932, and 21 suggested forms for court action.

50c

HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

Ephraim - By Audrey Reid

OFTEN we hear discussions about who is to build Zion—the Indians or the people of this church. And there are arguments as to whether we are Israelites or Gentiles. Having made an extensive study of the matter, I should like to write in a very simple manner the story of the Israelites, giving references to prove my statements.

Jacob was one of the sons of Isaac and a grandson of Abraham.¹ At Padanaram, God appeared to Jacob and changed his name to Israel.² Jacob had twelve sons. Their names were Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin.³ For many years, all of these people were known as Israel.⁴

After their sojourn in Egypt, the Israelites lived for a long time in Palestine in a peaceful condition (among themselves that is) and had but one ruler. Then they began to quarrel and finally they separated into two nations.⁵ The ten and one-half tribes continued to call themselves by the name of Israel. The tribe of Judah and one half of the tribe of Benjamin were known as Judah until after they were returned from captivity; then they became known as Jews. The ten tribes were never known as Jews.

The Assyrians captured and led into captivity the ten tribes of Israel.⁶ Only Judah was left. Afterwards Judah was carried away captive to Babylon.⁷ Later, Cyrus, King of Persia, permitted many of the tribe of Judah to return to build up Jerusalem.⁸

JOSEPH WAS ONE of Jacob's sons. Joseph had two sons named Manasseh and Ephraim. In those days, the older son usually received the greater blessing, but Joseph received the birthright.⁹ Then Ephraim, who was younger than Manasseh,

received the greater blessing.¹⁰

If we study the Book of Mormon, we learn that Lehi and his son were descendants of Manasseh.¹¹ Therefore, we see that the Indians, of the tribe of Manasseh, were to receive a great blessing, but not as great as Ephraim.¹⁰

We have already stated that the ten tribes of Israel were taken captive and scattered among the people. In studying the history of the ancient peoples, we find that first one nation and then another strove to be rulers, Syria, Assyria, Persia, Media, and others. Various degrees of cruelty marked these wars, but nearly always captives were taken and made slaves. It was such warfares as these that took the Israelites captive and then scattered them. To make the scattering even more general, the warfare did not stop in Asia; but the Europeans and Asiatics began to strive to rule over each other. The Greeks first ruled over Asia; then the Romans did. Thus the Israelites were taken to Europe. Also, there were migrations from Asia to Europe.

EPHRAIM WAS SCATTERED. Hosea says, "Ephraim hath mixed himself among the people."¹² Again he says, "My God will cast them [Ephraim] away, because they did not hearken unto him; and they shall be wanderers among the nations."¹³

Columbus discovered America. Europeans migrated to the discovered land. Many of those who came were seeking religious freedom. Is it too much to believe that Ephraim was scattered among these people? No, for had not Jacob promised this land to Manasseh and Ephraim? Manasseh had come first, now the Lord had led Ephraim here.

What were the promises of God to Ephraim after they had served their term of bondage? Hosea says that God will be merciful to Ephraim.¹⁴ Zechariah tells us that God

says, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again out of the land of Egypt; and gather them out of Assyria; and I will bring them to the land of Gilead and Lebanon; and place shall not be found for them . . . and I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."¹⁵

Ephraim is called the strength of the Lord's head by the Psalmist.¹⁶

IN THE PAST century God called a prophet, Joseph Smith, as he promised long ago. Joseph Smith's blessing designates him to be of the tribe of Ephraim. From the promises that we have mentioned, and the many more to be found in the Bible, we cannot doubt that he is of the tribe of Ephraim. For those who are Book of Mormon students, other references can be made to prove it. Only one will be mentioned here. It strengthens our belief that he was a literal descendant of the Joseph that was sold into Egypt. In the Book of Mormon, we are told that only Israelites can hear the voice of God.¹⁷ Certainly if we believe any of the testimony or work of Joseph Smith, we must admit that he not only heard the voice of God and Christ but also saw them. The Book of Mormon, in the same passage, states that the only way, in

(Continued on page 22.)

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Zionic Materials - *By Ruby Tinkham*

IN MY NEIGHBORHOOD there are four Methodist families, one Catholic, and two Nazarene. If you should come here to live, I wonder how long it would take you to find out that I am a Latter Day Saint. If I were Zionic material, I would be the kindest, most generous, and most moralistic person on this little street, and you would be able to tell me from the rest by those very qualities because they would be so prominent in my everyday life. But could you? No. I am no better and no worse than any of my neighbors.

They are all kind and generous and possess good morals. They all attend church regularly, and pay tithing the same as I do. That makes me only an average person and average people are never going to build Zion.

It makes me wonder if I am a typical Latter Day Saint. It makes me wonder, too, if Latter Day Saints were as well known for building Zion as the Jews are for rejecting Christ, and the Catholics are for their allegiance to the pope, if maybe Zion would not already be a reality.

How then am I going to change my life so that I may become Zionic material? If my neighbor borrows from me and pays me back, then we are equals. But if he borrows, and I make it plain that I expect nothing in return, I have gained in quality. If he pays his tithing and I pay mine, we are again equals. But if I pay more than just one tenth, I have advanced beyond him. If he asks me to go one mile, and I willingly go two, I have begun to realize what quality means, and the road gets easier each time because God is on my side.

SOME WILL SAY, "Why, that's impossible. You can't get through this world on those principles." The same people said they could never

build a railroad across the United States, that men would never fly around the world or talk into a telephone. But we did! And here's the reason why—the impossible things have always been done by a few people who had faith in their project and were willing to work harder than any average person to accomplish their purpose.

Zion will be built the same way—by a few people of quality who have faith in their project and are willing to work harder than any average person to accomplish their purpose.

It was just as true in the days of early Christianity as it is now. Jesus came into a world that was full of different kinds of religious beliefs. If he had been any ordinary, average person, he would have taken one look and said, "It's impossible to do anything with these people. They are satisfied with what they have, I can do nothing here."

But he didn't do that. Instead, he left us a pattern which, if we are willing to follow it, will win for us the same kind of glory that is his.

He carefully chose people who could rise above the quality of the majority of their day, then he endowed them with the power necessary for carrying out their commission. We have that same promise.

ISOMETIMES wonder, if God should suddenly grow angry at our shilly-shallying and give our promise to some other people, what would we do?

It might be a good idea to think of ourselves as being on probation with God right now and set a time limit within which we actually work to build Zion.

Talking and preaching and writing articles like this, will never do the job. It takes action. And that doesn't mean next week or next year—it means today!

YOU MAY SAY, "But how do you hope to change average people into Zionic material. You talk as if it could be done overnight."

No, it can't be done overnight. But we mustn't think it can't be started now. You can't build a house with green lumber or you'll have a sorry sight later. So, you season the lumber.

Now, how do we go about this process of seasoning. First, we might try being just a little bit kinder than our neighbors. After this becomes a habit, we could try being a little more generous. When this also becomes a habit (and the beauty of doing good is that it finally does become a habit) we could tighten up on our morals. By that, I don't mean overcome our own bad habits necessarily, but we could improve on the vague attitude and silent disapproval we take toward conditions that exert evil influences in our communities.

Where we are small in number, it is much easier not to see a thing or to ignore a bad influence than to put up a fight. So, we allow our children to grow up in an environment that is destructive rather than bear with the criticism that might result from an open campaign of improvement. We forget that God works for good and, where we are few, he increases our strength by adding people of other faiths who are in accord with our campaign but lack the right leadership.

This leadership is our birthright and should be cultivated as our most outstanding quality in attaining Zionic membership.

It would be nice to hear people say, "See that little town over there? It's the finest town in this part of the state. There's a group of Latter Day Saints there building Zion, and, you know, I think they're going to do it, too!"

Workday Song - *By Alice Bolon*

WHAT COULD BE more beautiful and more unifying than housewives singing a workday song?

In his poem, "The Tuft of Flowers," Robert Frost tells of going out to turn the new-mown hay that had been cut by some other workmen. There was neither sight nor sound of the mower, but all around were *signs of his labor*.

A butterfly led the poet to a tuft of flowers that the mower's blade had cut around, leaving them standing. This caused the poet to say:

The butterfly and I had lit upon
Nevertheless a message from the dawn,
Men work together, I told him from
the heart,
Whether they work together or apart.

In this poem, Robert Frost has touched upon one of the significant aspects of labor among people—that feeling of unity which they sense in working in a common cause for a common end. Whatever the work may be, the worker feels through the honest performance of his task a kinship with all mankind and the strong unifying force of brotherhood.

HOW DO WE come by the workday song that gives *The Joy of Living*? Wordsworth suggests in his "Ode" that the melody for the workday song comes with each of us when we make the earth our home, because we are the children of God.

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we
come
From God, who is our home.

As we grow, if we expand the melody, there comes a consciousness

of belonging, of being found by and guided by our Heavenly Parent here in familiar, earthly surroundings. This awareness of divine love surrounding us urges us to desire and strive to please God.

WHO GIVES these songs of praise from the citadel of inner consciousness? Happy, peaceful people, even the more primitive ones, interpret the song in their simple culture. Certain Eskimo tribes believe themselves especially favored of the Great Spirit. The scheme of things appears to them to have been especially prepared for their ideal existence.

Various South Sea Island tribes of peaceful, cheerful disposition, which enjoy luxuriant natural environment and put forth little effort for comfortable living often consider themselves favorites of a beneficent God.

Happy children, without knowing why, sense the song.

People who seek intelligently through training, faith, love, and insight, develop its theme and comprehend the song most fully, giving it articulation in their activities in the workday world.

WHAT IS THE NATURE of the workday song?

The overtone of the song is an air of high adventure of life that Horatio Powers speaks of in "The New Year."

A flower unblown, a book unread,
A tree with fruit unharvested,

This is the year that for you waits,
Beyond tomorrow's mystic gates.

Grace Noll Crowell's lines telling of her eager approach to each new day and the discovery of its love-

liness typifies the middle notes of the workday song.

The day will bring some lovely thing
I say with each new dawn,
Some gay adventurous lovely thing to
hold
Against my heart when it is gone,
And so I rise and go to meet
The day with wings upon my feet.

Very often the "lovely thing" is not something spectacular, but something as supremely simple as encountering from others, sincere charming manner, pleasant voice, friendly interest, or thoughtful acts of appreciation, prompted by that force of love which is out of sight.

The "gay adventurous thing" may be joy in one of the common things which the workday song gives one, "eyes for seeing," or "perception in hearing." It may be the awareness of fragrant lilacs in opening bloom beyond the window as one washes breakfast dishes, the fascinating sight of new grass sparkling after rain, a miracle of the winter season such as exquisitely white, lacy snowflakes drifting down, or the tiny yellow-green leaves of early spring which one watches almost breathlessly as they develop into the deep green mature leaf of summer. The leaves speak their silent simile of the unfolding faith of a life that is carefully nourished.

There is the gladness of the bird songs which may lend an appropriate background for the day's work. Shelley, in his "Ode to the Skylark," said: "Teach me half the gladness that thou dost know."

THERE IS THE GAIETY of innocent simplicity in the songs, play, and laughter of children. There is adventure in the tasks that press. If the song from the sanctuary of personality has caused the housewife to develop God-conscious attitudes, she realizes that many notes of the song are a praising with the work of her hands. A "lovely thing to hold

- - - a home column feature - - -

against her heart" when day is done may be the knowledge of skillfully prepared food which has pleased her loved ones or it may be the pleasure she has felt in co-operating with the Creator of the universe, in working in her garden to grow things for the table or flowers to grace the air with their fragrant, colorful beauty.

Her thrill may come from hanging the family wash on the line as she revels in heaven's blue, the warm sunshine, and the breeze that billows out the clothes.

It may be happy evening thoughts that give her appreciation of the splendid sunset which makes gathering the fresh, dry clothes from the line a double pleasure.

The housewife with the workday song does not shut herself away from beauty, because she is ever on the alert to find it in her surroundings and in terms of the everyday. Her inner glow at close of day may come from satisfaction earned in being budget-wise.

The homemaker should not derive more pleasure from the expensive garment which she may occasionally be privileged to wear than from being smartly groomed through wise buying and her own creative effort.

THE MELODY of the workday song assists one in the pleasant blending and balancing of the spiritual, the beautiful, and the practical, and in expressing all in proper vocabulary and everyday activity.

"The great things are so simple, and the simple are so great," from "A Song of the Road" by Fred G. Bowles, are lines that a housewife may well remember in her moments of worry and frustration, when she wonders if her daily round of small tasks is worth-while.

Now and then the workday song may give a grand crescendo, a *vacation*. The housewife who is fortunate enough to have the grand crescendo in her workday song, can enhance the song by electing to vacation in the open country where she can add grace notes of appreciation from the more spectacular natural

forces. This helps to place God in the center of the song instead of herself.

To see the majestic ruggedness of the Tetons, or the rhythmic, graceful marching beauty of the Mission Range of the Rockies at sunset, to view the magnificent falls of the Yellowstone, or to walk around Devil's Tower in the Wyoming Black Hills, will give her an understanding of what Emerson was speaking of in "Each and All" when he said,

Beauty through my senses stole,
I yielded myself to the perfect whole.

One author has said that "ours in America is a hothouse civilization—a beautiful flower without roots, and unless we can root this civilization in a deep convincing religious faith, it will wither and die."

Perhaps people can allow their lives to become too cluttered with the material, with the gadgets of industrial civilization, and with the "busyness" of day-to-day surface things, and separate themselves too far in spirit from eternal verities.

It might be wise to spend more time in the open air or take a "walk around" occasionally instead of riding so fast to such near places, often without any special purpose, and nothing real to do after arriving.

A woman should remember that whatever of natural, spiritual, cultural or character beauty she has seen or experienced can be treasured "to flash upon the inward eye, which is the bliss of solitude." It can enrich the workday song in periods of routine activities. (Adapted from "The Daffodils" by Wordsworth.)

The cheerful wife and mother sings her song effectively if the family members enjoy being together and doing things together. She can be sure she has the right tune if she strengthens the personalities of those around her by lifting them from depression, anger, or despair, and builds up their confidence in themselves and others. She gives them of her calmness, optimism, and courage by example.

She does not sit in the scorner's seat,
Nor hurl the cynic's ban.

—Adapted from "The House by the Side of the Road," by Sam Walter Foss.

IF ONE REMEMBERS to be true to her song, she will treat others after her own honor and dignity, and will be willing to settle difficulties on the basis of what's right instead of who's right.

Because people have intelligence, they have capacity for emotional or mental pain, and the greater their love and comprehension, the farther this capacity extends toward the infinite. It is natural then, that the one who sings the workday song cannot always, as does the sundial, count only the sunny hours. Since people live by human nature there must occasionally be the serious undertone, for as Shelley said,

We look before and after
And pine for what is not,
Our sincerest laughter
With some pain is fraught.

Housewives can learn a workday gladness by cultivating the "Spirit which teaches a man to do good," (adapted from the Book of Mormon).

They can strengthen their church congregations by teaching their children and by being ready for participation in the service through keeping their lives in tune with the Infinite. Their participation should become a part of the natural expression of their workday song.

This ethereal yet tangible song from the stronghold of faith, which women sing together although they are apart, will give evidence in the signs of their labor which others around them can see.

The song is vital and gives involuntary high notes of praise and faith in the magnificent unity of all creation and the central loving force of God. The music of the workday song floats out in all directions, into many lives, even when one person sings alone. Think what power would be in the song when sung effectively by many homemakers.

LETTERS

Letter From Germany

(The following letter was delayed in process of translation for publication.)

Heidrege, Germany
January 1, 1948

Dear Bishop Cackler:

In this way I wish to express to you, the church, and Brother Holmes our heartfelt thanks and appreciation for the great help you good people have given to us and for the great sacrifices you have made in our behalf during the last year.

Without your assistance our lot in Germany would indeed be hopeless. Our bishop's agent, Brother Ahlborn, gives a monthly report to Brother McConley and will keep you informed of what we receive. I only wish that I could shake the hand of everyone of you and personally thank you for the great work of love you are doing. This being but an idle dream as the great waters separate us, I can only say thanks to you all from the bottom of our hearts. It looks as if our food supply is getting worse instead of better. We receive hardly any meat, shortening, or milk, and you can see what it means to receive some from you.

May the Lord richly bless you all for your unselfish love toward us. We hope that in the not too far distant future this suffering may end and a way be opened in which we can express in a better way to you our appreciation.

AUTHUR PAASCH AND FAMILY.

A Letter of Testimony

I have belonged to the Reorganized Church for nearly twenty-six years and have had a variety of experiences, some of it good and some hard to bear. I was baptized at the age of sixteen, and although I didn't attend church regularly, I tried hard to live a good life. When unhappiness came to me, I was very resentful and was troubled by angry thoughts against those who had hurt me. One day when I was in such a mood, I felt as if someone said to me, "If you keep on this way, you will lose your mind and will have to be sent away." I wondered what to do and was directed to read a chapter of the Bible or pray whenever the hurt mood came upon me. It took a long time to overcome this fault, but with the help of God I was able to do it. Now I am reconciled and feel kindly toward everyone.

About two years ago I had to go to the hospital for an operation. I prayed and called for administration. As a result, my fears were relieved, and I felt at peace. I thank God that he has done so much for me. He has shown me where I was wrong and what to overcome. He has answered my prayers and has healed my ill body, and he has given me a fine family of which I am very proud. We have much to be thankful for. Pray for me that I may always overcome my faults and mistakes and be found faithful in the gospel.

MRS. MARGARET ALTMAN.

R. F. D. No. 1
Lucasville, Ohio

Holland Mission Holds Week-end Institute

One of the outstanding activities of the Holland Mission for this year was a week-end institute held in Rotterdam on June 19 and 20. Members from all the branches in Holland attended. The theme of the institute was "How Can I Best Serve the Church?" Seventy and Mrs. Glen Johnson, Seventy E. A. Theys, and Seventy Albert Scherer, president of the mission, assisted by local workers, were in charge. Apostle and Mrs. McConley were to have been present, but illness prevented their attending.

Activities began Saturday afternoon with classes at the church for the priesthood and women's department. The young people, under the supervision of Peter Laban and Hendrik Compier, participated in outdoor recreation. A service for the dedication of the new mission headquarters was held in the evening. Addresses were given by Seventies Theys and Scherer, and the recording, "Witnesses for the Restoration," was played and interpreted by Anton Compier. The dedicatory prayer was given by Elder A. J. Mosterdijk.

A priesthood devotional was held at 8:30 Sunday morning, followed by junior church at 10 and classwork for young people and adults at 11:15. A basket lunch was served at noon by the two Rotterdam women's groups. After lunch, the children were shown slides at the church, while three classes were held in an assembly room of a near-by high school. Seventy Glen Johnson gave the closing address of the institute. Music for the services was provided by Mrs. Johnson, violinist; Mr. Constant v.d. Elshout, guest soloist and Mr. Nich Lotichius, accompanist; and the Zwaagwesteinde, Utrecht, and Rotterdam choirs.

Albert Scherer

Mission Headquarters
Annastraat 2
Rotterdam, Holland

The Importance of Setting a Good Example

Recently I have been talking to a young school teacher who belongs to another church. After explaining our beliefs and our plan for a Zion, I thought she must surely be impressed with the possibilities which the Restored Gospel offers. However, her answer was quite to the contrary. She said, "If you people have such a wonderful gospel, why don't you live it? I can't see any difference between Latter Day Saints and the members of other churches—they use tobacco, play cards, dance, swear, and work on Sunday just like the others. About the only different feature is that Latter Day Saints attend the Latter Day Saint Church."

The Church is always judged by its members. Fortunately, we do have some good ones—both young and old—who are conscientiously striving to build the kingdom, but there are many more who are not willing to forego worldly pleasures and live saintly lives.

My prayers are for all God's children that they may keep themselves unspotted from the world and live useful lives.

Mrs. J. H. Thomas

South Elm Street, Route 3
Lamoni, Iowa

Pontiac, Michigan, Links Early Church History With Present

THE RESTORATION MOVEMENT first made its influence felt in Pontiac in the summer of 1831 when Lyman Wight, John Correll, John Murdock, and Hyrum Smith accompanied Lucy Smith to this city to visit the family of her oldest brother, Stephen Mack. Later, Jared Carter was sent from Kirtland to follow up this work and was successful in baptizing seventy people.

It is not known how long this group remained together, but we know that Joseph Smith and others visited the group in 1834.

So far as the church is concerned, Pontiac was again heard from when a branch was organized in the home of Brother and Sister J. M. Riley on North Shirley Street on August 16, 1916, by Apostle J. F. Curtis, who was then in charge of the Great Lakes Mission, and Elder William Davis, vice-president of the Eastern Michigan District. Prior to this time, services had been held in the homes for several months, with priesthood members from Detroit and other points in the district assisting in the work. Street meetings were also held during the summer months.

Priest J. M. Riley was elected the first

pastor, and there were twenty-one charter members enrolled. The first baptism thereafter took place a month later, when early Sunday morning, September 16, the Saints journeyed to Orchard Lake by streetcar and two candidates were baptized.

In January of 1917, following the coming of three elders, James H. Mead, Walter L. Bennett, and Francis McDonald, to the city, Brother Riley resigned from the branch presidency, and Elder Mead was elected to that office. The Sunday services continued to be held in the homes, and there were cottage meetings on Wednesday evenings.

In May, 1917, provision was made for the purchase of a lot on Whittemore Street for a church site. It seemed that the Lord was not willing that a permanent building be erected there, for several efforts were made to get a building started but each attempt met with failure. Late in 1917 it was decided the property should be sold. A short time later the present location on Front Street was purchased for \$2,500.

This property consisted of a lot, which was a part of the original estate of Stephen Mack, and a large well-built barn which was raised, moved back from the street and remodeled to serve our purpose as a church. A full basement was constructed, the outer walls of the building brick veneered, and a tower with main entrance built at the north-west corner of the building.

At first only the lower auditorium was completed, and this was used for church services for about seven years. In the winter of 1926 the sum of \$4,500 was borrowed from a bank, and the upper auditorium was finished and formally opened in May of that year.

In October of 1933, after the failure of the bank which held the mortgage, we were able to buy, with eight hundred dollars of borrowed cash, more than enough deposits in the defunct bank to liquidate the mortgage which had then been reduced to \$3,150.

This latter debt was paid and the church dedicated in October, 1936, with President Frederick M. Smith delivering the dedicatory address, and Bishop G. Leslie DeLapp receiving the deed to the property for the general church.

During the years, the branch has enjoyed steady growth in numbers both by baptism and letters of transfer. Besides those already mentioned, other elders who have helped to guide the destiny of the branch are W. L. Bennett, M. J. Crowley, Silas Parker, L. O. Pearson, Carlisle Whitehead, Manuel Ward, and Randall Hulse.

Pontiac Branch has experienced its

share of hardships, financial stress, and spiritual depression, yet its periods of financial, spiritual, and numerical growth have far surpassed those of the opposite nature. The members who have seen it develop from its beginning to the present time cannot but feel that God has been mindful of the branch and its people. He has spoken to them by way of admonition and rebuke, but more often by way of commendation. He has healed their sick when human aid could no longer help, comforted the sorrowing, and called into his ministry those who have prepared themselves for that work.

There is much yet to be done, and we trust and pray that the seed which has been sown will continue to be watered, that more seed will be sown and faithfully nurtured until all in this city who so desire may hear and understand the gospel as restored in these, the last days.

Myrtle Berndt

Pontiac, Michigan

First Things

If the world is to be saved from physical and moral destruction, every person professing Christianity must put the church first. Some do put it first, some, second; but to the vast majority, it is purely incidental, with social and business life rating greater importance.

We may not be able to serve as missionaries in some foreign land, but we can work in the locality in which we live.

Management and labor are beginning to see the vital need for Christianity as a code of ethics for them to follow if they are to reach an agreement. The church has a way of life that the world must accept if it is to survive. It is the channel of our most cherished values—the custodian of liberty. It may be compared to a great water system. No matter how complete and efficient it may have been when installed, it will soon fail to function if neglected.

We each should do our part to make the church and its way of life so valuable to the citizens of the community that it will no longer play a minor role but be a vital factor.

If people will not attend church and receive spiritual food in that way, we should do all in our power to bring the spiritual values of the church to them. This may be accomplished through a greater use of radio. Even if people find sermons boring, they are not adverse to music and plays of a high character. The greatest of all teachers used entertaining stories as a means of pointing the way of life. He also encouraged little children to follow him. Today we support such

organizations as the Boy Scouts and groups of a similar type for girls, but there are constantly more applications for membership in these organizations than it is possible to accommodate with the number of leaders we have. How many mothers with small boys of Cub Scout age know that it is necessary to have a den mother who has a boy in the group? If children can be started in the right way at this age, we needn't worry about their future.

If we can supply the right leadership for the youngsters, they will furnish good world leadership in the future.

M. ANDERSON.

Auburn, California

Fourth Church, Kansas City, Closes

The Sunday morning (June 27) service was the last one held at Fourth Church. Over half a century ago, I sang my first solo in the building which constituted the first and only church in Kansas City. Fifty-four years later I sang "The Lord's Prayer," by Mallott as the last to be sung in the church; for the congregation is dissolved and the building is to be sold.

This unique experience gave me a tremendous thrill—one which does not often come to a singer. With that, the joy of seeing my fifth grandson blessed at the closing scene of the services held in this building made the day very gratifying to me.

Arthur Koehler

3328 Chestnut

Kansas City, Missouri

Services at Greeley, Colorado

A survey taken in April by Brother Malcolm and Brother Barrows of Denver revealed that there were between twenty-five and thirty members in the vicinity of Greeley. Meetings were arranged and first held at the home of Thelma Anderson, then in the Rose Chapel at the Sattley-Gilly Mortuary.

As many as twenty-four have attended these Sunday services, and a program was presented on Children's Day. Speakers from Fort Collins are assisting in the work. After many years of isolation, it is indeed encouraging to again have the privilege of attending Latter Day Saint services.

Margaret C. Cunningham

Box 218

Evans, Colorado

Music - A Medium of Religion

RELIGION HAS much to learn from music, for religion deals with life, and music is the perfect symbol of life. In the words of the poet,

God is its author, and not man; he laid
The keynote of all harmonies; he planned
All perfect combinations, and he made
Us so that we could hear and understand.

For some time I was quite concerned about the fact that I wasn't a man, and that I couldn't go to the far corners of the earth "preaching the everlasting gospel." But when I asked myself, "Just how many ways are there to teach religion," I suddenly realized that preaching from behind a sacred desk was not the only way. When I think of what music means to the human soul, and what it can do, I am amazed. It is not a soulless form of physical energy nor the result of mechanical evolution, the only purpose of which is to stimulate the nerves. Rather, it is a door opening into the infinite. It is a medium of communication between spiritual beings. God, himself, speaks to his children through music.

The songs of a people keep alive their spiritual aspirations. We Latter Day Saints, who are often referred to as "a singing people," know this to be true. Hymns furnish the atmosphere and wings by which mortals can, for a little while at least, get almost free from worry and concern and rise to the realm of pure beauty. Thus, by the aid of music, they may be lifted, if they

will, nearer to God. Or it may raise them from the earth just enough to give them freedom from the evil that clings to their baser nature.

HEBREW PSALMODY and Christian hymnology have served as wings to bear the gospel far and wide over the earth. Every upward

Here Is the Writer

Doreen Trudell is a student at Graceland where she will be a sophomore next year. Currently best - Known for her musical accomplishments, Doreen is accompanist for the Oratorio and for the band. She plays the organ and piano. Recently she has been elected president of her social club. Doreen came to Graceland from Pontiac, Michigan, where she was one of the top ten in scholarship in a graduating class of almost 500. She was also president of her Zion's League in Pontiac, and for three years represented the young people of Flint-Port Huron District at annual Zion's League retreats held on the Blue Water reunion grounds. Her article arises out of a love of music as ministry. At Blue Water she has been "minister of music" in charge of all devotions and music for all services.



movement of Christianity has been marked by a fresh outburst of lyric fervor which has added to it both expulsive and impulsive force. Reformation and revival have always owed a great measure of their power to the inspiring and truth-conveying aid of music. I have heard and still do hear, of people who either were converted or became interested in our Restoration Movement through our hymns.

Music which interprets the deep-

By Doreen Trudell

est feelings of the human heart is understood and appreciated by people of all nationalities, classes and grades of culture. Music for young people should always be of the very best, because it is during the adolescent years that it has its greatest natural appeal. Music soothes us, stirs us up; it puts noble feeling into us; it melts us to tears, we know not how. It is a language by itself, just as perfect in its way as speech, just as divine, just as blessed.

BECAUSE MUSIC is one of the mightiest factors in human life in its influence on ideas, moods, and ideals, here is a way in which I feel I can minister—with young children in their junior choirs, helping them to love and appreciate music and the things it can do for them. I believe, as does G. Stanley Hall, that, "For the average youth there is probably no other such agent for educating the heart to love God, home, country, and for cadencing the whole emotional nature, as *music*."

In my new-found ministry, I need to remember in the use of hymns, spirituals, and special music, as in the use of pictures, poetry, and stories, that it takes both an *art* and an *artist* to achieve the finest results. It is with humbleness that I approach my ministry, for it was God himself who formed all such perfect harmonies, and it is God who is giving me an opportunity to put these to use and minister to his children, bringing them to a clearer and more understanding love of him.

Morning Blessing

Singing notes and early dew
With gentle breeze in welcome air
Like new beginnings, comfort you
Till evening falls in laden care.

JOSEPH SCHENCK.

www.LatterDayTruth.org

New Horizons

Blueprint for a Zioniac Home

By Hazel Haynes Anderson

THE MAIN PURPOSE of marriage for Latter Day Saints is the establishing of Zioniac homes. Preparation for this high goal begins long before the couple stands at the altar to take their vows; it must come as the result of true devotion to the church and its ideals. Such loyalty is born of early training, and it is for today's parents to lay the foundations for tomorrow's model marriages.

I shall not attempt to discuss all the complexities of this matter. I am only beginning to establish a home, and I have much to learn. I am trying, however, to arrive at a plan that will serve our present needs and expand with use to fit any activity in which we engage. It must be one that will hold us to our faith in happy days and strengthen us in times of trial.

Family worship is the cornerstone. Prayer is an essential part of this; great strength and inspiration come when two people kneel together, clasp hands, and commune with their Heavenly Father. With their parents as an example, small children will soon learn to share in these daily devotions. Prayer can be made a habit the same as brushing teeth, and even the very young will accept it as part of their home-life routine.

There is a plan for leisure in the Zioniac home, too. This plan provides relaxation and creative entertainment for every member of the family. Commercial entertainment is claiming a large percentage of America's free time, and it is doing much to break the solidarity of the family. Evenings which parents and children might spend reading, singing, or playing together have been replaced in most homes by evenings when young John and Mary rush off to the movie as soon as they've finished dessert, leaving their still fond-of-the-gay-life parents to pur-

sue whatever pleasure they please without the encumbrance of children. Perhaps this is the best the family lacking all semblance of originality and initiative can achieve, but Latter Day Saints should strive to cultivate the fine art of self-expression to the degree that they can provide some form of homemade entertainment on at least five out of every seven evenings in the week.

A Zioniac home operates by the law of stewardship. A close record

Here Is the Writer



Hazel Haynes Anderson spent thirteen of her nineteen years in Lamon, Iowa, where she attended the local high school and Grace-land College. She was married to Robert Anderson on November 23, 1947, in the college chapel. They are making their home in Pleasant Hill, Missouri, while Robert attends college

in Kansas City. Hazel says, "I enjoy writing and hope to contribute much to the 'Herald' in the future."

is kept of income and expenditures, and tithing is paid as consistently as the grocery bill. The principles of stewardship are applied to time, also. There must be a sensible balance between work and play, and no day is complete without its "good deed." If a child is reared in such an atmosphere, the stewardship way will unquestionably become his pattern for living.

All great social revolutions have had small beginnings; Zion will too. First as individuals and then as family groups, we must draw up blueprints for the Zioniac way of life. Having made our plans, we must proceed to live according to them. Only then can we pray, "Thy kingdom come," and honestly expect God to help us in the task of building Zion.

Trouble Shooter

Question: Why are only some people told of their lineage in patriarchal blessings? Does this mean that those who are not told are considered unworthy, or that God prefers they do not know?

Answer: By Patriarch A. C. Martin

In answering these questions, I think it is necessary first to explain the purpose and contents of a blessing. The purpose is to give a priestly or authoritative blessing by a father of the flock, who represents God. A spiritual prayer is offered in which the individual is rededicated and reconsecrated to the service of God.

The contents of the prayer may be in way of comfort, admonition, rebuke, or counsel in the way of Christian living.

Doctrine and Covenants 125:3, reads, ". . . and if so led, to point out the lineage of the one who is blessed." This indicates the evangelist does not always have the leading of the Spirit as to lineage; and unless he is so directed, he would not know.

This does not mean that those who aren't told are unworthy, but the spiritual contents of the blessing, I would say, determines the worthiness to receive. After all, to be counseled or directed in the way of a godly walk is the important thing. To know of lineage would not necessarily enthrone one in ways of godly living. Yet, in the examination of oneself in the light of modern revelation, we may go far in determining our lineage for it is written, "The rebellious are not of Ephraim."

I would again call all to a godly way of living and advise them to set a definite course the way their souls should go. When they have done something for God, they will have an inward feeling that they are entitled to or merit a blessing. This also determines worthiness or unworthiness.

Ephraim

(Continued from page 14.)

which God will manifest himself to Gentiles is by the Holy Spirit.

Most often when patriarchal blessings are given, if the tribe is designated, it is Ephraim. We believe that this is literally true. Christ's sheep will hear his voice.

What is the work that Ephraim is to do for the Lord? To build the kingdom, to be an example to the nations of the world of how men should live together in love.

Blessed are the Gentiles who hear and obey the voice of the Master. But the people of Ephraim rejoice with greater joy that the promises of God are true and are coming to pass. References are taken from the Inspired Version of the Bible. Most of them are to be found in the King James version at slightly different places.

1. Genesis 27; 28
2. Genesis 35: 10
3. Genesis 35; 23-26
4. Exodus 1
5. II Chronicles 10; I Kings 12; 20, 21
6. II Kings 18
7. II Chronicles 36
8. Ezra 1
9. I Chronicles 5; 2
10. Genesis 48; 19-28
11. Book of Mormon, page 335, verse 3
12. Hosea 7: 8
13. Hosea 9: 17
14. Hosea 11: 9
15. Zechariah 10: 6-12
16. Psalm 60: 7
17. Book of Mormon, page 645, verse 22

Note of Thanks

To those who remembered me on my one-hundredth birthday by sending letters, greeting cards, and gifts, I wish to extend my heartfelt thanks and appreciation. It was indeed a pleasure to hear from so many of the dear ones in the gospel. The tie that binds us is strong and lasting.

Since it is impossible for me to answer all the letters, I am taking this means of expressing my gratitude.

Elder Levi Gamet

1115 North 36th Street
Kansas City, Kansas

BULLETIN BOARD

Liahona Park Reunion

The Liahona Park Reunion held each year at Sanford, Michigan, will convene on Saturday, July 31, and last through Sunday, August 8. President John F. Garver, Apostle E. J. Gleazer, Bishop T. R. Beck, Warren Chelline, Ellwood Smith, John W. Banks and B. H. Doty will be present. The opening service will be on Saturday evening, when Ellwood Smith will deliver the first sermon of the reunion.

JOHN W. BANKS
For the Committee

Books Wanted

George H. Roberson, 320 South Maple, McPherson, Kansas, would like to buy a copy of the *Autobiography of R. C. Evans*. If some reader has a copy for sale, please write to Mr. Roberson, stating price and condition of the book.

Reunion of the Ozarks

The annual reunion of the Spring River and Rich Hill Districts will be held at Racine, Missouri, twelve miles south of Joplin, August 1 to 8. Guest ministers will be Apostles Arthur A. Oakman and Maurice L. Draper, John Blackmore of Omaha, Nebraska; Victor Witte of Rock Island, Illinois; and Donald L. Kyser of Miami, Oklahoma. Tents may be ordered from Mark Mink, Route 3, Joplin, Missouri. Special business sessions will be held in the reunion pavilion on Saturday afternoon, August 7, for the election of delegates to General Conference.

WILLIAM PATTERSON
District President

REQUESTS FOR PRAYERS

Mrs. R. L. Dorrah, M. R. 1, Ravenna, Ohio, asks the prayers of the Saints that she may regain her health and be able to do her work.

Prayers are requested for Mrs. John Farrell who has psoriasis.

Mrs. William Renwick, 239 Waverley Avenue, Highland Park 3, Michigan, requests prayers for her husband who is suffering with a heart ailment.

Mrs. Dimple Johnson, Tunnel Hill, Illinois, must soon go to surgery for the removal of part of her left lung. She asks the prayers of the Saints that, if it be God's will, she may be healed.

Mrs. C. W. Dobbs, 1518 Third St., Moundsville, West Virginia, requests prayers for her husband that he may be healed of his affliction and not lose his sight.

Mrs. Clara McNeil, Pleasanton, Iowa, requests the Saints to pray for her husband's physical and spiritual welfare. He has had tuberculosis for eight years.

ENGAGEMENTS

Doran-Miller

Mr. and Mrs. Anson Miller of Fort William, Ontario, announce the engagement of their daughter, Myrtle Lois, to Gerald Doran, son of Mr. and Mrs. William Doran of Port Arthur, Ontario. The wedding will take place at the home of the bride's parents on August 4.

Miller-Montgomery

Mr. and Mrs. Ralph L. Montgomery of Fairland, Oklahoma, announce the engagement of their daughter, Madaleen, to William M. Miller, son of William L. Miller of Oronogo, Missouri. The wedding will take place in late summer in Fairland.

WEDDINGS

Key-Linton

Laverne Linton, daughter of Mr. and Mrs. T. W. Linton of Anadarko, Oklahoma, and James L. Key, son of Mrs. Bernice Key of Oklahoma City, Oklahoma, were married June 12 at Oklahoma City. The double-ring ceremony was performed by W. C. Hayden.

Landis-Condit

Mr. and Mrs. Fred Condit of Lamoni, Iowa, announce the marriage of their daughter, Margaret, to Sam F. Landis, of Columbus, Ohio. The wedding took place on June 6 in the Graceland College Chapel, President E. J. Gleazer, Jr., officiating. Both Mr. and Mrs. Landis are Graceland graduates. They will make their home in Des Moines this fall where Mr. Landis will attend Drake University.

Elmer-Norwood

Wanda Berniece Norwood, daughter of Mr. and Mrs. Heman C. Norwood of Bozeman, Montana, and Edward Mansfield Elmer, son of Mr. and Mrs. G. E. Elmer of Halfway, Oregon, were married on June 13 at the Reorganized Church in Bozeman. Seventy Arthur Gibbs read the double-ring ceremony. Both Mr. and Mrs. Elmer are graduates of Graceland. They will make their home in Bozeman where Mr. Elmer will attend college.

Hobart-Craig

Jacqueline Craig, niece of Mr. and Mrs. Frank Triplett, and Gail D. Hobart, son of Mrs. Carl H. Hobart, both of Webb City, Missouri, were married at the Reorganized Church in Joplin, Missouri, on May 29. Elder C. Huston Hobart of Colorado Springs, Colorado, brother of the bridegroom, performed the double-ring ceremony. Mr. Hobart is a graduate of Graceland College. The couple are making their home in Colorado Springs.

Correction

FRY.—Laura May. The funeral service at San Antonio was conducted by Elder David S. Palmer, assisted by Elder Crefield Jackson and Priest Harry A. B. Robinson.

Reunion Schedule-1948

Gulf States	July 9-July 18	Brewton, Ala.
Central Missouri	July 10-July 18	Odessa, Missouri
Saskatchewan	July 10-July 18	Beaver Creek Saskatchewan
Alberta	July 19-July 26	Sylvan Lake, Alberta
Zion Nauvoo So. New England	July 17-July 25	Gardner Lake Nauvoo, Illinois
Northern California	July 17-July 25	Onset, Mass.
Flint-Pt. Huron-Detroit-Windsor	July 17-July 25	Asilomar, Monterey, California
Kentucky & Tennessee	July 24-Aug. 1	Blue Water, Michigan
Silver Lake	July 25-Aug. 1	Park of the Pines Kirtland, Ohio
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Everett, Washington
Mo. Valley Maine	July 31-Aug. 8	Erie Beach, Ontario, Canada
So. California	July 31-Aug. 8	Liahona Park Beaverbine, Iowa
Northern Michigan	July 31-Aug. 8	Brooksville, Me.
Kirtland	Aug. 6-Aug. 15	Pacific Palisades
Reunion of the Ozarks	Aug. 6-Aug. 15	
Oklahoma	Aug. 1-Aug. 8	Park of the Pines Kirtland, Ohio
W. Montana	Aug. 7-Aug. 15	Racine, Missouri
Arizona	Aug. 7-Aug. 15	Pawnee, Okla.
Arkansas & Louisiana	Aug. 7-Aug. 15	Race Track, Montana
Minnesota & Wisconsin	Aug. 8-Aug. 15	Tucson, Arizona
Far West	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
So. Indiana	Aug. 9-Aug. 15	Chetek, Wis.
Eastern Michigan	Aug. 12-Aug. 22	Stewartsville, Missouri
Idaho	Aug. 21-Aug. 29	Bedford, Ind.
Des Moines	Aug. 14-Aug. 22	Cash, Michigan
Lamoni	Aug. 14-Aug. 21	Hagerman, Idaho
S. E. Illinois	Aug. 15-Aug. 21	Guthrie Center, Iowa
Eastern Colorado	Aug. 15-Aug. 22	Lamoni, Iowa
	Aug. 20-Aug. 29	Brush Creek, Ill.
	Aug. 20-Aug. 29	Colorado Springs Colorado

DEATHS

MEFFERD.—Minnie D., was born March 22, 1872, at Mineral, Illinois, and died May 18, 1948, at Rapid City, South Dakota. She was married to George Lemuel Mefferd at Portsmouth, Iowa, in 1891; eight children were born to this union. One son died in infancy, and another, Sherman, died in 1940. Mrs. Mefferd united with the Reorganized Church in 1897 and was a faithful member throughout her life. Her husband preceded her in death on January 29, 1945.

Surviving are three daughters: Mrs. O. T. Walston, Greeley, Colorado; Mrs. A. G. Cheney, Salem, Oregon; and Mrs. H. L. Mathewson, Pocatello, Idaho; three sons: Loyal Verg, Mt. Pleasant, Iowa; Alma Feranda, Omaha, Nebraska; and George Lemuel, Jr., of Rapid City; twenty-two grandchildren; and twenty great-grandchildren. Services were conducted by Elder E. C. Judson at the Behrens Funeral Home in Wheatland, Wyoming. Interment was in the Mountain View Cemetery.

GUSTAVUS.—Flora Guerne, was born in Detroit, Michigan, June 19, 1888, and died April 23, 1948, at her home in Detroit. On June 28, 1913, she married Gerhard Gustavus; to this union two children were born. She joined the church in 1921 in Detroit and remained a faithful member until her death. Her life was one of loyalty and unselfish devotion to her family, neighbors, friends, and church. She leaves her husband; a son, Gilbert; a daughter, Ruth; a sister, Mrs. Bertha Armitage; and a brother, Edward Guerne of Harbor Beach, Michigan. Services were held at the Peters Funeral Home. David W. Dowker gave the sermon; he was assisted by W. Blair McClain. Burial was in Forest Lawn Cemetery.

HARDER.—John Robert, was born March 8, 1911, in northern Michigan and died of a cerebral hemorrhage at Grace Hospital in Detroit, Michigan. (Date of death not given.) He was graduated from the Beaverton, Michigan, high school in 1929. At the time of his death, he was a draftsman in the Kaiser-Frazier Corporation.

He is survived by his wife, the former Madge Cassidy; two sons: James and William; a daughter, Margaret, all of Dearborn, Michigan; his parents, Mr. and Mrs. Eugene Harder of Beaverton; a brother, Charles; and two sisters: Mrs. Norma Bunting of Midland, Michigan, and Mrs. Vida Sansam of Iron River, Michigan. Services were conducted at the McFarland Funeral Home in Dearborn, David E. Dowker officiating.

CLARK.—James Valentine, was born February 14, 1879, at Middlesex, England, and died June 9, 1948, at Toronto, Ontario, Canada. He was baptized a member of the Reorganized Church on March 23, 1896. In 1909, he was ordained a deacon and in 1946, a priest. He served as branch treasurer for many years and was an energetic worker who enjoyed beautifying the church grounds and arranging flowers for services. He was married on July 11, 1900, to Alice H. Oliver at St. Mary's, Ontario. He was well known for his ministry in visiting the sick and discouraged.

He leaves his wife and two daughters: Mrs. O. E. Weedmark of Kansas City, Missouri, and Miss Myrtle Clark of the home. Services were conducted at the Toronto Church by Elder John F. Sheehy. Interment was in Mount Pleasant Cemetery.

CHEESEMAN.—Marion Eugene, was born May 16, 1894, at Persia, Iowa, and died April 28, 1948, at Topeka, Kansas. He taught school in Kansas for many years and was principal of the schools at Hollenberg, Leonardville, and Ozawkie. He was a member of the Kansas State Teacher's Association and, for a while, served as pastor of the Reorganized Church in Topeka.

He is survived by his wife, Emma; a daughter, Eugenia Cheeseman; and a son, Fred, all of the home; two sisters: Mrs. Bessie Abbey of Hamilton, Ontario, and Mrs. Millie Wadell of Saskatoon, Saskatchewan; and one brother, Lloyd Cheeseman of Holbein, Saskatchewan. Services were held at the Penwell Funeral Home, Patriarch Higgins and Elder C. E. Christenson officiating. Interment was in Mount Hope Cemetery.

BERONIUS.—Jeanette C., died May 9 at her home in Topeka, Kansas, at the age of seventy. She was a member of the Reorganized Church and has been a resident of Topeka for thirty-eight years. Her husband, Charles H. Beronius, preceded her in death. She is survived by a daughter, Mrs. F. J. Shirley of Medford, Oregon; three sisters: Mrs. J. W. Wolf of Kansas City; Mrs. H. J.

O'Brien of McHenry, Illinois; and Mrs. William Telford of Springfield, Illinois; and three brothers: John and James Cairns of Kansas City, Missouri, and Tom Cairns of Independence, Missouri. Funeral services were held at the Wall-Diffenderfer's Mortuary. Interment was in Mount Hope Cemetery.

NEWCOMB.—Owen L., was born in Delhaven, Nova Scotia, on July 24, 1868, and died June 18, 1948, at Independence, Missouri. He was baptized December 14, 1895, at Boston, Massachusetts. On August 3, 1902, he was ordained a deacon and on July 9, 1905, a teacher. He was in business with E. L. Traver in Boston for a number of years, after which he went to Canada. In 1926 he made his home in Independence and the following year became the first custodian of the Auditorium, which position he held until 1944. He took a great interest in his job, sometimes working fourteen to sixteen hours a day. His greatest wish was that the people at the Auditorium should be comfortable. He was very proud of a letter from President F. M. Smith thanking him for his services.

He leaves his wife, Nora, of Resthaven near Independence, and a sister, Mrs. Sophie Rumery of Lubec, Maine. Funeral services were held at the Speaks Chapel, Elder Glaude A. Smith and Bishop J. Stanley Kelley officiating. Interment was in Mound Grove Cemetery.

FILLMORE.—Blair, died at his home in River Philip, Nova Scotia, on June 20, 1948, following a heart attack. He was eighty years old. A life-long member of the Reorganized Church, he was a close adherent to all his religion stood for. His first wife, the former Anna Discon, died twenty-nine years ago, leaving him with three children: Mabel (now Mrs. Rufus Knight of Oakland, California); Calla (Mrs. Len Underhill of Oregon); and Etter of Truro, Nova Scotia. Besides his children, he is survived by his second wife, Fannie Hyndman Fillmore.

Many friends gathered to pay their last respects to this fine man who was loved by young and old alike. Interment was in the Glenville Cemetery.

WINTEMUTE.—Eleanor, was born in Amherst, Nova Scotia, and died May 18, 1948, in the Vancouver, British Columbia, General Hospital. She was a member of the Reorganized Church and attended Vancouver Branch. She is survived by her husband, a daughter, and a sister.

HEWITT.—Anthony R., born sixty-three years ago at Carlingford, Ontario, died June 27, 1948, at Chatham, Ontario, following a long illness. As elder and pastor of the Wallaceburg Branch, he served the church long and faithfully. He was widely known because he traveled into all parts of the province to minister to the Saints and his friends.

He is survived by his wife, Mary; a son, William; twin granddaughters; four brothers: B. A. Hewitt of Toronto, Ontario; Wilbur and Ed Hewitt of Detroit, Michigan; and Joseph Hewitt of Chatham. Elder J. A. Pray was in charge of the funeral service. A graveside ceremony was conducted by Lodge Number 145 A.F. and A.M.

GRIFFIN.—William, son of Samuel and Almyra Griffin, was born October 22, 1854, at Palmyra, Iowa, and died April 25, 1948. He was married to Elizabeth Jane Badgely on October 27, 1878; five children were born to them. One daughter, Wertie, preceded him in death. He was baptized into the Reorganized Church on February 24, 1896, and remained faithful to his covenant throughout life. Mrs. Griffin died on August 12, 1927.

Surviving are two daughters: Ivie Wells and Blanche McNeer of Milo, Iowa; and two sons: Dr. P. B. Griffin of Independence, Missouri, and Harry, an invalid. Funeral services were conducted by Henry Castings and Herbert Scott.

SHAY.—Mildred Alice, daughter of Homer and Brooksie Jane McGuire, was born June 11, 1920, at Boonville, Missouri, and died on June 24, 1948, at her home in Independence, Missouri. She was married on April 8, 1937, to Anthony Shay; three children were born to them. She and two of her children were baptized into the Reorganized Church on June 13, 1948.

She is survived by her husband; a daughter, Dorothy Marie; and two sons, Homer Lee and Michael Wayne, all of the home; her mother, Mrs. Brooksie McGuire of Blue Springs, Missouri; a sister, Nadine McGuire of the home; and a brother, Wilbur V. McGuire, in the armed service, now at sea in the Pacific. Services were conducted by Elder Glaude A. Smith at the Speaks Funeral Chapel in Independence. Interment was in the cemetery at Boonville.

P. S.

* FOUR BOOKS

An Independence member asked her six-year-old granddaughter, "Darling, do you know what the Three Standard Books of the church are?"

"Sure. The Holy Bible, the Doctrine and Covenants, and the Book of Mormon."

Then, after a moment's pause, she added, "Why, Grandmother, there are four. There's the New Testament, too."

* WE SING FOR JOY

Good congregational singing is a beautiful experience, but sometimes there are agonies you can't escape. . . . A singer I do not care for is a man who believes everybody ought to sing somehow, but the Lord gave him no equipment for it. He just pitches his foghorn at the lower end of the piano because he thinks it's masculine. His tones bear no relation to anything on the printed page, and he just decides on the tune as he goes along. . . . Most difficult to endure is the bazooka-voiced sister who sings an approximate alto, and there isn't any note on the scale she can't flat. . . . When it comes to that, I am pretty mean myself. I like to get near some fine baritone, secretly imagine that my voice sounds something like his, and turn loose. It does my soul good. What it does to his soul I have never dared inquire, and he has been too polite to reprimand me. Congregational singing is a wonderful and incomprehensible thing, and I sometimes wonder how the musicians endure it so patiently.

* HOW LONG SINCE YOU WROTE?

Over every home desk there should be a bulletin board with reminders to the family. One notice should be a question, "How long since you wrote a letter to Mother and Dad?" Or you could fill in the names of relatives, friends, or absent loved ones. For most of us the answer would be, "Too long!"

And for our "Herald" writers there could be one, "How long since you have written an article for the 'Herald'?" We can give you the answer, Brother and Sister Author; it is, "Too long!" If you have a talent for writing, and you have trained it, there is a work for you to do. This is your ministry to the church and your fellow members. Probably there is an idea for an article that has been hovering around, waiting for expression. Today may be the day when you should sit down and put it on paper.

* COURTESY

A courteous request will get you anything in the world that a demand will, and a lot more. In addition, you receive a bonus of good will from the person who helps you.

* WORD

There ought to be a word meaning the opposite of influence. Perhaps "defluence" would do. So many people have it.

* BEAUTY

In all the pictures of beautiful girls you ever saw, the girl has her mouth shut. She may be smiling, and she may be listening. But she is not talking or eating. A wise beauty may both talk and eat, but she will not let the photographer snap the picture while her mouth is filled with either words or food. . . . And notice the pictures of successful men. The lips are buttoned.

. . . . Listening is the graceful poss, if there is one, for most of us.

Mary A. Burlington
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Biloine Whiting and Josephine Skelton



HERE IS THE STORY of the followers of Alpheus Cutler and their trek to the "land between two lakes"—the place of prophecy where Father Cutler sent his people guided by Uncle Vet and Mr. Denna to build Clitherrall and to wait the coming of the "Moses Man" who was to lead them back to Zion.

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ite" preacher; sweet, shy May with the healing touch in her hands; and Cordie who was just born a Cutlerite for she didn't have it in her mind or heart. And, of course, lively, little Granny.

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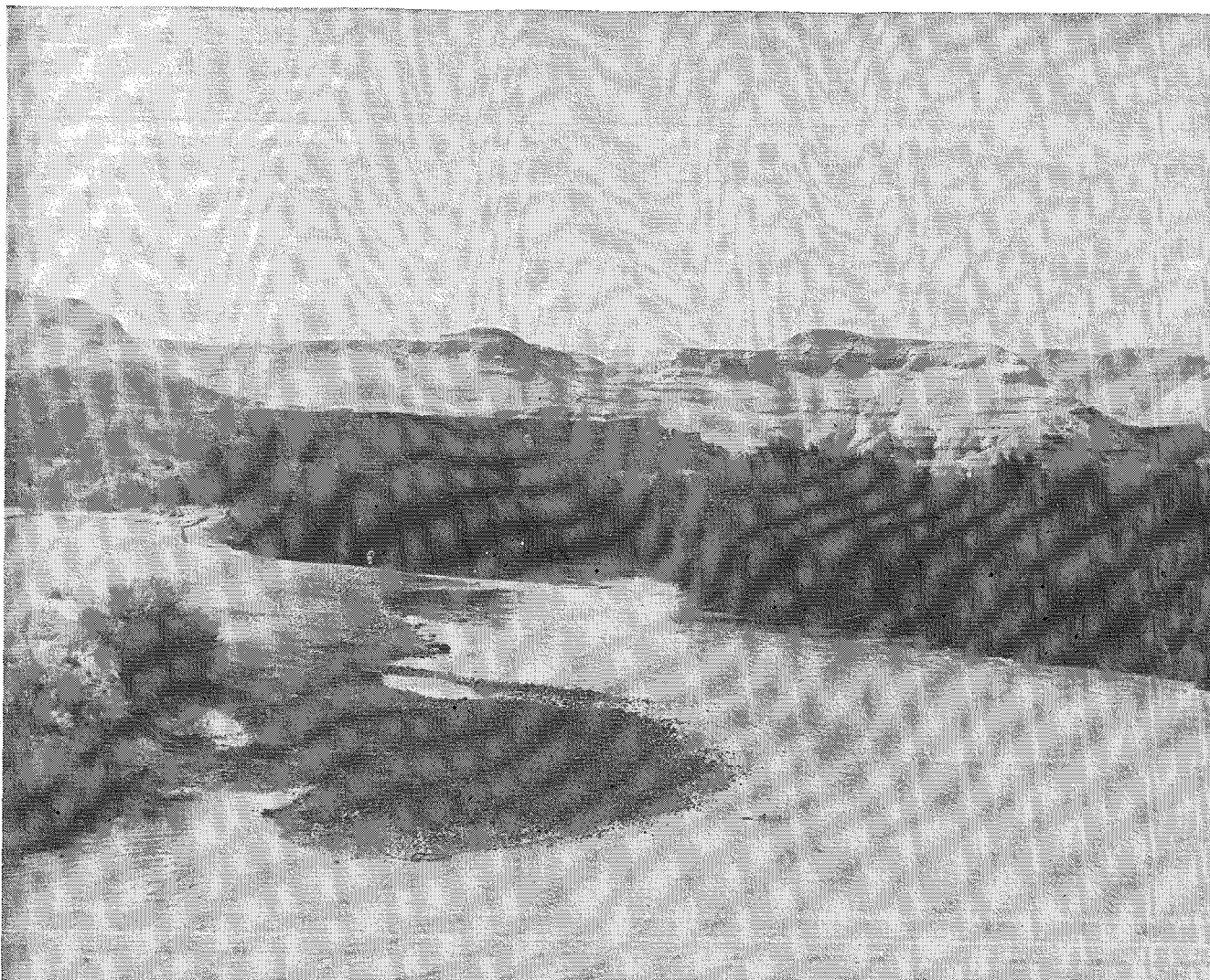


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The River Jordan

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The River Jordan



AUDITORIUM NEWS

If there is a sacred river for Christians anywhere in the world, it is the River Jordan, in Palestine. From earliest times, it has figured in the history of their religion, and throughout the ages pious travelers have risked danger to see it, to bathe in it, and to carry precious vials of its waters home.

Because of its precipitous descent, the river has been useless for navigation. The barren desert through which most of it flows has never supported a great city, and since it ends in the Dead Sea, it has no link with ocean commerce. Lying in the valley created by a great geological rift, it is only a little more than a hundred miles long, as an airplane would fly, from its source on the western slopes of Mount Hermon in the north, to its mouth. It drops rapidly, being only seven feet above sea level at Lake Huleh, about 685 feet below sea level at the Sea of Galilee, and 1,275 below at the Dead Sea, the lowest surface water level in the world.

A fine authoritative account of it, well illustrated, has been given by Nelson Glueck in *The River Jordan*, a book that will be quoted for years to come by good reference works.

The River Jordan is precious to Christians, sentimentally, because Jesus was baptized there. It is even more precious to the Jewish peoples, because its crossing, near Jericho, marked the entrance to the Promised Land, and today it figures in the hopes of modern Israel for a national homeland. It is also precious to the Arabs, a Mohammedan people, mostly, because they and their ancestors have lived by it for many centuries, and know no other home.

When will peace come to the river that has seen so much war, that has wet the feet of so many pilgrims from faraway lands?

L. J. L.

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BAPTISMS. Apostle Arthur A. Oakman reports the good work of Missionary James Daugherty, who recently baptized twenty-four people in Wisconsin. Visiting Fairland, Oklahoma, he baptized eleven more. He has baptized forty-one persons this year, thirty-five of them in the last ten weeks.

Also from Apostle Oakman's mission, William Patterson of the Spring River District reports twenty-nine baptisms, and indicates the fine missionary aspects of the district.

In Rock Island, Illinois, Victor Witte lately baptized six. And William Guthrie has been responsible for about thirty baptisms that have taken place.

T. W. Bath of Pittsburg, Kansas, wrote on June 13 that the Vacation Bible School reached a peak of 75 attendance, and that there were eighteen baptisms that morning, with other encouraging local news.

J. F. CURTIS, formerly of the Quorum of Twelve, is visiting Independence, following his attendance of the reunion at Fairview, Montana. He will also serve at the Kentucky-Tennessee reunion at Paris, Tennessee, and the Louisiana - Arkansas reunion at Hot Springs, Arkansas.

BISHOP E. C. BURDICK, 2445 Forty-first Street, Sacramento 17, California, is carrying on a very successful experiment in missionary work. He is teaching a class of fifteen young married couples the basic missionary message of the church, with all possible questions and answers that come up in real life situations. He tries to have them ready for any question that can be given them. Husband and wife go out together to tell the gospel story, visiting families and homes. They have been given two or three lessons on each gospel subject, and are well schooled. Apostle Hield reports splendid results in this work.

VISITORS. Gomer R. Wells, in charge of the guide work at the Auditorium, reports 3,055 registered visitors in the year ending June 30, 1948. Because the parties are conducted through the building, numbers of visitors sometimes arrive for short inspections and do not register, making the real number larger. People of many different faiths visit the building and the church is explained to them. More help is needed in the guide work, and devoted volunteers who would study for the work could render a good service.

BROTHER HERMANN PEISKER, who has been our mission president in Australia, and who arrived in the U. S. A. recently for a four-months' stay which would close with his attendance at the General Conference in October, had a sudden attack of illness and was admitted to the Independence Sanitarium and Hospital, where he was found to be suffering from a kidney ailment involving a stone and some infection, and was operated on Tuesday morning, July 13. His condition is regarded as serious, and everything possible is being done for him within the resources of medical and nursing science. He is being remembered in the prayers of church members, who trust that he may receive a blessing.

The Problem of Evil

THE PROBLEM OF EVIL is not a piece of mere philosophical speculation. It is all around us. And everywhere it exists, it leaves a trail of misery and suffering.

A little boy recently asked his mother, after his father had been away all night, "Mother, has Daddy been out with that bad woman again?" Adultery has brought spiritual death to that home. A wife's faith in her husband has been killed; a child's respect for his father has been destroyed; peace has been taken from them.

One thinks of the stocks, the pillories, and the whipping posts of colonial days. These things would be fit punishment for that wicked man. But modern law is tender and gentle with sinners and criminals. It does not give nearly so much protection to their victims. Some people think of how the vigilante committees handled cases like this, but that too is dangerous and cruel.

Whatever we do writes its record in our minds and spirits. What we do, we are. As we act, we become. We must live with ourselves—the thief must live with a thief, the liar with a liar, the lecher with a lecher. We can turn our eyes away from the mirror on the wall. But from the mirror of the soul we cannot turn away, and it haunts us in all our waking hours.

A GROUP OF GIRLS, during the lunch-hour, gathered around the switchboard, talking. One might have thought they were discussing clothes or dates. He would have been wrong.

The youngest one caught their problem up in a question, "How can you know whether it pays to be good?"

Many older people do not have the right answer to that question.

There are two powers seeking you, wanting your eternal soul. Your Heavenly Father wants you, for your own good, and for the good of others. It is his purpose to bring you to a condition of eternal happiness. The power of evil also wants you, to exploit you, to consume you, regardless of your misery and woe.

THE FIRST WAY TO KNOW whether it pays to be good is to look at the alternatives. Take any number of bad people you knew ten years ago, or five, or even three. How many of them have got in trouble? How many have been in jail? How many care to face their former friends now? And how many of them are dead today? Some survive, of course. But in what condition? And many do not survive.

God can afford to be patient. He has all the time there is. The sands of the hour glass cannot run out on him. No matter how long you avoid him, he will get you in the end. Better give up to him now.

A NEWSPAPER STORY recently told a case in point. A young man was the son of a wealthy contractor, went to a fine school, got a law degree, became a judge, and was made a director of a bank. Even with his extraordinary position in life, his better than usual income, he was not satisfied. What was good enough for others was not good enough for him. He tried gambling to get more. And gambling robbed him. Still, he had faith in it, and he stole to gamble more, probably with the usual foolish notion that he would pay it back. But evil is not kind to its victims. The shortage at the bank became enormous. Now he has been caught, exposed, disgraced, dishonored. Would it have paid him to be good? Undoubtedly. Did it pay to be bad? It did not.

Evil has no future. It will destroy itself, as every parasite does, because it kills its host first and then leaves itself no means of support. The end of evil is suicide. Good is bound to replace it in the end, and fill up the vacuum of desolation it leaves. Evil is like a fire that burns prairie and forest. Blackness and ruin follow it, but grass and trees always return after a time.

BEING BAD IS like going for a walk in a swamp, or getting into a slough. You never know what you are going to step into next. There is no stopping point; there is no safe place to rest; you are in danger all the time. To go back is about as perilous as to go ahead, once you are in the middle of it. Trouble is sure to come. And you cannot camp on the edge of it—you are either out or in.

There is one way out. You can repent. It will cost something to make the necessary restitution. You can never make up for the lost life, the lost opportunity, the lost time. But you can get on the right road again. And you can save yourself from the ruin which is the end of all sin.

A friend sent a note on a sermon heard by an eminent New York minister. Dr. McCracken said at Riverside church: "There is no tie so tender, but sin can sever it. There is no bond so strong, but sin can shatter it."

There are a thousand reasons why it pays to be good, why the moral life is better and happier. And you can see those reasons illustrated in the lives of men and women, all about you, every day.

L. J. L.

Editorial

Across the Desk

Some of the reunion themes being reported to the office are very stimulating. Among these we note that adopted for the Central Missouri Stake Reunion: "Let Nothing Separate Us." The participants in the reunion plan to consider the factors which unite them under God, in the Lord Jesus Christ, as members of the church, by the guidance of the ministry, as members of each other, in the light of the Holy Spirit, and for the sake of the work whereunto all have been called.

Zion and Kansas City will have a joint reunion and will remind each other that "Today We Lay the Foundation Stones for Zion." Daily themes indicate that these stones are laid by being obedient, by sharing talents, by being temperate, by being dependable, by keeping the Sabbath holy, by studying God's word, by loving one another, and through earnest prayer.

The Central Missouri Stake Reunion will be held July 10 to 18, and the Zion and Kansas City Stake Reunion will be held July 17 to 25. It occurs to us that some who cannot be at these reunions might wish to remember these themes in their private devotions and by so doing strengthen the ties uniting us as people of God.

F. H. E.

From Sister Carol Genrich, my niece, the daughter of Elder Hale W. Smith, a former missionary, I have received word about her family. They live at Route 3, Siloam Springs, Arkansas. She writes as follows on June 20:

I presume you have already heard from Father, because he is as happy as we are over the outcome of our trip to Joplin last Sunday—but I wanted to write you also, because I know you are truly interested.

Our plans all went well. Dad joined us, and we drove to Joplin—ninety miles away—and there during the service our two younger children were blessed and our son was baptized by Dad. Then my

husband followed our son into the waters of baptism. Later, before the close of service, they were both confirmed into the Church of Jesus Christ. That day my cup of joy overflowed, for my fondest hopes were realized—our family circle was complete in the bonds of the gospel.

Many, many times I have wondered why fortune took us so far away from Independence and isolated us so completely from church privileges, but we feel now that this isolation was to show us how far we had strayed from God, and it served to draw us closer to him. We had our home for eight years on the very doorsteps of our church, almost within the shadow of the Stone Church. Yet we ignored and neglected our wonderful opportunity. But within a year after leaving there, we began to feel the lack of contact, the hunger for spiritual food, and our souls cried out for that which we had lost. So now, we are hoping that it will not be long before we can find a new home and this time near those of our own faith.

I read in the *Herald* the letters from those isolated from the church and feel with them their sense of loneliness, but if we could tell them of our experience, we feel they would be strengthened. During these three years we have read every scrap of church literature we could lay our hands on. We read the *Heralds* each week; we subscribed for the children's papers; we studied the Book of Mormon, the Doctrine and Covenants, and the Bible. I actually learned more about our church and the gospel of Jesus Christ during these years than I learned in all the rest of my life put together. I had to learn in order to teach our children and to answer the many, many questions, doubts, and criticisms put to me by my husband. So isolation has been good for us, and we are grateful to God for loving watchfulness over us and for leading us all to him.

My brother, Hale W. Smith, Okmulgee, Oklahoma, sends me a song written by his son-in-law, Russell W. Genrich, which he wrote while investigating the work. He has since been baptized. The words, called "Admonition," follow:

OFFICIAL

Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of Brother Helmut Lippa, Barzigerstr. 27, Grossräschen, Germany, as Bishop's Agent of branches in the Russian Zone.

We commend Brother Lippa to all the Saints in that area, as he comes well recommended.

Tithes and offerings may be sent to him, and receipts will be issued by him to each individual so contributing. Brother Lippa will send his Bishop's Agent's reports to Brother E. A. Theys, who will in turn make a report to us. All solicitors in the Russian Zone will send their reports to Brother Lippa.

Sincerely yours,

THE PRESIDING BISHOPRIC,

By G. L. DeLapp.

Approved:

The First Presidency,

By Israel A. Smith

Be ready for Jesus, ye Saints of today,
And trust him for guidance all of the way.

Preach ye the gospel, that all may hear,
Teach of your Savior, the time may be near.

Be ready, ye Saints, be faithful and true,
And work for your Savior all the day through.

Save ye the lost ones, teach them the right,
Tell them of Jesus, the way, and the light.

Be ready, ye Saints, he calls unto thee,
Prepare for his coming, ruler to be.
Sing of his glory and love so divine,
Pray to your Father, ye builders of Zion.

ISRAEL A. SMITH

THE SAINTS' HERALD

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Atomic Force and Spiritual Power

By E. J. Gleazer, Jr.

President of Graceland College

An address to the Graceland congregation at the concluding service in a series reviewing the Missions Abroad—Hawaii, Australasia, Europe, Scandinavia, and Britain.

Introduction

OUR SPIRITUAL CAMPUS has touched shores thousands of miles away during these recent weeks. We have seen in the ministry to missions abroad giants of this movement. With little assistance from home and occasionally lacking even an expressed interest in the work, there have been those who have carried the message of the church to the peoples of the world. The dignified figure of Patriarch Waller comes to mind; through example as well as word, he told the gospel message to those in the islands of the sea. We've shared in imagination the thrilling story of the work being introduced in Britain. We have felt keenly the suffering of a handful who have carried on in Europe and Scandinavia. By those who have home ties in the land down under, there has been portrayed the promise of progress there. And there are probably few of us who wouldn't confess that as our area of concern has widened, we have felt the presence of futility. The problems have appeared as great as the bodies of water which divide these nations. What can an organization of just over 100,000 do that will make any difference in a world of two billion? What message could a church whose numbers are in the hundreds or less in many states and on some continents bring to the confused world of 1948? If we have sincerely worshiped in the services of these weeks, the counsel given of

old has pierced our calloused sensitivities—"Let a man examine himself."

A sincere examination can lead to only one of two alternatives. Either a man gives himself unqualifiedly to the cause, or he must disassociate himself from the body. For there is no advantage whatsoever in belonging to the Church of Jesus Christ unless a man is immersed in it. Prestige, social advantages, a comfortable philosophy cannot be found. As inseparable companions to the spirit of peace promised, there can be expected a dissatisfaction with the present state of things, a restlessness, a sensitive conscience, the threat of misunderstanding or ridicule by those not sympathetic with the goals of the fellowship, and a gnawing, disturbing picture of what can be but is not. The message we would give to the world today then most certainly cannot be understood apart from the messenger. It must be personified. It cannot be wholly expressed in tracts, letters, sermons, or hymns. This word must become flesh. A young man at a youth conference recently testified, "When God had a message to give to the world, he didn't send it on a piece of paper—he sent a life, the life of his Son."

We need go no further unless we can agree to those terms. Too long has the world been separated from its bodily expression, and it has become harmless, anemic, worse than useless in many cases because it con-



sisted of professions which salved the consciences of humanity but withered under such perversion. The Church of Jesus Christ has no message today which can be understood by the nations of the world apart from living expression. "It takes the overflow of heart to give the lips full speech."

A Voice of Warning

THE MESSAGE of the Church of Jesus Christ to the world of today must be a voice of warning. It is a warning in the spirit of prophecy—not prophetic merely in the sense of foretelling the future. When a sequence of events is noted, it doesn't take much of a prophet to know what the end result will be. The message of the church must be prophetic in the higher sense of insight, discernment, and interpretation. The man who lives by the elevated train soon is unconscious to the sound of the passing cars. There are those who have before them every day the beauties of nature—a maple tree with its seasonal dress or a snow-capped mountain peak—but are blind to the sight by virtue of its constant presence. We need a voice of warning to call to our attention the sounds and the sights and experiences that represent the shattering of a civilization which has been destined to achievements un-

surpassed in the history of man.

It is an unpleasant responsibility to give a warning, one bound to lead to uncomfortable moments and rough ways. We destroy our prophets. We resist those who say we are responsible for the conditions in which we find ourselves. People think, surely the fault is that of the Jews or the Russians or the Germans or the Americans or the Republicans or the Democrats; perhaps it is the vengeance of God that has brought us to these undesirable days, or it might be the work of the devil or the uncertainties of nature; but men do not want to be told that the jungle in which they find themselves is of their own planting. Be that as it may, the seeds have been planted and the honest voice will declare that the growing trees have been cultivated with our selfishness, pride, and concern with *things*. The known paths are disappearing beneath the weight of undergrowth, the light of the sun is being blotted out, and night noises are striking terror to the hearts of the few who have ears to hear and eyes to see. Somehow, from somewhere, there must sound out that voice as hard as conscience—a voice which does not exempt self—telling us that we have sinned and have come short. The Church of Jesus Christ cannot remain silent. In every neighborhood, in the community, in the nation, and in the souls of men, sin—falling short of that which could be—must be seen. It must not be tolerated, must not be compromised. The Church can become the conscience of this civilization. It has already revealed that promise, but those who gave it expression were somehow diverted.

A Call to Repentance

The message of the church to the world of 1948 is a call to repentance. Has there ever been a word so grossly misunderstood as *repentance*? Jesus used it in his first public statement—"Repent ye for the kingdom of heaven is at hand." Eighteen

hundred years later the call came again—"Repent ye for the kingdom of heaven is at hand." Repentance must be seen in its relation to sin. Sin can be described as the difference between what we are and what we could be. Repentance means, therefore, to adopt the necessary measures to more nearly approach our potential. The man who has heart trouble is told by the doctor that he must change his way of life, he must adjust himself to a healthful way of living, or he will die. The man expresses his repentance by living according to the doctor's counsel.

The farmer, who through ignorance of the laws of the soil or deliberate attempts to wrest from every acre all that can be produced without thought of replenishment, soon sees his soil exhausted, powerless, unproductive, capable of growing only weeds and cockleburrs. The consequences of his way of farming punish him. As he comes to himself—consults the soil conservation service, fertilizes the soil, plows on the contour, rotates his crops, and adopts sound farming practices—he is demonstrating his repentance, and the results follow. The soil begins to produce once more and he is the beneficiary.

FROM SOMEWHERE there needs to sound the call for man to repent. Surely the misery, the pain, the torment pushing up their tortured leaves wherever men dwell are the products of soil laid waste—social soil misused through the errors of men. Our social order is sick unto death. Where there should be an abundance, there is barrenness; where happiness was intended by the Creator of us all, there is too often hatred and despair. The voice of the one who wept over Jerusalem—who said, "A new commandment I give unto you that ye love one another," who said, "I am come that ye might have life and have it more abundantly"—that one calls, "Repent ye for the kingdom of heaven is at hand." Change your way of life, for you were meant to know joy and the satisfactions of human fellowship, the

thrill of growth, the companionship of God's Spirit—this is the kingdom of heaven. But those words cannot reach the ears of men today unless there be someone who can speak them.

Is there somewhere a band of men and women who, through the power of their fellowship as well as the words they speak, can give meaning and clarity to the charge, "Repent ye for the kingdom of heaven is at hand"?

THE MESSAGE of the Church of Jesus Christ to the world of today is a declaration that *the abundant life can be a living reality*. As the major problems of this generation are precipitated, the residue is seen to be the person. Man's greatest enemy is himself. We've learned to dam the rivers, direct planes through fog and storm, and even partially control the hurricane. But the times are perilous. Could it be that the words spoken prophetically by Paul many years ago are being validated? "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—II Timothy 3: 1-5.

The times are perilous because men make them so! And the danger grows greater because of man's growing power. The peril became a sword of Damocles on a day in 1945—a year that might compare in importance for men with that separating A. D. from B. C. For one is in recognition of the Christ; the other could become the crowning achievement of materialism, the birth of the Frankenstein, the atomic monster which may destroy its creator. Growing power demands growing control for survival. The theme of the conference a few months ago of the

American Association of Junior Colleges was "Education for Survival," but education alone cannot save the world, for it is rooted in things as they are.

MAN, IN THIS CASE, cannot lift himself up by his own bootstraps. He must see God if he is to know the abundant life. He must see himself as related to Divinity. Man is created after the image of the Son of God—a little lower than the angels—and promised the power to become a son of God. But his high calling is being blotted out beneath his growing concern for *things*. The call of the Church is for men to recognize their kinship to the Divine, their trusteeship of life and its opportunities, and the purpose for existence.

Surely life is a "little holding lent to do a mighty labor." Personality is of supreme value. The worth of men exceeds that of things, be they oil wells, acres of land, kingdoms, nations, or gold. The question of right and wrong must be decided by reference to the worth of persons. Men are worth dying for. Institutions and things are made for men. Never, perhaps, has there been a day with such a threat to man's right of choice and, therefore, his right of growth. The abundant life can become a reality, but man must have a revelation of his own worth, his reason for being, his responsibility to other men, and his part in a universe-wide purpose in which he adds to the total pattern.

Church Dedicated to Purpose

TO THIS PURPOSE the church dedicates itself. Perhaps you've been wondering, "What about the Book of Mormon, the distinctive ordinances of the church, the gifts of the spirit, priesthood, and the principles of the gospel?" These are aids in the process of becoming. They have worth as instruments and means for an eternal purpose. The goal of Zion is of importance because of what we become as we work toward that goal—as we participate in the kind of experiences that mature

Zionist attitudes. The distinctiveness of ordinances is of importance as they add to the stature of a distinctive people—a people that now in its economy, its recreation, its family life, its zest for living, its health, its optimistic outlook, experience abundant living. If this be not true, to what avail is all the rest? If we are to have a distinctiveness, let us learn to place first things first; the first things are not the policy of the church or even its beginning and history, but in becoming a peculiar people—peculiar in quality of life.

What of our message to the world today? Surely the Church of Jesus Christ has a message, but it will not be given in a spirit of smugness, not with the attitude of knowing all the answers, of being the chosen people, not in setting itself above those poor mortals who must wrestle with the problems of every day. The Church of Jesus Christ will emulate its founder in sending forth its message. It will know the common man, it will harden its hands with him in his occupation—the carpenter shop, the fishing boat, the field of grain, the automobile plant, the business house, the schoolroom. It will see preaching as a lesser function, and living as a major one. It will buttress the good desires of men through its ordinances. Men will find inspiration and encouragement for the good life through the congeniality and richness of its fellowship. It will lead, will draw, will teach, but it will leave with the person his right of choice and will allow him to assume the consequences of his deciding, for it will see as its reason for being the revelation of human growth. A message to the world, yes, but it has its beginning in a smaller circle. "Andrew first findeth his brother Simon, and saith to him, We have found the Christ." Jesus said, "Love thy neighbor." To the fishermen, he said, "Let down thy nets where you are."

What Can We Do?

WHAT CAN WE DO—we who apparently are limited in resources, man power, and influence?

When I went to school, I was told that the atom was the smallest particle of matter. It was such a little thing that it didn't amount to much. But now comes the atomic bomb and the release of atomic energy. The atom has suddenly become a thing of fearful power. We look on the atom with new respect. Perhaps here is a clue for a new measure of ourselves. We feel terribly little in the face of world problems. We feel ourselves almost helpless. But like the atom, perhaps, we can start a chain reaction, releasing the energies of other people, working with other people to form a terrific power. Just as the atom lends its strength in combination with others to blast a city, so can our force in chain reaction with others do any job necessary to save men. The Word says that in latter days, "The weak things of the world shall come forth and break down the mighty and strong ones."

Days of Crises and Opportunity

WHERE DO YOU STAND? These are days of crises and, therefore, thrilling days of opportunity. God has promised the companionship of his spirit to those who venture in his name. No greater prize can we win than this, but it will be found as we move forward not uncertainly or hesitantly, but happily and forcefully. The church must become militant. Religion has been called "the opiate of the people," but religion can also be a tremendous, a terrible thing, stirring up the people, shattering all that is false, setting forth truth boldly. The curtain has gone up on the greatest drama in human history. Man's day of decision is inevitably upon him. To us has been given the unsurpassable privilege of living in such a day. To the Church has been given time to prepare for its mission to the people of the world in the day of their greatest need. The need for ministry and the ministers are in this century brought together. In their meeting can be born the kingdom of God.

Your Reasonable Service

By Ernest E. Crownover

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
—Romans 12: 1.

GOD HAS NEVER at any time made an unreasonable demand upon any man. He simply asks that we give our time and effort to the support of the social welfare as we go along in our daily affairs. It is sufficient if we do this in an intelligent and understanding way, co-operatively, under leadership. He doesn't ask the spectacular and sensational, but the steady and consistent loyalty of converted and regenerated men and women.

The scripture asks for a living sacrifice. A sacrifice is anything consecrated and offered to God. It must be holy and acceptable. If the person, therefore, is disciplined in righteousness, the way is open for him to devote himself to God's purposes.

God is perfect. Intelligence, light, and truth are his glory. It may be assumed that he will use only qualified servants, informed, trained, with objectives in mind and a determination to persevere. These he will use as powerful instruments for good. God does not ask us to forget that we are vital, live personalities. Rather, he asks us to remember that fact, and apply our vitality to his glory and the service of others. He would not have us sterile, barren, bankrupt of productiveness. Not desiring a dead sacrifice, he asks one that is living, abounding in faith.

He rendered tremendous service to us. Creation itself is our bed, our table, and our canopy. And the Son of God died that we might receive an even greater estate. Light and truth are at our side, and the inspiration of the Almighty gives understanding. If we are born of this creative spirit, we will seek earnestly

the best gifts and expend them utterly for God and the brethren in reasonable service. In this alone we may find the satisfaction and personal salvation which shall be the lot of only the faithful servant.

The Order of Bishops has published, with the approval of the Presiding Bishopric, a study entitled *Standards for a Steward*. Although brief, it is the product of extensive studies over a period of time. The outline "sets forth the solid foundations upon which we may develop as stewards." I wish to reproduce the outline here, beginning with the last paragraph of the few introductory remarks:

As an aid to church members in measuring their qualifications, there are set forth below some basic standards for a steward.

1. PERSONALITY TRAITS

THE STEWARD:

- A. Maintains basic integrity, moral soundness, clean personal living, honesty (Psalms 15:1-5; 24:3, 4; Matthew 7:26; I Peter 3:10:12).
- B. Is altruistic in outlook (Luke 10:28-38; Matthew 25:35-41).
- C. Possesses a humble spirit (Matthew 18:3; Micah 6:8; Doctrine and Covenants 11:4).

2. PERSONAL PRACTICES AND HABITS

THE STEWARD:

- A. Attends church consistently and gives active support to the local branch (Hebrews 10:23-25; Doctrine and Covenants 59:2; III Nephi 8:53).
- B. Evidences a growing understanding of the church doctrine and program (II Timothy 2:15; Doctrine and Covenants 85:21).
- C. Files a financial statement annually, pays tithes and offerings, and assists financially in his local branch according to ability (Luke

11:43; Proverbs 3:9; Doctrine and Covenants 42:9; 129:8).

- D. Is industrious in all good works (Titus 3:8; Doctrine and Covenants 75:5; 42:12).
- E. Has a record of honorable dealing in business, financial and social relations (Luke 6:32; Romans 12:17).

3. FAMILY LIFE

THE STEWARD'S HOME:

- A. Is distinguished by stable, happy family relationships and cultural refinement (Ephesians 5:33; 6:1-4; Proverbs 23:22-24; Jacob 2:55-57).
- B. Provides meaningful religious experiences for the children, indoctrinating them in the stewardship philosophy (Proverbs 22:6; Doctrine and Covenants 68:4; 90:6, 9).
- C. Gives opportunities for the practical application of stewardship principles (Mosiah 2:25-28).
- D. Evidences good financial management (Proverbs 31:27; 27:23, 24; Doctrine and Covenants 119:9).

4. COMMUNITY LIFE

THE STEWARD:

- A. Is community minded, exerting his influence toward the physical and spiritual betterment of his neighbors (Matthew 22:38; James 1:27; 2:17, 23, 25; Doctrine and Covenants 58:6).
- B. Is co-operative, dependable, courteous, and adaptable in his community relations (Romans 13:10; 15:2; I Corinthians 10:32, 33).
- C. Strives to be worthy of leadership responsibilities by developing qualities of initiative, resourcefulness, and proficiency (Matthew 5:18; Doctrine and Covenants 4:1, 2).

5. ECONOMIC QUALIFICATIONS

THE STEWARD:

- A. Becomes self-sustaining to the best of his ability, developing competency in his chosen vocation or profession (I Timothy 5:8; I Thessalonians 4:11, 12; II Thessalonians 3:10-12).
- B. Accumulates resources to the end that he and others may be provided with an inheritance in harmony with the principles set forth in the revelations to the church (Doctrine and Covenants 48:2; 45:12; 57:4).

Challenges

—4—

By Norma Anne Kirkendall

— 1 —

STATISTICS interest me and, although I realize there is no such thing as a true average, I watch such figures, for they indicate trends of living. For instance, in my browsing recently I ran across the figures showing some of the activities an average man accomplishes each day. His heart beats 103,389 times and his blood travels 168 million miles while he breathes 23,040 times. He inhales 438 cubic feet of air, eats three and one fourth pounds of food and drinks two and nine tenths pounds of liquid. He perspired one and forty-three hundredths pints and gives off eighty-five and six tenths degrees of heat, generating 450 tons of energy. His nails grow forty-six millionths inches, while his hair grows one thousand seven hundred fourteen hundred thousandth of an inch. Most important, he exercises seven million brain cells.

Another calculation interested me. Comparing the normal lifetime of seventy years to the waking hours of an individual's single day (7:00 a.m. to 11:00 p.m.), if you are

15 years old, the time is 10:25 a.m.
20 years old, the time is 11:34 a.m.
25 years old, the time is 12:42 p.m.
30 years old, the time is 1:52 p.m.
40 years old, the time is 4:08 p.m.
50 years old, the time is 6:25 p.m.
60 years old, the time is 8:42 p.m.
65 years old, the time is 9:51 p.m.
70 years old, the time is 11:00 p.m.

Swift to its close ebbs out life's little day.

Then a man of eighty years of age set down the statistics of his life and decided that he had slept twenty-six years and worked twenty-one years. He had spent 238 days shaving, 140 days paying bills, twenty-six days scolding children, two days yelling at dogs, and twenty-six hours laughing. Evidently he didn't consider his time spent in church work as important, or possibly it was too negligible in quantity.

— 2 —

MY EARLIEST RECOLLECTION of any form is of trying to guide my newly purchased Irish Mail (a complicated variant of a tricycle) down the sidewalk. Somehow the machine insisted on moving in the opposite direc-

tion from the one in which I guided it. Of course, at two years of age, my muscular co-ordination was not complete—and thus two days later I drove off the porch, diving on the concrete right on my nose. That nasal digit was broken, and even today's sniffled discomfort reminds me of this early escape.

People often try to take on responsibilities for which they are not fitted or for which they have not been trained. In such a situation, it is to be expected that difficulties will arise. Preliminary failures do not necessarily presage total failure, although such may be the final result. Certainly this is an added argument in favor of preparation for *all* activities undertaken, in order to eliminate as many of the possibilities of hurt as you can. Every failure, no matter how minor, leaves a scar which may carry over into other activities. How much better to have never got that scar. Conversely, each success makes easier each succeeding task.

Thus my crooked nose reminds me that there are some things which should not be tackled without adequate preparation or capabilities.

— 3 —

BACK IN 1942, a friend of mine rushed into my home, telling me that a sign erected on a certain spot said that twenty-three bombing planes would be built there. So we began speculating as to how large a factory would be erected. Yet, the next time I passed that corner I saw that what the billboard actually said was that twenty-three bowling lanes would be in the new structure. Her war-conscious mind had told her brain an untruth.

Too often we believe things, and we would vow as to their whole truth, which are figments of distorted spiritual vision or personal desires. We attribute attitudes to others which either ape or contradict our own—as we so desire. It soon becomes the same old story of the mote and beam. This is the reason why few people can be counted upon as reliable witnesses, for no matter how straight they think their story is, it still is not complete and is likely to be tinged by prejudice.

We who are witnesses for Christ should be so familiar with the truth and so sold on the whole endeavor that there can be no chance for misrepresentation.

PROMINENTLY DISPLAYED on the doors in the entranceway of the National Cathedral in Mexico City are placards printed in large letters, both in English and Spanish. The words are strangely incongruous: "Beware of pickpockets."

In a department store in Barberton, Ohio, I read a sign which irritated me by its implications: "We reserve the right to search your handbags."

It is evident that purse snatching, pick-pocketing, and petty thievery are growing in frequency. The problem is troublesome to merchants and individuals alike. No police force is large enough to patrol all possible channels of this type of violation, nor is the major part of it attributable to a growing number of kleptomaniacs.

This problem enters into our lives from other angles as well as those of loss of tangible property. One of the most common losses to all people is that of valuable time, stolen by false advertising, worthless printed matter, trashy radio programs, and misleading movies. One reason so many people advance for their inability to get things done is that they "just don't have time." We all have the same amount of time—eternity—to live. The real problem is not that we don't have the time, it is the weighing of the relative value of the things we want to do. It is easy to come to the end of a day and not know where the time has gone, for inconsequentialities too often rob us of this valuable resource.

Service

I belong to my church
For but one reason
To serve;
To seek to build
The kingdom of God
And establish his righteousness.
And for myself I seek nothing
Save the accomplishment
Of this end.
And though I have faith
In his promises
No dreams of celestial glory
Lead me on.
And though my reward
Be pain and disappointment,
Yet my desire shall be
To serve.

—Merlin Miller

Tracting and Visiting - By Apostle Maurice Draper

Tracting

Definition

Tracting should not be understood as being limited to "handbilling" a neighborhood, but should be understood as the use and distribution of tracts in any situation where the printed, brief messages may be helpful in stirring men to a conviction of sin and repentance through a consciousness of Christ.

History

Tracts have been used by almost every church in Christendom to present its version of the spirit and law of the gospel. It might be said that the letters of Paul were tracts of a special, intimate nature, written with the special needs, background and understanding of the people to whom they were addressed in mind.

Tracts have been prominent in the Restoration. From the beginning, literature has been used to expand, undergird, and make more permanently effective the spoken testimony.

The writing and publication of tracts was commanded in 1901 (Doctrine and Covenants 125:11); they were to be written in such languages as the missionary activities of the church should require. Scandinavian, German, Chinese, Japanese, and Portuguese are especially named, in addition to English, which gives rise to the thought that effective work in any mission cannot be carried on by verbal testimony alone; it must be buttressed and supported by the written word, thus giving permanence to the oral testimony.

Before this date, tracts, leaflets, brochures, and books had already been effectively used in early missionary work. Experience lends authority to such works as *A Voice of Warning*, one of our earliest tracts.

Use of Tracts

Technically we are outside the range of our topic to include brochures and books in this discussion. However, most of our tracts have been brochures rather than tracts in the strictest sense, and since the purpose of all literary products is fundamentally the same in each case, and their uses not a great deal different, we shall presume to discuss also the use of larger works than leaflets and tracts.

The use of tracts seems to have fallen

into disrepute in some quarters. This may be partly because of the limitations of choice in subject matter and length of treatment, and because many of our tracts have grown old and out-of-date. Missionaries, however, instead of complaining of these limitations, ought to do the obvious thing; i.e., write manuscripts of those needed and submit them for examination. If the use of tracts is considered a disreputable method of missionary work, either because of poor quality or lack of technique, it should be rescued and used again. The Catholics are reported to have revived street preaching in England, and have used it to good advantage, giving it a dignity and effectiveness thought impossible a few years ago. Maybe this can be done with tracting.

House to House

The specific methods of tracting should be evaluated against the background of the answer to the question, "Do people read tracts because they are interested, or are they interested because they read tracts?" The evident answer is that they read tracts because they are interested, either through some personal contact with church members, through some community activity which has been drawn to their attention, or by the approach made by the person doing the tracting.

House-to-house tracting may easily become an aimless activity in which valuable tracts are indiscriminately scattered like handbills. If so, they will receive no more attention than handbills, and most of them will wind up in the wastebasket. This kind of tracting probably is more difficult than any other method, and may be an inefficient use of the missionary's time, since he is usually in the area so short a period that he does not have the opportunity to follow up. This method could be very effective, however, for local priesthood and laity, who live in the neighborhood, and who can follow up consistently over a period of months or even several years. The missionary may well take some time in training local personnel in the method as part of his missionary administration. To do so, he must get out and do it with them. This does not mean that he should spend a disproportionate share of his time in this, when it may more profitably be used in visiting known prospects, conducting cottage meetings, teaching and preaching. But additional emphasis on this method makes available an avenue of service to local people which we are not now using.

IN HOUSE-TO-HOUSE TRACTING, the tract should be handed to the neighbor personally. Do not leave it in the mailbox. This is against federal regulations. Do not tuck it under the door or stick it in the screen door handle. Remember, if the tract is read, it will probably be because there has been awakened an interest in the matter by the contact of personalities. Introduce yourself briefly, identify your church affiliation, give the location of the building, and a brief remark about the subject treated in the tract. If the tract is *Faith of Our Fathers*, you may say, "This pamphlet contains a statement by one of the grandsons of Joseph Smith to a large Protestant Church of some of the reasons for his distinctive beliefs. We think you will find it of interest." If the tracts are received, state that you will be back to pick it up at a certain time. This will do two things: it will conserve tracts, but more important, it will make the person feel that you consider it valuable enough to be worth your while using the time and energy to recover it. This, in turn, may stimulate interest even more, resulting in a sooner, more attentive reading.

When returning to pick up the tract, you can soon learn if it is worth-while leaving another. At this point, some of the homes will be eliminated from your follow-up. Others may be eliminated after the second or third visit, while some will begin to stand out as homes of missionary opportunity. These may be followed up by cottage meetings, visiting, and accompanied always by invitations to attend services at the church.

In new openings, the homes of those showing interest may well serve as rallying points for meetings which progress through the visiting, cottage meeting stages, to the point where classes, prayer services, and other activities may be held. If such interest develops, however, a public meeting place should be sought and obtained as soon as possible.

Person to Person Tracting

This is probably the most effective method. Every member, and certainly every ordained minister, ought to have a small supply of tracts covering the entire field in which we have publications. In this more restricted circulation of literature, books should also be used. There is great merit in the suggestion that books should be given away, not loaned. It was once thought that people would not value that which they are given, and

that they ought to buy books and tracts. On the other hand, the spirit of the gospel is not that men shall receive that to which they are entitled because they have earned it, or have paid for it, but that men do not know what they are missing because of their blindness and spiritual inexperience. God gave his Son. Christ gave his life. These gifts were not earned, they were the result of love. What if we do lose some tracts to people who will not read them, or spend our good money on books which we shall never see again? We should exercise reasonable care—"Do not cast your pearls before swine"—but worthy people are won by sacrificial love, not by "selling" them the gospel through charging them for the written message.

Person to person contacts are made first with one's own friends. If alert to the opportunities, many tracts can be placed in the hands of friends to enlarge upon some bit of conversation and to open the field of interest to include other subjects. Through one's friends, access may be had to their friends, and so on—a method which should result in a widening circle of friends of whom many may become church members.

A variation on the person-to-person method is the use of the mails. Everyone has correspondent friends and acquaintances to whom tracts and books may be sent. Due to the peculiar joy nearly everyone seems to have in receiving mail, especially of a personal nature, it is likely that presentations made in this way will be read and with considerable initial interest.

Use of Tracts in Preaching Services

Every branch should have a tract rack in the foyer of the church. This should be kept clean, in a prominent place, and continually replenished. When missionary sermons are being featured by local speakers on Sunday evenings, tracts on the subject and those related should be prominently displayed. Reference may be made to them in the bulletin, or by announcement from the pulpit. Long after churchgoers have forgotten the details of the sermon, or even the major points, they can refer to tracts on the subject and build the material into their growing understanding of the gospel.

During evangelistic series of services, tracts should be even more prominently displayed. We have even heard of missionaries who prepared a brief statement with scriptural references concerning the subject to be discussed and distributed mimeographed copies to the entire congregation. This is certainly a form of tracting.

We need a greater variety of tracts than we now have. Let us not blame the Presidency or the Herald Publishing

House or anyone else, if we don't have them. Let us write them, on many subjects, and in varying styles of treatment. As they become available, let us use them—use them in such quantity that the volume at the Herald House will reduce some of the prices we complain of. Through them an increasing number of casual acquaintances may become friends and finally members of the church.

Visiting

IT IS PRESUMED that the nature of this gathering justifies the limitation of the subject to missionary visiting. Certainly we could not now do justice to the entire field of ministerial visiting, including that which is directed toward family adjustments, differences, and the variety of pastoral situations involved in visiting. Let us then think of missionary visiting.

Many visits may result from the follow-up of tracting methods as indicated heretofore. So far as the factors of time, directness of conversational approach, and the number of people involved are concerned, the missionary visit may be said to lie somewhere between the passing contacts of house-to-house tracting and the cottage meeting. This distinction, however, is not sharp and may hardly be accurate, since the cottage meeting is one form of visit. Visiting is not restricted to the direct appointment kind of contact associated with cottage meetings, but it includes any kind of experience in which there may be conversation and communion of mind and heart concerning the gospel. This may take place by appointment, either at cottage meetings, or in an even more informal social experience at which no special message is presented by the visiting minister. It may also occur on the street, at school, or at work. Admittedly, this is a broad construction of the term, but it is prompted by the experience of a pastor in California who testified one time that he looked for an opportunity to get in a good word about the church whenever and wherever he met a member or friend with whom he felt free to so converse. It is further bolstered by the recent experience of a young deacon, a star backfield football player for Graceland, who played a part in the conversion of a teammate in a Mobile high school by the almost unconscious testimony of a few words here and there, together with the quality of his life and personality.

WHEN VISITING in a home, there are several negative rules to follow.

1. Don't take a church service into the home. Hymns and vocal prayers will not be a part of a regular visiting experience. Praying may be left to the discretion of

the minister, who will try to sense the pulse of the home situation. Let vocal prayer be the result of the spiritual consent of those in charge of the home. Your prayers will be much availing, but let them be in secret, and before coming to the home until the ties of friendship permit the intimacy of leading a worship experience in the home. Do not avoid the prayer, but lead the people into it carefully.

Hymn singing in a visit is undesirable. The exceptions may occur in homes where music is part of the natural fabric of life, and then initiative should be taken by those in the home. But in all cases it should be remembered, homes are not designed for church services, and visiting is a different kind of ministry from that of preaching and congregational worship.

2. Don't stay too long. The first visit in a stranger's home is a time of exploration. There may be tensions at first, and these can be resolved most easily through frequent, brief contacts, in which growing experiences come gradually enough to be constantly fresh and yet not over-stimulating. Then there may be conditions demanding attention by the householder which would be interrupted or frustrated by too-long visits. Leave the people wanting to see more of you, rather than sighing with relief when you're gone.

AFFIRMATIVE RULES would include the following:

1. Have something to talk about. Don't be left in the lurch if conversation doesn't come easily. Have several subjects in mind for discussion. It is very helpful if an interest of your host can be learned in advance, and it can be introduced for conversation. Listen to him. You are there first of all to make a friend. When you have won his confidence, you'll have plenty of opportunity to turn his thoughts toward the gospel. With a few well-phrased questions, he may be encouraged to talk himself into the church.

2. The advantage of visiting over other kinds of contacts is partly in the intimacy permitted by the narrowing of attention to the needs and personalities of a few people, or perhaps one person. But intimacy is not merely a matter of a few numbers—it is a spiritual relationship. It involves the identification of the visitor with his host. He must be able to enter a communion of experience with them. Several suggestions for the spiritual preparation essential to this would include: thought and study, both of the people to be visited and the particular purpose to be achieved in the visit,

(Continued on page 22.)

The Use of the Book of Mormon in Missionary Work - Part 2

Substance of lecture given at Convention of Twelve and Seventy, Kansas City, Missouri, January 3-9, 1948

Correct and Wise Emphases

IN ADDUCING EVIDENCE from Bible prophecy, from archaeology, from Indian traditions, or from witnesses, the quality of the evidence should have first consideration rather than the quantity.

Great emphasis should be given to the basic, the fundamental and selling points together with the connecting links that make them valuable, rather than passing unimpressively over much matter, some of which may be questionable or subject to fair criticism.

From Bible prophecy the following is important:

1. A record that some day was to become one with the Bible in God's hand, was to be preserved by the descendants of Joseph (Ezekiel 37).
2. Joseph's people were not to remain in Palestine, but were to "run over the wall" (Genesis 49).
3. The land described suggests America (Genesis 49; Deuteronomy 33).
4. In this land called "Joseph's" or "his" land, heavenly blessings would be experienced. (Special emphasis is in order here, for the record they would keep might reasonably be expected to tell of such heavenly blessings or experiences with God, even as the Jews who recorded such events in Palestine.)
5. Jeremiah 49: 30-32, reveals that certain ones were commanded to

flee from Hazor, Jerusalem, about 600 B. C. to some place in the world where a people dwelt alone, and upon whom a great calamity was impending. (This prophecy forms a powerful connecting link with the account of the downfall of the Jaredites and the coming of Lehi and his colony in 600 B. C.; it finds archaeological support in the evidences of different eras of occupation.)

6. The "Sealed Book" of Isaiah 29 was to come forth at a certain time (already past) and in a certain manner fulfilled literally by the coming forth of the Book of Mormon.

Its value would be of a spiritual nature, for it would be associated with "a marvellous work and a wonder" which would cause the meek to increase and their joy be in the Lord, the poor among men to rejoice in the Holy One of Israel, and those who murmured to learn doctrine.

The words of the book would be delivered to a learned man (this was liberally fulfilled when Martin Harris presented to Professor Anthon of New York a transcript copied from the plate) and the book itself to an unlearned man. (Joseph Smith, the translator, was unlearned.)

7. The "other sheep" referred to by Jesus were the inhabitants of America. From archaeology and Indian traditions, emphasis might well be placed upon the following:
 - a. The God, Quetzalcoatl, whom the ancients worshiped, came to them in the form of a man.
 - b. He was not born in America. (This is extremely important.)
 - c. He was born of a virgin. (The

By Seventy Harold I. Velt

interesting question arises: How did they know this, since he was not born in their own country? They did; and this generally accepted tradition becomes to us of tremendously more value than if they had claimed he had been born in America.)

- d. He never married. (An interesting contradiction to certain Utah doctrines.)
- e. The crucifixion is recognized, attested by the adoration of the cross in connection with his worship by the ancients. (This is more powerful as evidence, because he did not die in America.)
- f. He was bearded and white of skin. (He was different from the Indians in these respects.)
- g. His promise to return was universally accepted by the Indians. So strongly so, that this belief had a considerable bearing on the conquest by the Spaniards.
- h. He was the creator—the eternal light — called *Pachayachachic*, meaning the teacher or regulator. He was also called *Pachacamac*, meaning ruler of the universe.
- i. Murals of him clearly represent he did not die after his appearance in America but ascended into heaven, where he lives.
- j. The Spaniards found baptism being practiced by the Mayas in Central America with the understanding that it symbolized "being born again." Thus, in contradistinction to the term *Capucxstal*, which means simply to come to life a second time, there was instead *Caput-sibil*, which means "to be born again" in the sense that only Jesus could have

introduced. There are other points worthy of special emphasis, but the foregoing are pre-eminent in their missionary value and can be well-established from authentic sources.

Emphases in Connection With the Witnesses

MERELY PRESENTING the fact that the plates were seen by witnesses, three of whom saw an angel, though valuable in itself may be added to greatly and the evidence made exceedingly more strong by an examination of the nature of the circumstances.

Too, there is the principle in God's great economy of the Lord's doings being first revealed by prophecy. So important is this principle in the examination of spiritual claims such as we are considering, that the Lord has left on record, "If they believe not Moses and the prophets, neither would they be persuaded though one should rise from the dead." — Luke 16: 31. When something miraculous happens in the precise manner that has been prophesied in the name of the Lord, that is stronger testimony to the honest investigator than any other miraculous thing could be. "We have therefore a more sure knowledge of the word of prophecy" might appropriately be applied here. Prophecies concerning the witnesses to the Book of Mormon were of such a nature, so outstandingly different from what might have been expected and so peculiarly subjected to discovery and exposure of deceit and collusion—should there have been such among the men involved—that we immediately have something of great worth as we study the following points of prophecy from the Book of Mormon itself, pages 150 and 726, together with Doctrine and Covenants 5 and 15:

1. Three witnesses besides Joseph would see the plates.
2. They would do so by the power of God and not of man.
3. They would hear the voice of God from heaven.

4. Only these three besides Joseph would have the same testimony in this generation.

5. A few others would view the plates (but not have the same testimony).

6. The three were named (Oliver Cowdery, David Whitmer, and Martin Harris).

7. The three were to see other sacred things besides the plates.

Remember, all these prophecies were on record; and yet, until the latter part of June, 1829, not one such experience had been had. And notice, by the very nature of them they would not likely be, unless it were God who had said so. No amount of fraud could produce the kind of experience the witnesses had. They heard, out of a conduit of light which shone around them, a voice from heaven saying, "These records have been revealed by the power of God. They have been translated by the power of God. The translation is correct, and you are commanded to bear testimony to the world of what you now see and hear."

The details of the circumstances surrounding the translation and the testimony of the witnesses were made so public by newspaper articles and other writers and testimonies at the time (although frequently in an attempt to destroy the validity of the work) that by carefully comparing them, one finds the principal physical events substantiated which are necessary in this study. (For detail, see the very valuable work, *A New Witness for Christ in America*, by Kirkham.

Only one unacquainted with these events of history would question the sincerity of the witnesses. An insincere man would not have mortgaged his farm against the importunities of his friends as did Martin Harris to raise \$3,000 for the printing of the first 5,000 copies of the Book of Mormon; nor would an insincere man have traveled thousands of miles at his own expense in the interests of its circulation. Neither would he have paid \$1,800

tithing to the church at one time. Such physical facts as these are amply supported from outside evidence as well as by church witnesses. Realizing this, some have sought to weaken the power of the testimony of the witnesses on grounds other than insincerity or fraud, or that these men ever denied their testimony.

Werner, for instance, writing in *The Ladies' Home Journal* under the title "Brigham Young," says the witnesses never did deny their testimony. Then he goes on to say what he (Werner) believed actually took place was this:

"They were praying, and desirous and anxious to see the plates. What was in the back of their minds was projected forward, and they saw the plates and the angel."

Quite obviously Mr. Werner's theory will not hold. Firstly, if the plates had not actually been there, they could not have been handled. When the men stretched out their hands to turn the gold leaves, they would have been disillusioned immediately; but they handled the plates.

And Mr. Werner did not take into consideration that eight other witnesses, who did not have the same experience as these three, also handled the plates.

Then there is the fact that three men of different types, ages, and walks of life, together with the fourth man, Joseph Smith, all heard the same words from heaven out of the bright light in broad afternoon daylight; they saw the angel, heard the same words which he spoke, and saw other sacred things.

How powerful is such evidence in missionary work!

A law student came in from the hills to study law with a country lawyer. He stayed two days. Someone asked him why he quit. Didn't he like law?

"Naw—law ain't what it's cracked up to be. Sorry I learned it."

A Growing Understanding of the

Mission and Message

By Mrs. C. G. Mesley

I THINK one of the most rewarding things that anybody, Christian or non-Christian, can do is to read the Bible often. It is not necessary for me to tell you what a wonderful piece of literature it is. It is accepted as that by all grades of people in the world. Writers and teachers tell us if we want to develop a good style, we should study the Bible. Even from that point of view, it is richly rewarding. But it is infinitely more rewarding in the glimpses it gives us of truly great men and women. Some men and women were, by nature, not very great, but because they allied themselves to a mighty cause, they became great.

Let us think of two of the best-known apostles whose biographies are written in the Book of Books. Peter and Paul, both apostles of the Lord, had very different backgrounds, but they had certain fundamental similarities; and they are tied rather closely into your life and mine. Consider the call of Peter—not the call to discipleship, but the more direct call to service that came to him from Jesus. The story is very simply told in about three verses by Matthew, and, I believe, three verses by Mark in almost identical language. Just three short verses, but the result of those short verses has changed the history of the world.

PETER WAS on the Sea of Galilee while Jesus walked up and down the shore. Seeing Peter working with his nets, Jesus said, "Come, follow me." There was nothing spectacular about it, just the invitation, "Come, follow me," yet Peter straightway left his nets and followed Jesus. How very stupid and how very foolish it must have seemed to some of Peter's friends. Maybe it seemed that way to Peter. He had a fairly lucrative business; he had a certain amount of social prestige; he was married. Why should he be asked to leave his home and his wife? He was an experienced and skillful fisherman. Why should he give that up? Why should he take on the uncertainty of the life of an itinerant preacher? He knew that Sea of Galilee—but preaching—that was totally different. He didn't know whether he could do it. He faced all the doubts and fears of the unknown. Why should he give up his security when he didn't know

where his next meal was coming from? Why didn't he say, "I can serve the church by working at my trade and paying my tithing"? Some of our people say that today. But when Jesus said, "Come, follow me," Peter left his nets and left his home, left the things to which he was accustomed and went out to follow the Lord.

VERY DIFFERENT was the call that came to Paul. Paul was on the highway in the full blaze of noon on that main road leading to Damascus when the word of the Lord came to him. It came with such force he was stricken to the ground and blinded by the impact of the experience. Wasn't that dramatic? Just as dramatic as the call to Peter was simple. And this is what Ananias told him, "You have been chosen of the Lord that you might come to know him and that you might be his witness unto all people of what you know and have seen." From that time on, there was no turning back for Paul.

I can't think of a sharper contrast; I can't think of two more world-shaking events than the call of Peter and the call of Paul to direct service. You will say that is very interesting to read as a bit of biography in the Bible, but what has that to do with you and me?

It has this to do with us; we are called to the same service to which Peter was called. In the face of the need of this world and to the discipleship that we assumed when baptized, the call comes to us, I believe, stronger than ever before. The call comes, just as strongly as it did to Paul, that we shall know the Lord, and, knowing him, shall witness unto all people those things which we know. We are baptized with the same baptism; we are pledged to the same world-wide mission—the establishment of the kingdom of God on this earth.

The tie between Peter and Paul and you and me is very real.

WHAT DOES JESUS call us to follow him to? I think he calls us to ways of understanding our fellow men, or sympathizing with our fellow men, or fellowship with our fellow men. I am quite sure that he is calling us to winsome goodness. You all know the story about the little girl who prayed. She prayed that all the bad people should be made good, and that all the good people should be made nice. We are made conscious of the winsomeness of Jesus Christ as we read of his life. His goodness was so approachable—not terrifying, but tender. This is one of the most attractive qualities of his personality. So winsome was he that little children loved him, so approachable that even wicked people were not afraid of him. The publicans and the sinners welcomed him. It wasn't that he didn't know the law—he knew, but he was understanding, he was sympathetic, and he had a wonderful gift for fellowship. The common people heard him gladly. This winsome goodness was not terrifying, not terrible; with all the dignity of real meekness, he lived. Don't you and I need that sort of goodness? Sometimes our very eagerness to preach the gospel leads us into errors. We have the truth, but we don't need to hit anybody on the head with it. The Lord himself didn't do that. We are told to preach the word with meekness and mildness. It is very difficult for me to be meek and mild, but the Lord knew what he was talking about. Win people, don't club them. Win them to the church by lovable, sympathetic, understanding goodness. That in itself is a tall order and, because it is such, we go to our Master.

IF IT WAS NECESSARY for Jesus to spend hours and sometimes a whole night in prayer so he could see the will of God and his purposes—so that he could see people as God saw them, so that he could see good in his fellow men—don't you think it is necessary for us to pray often? I am sure of it. If the Lord of life

- - - a home column feature - - -

needed this discipline, how much more you and I need it. The Lord says, "Follow me into the ways of prayer, follow me into the ways of intercession." One of the sweetest, one of the tenderest parts in that very wonderful Book of Books comes in the account of the Lord's Supper when Jesus was talking to Peter. He said, "Peter, behold, Satan hath desired to have thee that he might sift thee as wheat, but I have prayed to the Father that thy faith fail not." Wasn't that marvelously tender of Jesus' sensing Peter's need that He should pray to the Father that his faith fail not!

You and I intercede for those we love. In the old days when knighthood was in flower, those colorful and chivalrous men went out seeking to redress wrong and to establish right. We no longer have our knights going out in shining armor, but every morning our men go out into the world of affairs. They go out to buck ungodly evil conditions. It is our hope and our prayer under all circumstances that they shall be men of honor, some of the honorable men of the earth. We know in this day it is not always the man of honor who gets promotion. Often a man is penalized for his virtue. Sometimes it is hard to see men of less worth preferred before our dear ones, but as women of this church and followers of Jesus, we should pray that under all circumstances our men will be honorable. We should be willing to take the consequences, whatever they may be. We must pray for our men that they may hold blameless the name of Jesus Christ in the business world; it is not an easy thing to do.

ALL LATTER DAY SAINT MOTHERS should pray for their children. Sometimes it is difficult for youngsters to stand up for what is right. We desire they should be truly good, yet not snobbish nor priggish. We need to pray for them that in their sphere, humble though it might be, they may do what is good and pure and true, resisting evil. We need to pray for the young people who go to college. Some of them go far from home and become so buried in their studies that they neglect the church. We should pray for the boys and girls at Graceland. They have choices and decisions to make, and they need wisdom. They need the gifts of the Spirit if those years are to be the happiest and most productive in the long run. We need to pray for our young people on the hill at Graceland that they shall have the courage of their convictions.

We could go on and on with these prayers of intercession. I am thankful I am not president of this church, but that doesn't relieve me of responsibility. The burden our leaders carry is tremen-



Presenting the Author

The world-wide organization of the church has brought many splendid people to our shores; outstanding among them is Sister Blanche Edwards Mesley. She was born in England, educated at the University of Birmingham, and came to America as a young woman. Many fine opportunities were offered to her in other fields because of her abilities and preparation, but she chose to give her service to the church, even though it took her away from her homeland and family.

From 1923 to 1929, she was leader of the General Department of Women. Under her leadership, interest in the women's work grew, and a greater number of women were stimulated to engage more actively in it. She was married to Apostle C. G. Mesley in 1927 and since then has been a companion to him in his church work at home and abroad, while still retaining a deep interest in women's work and furthering it on every occasion. The Mesleys have a son, Gordon, of whom they are justly proud.

To her home, Sister Mesley brings an appreciation of beauty; her art is expressed in her skilled workmanship of knitting and needlework. She has a keen sense of humor and is a delightful friend.

She has been a member of the General Council of Women since its organization in 1934, and her careful attention to the opinions of others as they are expressed and her wise counsel have endeared her to the members of this group.

Words cannot describe adequately the gracious qualities, the consecrated spirit, the deep devotion and convictions which combine to make Sister Blanche such a vivid personality in the church. She is in demand as a speaker, teacher, and reunion worker by nonmember groups as well as by our own church people. We feel fortunate that she is among us in the center place.

dous. How do we know that they are not at this minute making far-reaching decisions? If we ask God to be with those men and enable them to be guided by his Spirit, there is a far greater chance for their success than if we are indifferent.

Have you ever prayed for your local pastor? I have the honor of knowing a certain Elder Swain. This man is a printer by trade and has his print shop in the back of his house. His family has had a super-abundance of sickness. Few families have suffered more, and there have been doctors' bills, hospitalization, and all sorts of expenses. Yet I have never known of a church service in their branch when Walter Swain did not attend. At funerals and in time of bereavement, he is a tower of sympathetic strength. It is marvelous how that man has discharged all those duties—and not one penny in recompense. How ungrateful we would be to take the ministry of a man like that without so much as a thank you. There are Walter Swains all over this church. There are hundreds of them here throughout this country. We should thank God for those people and pray daily that their hands may be strengthened, and that they may be filled with the power and the Spirit of God according to their needs. It is a privilege to be able to pray for people like that.

HAVE YOU COME to the place where you can pray for your enemies? The Master said, "Do good to those who despitefully use you. Be not overcome of evil, but overcome evil with good." Don't let the unhappy things of life get you down. Pray for those who despitefully use you, that your own hearts may be changed. Try to see these people as God sees them; he loved even the worst of them well enough to send his Son to die for them. Pray for them that their wrong attitude shall be changed, that the Spirit of the Lord shall work with them until they see the error of their ways. Do good to them that hurt you. It is not easy, but it is infinitely worth-while.

Jesus said, "Follow me into the ways of repentance and forgiveness." He taught us the bigness of forgiveness. He puts our pettiness to shame. You remember the parable about the servant who owed his lord one thousand talents. His master forgave him the debt, yet he had a man who owed him only fifteen cents cast into prison. Jesus calls us to be big and generous, not little and petty. Jesus calls us to the joy of repentance. Contradictory as it may seem, I am not saying repentance is easy. It is difficult to say we have made a mistake, but guilt

is altogether too heavy a burden for the human heart to carry, and Christ said we must get rid of this. Repent and have the wonderful experience of receiving forgiveness through God's love. This is why our Communion service is such a blessed institution. We have the joy of God's forgiveness, and, if we really enter into the spirit of the meeting, there comes a sense of cleansing. We are washed clean of miserable little sins and from some of our petty outlooks and unworthy opinions. The burdens we have put on our own hearts—the burdens of resentment, anger, jealousy—are lifted, and we are given the spirit of joy.

JESUS CALLS US to study. Have you ever noticed what a wonderful mind he had? He talked to many different people in different walks of life and spoke their language. He talked to lawyers; he talked to the Pharisees; he talked to the woman of the world, publicans, tax gatherers, fishermen, and in every instance, he spoke as one having authority. The Lord God saw fit to remind us of it in this day and age. In Doctrine and Covenants, he says, "Study all good books." Make yourselves acquainted with everything. Let your mind be as Christ's, so that when the opportunity comes, you can talk to people in their own language and win them to the gospel.

We are called to a study of God's Word. That is more than merely reading, merely occupying a pew in prayer meeting. A moron could do that. A study of God's Word is infinitely more than that. We must take home with us what we hear on these occasions and incorporate it into our own lives. Bit by bit we will grow until someday we may reach the fullness of the stature of Christ. Study can be a hard thing. Like all the other good things of the earth, it doesn't come easy, but it is worth-while. By study, I don't mean we should always be reading a book. It is more important that we think, and think more than we do. Somebody has said that thinking is the most difficult thing man ever does. Thinking is a great adventure—it takes courage to be a real thinker. Jesus called us to have a well-informed mind. We owe it to ourselves. We certainly owe it to the Lord who has done so much for us.

JESUS CALLED US to follow him in ways of thanksgiving and joy. The God I worship is a God of joy, otherwise I couldn't worship him. I am sure, too, that he is a God of fun and humor, as well as a God of righteousness. And Jesus calls us to follow him in these ways of fun and joy and thanksgiving. Think

of some of the people who have followed Jesus in that grand gift of thanksgiving. The angel at his birth said, "I bring you tidings of great joy which shall be to all people on the face of the earth." When Stephen was called before the council at Jerusalem, he knew there was no hope of escape. He was going to be stoned to death, and he knew it. The scripture tells us every member of that council looking on the face of Stephen saw that it was as the face of an angel. Going out to his death, he rejoiced, and his face was radiant. By order of that same council, Peter was flogged and imprisoned, yet, having been flogged, he rejoiced that he was worthy to suffer for Christ's sake. Our gallant friend Paul was beaten one hundred ninety-five times. Three times with rods. He was in peril from outside the church and from within. Although hungry, thirsty, and given up for dead, he said, "I count myself blessed to suffer for his sake." There is the point. Paul, a gallant apostle, was glad to suffer for Jesus' sake. While in prison, after having been flogged, Paul and Silas sang and gave thanksgiving to God. "In all things give thanks." When we think of how small our trials are compared to the trials of these people, we feel rather ashamed of ourselves.

WHAT IS OUR TASK TODAY? To come to know God, as Paul was told so many years ago. We must come to know God and then be his witnesses among the people. This world needs not only a Savior that was but a Savior that is, Jesus calls us to a great service. I am wondering how you think of Jesus. Do you think of him as the greatest teacher who ever lived? Thousands of people think of him that way. Do you think of him as a brave man who had the courage of his convictions even though it caused his death? Do you think of him as a master being to be worshiped and left at that? Or do you think of him as your personal Savior? Latter Day Saints don't often talk along these lines, but he is our Savior. Jesus came to redeem us from our lost estate and turn our faces toward things of greater worth. Infinitely more than a teacher, infinitely more than an elder brother, infinitely more than a philosopher, Jesus is the Redeemer of his people.

I will always count myself fortunate for having known a girl named Carrie Delofski. Before I knew her, she was a captain in the Salvation Army; then she came in contact with our church. It was a sheer delight to be with that girl. She was not particularly beautiful; she didn't dress particularly modishly, but an inner radiance shone through her personality and was in her path wherever she went. Her testimony was always a

joyous thing. Jesus Christ really was her Redeemer, and she knew it. The blessed thing was that she lived it, and she cast this radiance wherever she went. Jesus says to you and to me, "Come, follow me in the realization of this Messiahship, that wherever you go, this radiance of the redeeming power of Jesus Christ shall be shed abroad in the hearts of people."

Magazine Hi-spots

In June *McCall's*

"Can a Child Be Too Bright?" by Albert I. Maisel, summarizes twenty-five-year studies of unfolding life stories of more than 1,500 extremely gifted people, explodes many superstitions about the unusually bright child.

"Test Your Taste" (matching silver and plates) by Elizabeth Matthews.

Ladies' Home Journal for June

"My Mother Is a Valiant Woman" by G. M. White. Most to be honored—the mother who pushes her child out of the nest with gentle firmness, but doesn't forget to give him the passport of her love.

"Home Work for Parents" by George D. Stoddard, president of University of Illinois.

It is the home's task to integrate learning with living, to give it meaning.

"Mind Your Manners—Other People Do," by Louise Paine Benjamin. Excellent basic principles of good manners and why.

The American for June

"Ike's Silent Partner," by Malvina Stephenson and Ruth Greerup. Story of the devoted and intelligent wife of a great man.

"Food Front"—Some intriguing new things on this year's market.

The Family Circle for June

"Don't Be Scared Into Marriage" by Jean Nash. Marriage is not an end in itself for women any more than for men—only as it eventuates in successful living.

"Give the 8 to 12's a Break," by Kathleen Doyle. While there is much ado about toddlers and teen agers, these in-betweeners are neglected. What to do for them.

If your heart is not in religion, it is proof that religion is not in your heart.

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BOOKS

Maya Explorer

VICTOR WOLFGANG VON HAGEN,
University of Oklahoma Press.

(299 pages—324 with references)

REVIEWED BY ESTHER HELLER

A CENTURY AGO when such notables as Audubon, Cooper, Emerson, Hawthorne, Irving, Poe, Thoreau, Joseph Smith, and Noah Webster left their influence upon the American scene, one John Lloyd Stephens was exploring the ruins of Central America. Educated at New York's Columbia University, he was much influenced by Professor Charles Anthon. Years later, it was this professor who assisted Poe in his twelve-page review of Stephens' first book, *Incidents of Travel in Arabia Petraea*. Poe's article for the *New York Review* made Stephens famous.

Being a good speaker, Stephens first elected law as his profession and studied at Litchfield, Connecticut, but before having himself sworn in as "counselor at law," he announced to his family that he was going to take a long trip, far out west into the Illinois territory. The spirit of adventure was strong in John Lloyd Stephens, and this trip was only the beginning of almost a lifetime of exploring. His father, a prosperous merchant, was willing and able to finance his son's trips to England, Italy, Greece, Russia, Egypt, and Arabia. Stephens was the first American to visit Petra in Stony Arabia. After his return home, it was in the publishing house of Harper Brothers that a member of the firm fell into conversation with him and told him that travel books sold well and suggested that Stephens write a book about his travels. The result was *Arabia Petraea*, which paid so well that he was encouraged to write other books.

IT WAS JOHN R. BARTLETT of Bartlett and Welford's bookstore and an intimate friend of Stephens, who

first influenced him to explore Central America. "By the beginning of the eighteenth century it was universally accepted in America that the Indian was the descendant of . . . Israel . . . there were arriving in America from London . . . huge folios that offered scientific proof that the Indians were Jews." Preparation for the expedition had been completed when the minister to Central America died. Stephens applied to President Van Buren for the place and was appointed. Fortunately, he had previously met Frederick Catherwood, an English architect interested in archaeological research, who agreed to accompany him. Catherwood's lithographs and accurate drawings add much to the interest of the book. At Belize, 4,000 of the 6,000 inhabitants were Negro, and there was no rigid demarcation between white and black. Here Stephens paid a visit of state to the colonies' superintendent, Colonel Archibald McDonald. The explorers found much to draw their attention away from their main interest, archaeology, namely the revolutions in Guatemala and the tropical diseases which plagued them at times. Once they were imprisoned briefly in a church at Comatan before being allowed to proceed to Copan.

For a thousand years, Copan had lain there covered by trees. Stephens and Catherwood entered through a maze of tropical undergrowth. Stones formed some kind of amphitheater, and in the distance was the ruin of a temple. They climbed over pyramids and discerned the shadows of great-sized monoliths. "What race in America had reached so great a height . . . as to be able to carve such sculptures?" Mayan agriculture revolved around corn as the staple. There were no machines, no draft animals. The unit of society was the clan. The Maya created a solar calendar, hieroglyphic writing, and temples of carved stone. Stephens bought the ruins of Copan for \$50. These two explorers set the base for all future investigation.

At Palenque, Catherwood found the Mayan artist unusually re-

strained. This site seemed of later date. Stephens knew these carvings to be the same as at Copan. It was maddening to him not to be able to read them. The presence of a cross at Palenque seems to prove that Christians before Columbus lived in America. This fact will be of especial interest to readers who believe the Book of Mormon to be a true account of ancient civilizations on the American continent. Stephens writes, "Here were the remains of a cultivated, polished and peculiar people, who had passed through all the stages incident to the rise and fall of nations; reached their golden age, and perished . . . nothing ever impressed me more forcibly than . . . this once great and lovely city, overturned, desolate, and lost."

Dr. Samuel Cabot, a young ornithologist accompanied Stephens and Catherwood on their second expedition to Central America. They explored Merida, Uxmal, Kabah, Bolonchen, and Chichen Itza. To the trained eyes of Catherwood, unmistakable features in the ruins of these cities whispered that the civilization that had reared them had also erected the cities they first explored. Stephens and Catherwood spent an entire day within the Temple of Kulkulkan at Chichen Itza. Stephens believed the civilization of Yucatan to be entirely American built by Americans, and that they took nothing from Egypt, China, Greece, nor Carthage.

Stephens became president of the Panama Rail Road Company in 1850. He died in New York in 1852. (Available at Herald Publishing House.)

The Duke of Wellington, in 1851, shortly before he died: "I thank God I will be spared from seeing the consummation of ruin that is gathering around."—From *Cavalcade*.

That should be considered long which can be decided but once.—"Maxims" of Syrus.

Broken Promises - By Grace L. Krahl

The Betrayal of America in the Repeal of the Eighteenth Amendment

MANY FACTS AND FIGURES have been published showing the enormous increase in the use of beverage alcohol and the spread of robbery and crime that follow in its train—together with poverty, insanity, juvenile delinquency, broken homes, disease, and other human and economic waste. It may be of interest to look into the causes of this expanding traffic. Fifteen years of experience with the repeal of the Eighteenth Amendment should show cause for its continuance or its abolishment.

Let us look at the promises contained in the repealed amendment:

"Temperance will be encouraged"

"The saloon shall not return either in its old form or in some modern guise"

"Taxes will be cut"

"Crime will be reduced"

All of these promises have been broken with devastating results which we hear and read every day.

1. Was it "encouraging temperance" when, during the war, the brewers in their journal came out with the exuberant statement: "This is the greatest opportunity ever given to the brewing industry. It gives us a chance to create an appetite among millions of boys who never knew the taste of beer." While in their glee they laughed and swept in the profits, many a mother wept and is still weeping over her lad who went away clean and sober and came back a drunkard. It is to be deplored that our government (for the people) permitted liquor to be sold in army camps; it was not so in the First World War.

2. "The saloon has not returned," but what an ignoble successor is the roadside tavern. There lingers in my memory the incident of a little boy standing outside a tavern, crying for his mother who was inside indulging in her favorite brand of liquor. And then another instance in which a baby slept in its carriage outside a tavern. The mother, another patron, was insensitive to the incongruous environment of her child, a potential statesman, a scientist, an educator—who knows?

3. The third promise that "Taxes will be cut" was believed at one time but is now known to be false. Repeal serves to increase taxes, both by adding a drink tax and by increasing taxes to administer regulatory laws. Taxes paid by alcoholic beverage industries are included in the

retail price of the beverages and collected from the consumer.

4. Fourth, "Crime will be reduced." In addition to what we see and read, we have the national records as collected by the FBI which say that in 1932, the last year of prohibition, arrests for driving while intoxicated were 14,238; in 1946, there were 61,260. Drink has been found to be "a major factor in one third of all crime and plays a part in nearly every classification of crime." (From Research Bureau, National W. C. T. U.)

LET US TURN from this dark picture and take a view of a little country to the north which bears no scars of alcohol—Iceland. "Iceland is without a single jail or penitentiary or court, and has only one policeman. Their system of public schools is practically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers and printing establishments. No liquor is permitted to be imported as all are total abstainers. There are 78,000 people on the island." (From the *Fraternal Record*.)

All of this shows what co-operation can do when people are determined to build their lives on ideals uncontaminated with beverages that demoralize and destroy human personality in its effectiveness. Ideals are preserving lives in Iceland.

We proposed in the forepart of this article to look into the causes of the increased use of alcoholic beverages; we shall do so briefly. The effort to add respectability to the beer bottle to compete with the milk bottle is an attempt to establish a close relationship between the two—that both are foods—and thus win more unthinking housewives not given to investigation to their patronage. It is a well-established fact that beer is not a food—it never built a tissue or a muscle. "It is a narcotic, makes nerves 'feel' less. Depresses the functions of the nervous system in direct ratio to the amount taken. Impairs the faculties—self-control, will, judgment, etc.—character traits. It is a protoplasmic poison." (From Syllabus in *Alcohol Education*, by Bertha Rachel Palmer.)

PICTORIAL ADVERTISING is having an insidious development in the increased use of beverage alcohol. The weakening of forces who have heretofore through their media refused advocacy of alcoholic beverages have now yielded to the

appeal of the brewers and distillers for vast sums of money. *McCalls Magazine*, to be specific, a periodical devoted previously to the culture and refinements of the home in all of its departments has now deviated from its long standing policy in sending its vivid advertising of beverage alcohol straight into the homes of 18,000,000 subscribers. The scale of advertising rates classifies its cost at \$11,770 for one insertion, and ten insertions are planned. "The most startling direct and lavish program of sales appeal the beer makers have ever undertaken." (Fred L. Squires, Research Director, National W. C. T. U.)

The magazines in our homes are invited guests; children linger with them and react to what they suggest. Mother subscribers to this magazine who are interested in preventing this treacherous, advancing evil—that is, glamorizing alcohol to youngsters as well as to oldsters—should register their protest to this publication. *Holiday*, a new magazine of the Curtis Publishing group, is displaying a tremendous page entry of liquor advertising and has a market of more than 75,000 high-income families. Credit should be given to those magazines that do not carry a line of alcohol beverage advertising. Among them are *Country Gentleman*, *Ladies' Home Journal*, and *Saturday Evening Post*. The *Readers Digest* carries no liquor advertising in a single one of its 10,000,000 homes it enters every month. Time, Inc., a group of publications including *Life*, *Time*, and *Fortune*, in 1946 accepted \$8,000,000 worth of alcoholic beverage advertising. There are church periodicals, agricultural constituencies, and many others who ban from their columns all of this sort of advertising. With this co-operation, it is for the people to urge support of the Capper Bill now before Congress, or rather awaiting hearing. The Capper Bill reads: "To prevent transportation of alcoholic beverage advertising in interstate commerce and stop its broadcasting over the air." This bill, if put into effect, would stop the misleading "Home Life in America" series. Write your senators, c/o Senate Office Building, Washington, D. C.

THE INCREASE of women drinkers is the most critical problem connected with the sale of liquor, because it has so largely to do with the home. "Only the home can found a state," are the

words of a sage. When the home dis-integrates, national perils await us.

We should be thankful for the organized women of our country who work constantly for better social conditions, chiefest perhaps is the Woman's Christian Temperance Union with its twenty departments of activity and whose broad platform of service is "For God and Home and Every Land." Frances E. Willard, founder of the W. C. T. U., once said, "The liquor traffic would destroy the church if it could. The church could destroy the liquor traffic if it would."

If the Apostle Paul were here, perhaps he would, by special privilege, allow me to boast about one thing in my personal life, if I said it humbly. I have been an incessant church-goer since childhood, but in all the years of my church-going, I do not recall ever having heard a sermon in one of our pulpits on "temperance" (total abstinence). I hope others have.

We as Latter Day Saints are so entrenched in the doctrine of total abstinence that it has doubtlessly been thought unnecessary to bore our congregations with something they already believe and adhere to. We believe the gospel, nevertheless, we have to be taught it over and over again. We surely do not believe that our church services are for ourselves alone. If we do not have any nonmembers attending our meetings, we are lacking the missionary spirit which is the very basis for our existence as a church. Perhaps a visitor, if there be one, is struggling with the temptation of drink and needs the help he might receive in a sermon on that subject. If we believe in total abstinence, why not assert that belief? Then there are our young people who are not as fortified as are we; they have to meet this temptation and need more than precept to give the right answers to liquor propaganda.

According to Freida S. Miller of the U. S. Woman's Bureau, thirty per cent of the nation's employees are women. They, too, come in contact with the liquor question. Perhaps many of them are in outside employment because of lack of support by the one who should be the breadwinner of the family, but on whom liquor has its hold. For a man takes a drink and then, all too often, drink takes the man. In 1945 there were 450,000 barmaids.

Notwithstanding all of the vast financial and political forces which opposed Prohibition and partially nullified its enforcement, let us look for a moment at the success of the dry era. During the decade of prohibition—1920-1930—177,000 saloons (all of them) were closed; the consumption of liquor was reduced approximately 80 per cent; the nation's debt decreased \$9,000,000,000; the number of savings depositors increased from 9,079,000 to 12,735,000; the number of automobiles leaped from 9,232,000 to 24,115,000; enrollment in high

schools increased 118 per cent, in colleges, 100 per cent; the total membership of Christian churches increased at the rate of 1,491,000 a year. This constituted the most prosperous decade in our national history. Yet these gigantic strides were made while the enforcement of the law was in the hands of its enemies.

Notwithstanding all these facts, the wets continue to repeat the falsehood that prohibition was a failure; and the most tragic fact is that many uninformed churchmen join in their chorus.

The fact is that the truth is coming to the surface, the tide has turned and prohibition is returning. Let him who doubts this statement meditate upon the following hard facts. During recent years, the dries have won hundreds of local option victories in eighteen states. Eleven thousand political units have voted against liquor, including one third of all the counties of the United States. Twenty-six million people now live in dry territory. The Anti-Saloon League is staging a come-back with affiliated organizations in most of the states. The Woman's Christian Temperance Union has more than 10,000 local organizations, and aims at a million membership. The religious denominations and young people's organizations are mobilizing for a fight to the finish.

THE AIM of the brewer and the distiller is "new recruits"; they follow the method of the church and the church school, that is, reaching into the home for the children, where they hope to recover their loss of those who have succumbed to alcoholism and to meet the opposition of dry forces working with increasing, organized strength to defeat the enemy who would entice our young into this peril.

What You Can Do to Protect and Fortify the Children

1. Have an altar of prayer in the home—if not already existing.
2. Give object lessons showing the action of water on food substances and the action of alcohol on the same substances. Send to National Publishing House, W. C. T. U., Evanston, Illinois, for further information.
3. Show lantern slides: "He went straight home," "He ran a race," and others.

Filmstrip: "It's the brain that counts." (This title was probably taken from an address by Dr. Charles Mayo of the Mayo Clinic, who said, "You can get along with a wooden leg, but you can't get along with a wooden head; it's the brain that counts.") Send to the Herald Publishing House, Independence, Missouri.

4. Use flannelgraph pictures, entertaining and informative. Send to W. C. T. U. Publishing House.
5. Present playlets. Send to W. C. T. U. Publishing House.
6. Chalk talks may be used, also, to show what bad habits will do. Send

to W. C. T. U. Publishing House.

Of course, a projector will be needed for the film strips (perhaps this may be borrowed or rented) and a stereopticon lantern for the slides. Send for the catalogue of W. C. T. U. leaflets on Scientific Temperance Instruction.

THE WORK OF THE CHURCH is to change the hearts of men toward righteousness and the gospel. We, as church members, should unite with those forces that are trying with all of their strength to abolish this great hindrance of alcohol in preparation for the higher and better things of life.

Sometime ago, in a North Dakota wheat field, a little girl was lost. As night came, on, the neighbors joined in the search. Nearly all night they searched, but in vain, when someone suggested, "Let us go to the side of the field, join hands and march across." They did, and as the sun was bringing the blush to the eastern sky, someone stumbling over her body announced the rescue, but it was only to find that the little girl was dead. She had perished in the chill of the night. One of the group said, "Oh, that we had only joined hands sooner."

Religion in the School

As a boy, I went to school in the state of Illinois. Every morning our opening exercises started with the children repeating the Lord's Prayer and singing hymns, after which the teacher read a portion of the Scriptures. There was no trouble, as far as I can remember, so long as the teacher was a Protestant.

There was one street in our town commonly called Church Street. On every corner along that street there was a church; I went to mine on Sunday, and the other boys and girls went to theirs. On Monday, we all attended the same public school, where we took part in the same program. If I remember anything that was taught on Sunday, it was in harmony with what we learned on Monday. The most important thing we learned at church and at school was brotherly love.

The controversy came later when the teachers were not Protestants and either insisted on using their Bibles or slanting the teachings toward their beliefs. Any sectarian group is apt to do the same thing.

Whatever we do, we should recognize the rights of all other people as citizens of the community and treat them as friends.

C. J. LANT.

1717 Thomas Avenue
Santa Barbara, California

Sectarianism

Reaches for the School Child

- By Jeane Nelson

RELIGION HAS a definite place in the public schools, not as classroom indoctrination of any particular form of religion, but as a social and historical phenomenon taught with the same objectivity as other subjects. The churches have a separate and distinct role in religious instruction.

When the United States Office of Education found that "only a small proportion of the children throughout the country have even brief contact with church influence," religious leaders became alarmed, as well they might. But instead of facing it squarely and admitting that it might have resulted from their own inadequacy, the churches proposed an approach through the schools. Protestants led out with a "released time" movement which was unsuccessful at first, then spread rapidly during and after each World War, and which was later favored by the Roman Catholics. Released time was one hour each week during which children could be excused for religious instruction of their own choice. When this practice of using school time for religious instruction was declared unconstitutional last April by the Supreme Court in the McCollum case, eighty to 100 per cent of New York's Catholic children were participating while only fourteen per cent of the Protestant and five per cent of the Jewish children were taking part. This overwhelming majority of Catholic participation caused many Protestants to think they had made a mistake by instituting the idea. As a result, many of them began advocating a combined Protestant service "agree-

able to all sectarian tastes and offensive to none," which could be held right in the public school. Those who advocate this are, of course, unconsciously looking upon the public school system as a Protestant institution. Other leaders would have the Bible read before classes or have all teachers and principals profess a belief in Christ before taking a position with public schools.

Surely those favoring either plan would not do so after careful and objective consideration of these points:

1. The public schools are not composed of Christians alone. Millions of school children in the United States are of faiths which do not accept the Christian Bible nor believe in Christ. Could anyone say that these children should be forced to listen to a Christian teacher reading a Christian Bible whether they wanted to or not? This would obviously be an unconstitutional practice. Would advocates of this be willing to have their children sit in schools where only the Koran was read, even with only a slight suggestion that it was "the word of God"? According to our democratic system, if the Bible is read, the Talmud, the Koran, and the Jewish Old Testament could also be read.

2. Small children are not capable of interpreting Biblical passages. Our own church sets the age of accountability at eight, and in most cases that is quite low. When the Bible is read in school, the reader will be forced to interpret it. Unless he is better qualified along that line than the average schoolteacher, the interpretation will not be up to

the high standard of the churches. And it is more than likely that indoctrination *will* occur.

3. Friendly relations between the school children are not encouraged by programs which divide them into religious groups or bring attention to religious differences. It was pointed out that in New York, where the program is managed as efficiently as possible, the lining up of different denominations makes for division. In one school, when the Catholic children were leaving, others shouted, "There go those Micks." It is not hard to imagine that "Dirty Jew" found its way into their vocabularies as well. This is

Here Is the Writer

Jeane Nelson is a graduate of Graceland College (class of '46), and is now a senior at Washington University in St. Louis, Missouri. While at Graceland, she was co-editor of the "Tower" and a member of the Lambda Delta Sigma society. A psychology major, she spends part of her spare time doing club work at a Jewish community center. For a while, she was on the professional staff as recreation leader at the center, where it was her job to supervise 150 children of all races and religions. Her other hobby, she says, is "listening to music."



certainly not a democratic or Christian atmosphere!

4. Even where religious instruction is "voluntary," failure to participate is liable to brand a child as an outsider. "The school system is the one broad area left in our country where religious intolerance could be overcome," writes Mrs. Agnes E. Miller in the *St. Louis Post-Dispatch*. "It is the one place where the child is not yet primarily a Protestant, a Catholic, or a Jew, but an American among Americans. Our minimum obligation to children when they

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cross the threshold of a public school, is an integrated program that will bind them as comrades in a common life.

"Wherever the schools create a democratic, spiritual atmosphere in which the sense of universal brotherhood can reign, they build the ethical foundations that all religions the world over have in common and that are the very life of our American institution."

5. The released time and other voluntary religious instruction programs compete with the school program. If schools provide an attractive program at the same time that religious instruction is offered, the religious groups charge them with unfair competition, so the children who do not take the instruction are forced to mark time and do nothing. It is unpleasant situations such as these arising from competition that caused San Diego, California, to "abandon the program on petition of ten principles. It disrupted the regular work and school discipline for results that did not justify the administrative difficulty it created."

5. Repercussions of quarrels among the sects are apt to be felt in public schoolrooms. As Dr. Reinhold Niebuhr of Union Theological Seminary has stated, the war between sectarian groups is a "scandalous" exhibition. Their rival ambitions, mutual intolerance, and lack of confidence in the power of spirit, mind, and idea are not conducive to instilling democratic principles in the nation's youth. Whatever the moral inadequacies of our public schools may be, we must look closely before we state that the influence of religious groups in the schools has been ethically any more effective.

THE DECISION of the Supreme Court in declaring the released time program unconstitutional has had and will continue to have considerable effect on the type of religious education to be pursued in the United States. In the first place, it has arrested a step toward sectarian dictation to the public schools. It

has made it clear that the wall between church and state must remain high and impregnable, for as Reverend C. H. Maehlman of the Colgate Divinity School states, "American public education, emancipated from sectarianism, is indirectly the only universal teacher of religious values in the United States."

The decision forces the churches to improve their religious education program and conciliate it with constitutional law. The *Christian Century* for April 28, 1948, states, "The released time decision should awaken Protestantism to a profound sense of its responsibility to re-examine its conventional religious education program and project it on a higher level of fruitfulness, adequacy and self-respect." To do this, the churches must

1. Revise their inadequate church school system as an agency of religious education.
2. Awaken parents to their responsibility in such education of their children.
3. Emphasize a different aspect of religious education in schools.

In the same issue, *Christian Century* defines two types of religious education. One type, as taught in parochial schools under released time, which is now constitutionally prohibited, is the "inculcation of religious attitudes and devotion, together with the indoctrination of particular beliefs." The other type is "the imparting of knowledge concerning religion," or the *study* of religion, as the study of political science. It is in this manner that re-

(Continued on page 22.)

The Trouble-Shooter

QUESTION: Why have our churches discontinued congregational prayers and testimonies in connection with the Communion service?

ANSWER: By Leonard Lea

Refer to the account of the first Communion service, or Lord's Supper, as it was instituted by Jesus (Luke 22: 15-20). If the account of what took place is complete, Jesus was the only one who offered prayer, and there were no testimonies. He continued, after serving the emblems to the disciples, to give them instruction, which may be considered a parallel to our present practice of having a pastoral talk.

The requirements for the Communion service in our church are given in Doctrine and Covenants 17: 22, 23. The instructions are quite specific. No mention is made of congregational prayers and testimonies. It would seem that if the Lord required a prayer meeting to go with the Communion service, here would have been the logical place to state so. If there is any

other place in the Doctrine and Covenants where such a requirement is made, we would be grateful to have the reference called to our attention. Sometimes the Lord's Supper is served to the sick in hospitals or homes where prayer meetings would be impossible.

Having the two kinds of meetings together appears to have been a custom that was practiced for a time, without any special requirement that it should always be done so. There may be some places where the practice is advisable today. Most of our churches now find it inconvenient. It is the general practice to have a well-planned Communion service in the morning, with a prayer meeting in the afternoon.

The late President Frederick M. Smith spoke to the 1930 General Conference on this subject: "I have been pained not a little in the past to observe the careless and undignified manner in which this sacred rite has been administered at times

among us—its beauty and meaning obscured in the dimness of the niche into which we have sidled it” (See *Let Us Worship*, by C. B. Hartshorn, page 161).

Wisdom on this matter was given to the church in Doctrine and Covenants 119: 5, “And the spirit saith further: Contention is unseemly; therefore, cease to contend respecting the sacrament.” People sometimes forget this part of the instruction in going on to the following phrases.

Another piece of instruction should be remembered: “The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.” In the government of our church, the office of elder is held by all members of the Melchisedec priesthood. According to their rank in office, they are in charge of the meetings, and all, eventually, under the First Presidency.

Sectarianism Reaches for the School Child

(Continued from page 21.)

Religion must be taught in the public schools. Failure to do so is as great a mistake as omitting courses in history, sociology, or philosophy. If children are taught at an early age the influence of religion and religious groups have had on the development of the world, they will not only gain a broad knowledge of literature, architecture, painting, and other cultural forms, but will be better equipped to make intelligent decisions in specific religious matters later.

IT IS JUST as important for the schools to examine and consider different forms of religion as it is for them to include the study of various types of government. The children acquire an understanding which leads to tolerance, and tolerance leads to better relations among

all men. Unless youth, through the power of discrimination, learns to worship the great, the good and the enduring—unless it learns, for example, the social and spiritual experiences of a Lincoln—it will worship movie stars, heroes of the comic strips, and other superficial manifestations of society.

It is the duty of the public schools to provide an opportunity for every child to learn something of the great religions—their philosophy, their history, their influence. But it is the privilege of the church to instill in that child the understanding and deep spiritual values of the religion it chooses. Only by retaining its freedom from the state can the church retain the freedom to criticize, guide and uplift mankind.

Tracting and Visiting

(Continued from page 11.)

prayer—as has been stated, one cannot pray for a person without coming to love him. This is an excellent basis for the casual intimacy which leads to spiritual communion.

3. Tie the visit up to the functions of the church. In a new opening, make the visit a part of the campaign for the inauguration of regular church activities. In a branch, introduce the people to some particular phase of activity, a project, departmental activity, or fellowship in which they will be able to find expression.

Visiting is, after all, but one phase of personal evangelism. The success of this activity is grounded in the spiritual stability, concern, and fellowship with Christ about which we have already heard a great deal. You are a visitor, but Jesus is your companion. Introduce your host to him.

Celebrate Golden Wedding Anniversary

Mr. and Mrs. William Shotton of Peoria, Illinois, observed their fiftieth wedding anniversary by holding open house at their home on Sunday, July 4. They were married on July 5, 1898, at Pittsburgh, Pennsylvania, by Elder C. Ed. Miller, who was present for their anniversary reception. They have three sons: James A. of Cedar Rapids; Robert of Peoria; and Wilfred of Stockton, California; four daughters: Mrs. James Lawler of Peoria; Mrs. J. R. Hill of Omaha, Nebraska; Mrs. Herbert Hubler of Taylorville; and Mrs. Frank Smith of Galesburg; eleven grandchildren; and five great-grandchildren. Mrs. Shotton before her marriage was Lillie Barker of Fayette City, Pennsylvania.

Briefs

NOWATA, OKLAHOMA. — The thirtieth anniversary of the organization of the branch was observed on Sunday, June 27. Elder Lee Quick, who started the mission in 1910, was the guest speaker on this occasion. Mrs. W. T. Hayworth, clerk, presented the history of the branch. A basket dinner was served at noon in the park.

SACRAMENTO, CALIFORNIA.—The church school hour on Children's Day was devoted to a baptismal service over which Pastor Myron Schall presided. Twelve children were baptized by Priests Leroy Burdick and John Gann. They were confirmed at the 11 o'clock service. These new members are Billy Dean and Jana Lee Thomas, Barbara Jean Perkins, Edward Lynn and Richard Dale Nelson, Peggy Jean McReynolds; Timothy Marlin Tennehill, Clifford Wayne Witt, Shirley Claire Trimmer, Vincent Lee Christianson, Philip Arthur Beckett, and Darlena Dee Squires. Donna Belle Duncan was blessed by Evangelist William Dawson at this same service. Joyca Mae, daughter of Mr. and Mrs. Cecil A. Jacks, and Linda Elizabeth, daughter of Mr. and Mrs. Bud Kantt, were blessed on June 6.

Sacramento Branch has purchased a Baldwin Electronic Organ which is to be dedicated on September 26. A non-member friend contributed fifty dollars to the organ fund.

Apostles Charles R. Hield and Paul M. Hanson recently visited in Sacramento. Each gave an inspiring ministry.

NORTHERN MICHIGAN DISTRICT.—A women's institute and priesthood meeting were held at Gaylord, Michigan, on May 29 and 30. The theme of the institute was “The Field Is White.” Apostle E. J. Gleazer and Elder Allen Schreur conducted the priesthood classes, and Mrs. Glada Crinzi instructed the women. The institute will be remembered for its well-balanced program and for the feeling of fellowship among the Saints.

BURBANK MISSION, SUNLAND, CALIFORNIA.—John Merlin Kirkpatrick, his daughter, Lois Mary Kirkpatrick, Gary Earl Mapes, and Richard Griner were baptized by Pastor E. E. Spencer on Sunday, June 6. The confirmation service was held on Children's Day. Junior worship services are now being conducted by Tom and Bell Colimnia at the 11 o'clock hour. These include song, prayer, church history stories and a brief sermon.

*** NON-NEGOTIABLE**

A friend spoke recently of a good woman, possessed of considerable property, who had died. "She owned twenty-one pieces of city property," he said. "A few days after the funeral, I drove around just to look at them. And I discovered that she hadn't taken one of them with her!"

*** MOBILITY**

In this day of engineering marvels, they can put anything on wheels. Yesterday there was something about the size of a small barn parked across the street. Inquiries came in as to whether the owner had a lease. The structure had two chimneys, which probably meant that it was a duplex. The housing shortage in the Midwest is indeed desperate, but this is the first time we have heard of two families being crowded into a single trailer cabin.

The editors have always wished for a mobile office, and this thing across the street gives us hope. Think of it—summer in Glacier National Park, January editorials from Florida, April articles from California, September thoughts from Maine, December holidays in Arizona! . . . Well, it costs nothing to wish, and why be stingy?

*** SHEPHERD'S BOOK**

Brother E. P. Darnell, of the Central Missouri Stake presidency, keeps what he calls a "Shepherd's Book." In this book he writes the names and addresses of people he is trying to help and convert. He consults the list often to see that he is not forgetting anybody. He remembers them in prayer; he writes to them; he visits them occasionally. And when good thoughts come to him, he writes these down, too, and sends them to these friends he wishes to help. Sometimes the book becomes filled up or worn out; then he must get a new one and continue the work. He does not know how many such books he has had. "It doesn't matter," he says. "I'm chiefly interested in the one I am working on now. God will take care of the old ones."

*** THE COIK FALLACY**

People who give directions do not always understand the complexity of what they are communicating. They think it a simple matter to get to the Hayden Planetarium because it is simple for them. When someone says, "You can't miss it," he really means, "I can't miss it." He is suffering from what has been called the COIK fallacy—Clear Only If Known. It's easy to get to the place you are inquiring about if you already know how to get there.—"The News Letter," Ohio State University.

*** WORRY**

Some friends met at dinner, and someone mentioned worry. One man said, "I never let anything worry me that worry will not help." In other words, worry only where it is useful.

Another man said, "I am cutting down the list of things that I will let make me unhappy. It helps. I do not let the weather make me unhappy any more. Many things that used to disturb and annoy me have been taken off the list, and they do not trouble me now."

Southern Saskatchewan District Conference

A special business session of the Southern Saskatchewan District will be held at Weyburn on August 5 and 6 for the purpose of electing delegates to General Conference. The annual district business meeting will be held at this time also. All members in the district are urged to attend.

CLIFF CARSON,
District President.

Northern Michigan District Conference

The Northern Michigan District will hold a special conference at the Park of the Pines on August 14 at 2:30 p.m. for the election of delegates to General Conference.

ALLEN SCHREUR,
District President.

Woodbine Reunion Canceled

Because of the surge of infantile paralysis, which seems to be on the increase in centers from which the Woodbine Reunion would draw its attendance, the reunion has been called off. We shall look forward to next year with the hope of realizing all that which has not materialized under our present arrangements.

D. T. WILLIAMS.

Books Wanted

Bruce MacGregor, 75 Government Road W., Kirkland Lake, Ontario, wants to obtain copies of *Into the Latter Day Light* by J. J. Cornish, and *Sermons* by R. C. Evans.

Wants to Contact Members

Elmer A. Kaler, Sr., chef at the Alex Johnson Hotel in Rapid City, South Dakota, invites any members who travel through the Black Hills to contact him.

REQUESTS FOR PRAYERS

Mollie Hildenbrand, 301 East Lake Street, Knox, Indiana, requests prayers that she may be healed, if it is God's will, of arthritis. Medical treatment has failed to help her.

Mrs. Ellen Mellinger, Box 23, Layton, Pennsylvania, asks the prayers of the Saints that she may regain her health.

WEDDINGS**Green-Settle**

Mary Frances Settle, daughter of Mr. and Mrs. Frank J. Settle of Indianapolis, Indiana, and Charles E. Green of Independence, Missouri, were married June 12 at the Reorganized Church in Indianapolis. Elder Arthur W. Gage performed the double-ring ceremony. The Greens are making their home in Independence.

Bronson-Hale

Mary Jane Hale, daughter of Mrs. Sarah Jane Hale of Grandview, Missouri, and Cpl. Gale Bronson, son of W. M. Bronson of Independence, Missouri, were married at the Reorganized Church in Grandview on June 20. High Priest Burr B. Bronson, uncle of the groom, read the double-ring ceremony. Cpl. Bronson returned to his base on June 24; Mrs. Bronson joined him on July 2. They are making their home in El Paso, Texas.

Wildermuth-Mussell

Marian R. Mussell, daughter of Mr. and Mrs. Frank Mussell of Milwaukee, Wisconsin, and Blair L. Wildermuth, son of Mrs. Doris Wildermuth of Plano, Illinois, were united in

marriage at the Reorganized Church in Milwaukee on June 19. President F. Henry Edwards read the double-ring ceremony. Both Mr. and Mrs. Wildermuth are graduates of Graceland College. Mr. Wildermuth is now attending Marquette University in Milwaukee.

BIRTHS

Mr. and Mrs. Douglas Witter of Lorain, Ohio, announce the birth of a son, Richard Douglas, born June 9. Mrs. Witter, the former June Steward, is a graduate of Graceland College.

A son, Kenard Dee, was born on June 21 to Mr. and Mrs. Elmer Junior Swift of Woodbine, Iowa. Mrs. Swift is the former Doris Baughman of Denison, Iowa.

DEATHS

TAYLOR.—Mary E. was born in Iroquois County, Illinois, on September 23, 1873, and died May 11, 1948, in DeRidder, Louisiana. Formerly a resident of Independence, Missouri, she arrived in Louisiana only three weeks before her death. She had been a member of the Reorganized Church since January, 1908.

She is survived by her husband, Charles S. Taylor of the home; two daughters: Mrs. Bessie Allen of Independence, and Mrs. Edith Cummings of DeRidder; two sons: George Lundy of Atlanta, Georgia, and Glenn Lundy of the home; two step-sons: Frank Taylor of Independence, and Dallas Taylor of the Navy, stationed in San Diego, California; two brothers: Henry Wirick of Nebraska, and John Wirick of Chicago, Illinois; three sisters: Mrs. Helen Lundy, Onarga, Illinois; Mrs. LeChetta Hartke, Wichita, Kansas; and Mrs. Bessie Morse, Streeter, Illinois; thirteen grandchildren; and twenty-three great-grandchildren.

RHODE.—Lucy Ann, daughter of George and Mary Ann Kemp, was born March 9, 1876, at Tabor, Iowa, and died at her home in Tabor on May 31, 1948, five months after she suffered a stroke. On October 7, 1896, she married Alonzo Lyman Rhode; six children were born to this marriage, one dying in infancy. She was baptized into the Reorganized Church on September 4, 1884, and remained a faithful member throughout her life.

She leaves her husband; two sons: Wayne A. and Harold T., all of Tabor; three daughters: Winifred Elefson of Teller, Alaska; Bernice McMahl of Bremerton, Washington; and Gerald Foster of Thurman, Iowa; her step-mother, Anna Kemp of Tabor; a brother, John Kemp of Glenwood, Iowa; and a half-sister, Mrs. Lulu McClenahan of Venango, Nebraska. Services were conducted by Elder Charles Fry at the Reeves Funeral Home in Tabor.

EXLEY.—Catherine Reber, was born September 4, 1874, at Assumption, Illinois, and died June 25, 1948, at the home of her son in California. On January 5, 1904, she was married to Henry L. Exley at Los Angeles, California; one son was born to this marriage. She united with the Reorganized Church on November 19, 1913, and was a charter member of the East Los Angeles congregation. Before its organization, she attended the church at Wall and Eleventh Streets. During her life, she served as superintendent of the church school and president of the Ladies' Aid; her kindly disposition and unflinching cheerfulness were always encouraging to her many friends. Mr. Exley died on October 27, 1946.

Besides her son, Laurence, who cared for her during her long illness, she leaves two sisters: Mrs. Sara Clark of Illinois and Mrs. Mary Werner of Wyoming; and one brother, Frank Reber of Illinois. The funeral was conducted in the chapel of the Rosehill Cemetery, Whittier, California, Pastor V. L. Lum and John W. Rushton officiating.

BALLINGER.—Catherin M., daughter of Hugh and Mary Leask, was born May 20, 1894, at Cameron, Missouri, and died June 12, 1948, at the Independence Sanitarium after a year's illness. She was baptized into the Reorganized Church on February 9, 1908, giving to it a lifetime of service. On November 10, 1913, she was married to Edward L. Ballinger in their home at Seiling, Oklahoma, where she resided the remainder of her life. Mr. Ballinger preceded her in death in 1936.

Surviving are two children, Mrs. Z. V. Gordon of Shattuck, Oklahoma, and Captain Eldon L. Ballinger of Fort Ord, California; two sisters: Mrs. Anna Hall and Mrs. Hattie Moore, both of Kansas City, Missouri; her brother, H. D. Leask of St. Joseph, Missouri; and three grandchildren. Funeral services were conducted at Seiling on June 15, Apostle D. T. Williams officiating, assisted by Elder L. D. Dyke. Burial was in the Seiling cemetery.

Mary A. Burlington
 1510½ Jules
 St. Joseph, Missouri

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DAVIE.—Janet Maria Clelland, was born March 22, 1888, in the township of Croft, district of Parry Sound, and died June 25, 1948, in the Saugeen Memorial Hospital at Southampton. She was baptized into the Reorganized Church on October 13, 1921, at Dundalk and remained a faithful member throughout her life. On November 22, 1916, she was married to Malcolm Davie, who survives her. She also leaves five sons: Thomes of London, Ontario; Leonard of Niagara Falls, Ontario; Jack of Port Elgin, Ontario; William of Cove, England; and Nelson of western Canada. Services were held at the Davey Funeral Home in Port Elgin, Elder H. A. Dayton officiating. Interment was in Woodland Cemetery at Port Elgin.

ATKINSON.—Louis, son of David and Harriet Atkinson, was born July 16, 1871, at Beetown, Wisconsin, and died at his home in Lancaster on June 6, 1948. He was married to Myrtle Alley on September 14, 1898, who preceded him in death on July 21, 1924. He then married Laura Blackbourn Thompson on November 22, 1930, who survives him. He had been a member of the Reorganized Church since his youth.

Besides his wife, he leaves a son, Raymond of Stockton, California; two daughters: Mrs. G. H. Faulk of Canton, Missouri, and Mrs. A. L. Burford of Canon City, Colorado; a step-daughter, Mrs. John Herd of Madison, Wisconsin; ten grandchildren; two great-grandchildren; and a sister, Sadie Bell of Aurora, Missouri. Services were held at the Goble and Weeden Funeral Home; Elder J. O. Dutton officiated.

BAGGERLY.—David H. son of Verdimon D. and Henrietta Sanders Baggerly, was born February 5, 1869, and died July 3, 1948, at St. Mary's Hospital, East St. Louis, Illinois. He was baptized into the Reorganized Church when he was about thirty years old; soon after his baptism, he was ordained a priest. He served as pastor of the Derby, Illinois, branch and was personally responsible for the erection of the church home there. His fine character won him many friends both in the church and community.

He is survived by two sisters: Mrs. Margaret E. Bruner, New Castle, Indiana, and Mrs. Anna Sodrell, Rome, Indiana; and a brother, James M. Baggerly, Orlando, Florida. Services were held at the Burwell church, High Priest H. W. Burwell and Elder Clark Glenn officiating. Burial was in the Derby cemetery.

Reunion Schedule-1948

Flint-Pt. Huron-Detroit-Windsor Kentucky & Tennessee Silver Lake	July 24-Aug. 1	Blue Water, Michigan
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Paris, Tennessee
Mo. Valley Maine So. California Northern Michigan Kirtland Reunion of the Ozarks Oklahoma W. Montana	July 31-Aug. 8	Everett, Washington
Arizona Arkansas & Louisiana Minnesota & Wisconsin Far West	July 31-Aug. 8	Erie Beach, Ontario, Canada
So. Indiana Eastern Michigan Idaho Des Moines	Aug. 6-Aug. 15	Liahona Park
Lamoni S. E. Illinois Eastern Colorado	Aug. 6-Aug. 15	Woodbine, Iowa
	Aug. 1-Aug. 8	Brooksville, Me.
	Aug. 7-Aug. 15	Pacific Palisades
	Aug. 7-Aug. 15	Park of the Pines
	Aug. 7-Aug. 15	Kirtland, Ohio
	Aug. 7-Aug. 15	Racine, Missouri
	Aug. 7-Aug. 15	Pawnee, Okla.
	Aug. 7-Aug. 15	Race Track, Montana
	Aug. 8-Aug. 15	Tucson, Arizona
	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
	Aug. 9-Aug. 15	Chetek, Wisc.
	Aug. 12-Aug. 22	Stewartsville, Missouri
	Aug. 21-Aug. 29	Bedford, Ind.
	Aug. 14-Aug. 22	Cash, Michigan
	Aug. 14-Aug. 21	Hagerman, Idaho
	Aug. 15-Aug. 21	Guthrie Center, Iowa
	Aug. 15-Aug. 22	Lamoni, Iowa
	Aug. 20-Aug. 29	Brush Creek, Ill.
	Aug. 20-Aug. 29	Colorado Springs Colorado

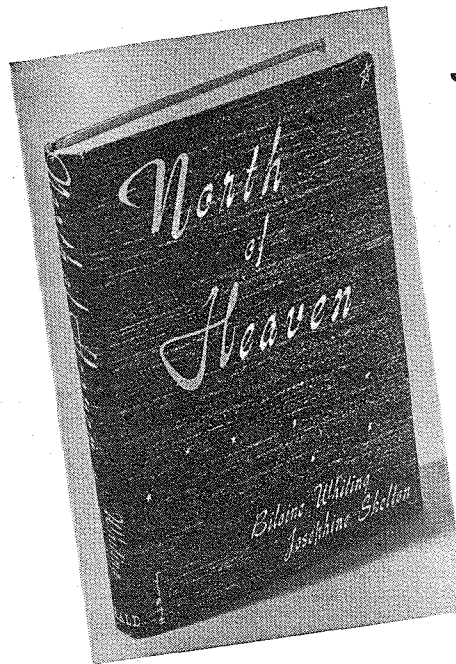
North of Heaven

by

Bilaine Whiting

and

Josephine Skelton



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Every R.L.D.S. family will want to read this fine story of the Cutlerites and of their beliefs and of the conversion to the Reorganization of a part of the original group who settled in Minnesota.

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Independence, Mo.



Photo by Adelbert Bartlett

A Church on Mt. Zion

THE
Saints Herald

VOLUME 95

JULY 31, 1948

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A Church in Jerusalem



AUDITORIUM NEWS

The contrast of bright sunlight and deep shadow exists everywhere in the dry atmosphere of the Near East. Not far from the teeming, noisy Bazaar section of the old walled city of Jerusalem, the inner court of the famous Church of St. James on Mount Zion offers a cool refuge from the glare of the sun on the bare cobblestones of the street. Mount Zion today is a veritable maze of narrow, vaulted passageways, many of them possibly unchanged for centuries.

Of this part of the city, the Prophet Isaiah declared (24: 23),

Then will the moon turn pale with confusion,
And the sun will hide in shame;
For the Lord of hosts will be king on Mount Zion,
And will reveal his glory before his elders in Jerusalem.

—The Bible, An American Translation, J. M. P. Smith.

When that prophecy is fulfilled, changes will have to take place that could easily be imagined, in the figurative language of Isaiah, to surprise the planets.

The history of a place seems to become a part of the people who live in it; and whether they realize it or not, its tragedies and trials, its passions and prejudices somehow penetrate into their minds and spirits, affecting their thoughts and lives.

There was One who wept over the city, "O Jerusalem, Jerusalem, thou that killest the prophets . . . how often would I have gathered thy children together . . . and ye would not!"

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APOSTLE E. J. GLEAZER has an answer to the old question, "Of what value are the reunions?" He replies, "Interest in the reunions in the past has stimulated the work in the districts and branches." This summer Apostle Gleazer will serve the four reunions of Michigan, which are among the largest in the church. President J. F. Garver is serving at the Blue Water reunion, and at the Liahona reunion at Sanford, Michigan; and also at Park of the Pines; Bishop W. N. Johnson at Blue Water; Apostle Paul M. Hanson at Blue Water and Park of the Pines; Bishop T. A. Beck at Liahona and Cash.

BAPTISMS are in the news in the field of Apostle Arthur A. Oakman. He reports that James Daugherty has baptized fifty-two persons since the first of the year. William Guthrie is doing excellent work in Southeastern Illinois district, and has baptized thirty-four since Easter. James Menzies has also done splendid work in the field.

In the Spring River district, William Patterson records the baptism of twenty-seven at Joplin, Missouri, fourteen at Rich Hill, twenty-one at Pittsburg, Kansas, and thirteen at Fairland, Oklahoma.

Joseph Baldwin has conducted a series recently in the First Chicago church. He has also held cottage meetings in the homes of two nonmembers. In Ashburn, Wisconsin, cottage meetings are also being held in the homes of nonmembers.

A FINE SUCCESS is reported for the Central Missouri Stake reunion at Odessa, under the leadership of President Ward A. Hougas and T. A. Beck. Only a partial report of activities is available, and of those who participated. Bishop G. L. DeLapp spoke to a crowd of more than 600 on the first Sunday. Good organization and a fine spirit featured the work of this reunion.

TWO NEW MISSIONS sponsored by Los Angeles Central church and actively supported by Pastor Garland E. Tickemyer, are carrying on with good advertising and publicity. Vermont Heights Mission meets at a private home at 11157 South Raymond, Los Angeles 44, with regular services at 9:30, 11, and 7:30 on Sunday, and midweek service at 7:30 on Wednesday. W. W. Powers is the pastor. Southgate Mission meets at the Women's Club Building, 10022 South California, Southgate. There are the three regular services on Sunday. Virgil Sheppard is the pastor. Members and friends who are in the vicinity of these missions are invited to attend and support them in their good efforts.

"SOUTHWEST MISSION ZION'S LEAGUER" is the title of a new publication for church young people in California and Arizona. Managing editors are Celia Schall and Bob Colville, 2201 K Street, Sacramento, California. Contributors include Roland Inlow, Vern Webb, Laurence MacDonald, Lawrence Schall, Bob Brown. Issues are 20c per copy, \$1.20 for six issues, publication bi-monthly. Send orders to 2445 Forty-first Street, Sacramento, California. Magazine contains articles, news, biography, and humor. Writers and subscribers are wanted in all parts of the mission.

The Day of the Lord

IN BIBLE PROPHECIES, the critical times of history are sometimes referred to as "the day of the Lord." Many a prophecy is begun with the words, "And in that day . . ." Certainly, it is in the critical times of history that the purposes of God are worked out, to the wrecking of empires and the disappointment of the ambitions of evil men. And as we look back over history we can see that "the day of the Lord" has often been a day of destruction and change, of death for some, of release from bondage for others, and ultimately of new opportunity for the world to rebuild itself in better ways. That last item should not be forgotten, for it is one thing that gives value to the great events and upheavals of history. The opportunity to rebuild the world along better lines has been the most precious residue precipitated by the catalyst of time out of the violence of events. It is true that the major part of the opportunity has been lost or wasted, but some progress and benefit have been realized. Sometimes men have had a vision of God's purposes for them, and leaders with enough honesty and clarity of vision have been present to make the gains secure.

There has been a reviving interest among the people in the relationship of Bible prophecy to the present course of events. This is an appropriate time to remind people that a very good book on the subject has been published: *Restoration, A Study in Prophecy*, by Elbert A. Smith. And for those who have the book, now would be the time to read it carefully. People sometimes buy books, and put them away in their libraries, hoping thereby to acquire the knowledge and wisdom they contain. You can buy a book, but it is not really yours until you read it and understand it.

OF WHAT VALUE was all the suffering and sacrifice that it cost to destroy the evil powers of Mus-

solini, Tojo, and Hitler, if not to make the world a better place? Their destruction was worth-while, because it relieved the world of certain immediate dangers. But we have failed to realize the long-time benefits that should have been ours. It is useless to say who is to blame, and it would only result in futile argument. All we can hope for is that we may be able to do better another time.

As we consider the course of present events and the danger in them, it appears that we may be approaching another "day of the Lord." Evil is once more engaged in its old business of destroying itself, and, unfortunately, many good people and much valuable property with it, as usual. Good things and good people are unavoidably hurt when evil is destroyed. It is one of the prices we must pay for having perpetuated and tolerated the evil.

WE WISH, of course, that peace could come out of the present situation. Sadly, it does not seem possible. Too many of the people of the world are still kept in ignorance, and inflamed against other peoples by false propaganda. Too many peoples have the wrong ideas. And when they think, they cannot help thinking wrongly. That was impressed upon us at the close of the last war. American reporters rushed in to learn what the conquered peoples were thinking. They were dismayed to find that these people thought wrong. Why should we be surprised? They have been wrongly informed, wrongly taught. How else could they think? It will take a generation of learning for them to get into right ways of thinking.

This brings to mind the conviction that you cannot solve all problems with war. Everything intellectual, moral, and spiritual that was wrong at the beginning of the war was still wrong at the end of it. When the men of war step out, the men and women of peace must again

step in to take up their good work. Doctors, teachers, missionaries, public servants, helpers and workers of all kinds are needed. God's purposes for his world cannot be most fully realized without them. The "day of the Lord" is just another day unless His servants are there to carry on his work.

THE CHURCH takes its place with the great reforming and constructive forces of the world society. It cannot do much in the grisly, terrible business of making war. It should not want to. During the war it can only give comfort and help. But when the war is over it can help to bind the peoples of the world together again in good, peaceful, helpful, and righteous relationships.

How does this affect us? We must love all peoples, of all races and nationalities. We must be fair to them, recognize them as equals and friends. It is only as we become the friends, the helpful friends, of the Japanese and German peoples that we can do any good for them, and make ourselves safe in this world. And we must always remember the wise distinction made by Paul:

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians 6: 12.

These are the real evils of the world, the real things we must fight against, the things that will destroy us if we let them live. When the wars and troubles are over, we discover again as we have discovered so many times in the past that we must once more be the neighbors and friends of those with whom we have had misunderstanding and trouble. Out of the troubled events of the present time, if "the day of the Lord" should once again come to our world, let us remember these things.

L. J. L.

Editorial

Independence Sanitarium and Hospital

Student Nurse Recruitment Report

July 10, 1948

To date, fifteen students have been enrolled in the September class of the Independence Sanitarium and Hospital School of Nursing. The recruitment committee, which began its work in April of this year by cooperating at the local level with the national campaign, is well pleased with the results, so far. But, since the Sanitarium has facilities for a class of forty nursing students each year, the committee feels that these facilities should be used to full capacity and is appealing again to the church membership for aid in raising the 1948 class enrollment to forty students.

Some loan funds are available to students needing financial aid in attending nursing school. Information about these funds, and about the Sanitarium school may be had by sending a post card to Miss Nelle Morgan, R. N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri. Ask for the *Nursing Packet*, if you have not already sent for one, and for information about the loan funds.

Pastors and other church officers and workers, vocational counselors, and parents can profitably secure this information and direct it to young women in search of a personally satisfying and socially valuable occupation.

The 1948 Student Nurse Recruitment Committee,
Grace E. Tousley, *Secretary*

Across the Desk

Elder M. A. Smith, Crescent, Iowa, writes:

On Children's Day, June 13, we baptized eleven new members in the Crescent Branch. Of this number, five are young mothers; the husbands of all except one are members of the church. We hope to bring him in soon. Others have expressed their willingness to come in.

This makes eighteen new members; this year for Crescent, credit for which is largely the results of the local priesthood work.

The following letter, recently received from Brother Alfred Urban, of Brandenburg, in the Russian Zone in Germany, will be of interest to many readers of the *Herald*. Brother Urban is one of our most promising young leaders in Germany:

To the First Presidency,
Dear Brothers:

The pictures which you sent me April 2 I have received and thank you from the bottom of my heart for them. We all were very happy about these pictures. Our young people are very enthusiastic about seeing the establishment of the church and its development through these pictures.

A short time ago we went to Berlin to greet Brother Theys, and we enjoyed a nice time together. On that Sunday over thirty people were baptized; Brother Theys had the privilege of baptizing some, too. At the confirmation, we all received wonderful blessings.

The other Sunday we had a baptism here in Brandenburg. In the morning at 7:30 we gathered at the water, and fifteen souls pledged to follow our Lord. Indeed we felt the heavens were opened and the Lord showered his blessings upon us. Also others have indicated that they would follow soon in baptism. At the confirmation, the gifts of the spirit were manifested and made our heart rejoice in spite of the terrible times in which we are living.

It was our joy to have Brother Smolny with us also and he related to us his experiences in 1924.

A great work lies before us but laborers are few. Brother Smolny promised that he would do as much as he could still do.

We are sorry that Brother Theys could not visit us here.

With greetings in the gospel, I remain your brother in the Lord,

Alfred Urban.

F. H. E.

OFFICIAL

Music for General Conference

OCTOBER 3-10, 1948

The following list of four anthems has been chosen for performance at General Conference in October. These four anthems will be sung by a mixed conference choir made up of singers throughout the church who are interested in preparing these numbers before they arrive at Conference. This preparation may be made in the local choirs of the church, but individuals who do not have the opportunity for singing in a choir are also urged to secure this music and learn it so they will be able to sing with us.

These anthems are all simple but effective, and we strongly recommend that choirs throughout the church secure them for their own local use. We will plan just two rehearsals during conference, and the choir will appear at two services.

We have been somewhat disappointed in the response to this part of the work in the past two conferences and hope that this year more people can find their way clear to participate. Following is the list of conference choir anthems:

"Grant Us Thy Peace," Mendelssohn, published by Neil A. Kjos Music Company, No. 5082 S.A.T.B., at 15c.

"Thy Kingdom Come, O Lord," F. M. Christiansen, published by Augsburg Publishing House, No. 209 S.A.T.B., at 10c.

"For Thou Art Righteous," Hugh Gordon, published by A. P. Schmidt Company, No. 1723 S.A.T.B., at 12c.

"Praise the Lord, Ye Heavens Adore Him," Prichard, arranged by Don Malin, published by C. C. Birchard and Company, No. 1475 S.A.B. with Descant, at 20c.

It will be noted that the last anthem is arranged for three parts, making it possible for smaller choirs to use all of the men on the so-called baritone part. This anthem is no less effective than straight four-part mixed. We suggest that the descant part on page six be sung by one or two sopranos if there is no children's choir available to sing it. If you have a children's choir, this is a very nice way to work it into an adult service.

FRANKLYN S. WEDDLE,
Director of Music.

THE SAINTS' HERALD

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The Laying on of Hands

The antiquity and significance of the doctrine and its place in the ordinances of the church

By ELBERT A. SMITH



An address given at an institute of the members of the Melchisedec Priesthood in the Stone Church, January 29, 1948

TO THOSE *not taught* and traditioned as we have been, the doctrine of the laying on of hands may seem unimportant. They may marvel when they hear us sing:

Such principles as these we cherish,
The laying on of hands with the rest;
For not one single word shall perish
From the law designed to make men blest.

As a matter of fact, this doctrine is of great importance: *First*, because of its origin, which is divine, and because it is given a place among the *principles* of the doctrine of Christ (Hebrews 6: 1, 2); *second*, because of its association with the great spiritual experiences of Christian conversion, including confirmation into the church, the baptism of the Holy Spirit, ordination to the priesthood, the blessing of our children and the healing of our sick; *third*, because of its significance, which I will discuss presently.

The Antiquity of the Doctrine and Practice of the Laying on of Hands

This doctrine and ceremony goes far back in Bible history. Moses ordained Joshua by the laying on of hands (Numbers 27: 18, 20). Jacob conferred spiritual blessings upon his posterity by the laying on of hands. Melchisedec, the great high priest, blessed Abraham. At this point, we may get some light on the antiquity of the doctrine and prac-

tice of the laying on of hands. The King James Version of the Bible says that Melchisedec was a priest of the most high God, and was "without father, without mother, without descent, having neither beginning of days nor end of life." The Inspired Version makes it quite clear that it was the *priesthood* which Melchisedec held that was without beginning of days or end of years.

For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.—Hebrews 7: 3.

According to Doctrine and Covenants 104: 18, 19, this order of the priesthood, which is after the Order of the Priesthood of the Son of God, and which became known as the Melchisedec priesthood, was instituted in the days of Adam, and Adam ordained his son, Seth. The function of the laying on of hands is the prerogative of the Melchisedec priesthood, with one exception. Priests of the Aaronic order may ordain other priests, teachers, or deacons of that order (Doctrine and Covenants 17: 10). The Melchisedec priesthood, then, being a priesthood coexistent with Christ and also existing in the beginning with Adam, and the laying on of hands being primarily a function of this priesthood, we may presume that the doctrine and its practice went back

through the ages whenever that priesthood was on earth since the days of Adam.

In the Christian dispensation, Christ himself sanctioned this doctrine by precept and by example. For instance, he healed the sick by the laying on of hands and, concerning his disciples, he said, "These signs shall follow them that believe," and added, "They shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

The Significance Symbolizing Power and Authority

The ordinance of the laying on of hands is highly symbolical of power and authority. In the third chapter of Habakkuk, we read, "God came from Teman and the Holy One from Mt. Paran . . . his brightness was as the light; and he had horns coming out of his hands: and there was the hiding of his power." That language is highly figurative. In ancient scriptures, the horn stood for authority and power; and in this scripture, the hiding of God's power was in his hand.

Man's power, to a great extent, is also in his hands. With his hands, he executes the designs and purposes of his mind and will. The hand wields the sword and holds the pen that signs the treaty of peace—if it is signed; it guides the plow or the tractor which pulls the plow; it wields the hammer, lays the brick,

builds, plants, and reaps. In the arts, the power of the artist to paint the pictures, carve the statue, play the piano, is hidden in his hand.

The hand is a marvelously designed implement, enabling man to work out his will and maintain his dominion over all other creatures, as God said it was given man to do. The animals, even if they were given the intelligence of a man, would be hopelessly handicapped without hands. We may look with contempt upon the thumb, saying that our fingers are all thumbs when they are clumsy, but try to pick up a nail or sign your name or engage in any of the arts and crafts and industries without using your thumbs—even a sore thumb is better than none. Man's power to execute his will and maintain his dominion to the greatest extent is implemented by his hand.

The hand is also a symbol of authority in law and in state documents. When Abraham Lincoln wrote the Emancipation Proclamation, he closed with these words: "Upon this act . . . I invoke the considered judgment of mankind and the gracious favor of Almighty God. In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed." So we say that the slaves were set free "by the hand of Abraham Lincoln."

Quite naturally the hands of the priesthood are used in the holy ordinances to express divine power and authority and also the authority of the church whose representatives the members of the priesthood are.

Next we may very well consider the spirit and the manner in which we shall administer in these sacred ordinances.

Handling Heavenly Things

The apostle, Joseph R. Lambert, used to caution the ministry: "Remember, when you officiate in the ordinances and sacraments of the church, you are handling heavenly things." Remembering that, we should officiate with dignity and reverence and order.

There are seven ordinances of the church, some of which are also sacraments: baptism, confirmation, the Lord's Supper, ordination, marriage, administration to the sick, and blessing, including blessing of children and the patriarchal blessing. The laying on of hands figures in four of these ordinances, namely, in confirmation, ordination, administration to the sick, and the conferring of blessings.

Paul once wrote: "Lay hands suddenly on no man."—I Timothy 5: 22. The context does not indicate what Paul had in mind when he wrote those words, but they do apply very well to the ordinance of the laying on of hands. There should be a period of preparation, in some instances long and in other instances of short duration, depending on the circumstances.

Ordinarily, there should be a period of some duration preceding ordination, giving opportunity for necessary instruction. This refers, of course, to normal times and conditions. In the early days of the Reorganization, E. C. Briggs, seventeen years of age, was baptized, confirmed, and ordained an elder the same day. He confirmed the divinity of the call through a long period of service, being an apostle forty-two years. The situation at the time justified the action taken in the case of Brother Briggs.

Confirmation

Under normal conditions, the confirmation service should be carefully planned and certainly should be orderly. If there are a number to be confirmed, an entire service may be devoted to the ceremony and might include a sermon on the significance of church membership, its responsibilities and opportunities; or the service may be a part of another meeting, as a prayer meeting. In any event, it should be made an outstanding part of the meeting.

Our first confirmation service publicly held was on April 6, 1830, in connection with the organization of the church and the first Communion service.

Confirmation is a sacrament. It is a part of that which Christ had in mind when he said, "You must be born of the water and of the Spirit." Through this baptism of the water and of the Spirit, the confirmed member comes into covenant relationship with God.

The service, including suitable hymns and prayers, may well include a charge to the one confirmed and a charge to the congregation. The congregation has a responsibility. It is idle to confirm a member and enroll him in a branch that is torn with contention or that is spiritually dead. One of the Apostles, preaching in a small branch, was told by the pastor, "We are glad to have you with us as a friend, but you know as well as I do that your place is out in the mission field and not in an organized branch." The Apostle replied, "When you get this branch into a condition of harmony and spiritual life so that it is prepared to receive and minister to baptized converts, I will gladly go out into the field and make converts for you to minister to as pastor."

In the New Testament Scriptures we have a very fine account of a confirmation service:

Now when the apostles which were at Jerusalem heard that Samaria received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 14-17.

In the confirmation service, the imposition of hands and the prayer of confirmation constitutes the high point of the service. The priesthood manual, pages 107, 108, has this comment:

The laying on of hands is essential to our church life and symbolizes union between man and God At these meetings the confirmation ordinance should not be relegated to a second place, but when at all possible should be made the center of thought, with hymns, scripture readings, sermon, and prayer all contributing to the sacredness of the occasion.

Ordination

Ordination may be considered as one of the sacraments. The man receiving the ordination certainly enters into a covenant (verbal or implicit) with God to represent him as a minister, also a covenant with the church, making the ceremony sacramental. As with confirmation, where there are a number to be ordained, or even one or two, there may be a special service, the ordination preceded or followed by a sermon on the significance of ordination and the work of the priesthood. In the history of the church, the first public ordination to the higher priesthood occurred at the meeting for the organization of the church and administration of the sacrament.

The Sermon on the Mount is considered by reliable historians as an ordination sermon. When we piece the accounts of the Gospels together, this is about what happened: Christ spent one whole night in prayer (Luke 6: 12). The time had come for him to begin the building of his church and the organization of the priesthood. When morning came, he selected from among his followers twelve men and "ordained" them apostles (Luke 6: 13; Mark 3: 14). That day he preached the Sermon on the Mount.

The multitude listened, but we may think of the sermon as primarily an ordination sermon. Much of it has a general application, but some of it specifically applied to the members of the priesthood. For example, when he said to them, "Take no thought what ye shall eat or what ye shall drink or put upon your bodies," he was not talking to farmers and mechanics and merchants and professional men who must organize their work and give thought to production that they and others may eat and be clothed and housed. It is their stewardship to do that very thing. He was speaking specifically to ordained men (in that instance, the apostles) whose business it was to go out in a spiritual ministry and trust God and the church to provide them with the material necessities of life.

Even if the ordination service be part of another service, it should be an important part. It may be arranged with suitable hymns, a prayer, a charge to those receiving ordination. Oliver Cowdery gave an impressive charge to the first apostles ordained in the history of the Restoration. Christ gave charges to his ministry—a pastoral charge to "Feed my sheep, feed my lambs," and a missionary charge, "Go ye into all the world and preach the gospel to every creature." The high part of the service, of course, is the imposition of hands and the prayer of ordination.

IN THE New Testament Scriptures, we have a brief account of an impressive ordination service:

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts 13: 2, 3.

The Book of Moroni gives an account of ordination services to the Aaronic priesthood in Book of Mormon days:

The manner which the disciples, who were called the elders of the church, ordained priests and teachers.

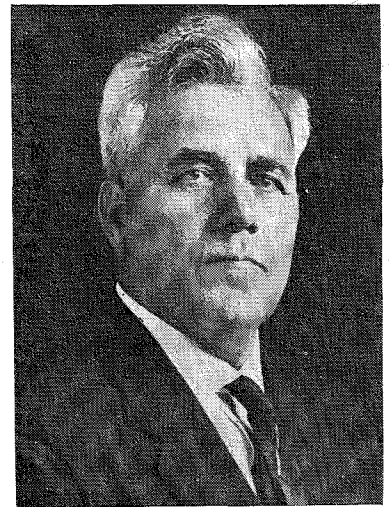
After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.—Moroni 3: 1-3.

The *Priesthood Journal Supplement*, July, 1938, had this comment on the ordination service:

The ordination service should be a special one, worshipful in nature and centering on the act of the laying on of hands . . . adequate preparation beforehand is essential. Responsible officers must prepare themselves spiritually. Every detail of the service should be carefully thought out. . . . Evidences of carelessness, haste, and crowding should be

S. S. Smith Passes



Samuel Stephen Smith, a member of the priesthood for forty-nine years, died July 12 at his home in Independence, Missouri. Brother Smith, who would have been seventy-three on September 5, spent thirty-five years under conference appointment in the mission field. He was ordained to the office of seventy in 1904 and served as secretary to the First Quorum of Seventy for many years. He was in charge of guide work at the Auditorium for nearly fifteen years. Due to ill health, he spent the past year at home, writing and studying. He was, as he had always prayed to be, "faithful to the end."

avoided. Procedure should not be too hard and fast, neither too mechanical. Care should be taken to avoid unwise length in prayers, statements, charges, and ordination prayers.

This caution against lengthy prayers should be heeded. We men of the priesthood often forget ourselves and pray too long in confirmations and ordinations and in administering to the sick, in prayer meetings and in the opening of preaching services. Sometimes we ruin the service by this lack of wisdom. Christ himself voiced a brief prayer, and said, "After this manner, pray ye." Let us not forget ourselves and the proprieties of the various occasions when we minister.

(To be continued next week.)

The Descent of the Priesthood

By A. J. Corbett

THE SCRIPTURES, both ancient and modern, provide no more entrancing study than that of the descent of the authoritative ministry of God among men, a work which began in the days when the fall of man made ministry an essential thing. The redemption of the human family after the fall was the chief work of God among men. Both the importance and the permanence of the redemptive work is stated in the fifth chapter of Genesis in the Inspired Version:

And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached, and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen.

Priesthood and its ministry began with Father Adam, and both the way of the new birth and the ministry of it were shown through and vested in him.

And it came to pass when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water, and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.—Genesis 6: 67-71. Inspired Version.

THIS WAS PURELY a Melchisedec priesthood ministerial calling and appointment, for of that ministry we read in subsequent history, "Why

the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called the holy priesthood, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood."—Doctrine and Covenants 104: 1.

When Adam received the appointment, "Thou art after the order of him who was without beginning of days or end of years, from all eternity, to all eternity," he also was told that he was "one in God and also a Son of God." This was his calling and ordination. He received his commission direct from the Father—from the Father above to the father of all mankind. Genesis 6:7, 8 says: "Now this same priesthood which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake as he was moved upon by the Holy Ghost."

Adam was, therefore, both a priest and a prophet; and it is recorded in the writings of our church that

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them. And they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them forever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.—Doctrine and Covenants 104: 28, 29.

Abel, whose death is the first recorded in the Scriptures, was also a prophet and a priest. In a revelation given to the church on September, 1832, the Lord said:

which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.—Doctrine and Covenants 83: 2.

Jesus said Abel was a prophet when he made this statement: "That the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple."

GOD STARTED the world out with a rich redemptive ministry. It consisted of a long line of high priests after the order of his Son and continued down through the years through the right lineage of the generations of men. From Adam to Noah was ten generations. These were all high priests and reached down through about 1,750 years of history. From Noah, the line continued in Shem. In later years the chosen line of Israel with its priesthood was Semitic. Japheth became the progenitor of the Gentile nations, Ham the progenitor of the Hamitic or black races. The lineage and descent of the priesthood was in the line of Shem. To him came the blessing of his father Noah. "And he [Noah] said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed

be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."—Genesis 9: 29-31.

How richly this blessing was fulfilled in the generations that followed. The tenth chapter of Genesis names the direct line of descent from Noah, the father of Shem, down to Abraham. There were ten more generations in that line. "Blessed of the Lord be Shem," said Noah, and he became the progenitor of Abraham who was appointed by God to be the father of his chosen race. The birth of Christ is also shown from generation to generation, from Abraham to Joseph, in Matthew 1-16. Christ was in the line of Shem. Abraham, Isaac, Jacob, and the whole of the Aaronic and Levitical priesthoods of the Old Testament were in that same line. It continued down to John the Baptist, who was of the "course" of Abia (Luke 1: 5). Mary, the mother of Jesus, who was a cousin of Elizabeth, was born in the Semitic line. Luke said Elizabeth was a "daughter of Aaron" (chapter 1: 5). Even Jesus, after whom the priesthood was named in the beginning, was born in the "line" foreordained from the beginning. When he ultimately came into the world "he received not a fulness at first" but afterwards received it. Even Jesus waited for his appointment to the priesthood when in the flesh, for Hebrews 5: 4-10 says:

No man taketh this honor to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.

It seems from this quotation that even Jesus, who was and is the great high priest, first came in the flesh and qualified as all men must, both by lineage and preparation for

a ministerial calling and appointment.

THE DESCENT of the priesthood was foreordained in specific families of men. They were all in the chosen line, and that same divine and unalterable rule governs authoritative ministry today. God told Adam that the "same priesthood that was in the beginning would be in the end of the world also." The time came in 1829 when an angel of God descended from heaven and restored the ministry of authority to men. This "messenger" said his name was John, the same who is called John the Baptist in the New Testament. He said the priesthood he was restoring would not be taken from the earth again.

That lineage was still the chief factor in the restoration of the priesthood to the earth in our time. We quote from Doctrine and Covenants 84: 3:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

John the Baptist, who gave the ministry to Joseph Smith, was a lineal descendant of Aaron. Although nearly a thousand years separated John and Abia, the line was preserved. Abia was a son of Eleazer the son of Aaron. The passage of time did not rescind the law of lineage which is really the authoritative and only lawful line of ministry. Aaron was a descendant of Levi to whom priestly calling was given as an entire tribe or family of Jacob. God made Levi "his firstborn." That divine choice consecrated the Levites as the ministering family of Israel throughout their generations. Aaron was a Levite, the grandson of Levi.

GOD HAS MADE a new "firstborn" choice for the last days—that is, for the time in which we live. In

this Restoration Movement, he has said the lineage or descent of the priesthood "hath continued," and when the Prophet Jeremiah (31: 6-9) spoke of the gathering time of Jacob, he said, "They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn." Ephraim, as the first-born of God in the last days, will be as Levi, the first-born of God in the days of Israel. Both these tribes are Semitic. They are both in the line of ministerial or priesthood descent. The Jews were to Israel as was its priesthood; but in the day of the Restoration, the ministry is to all the world. Ephraim is scattered among all peoples. Hosea said, "he is sown among the nations" and "he has raised altars to sin" (wrong worship). But, said the prophet, "I [God] have written to him the great things of my law, and they were accounted as a strange thing." Thus the "stick of Ephraim" has come forth to search out "the sheep," who, Jesus said, would hear his voice and follow him. As a descendant "of that Joseph who was sold into Egypt," Joseph Smith was an Ephraimite. No wonder the Lord told the founders of the church today that they were lawful heirs "according to the flesh."

God has covenanted these things with the great men of the priesthood from the beginning of time. To Enoch he said:

That he would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand. And the Lord said, Blessed is he through whose seed Messiah shall come.—Genesis 7: 58, 59.

Every soul upon the earth today is of the seed of Noah through some one of his three sons, but "the seed" through whom Messiah would come was Shem. The remnant of them

(Continued on page 13.)

In the Village of Serena

By *Emma M. Phillips*

THE VILLAGE OF SERENA is a typical village of Ireland, except for one thing—the legend concerning its playground. The churches, houses, schools, and people are quite the same as those in other Irish villages, but the playground is decidedly different. The most outstanding feature about it is the large stone cross that stands dominatingly in one corner. On one end of the horizontal bar of the cross is carved a wreath of thorns; on the other end is carved a wreath of wild flowers.

The serenity of the cross does not seem to disturb the hilarity of those on the playground. From wee toddlers to gray-haired grandparents, there is always someone enjoying a vigorous romp or jovial laugh near the cross. Winter and summer the inhabitants of Serena make a special effort to have continuous merriment upon this piece of land. They believe the legend, and perhaps they are justified in their belief.

THE LEGEND relates that many years ago when Saint Patrick was trying to establish Christianity in Ireland, a certain priest—a follower of Patrick—moved into the village of Serena. He appeared to be an ordinary man: medium height, plain features, brown hair, quiet eyes. In a short time, however, this man became the most domineering person of the village—a person who knew the strategy of making others do only as he desired. Such a man was Priest Moses.

Consequently, his coming brought about many changes in the village of Serena. Old men, who had once sat leisurely around in the cool of the evening and argued over the minute details of the gospel, now closed the Bible with a resounding thud and remarked, "If Priest Moses says it is that way, we need delve no further into the question." Parents, who

had once pushed the furniture to the sides of the room and romped hilariously on the cleared floor with their children, now directed them to the supervised playground in the center of the village. The parents, in turn, dutifully studied the stern "Creed of Behavior" that Priest Moses had prepared for them. The young people, who had once greeted one another with loud shouts from streets and windows, now sneaked across the fields to another village where laughter was permitted. The children, under constant stern supervision, forgot how to think by themselves. They followed Priest Moses around compliantly, their languid eyes revealing no gleam of enthusiasm.

BUT ON A CERTAIN balmy afternoon in spring, shouts of pure enjoyment arose from the playground. The adults, partly because of shame and partly because of curiosity, thrust their heads from windows and doors to investigate the cause of the hilarity. What was making the children be so noisy? Just because Priest Moses was away investigating the action of the youth of Serena in the next village, the children should not neglect the pious mode of living that had been instilled into their lives. They should not take advantage of his absence.

As the adults watched, their eyes grew wide with amazement. Not only were the children running about the playground, shouting and waving their arms, but two young men were running about with them. They seemed to be playing the ever-old game of tag, for they were running in all directions at one time. The playground was in a happy state of confusion. There was stumbling and tumbling and falling and bumping. What seemed more astonishing to the adults was the fact that the two

men and some of the children wore garlands of wild flowers about their heads.

The adults of Serena, their tongues laden with harsh, censuring abuse, rushed to the edge of the playground and called to the two men. When the men casually turned and waved a friendly greeting to the adults, it became evident that they were strangers to the village. They must have been strangers from a far distant land, for their clothing was different. One wore a loose brown tunic, knee length and tied at the waist with a piece of rope. The other wore a long white garment, the soiled hemline of which revealed that he must have walked far on a dusty road.

THE LEGEND claims the boldest man among the adults leaned on the fence of the playground and shouted, "What are you doing with the children?"

"We are teaching them to love living," called both men as if with one voice and one heart.

"You come off the playground immediately. Stop creating such a noise," the boldest man admonished. "Priest Moses would consider this an evil."

"Nay," retorted the stranger in the long, white garment, as he adjusted his crown of flowers. "You come on the playground and learn some of the simple things that are used in building the more abundant life."

As the boldest man hesitated, a new wave of merriment seemed to encompass the children, brightening their eyes and adding fresh color to their cheeks. The bewildered adults, led by the boldest man, slowly made their way toward the gate of the playground. The laughter did sound inviting. But before they reached the gate, Priest Moses re-

turned and strode onto the playground. He planted his ordinary body in front of the two strangers and demanded, "What are you doing on this playground?"

The man in the brown tunic smiled, "We are preaching a sermon."

"Sermon," shouted Priest Moses, and the veins of his temples throbbed with sudden anger. "Sermons are preached with words not with a loud confusion."

The youth in the white garment shook his head in an annoyed manner. "Sermons for children that are preached with words need recording to be remembered. Sermons that are preached with laughter and smiles are treasured in the hearts of children."

Since such words were beyond the understanding of Priest Moses, he turned to the other stranger with the rebuke, "Who are you? Why do you wear such ridiculous clothes?"

"These are not ridiculous clothes," the youth defended himself. "I am a fisherman by trade, and I wear the clothes of my trade. As for my name, it is John—some call me John, the Beloved."

Priest Moses looked sneeringly at the wreath of wild flowers. "Only a demented man would love such a character as you."

The youth lifted his head sharply, but there was no sign of anger on his face. As he turned to his companion, he said, "My friend here loves me."

"He is also a demented man," and the sneer of Priest Moses increased as he turned to the other stranger, "And, you fool under a wreath of wild flowers, what is your name?"

"I am called Jesus."

AT THE SOUND of the name, Priest Moses waved his arms about violently and shouted, "That is a sacrilege. You two have done enough damage to this peaceful village. You have brought an unholy atmosphere. Take those flowers from your unworthy heads and be gone with you. Never again let either of you enter this village."

The strangers stood firm, "You do wrong in your teachings. People should enjoy life."

"Don't tell me how to conduct my business. I am learned in the Bible. I know what I am doing. Now, leave immediately."

Both strangers took the wreaths of flowers from their heads, and dropped them to the ground before the priest. Then turning, they walked slowly from the playground, down the road and away. And as the complacent priest and saddened children and the bewildered adults watched them leave, they seemed to vision that they had seen these two strangers before.

When Priest Moses stooped to pick up the unwanted wreaths of flowers, the unusual happened. Before him on the ground lay two wreaths, one a bright ring of wild flowers, one a blood-stained crown of thorns. The priest gave a sudden gasp and fell to his knees as he realized what a crime he had committed. Jesus—his Savior, Jesus—had visited him personally, and he had rejected his admonition. With a cry of "Forgive me, Master," he clutched the two wreaths and started down the road after his two heavenly visitors.

JUST WHAT happened to the priest from then on seems to be a matter of confusion. One version of the legend claims he hid himself in a monastery in France. The other version insists he became one of those impetuous ghost characters of Great Britain and roams the countryside shouting, "Forgive me, Master."

But concerning the village of Serena, there is only one version. The inhabitants returned to their happy normal state. And to make certain that no one would ever again impress upon the village the theory that a sordid, rigid life is the only true religious way, they erected the stone cross on the playground. There it stands to this day, and about it are frolicking the descendants of the early inhabitants of Serena. They are both happy and righteous at the same time.

Do You Enjoy Your Church?

DO YOU ENJOY your church? The query suggests many thoughts. To enjoy your church, there must be union of your mind and spirit with the thinking and spirit of the church. There must somehow be a feeling of reciprocity between you as an individual and the collective life of the church. No one can live entirely alone or with a permanent mood of isolation and gain joy out of his church life. God evidently created his church so that we might reach heaven by learning how to live together in the bonds of love and fellowship.

Church life demands co-operation on the part of the whole congregation. Everybody is expected to make his contribution in some field of the total activity. It is not the pastor's church or the property of the prominent members. It is the church of the retiring, the meek, the very humble member as well as the church of the talkative, the prominent, and the forward. The church belongs to all the members, and all must participate if they are to enjoy their church life. The extent to which each one fuses his life with the total life of the church is the extent to which he will enjoy the church.

Do you enjoy your worship? To enjoy the worship experience in your church, there must be preparation on the part of all members. The spirit of "rugged individualism" on the part of some member will most probably ruin the worship experience for others. The worship service of the church is a co-operative, collective activity. Each participating member, to enjoy the collective worship experience, must co-operate in the refinement of the service and fuse his mood into the mood of the worshipping group. The spirit of unity is an essential in the worship of the church and in its enjoyment.

Do you enjoy the multiple friendships of your church? Here again the co-operative spirit is essential. To enjoy friendships, an individual must be a friend to others.

Perhaps you do not agree with everything that is done at church. That should not interfere with your enjoyment of your church, its services, and its rich friendships.

If you are not enjoying your church life, examine the extent of your creative co-operation in the services, the quality of your friendliness to others, and the manner of your participation. Then join your church in spirit, and you will find happiness unmeasured in your church life.

—John Blackmore, Omaha *Ray-O-Lite*.

The Use of the Book of Mormon in Missionary Work - Part 3

Substance of lecture given at Convention of Twelve and Seventy, Kansas City, Missouri, January 3-9, 1948

Helpful Hints

IN USING the Book of Mormon and the evidences of its divine mission, it is wise always to keep to the fore, and rather emphatically so, that one's main objective is not merely to prove the book true, but to bring valuable additional help in proving the vital facts concerning the resurrected Jesus and his teachings to a needy world.

Where prejudice is strong (as it is in many places) against even the name of the book, it may be well, at least much of the time, to speak of it as "The Nephite Record," or "The Record of Joseph," "The Sacred Record of Ancient America," being sure, however, to leave no doubt as to what book is being referred to.

Rather than assuming a defensive attitude—as one might do, for instance, in showing the book does not teach polygamy—it is better to affirmatively use the book to show the dire consequences of wrong relationships in marriage and the home. From the Book of Mormon, it may actually be shown that polygamy with its kindred evils was the chief cause of the downfall and final utter destruction of the mighty Nephite nation (Jacob 2: 30-57).

The Lamanites, on the other hand, were not utterly destroyed because they had not forgotten the commandments of the Lord that they should have "save it were one wife" (verses 54-57).

To Confound False Doctrine

In Ezekiel 37: 15-20, it is stated that the "Stick of Joseph" and the

"Stick of Judah" shall be put together into one stick, and they shall be one in God's hand. In II Nephi 2: 19-21, it is likewise said that the writings of Joseph and the writings of Judah "shall grow together." Then follows the purpose they shall accomplish as one in God's hand: "Unto the confounding of false doctrines, and laying down of contentions, and establishing peace."

Obviously, the Lord intends that we should use the Bible and the Book of Mormon together in this very way and for this very purpose. The Lord wants the world to know for instance that "sprinkling" or "pouring" in christening is false doctrine (Matthew 3; John 3; Acts 8; etc., with III Nephi [the son] 5: 21-26).

God wants the world to know that the baptizing of babies or little children incapable of faith and repentance is not only false doctrine but a solemn mockery before him (Mark 16: 16; Acts 2: 38; Moroni 8: 8-12).

He wants the world to know that any form of baptism which does not accomplish more than the physical act is not acceptable to him (compare John 3: 5-7; Matthew 3: 8-10; Mosiah 9: 41-44). These illustrate how the two books may be used as one in God's hand for his wise purposes. This method provides a valuable approach to the one already mentioned on the subject of marriage. The false doctrine of polygamy is confounded and the true doctrine established by using first the Bible (Matthew 19: 5; Malachi 2: 14, 15); then the Book of Mormon (Jacob 2: 30-57).

Similarly other doctrinal subjects may be used, comparing the writings of the Jews with the writings of the Josephites. This method has proved of inestimable value in missionary

By Seventy Harold I. Velt

work, especially when assisted by visual aids. Prejudice in many cases gives place to enthusiasm and conversion.

Possibilities

The valuable approaches that can be made to Christ and the fundamentals of his gospel of grace through the Book of Mormon and its connecting evidences have undoubtedly a greater place in the church of the future than we have yet understood.

The possibilities for development are tremendous. In publicity value alone, it has been proved over many years that an approach to the subject through archæology, with its growing fields of human interest, surpasses any other known way of securing the attention of strangers and the revivifying of careless members. We have seen churches and halls filled where we have been told it could not be done.

We have witnessed the conversion of infidels, skeptics, heathens, and Jews, some of whom have testified that they thought they would not have been won to Christianity through any other means. Apparently it catches the attention of a Jew almost immediately when, after questioning him about his knowledge of the whereabouts of the descendants of Joseph, one relates the interesting Jewish prophecies concerning Joseph and the evidences of archæology that the people of Israel occupied America, and that they were visited by the resurrected Christ. The infidel, skeptic, or heathen is disarmed by the startling facts that Jesus, after being crucified in Palestine, appeared miraculously in

Ancient America. Combining the Book of Mormon with the Bible, archaeology, and Indian tradition, we have the strongest case for the fact of the resurrection of Jesus and his Messiahship. This is exactly what the poor, suffering world stands in need of today. Let us never slacken our missionary efforts in using this powerful instrument toward "the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God."

Descent of the Priesthood

(Continued from page 9.)

would be found among all nations. The tribe of Ephraim is thus scattered. That ancient covenant was made much clearer when God gave it to Noah:

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that when men should keep all my commandments, Zion should again come upon the earth, the city of Enoch that I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come.—Genesis 9: 21-23.

THE WHOLE SUBSTANCE of these wonderful promises is based on the lineal righteousness of the men to whom they were made. Ephraim was to be the first-born in the days of the coming of the church of the first-born from heaven. The whole of the covenant with all its rich fulfillment is centered in the building of Zion on earth and the return of Zion from heaven. Only a divine ministry can understand and teach these things. They belong authoritatively to the "seed" who are in the priesthood line, and to all those who, through their ministry, are found faithful to the covenant they make with God.

Weapons of Death or Tools of Life - By Ruth Selzer

SHORTLY AFTER WORLD WAR I, I remember hearing this remark, "If there is a God, why does he allow wars to happen?" Recently I heard much the same remark referring to the atomic bombs, hunger, and devastation—"Why does God allow such vast and overspreading evil?" In other words, we cry, "Why doesn't God change things and make life easy for us? If he doesn't, we can't love him."

When we were children, we believed our fathers and mothers could change things in the twinkling of an eye for us, and they usually did. Regardless of the situation in which we found ourselves, their ever-willing hands came to our rescue. Mother's kiss on a bump was magic in its relief. Father could always repair a broken toy. One day tragedy really hit us—our dog died. That was something father could not fix—a law of God had been disobeyed. Mother comforted us by telling us some day maybe we would see our "Poochie" again. Our little minds began to wonder about this God—our Heavenly Father.

As we grew into adolescence, we really became confused, for by that time we had learned there were many things Father could not fix and many heartaches Mother could not soothe. We began to learn that God has established natural laws in the universe which he expects to be obeyed, and that he has given us minds and expects us to use them. We learned, also, that even though we might not have disobeyed a law, if our associates did, we suffered quite as much as they. So we developed a mature understanding of God's law and order here upon the earth. That is, if we really grew up, and, if we were smart, we didn't get too many scars in the process of learning it.

GOD HAS GIVEN us this massive earth on which to dwell. Here we have all we need to survive happily. We have flowing oil and black coal for comfort, water power to give us light, veins of glittering gold and silver, and rich soil to produce the food we eat. He has also set forth rules governing the use of these gifts. Twice, recently, we got careless—we disobeyed some of these rules, we refused to use these gifts to build a better world. We armed ships, we made ammunition, we developed machines that kill. Dare we run to God to wipe away our misdeeds? Dare we expect him to shield us from the inevitable consequences of our own folly? This is purely childish reasoning.

Indeed, God must weep when he sees how we suffer. But what kind of a Father would he be if he broke his laws, abolished moral principles, and made a liar out of himself? Furthermore, we would be mere robots, brainless creatures, ever incapable of building his kingdom on the earth.

Now God has given us the key to unlock the door to his house of energy. Another gift, yes, but again there are laws governing its use. Within the secret of the atom is the power of life and death for us all. Will we choose this time the weapons of death or the tools of life?

The man who can't think is an idiot; the man who won't think, a fool; and the man who dare not think, a slave.—Ingersoll.

The man who is always having to decide NOT to do something, seldom has time to DO anything.

Our Home Is Our Kingdom

By Esther Wilson Heller

BE IT MANSION or small apartment, our home is the place in all the world where we would rather be. It holds so many possibilities for work and play, study and meditation, communion with God and self-expression. My house is my workshop. Here I can make clean the clothing we wear. I can make wearable that which was torn or worn. I can sew and make something useful from that which was useless. I can preserve for later use the foods from our garden. I can prepare nourishing food for my family and friends. I can try new recipes and experiment with this and that. I have the privilege of using the Word of Wisdom for a guide in our own home. I believe it is my responsibility to see that nothing unhealthful is served in our home.

In our home, we can entertain friends and exchange ideas with them. We can learn something from each person who sets foot in our house. We can provide an evening of fun for the different age groups in the church. We can entertain small nieces and nephews and help to guide them in the way they should go. We can make others comfortable and happy. We can provide food and shelter for missionaries who are about the Father's business. It is a part of our stewardship, and we accept it gladly.

Our home has in it the books and magazines we like to read—many good ones in addition to the church publications. There is never a lack of good reading material at our house. In the quiet of our home, we can study and learn. We can read the Three Books. We can take advantage of the opportunity offered by our church to know the interpretation put upon our Scriptures by in-

spired men and women. Every time we study, we feel the need of more study.

Music is a necessity in our home. We ourselves are not experts in producing it, but we do have some favorites that we like to play on the piano. We can give way to our feelings and sing, "Joy to the World" whether the month is December or June. Our church young people love to sing whenever they get together. Then there is the radio, which often brings us good programs.

OCASIONALLY we take time for a game of croquet or a picnic in our cool, green back yard. Here we can also watch the hummingbirds flit about the iris or four-o'clocks. We can listen to the saucy little wrens scold us if we get too close to their house. The whole family enjoys such an outing. Sometimes it is just a tea party for Gordon, Bruce, and Patricia.

Our home is a place of self-expression for us. The furniture and decorations please us, for we selected them. The pictures are the ones we want and they are in the places where we want them. I can even hang up one of my own "masterpieces." If our ideas change, we can rearrange things to suit ourselves. If I want the inside of my kitchen cupboards painted yellow, I can have them so. I can even complain about the food, for I prepared it myself! In no other place on earth are we so unhampered and free as in our own home. We love it and enjoy being in it. This is not to say that everything is perfect in our home; we are constantly working to make it more convenient, more comfortable, more beautiful. It is a place of endless possibilities for living a more abundant life. Our home is our kingdom, and we hope that it will have a part in the building of God's kingdom.

Budget-Wise Club

A Report by Mrs. D. A. Bolon

SEVERAL OF OUR members have consented to tell the club and our guests, the Home Column readers, how they have been garment wise this spring.

Joan is wearing a brown costume on which she has received many compliments from her friends.

Because the club members are eager to learn of her creative cleverness in working out this costume, Joan has offered to give us the details as the first report from our "Budget-wise Club."

Joan:

Several of the club members know that I bought this brown wool suit in a July sale in 1946. As purchased, it had a medium brown jacket, and a straight line skirt with a kick pleat in the back and front, made of slightly larger brown and white checks than that of the flare skirt I am now wearing.

The original skirt was far too short for 1948 wear, and I couldn't find any material to match it. One of my grade school nieces could wear it, so I gave it to her.

As has been suggested, the suit was rather inexpensive and was chiefly suitable for travel, vacationing in the country, week-night wear, and shopping. I hoped to reclaim it for those purposes this year.

The jacket, as purchased, was bound around the collar, lapels, down the front and side fronts to underarm side seam (lower edge of jacket) with checked material to match the skirt, as also were the pockets.

I had the time and inclination to work, and I had on hand a good four-gore flare skirt of brown and white wool, slightly smaller checks, which was too short for 1948 wear. I had made this skirt and had a fairly large piece of the material left. I let down the hem of this skirt and pressed it well. I then laid the skirt on the cutting table, folded at the center front and center back

a home column feature

seams. I folded to double thickness the reserve piece of checked material and pinned it carefully to the skirt edge and cut by the skirt edge to same circular curve as the lower skirt edge, both the back and the front gore extension, allowing plenty of material for seams and flare for each. Next I measured down from this upper edge of gore extension three and three-quarter inches, marking every inch from seam to seam of each extension to get the correct length for gore extension and the correct curve and flare for lower edge. When all four pieces were cut, I applied each in a (wrong side of garment) plain seam to the lower edge of the skirt, matched front, back and side seams perfectly with skirt seams, and scaled to proper flare for each seam; I stitched the seams, then pressed them flat and faced the skirt (to wrong side) with one and one half inch brown rayon hem facing, finishing the hem by hand.

I then cleaned and pressed the skirt and found that the extension was scarcely noticeable in the checked material of the skirt. I then removed the binding from the jacket and rebound with the material to match the flare skirt. The jacket was rather long, and as the shorter jacket length is more becoming with a longer flare skirt, I shortened the jacket an inch, since I could do so without throwing the pockets out of line. Also, I did not rebind the lower edge of the side fronts of the jacket, as I decided this would decrease the apparent height of a wearer of average height, when the jacket was worn with the flare skirt.

I bought an inexpensive dark brown felt hat with touches of white in the trim, an inexpensive pair of brown gloves, tone scarf, and made a rayon poplin blouse (either tuck in or not). I had the brown plastic patent purse and brown shoes which complete the costume.

My total cash output was between nine and ten dollars, and here is my shopping and vacation costume in the 1948 mode.

On Having Children

By Louise Wrigley

WHENEVER I FEEL a little sorry for myself because my child is being difficult or because household tasks are harrassing me, I think of my neighbor who has a bigger house and four children. Then, when I remember how much she enjoys her children, I feel sorry for myself because I don't have three more!

Lynn fascinates me. She never gets excited or upset with her youngsters, though they get into every bit as much mischief as any other four could. She treats them kindly and with the same respect you would accord adults. She has an easy, unhurried manner with them. She never hurries them outside to play or in the other room so they won't bother her. For her children aren't a bother to her . . . they're a pleasure! She is certainly a welcome change from the haranguing mothers one contacts every day.

The odd thing is that Lynn wasn't born with a perfect disposition. She has an Irish temper, but it never strikes out against those she loves. Nor does it strike out unjustly. She is self-disciplined. She corrects her children but without shouting at them. She guides their play skillfully but without "bossing" them. She never seems to interfere, yet they treat the other children courteously for the most part and don't wander far from the back doorstep. It is easy for her to show her children how to be kind and fair and tolerant, because she has learned how herself. How many of us have not!

CHILDREN ARE not innately mean or vicious or sneaky or willful or any of the things which they turn out to be because of their parents. That's a rather shocking thing to say, for many parents who have that kind of children are sure they are being model mothers and fathers. If your children do things behind

your back, it's because you have not seen to it that they felt free to do things before you. They have come to fear parental wrath rather than to expect calm parental discussion and understanding. Whipping or scolding them when you are angry and shocked doesn't mean they will stop. It only means that you won't know what is going on, which makes the situation worse than ever.

Lynn pays attention when her children talk to her. That's a habit worth cultivating, lest you agree absently with something Susie says, only to find her cutting up your best dress to make doll clothes. And isn't it maddening to tell a child something, only to find he isn't listening? Well, it must seem so to him, too, when he is trying to tell you something.

I HAVE GONE into Lynn's house at noon to find the baby's washing just in the tubs. She says with her sweet smile, "I'm a little late this morning. The children wanted some fudge, so I stopped to make some for them." What a marvelous treasure these children have in a mother who will put off her "necessary work" to make fudge.

They often come bounding into the house, seeking her, waiting for her approval. "See, Mommy, I caught a tadpole, a real live one!" There is no rebuke for Eileen because her dress is wet and her hands grimy. Lynn wouldn't spoil the magic of that tiny, wiggling tadpole which so fascinates her five-year-old. She keeps her peace, preserving the thrill of that discovery forever.

And her children look at her with a light in their eyes. Even now they sense, somehow, that she is "special." To see her with them brings to mind the thought, "Love and understanding like this would heal all the hurts of the world."

Why Camping?

BY VERDA E. BRYANT

I HAVE JUST RETURNED from a week of camping with the Oriole Girls at Gardner Lake, Excelsior Springs, Missouri. In the first session of Camp Oececa, there were seventy-one girls between the ages of eleven and sixteen. Seventy-five more girls enjoyed camp privileges during the second session.

Camp is a magic word to many youngsters. As a child, I was convinced that camping must be the acme of fun. I read the ads and longed to attend, but circumstances prevented my experiencing camp life until three years ago when I joined the staff of Camp Oececa. Camp is still a magic word to me, and I am most happy to be on the staff.

To most of the Orioles attending camp, it is an opportunity for fun. Many parents and observers consider camping in this light alone. While major emphasis is placed upon having a good time, camping reaches far deeper into the lives of these young adolescents.

The Oriole usually earns most of her camp fee. During the winter months, the girls hold bake sales, collect papers, present dramatical productions and entertainments, sell various notions, baby-sit, wait tables, and check hats at local banquets, and in dozens of other ways increase their camp funds. Through these various Oriole group-sponsored activities, the girls gain experiences in various fields which would be difficult to learn otherwise.

CAMP EXPERIENCES knit the girls of the church together as they work, play, study, and worship. They learn that there is a time for work, for play, and for worship; and throughout all camping experiences, they feel a closeness to God through their fellowship. To the casual observer, camp may seem ninety-eight per cent nonsense, but

the ability of youngsters to "transish" from the nonsensical to the serious is amazing.

Camping at a church camp is an outstanding experience to many girls as was evidenced by their testimonies at fellowship service. Aside from the usual run of experience of the girls, I saw (during the first session of Camp Oececa this year) two outstanding examples of what camping can do for girls.

I served in the capacity of boating instructor. Girls learn to handle the rowboats on the beautiful lake under camp conditions (with strict regulations). They also learn something about operating boats under other conditions and are taught to recognize the difference between fun with safety and foolhardiness.

During the three years I have served in this capacity, I have worked with girls who had a knack of rowing and girls who just knew they could never learn. Always I urge them on, assuring them that they can learn if only they keep at it. By putting the timid ones out in a boat alone, with a few commands called from the shore when necessary, every girl who has attempted to row has developed a skill to some degree.

However, this year I almost despaired that one girl would ever learn. She seemed hopelessly unable to handle the boat. She appeared to have no co-ordination between her two hands and little ability to make her hands do what her mind wanted them to do. She wanted to give up, but I kept urging her on, telling her that I had yet to see a girl who couldn't row a boat. Finally I climbed into the boat with her, held the oars just below her hands, and helped her with the rhythm. She gained a little confidence then and practiced not only during class time but during free time; at the end of the camp I was happy to be able to

pass her and to compliment her on her excellent job of rowing and pivoting. If this girl learned nothing else, she achieved a co-ordination between mind and hands which should help her throughout life.

ANOTHER GIRL came to class the first day with an "I don't care" attitude written all over her face. Her eyes wore the glassy stare of boredom, and her mind was far from camp. She didn't want to row, she didn't even care to ride with someone else at the oars. I wondered if someone had prevailed upon her to come to camp, as she was definitely belligerent and with no desire to cooperate or enjoy the experience.

I saw that girl become interested, saw the look of boredom pass from her eyes, and was thrilled with her excitement and pleasure and the sparkle in her eyes, when I assured her she had passed all requirements and would receive her boating badge. Something happened to her. The week at Camp Oececa may be a turning point in her life, and I'd like to keep in touch with her and observe her advancement.

CAMPING FOR THE GIRLS is fun; for the staff, it is WORK. It means braving the hot sun six or seven hours a day, keeping on your toes constantly to be at least one jump ahead of them, biting your tongue to keep from losing patience with their adolescent silliness, and carrying on when every muscle of your body cries for rest. Yes, it is work, but it is experiences like these that makes the job of the leader worth everything.

Not for anything would I exchange my camping experiences for an easy chair, a pitcher of ice-cold lemonade, a fan blowing a brisk breeze, and a good book; though after a camping experience is over, they do serve as a refreshing interlude.

BOOKS

Introducing the Sorensens

Sermon Stories of Faith and Hope, by William L. Stidger, Abingdon-Cokesbury Press, 1948, 154 pages, price \$1.50.

The collector of this volume of stories is a well-known church leader, writer, speaker, and editor. Previous volumes of collected stories have been very popular. There are nearly one hundred stories in this volume, and speakers are sure to find in some of them good illustrations for use in church work.

Poems for the Great Days, edited by Thomas Curtis Clark and Robert Earle Clark, Abingdon-Cokesbury Press, 1948, 245 pages, price \$2.50.

This anthology is organized around the great holidays and festivals of the year, including New Year's, Lincoln's and Washington's birthdays, Easter, Arbor Day, Mother's Day, Memorial Day, Flag Day, Independence Day, Thanksgiving, Christmas, and others. There is a good index, well classified. Thomas Curtis Clark is the greatest and best-known American editor of religious verse. With his son's assistance, he has done a good work in preparing this volume. It will be useful to program builders and speakers in church work.

Protestant Church Building, by William H. Leach, Abingdon-Cokesbury Press, 1948, illustrated 188 pages, price \$3.00.

The author of this book is founder and editor of the excellent magazine, *Church Management*. He has written and published a number of valuable and practical works centering around the management and leadership of churches. This is an excellent book to add to the library and is splendid research material for any congregation that is considering the building of a new church. It includes about fifty pictures and drawings with chapters on plans, finances, committee work, money raising, and other important matters.

AUSTRALIA HAS produced some of our best church leaders to occupy in the highest quorums of the church. "Viv" and "Gwen" are products of which Australia may well be proud. They, with their family, are now performing a distinctive ministry in French Oceania.

Vivian is one of the fine young Australian leaders who was selected and trained by Apostle George Mesley. A few months after his arrival in Tahiti, he was ordained a seventy under the hands of the apostle who selected and trained him. His devotion to the church and his diligence in service have endeared him to us who have enjoyed his friendship and who have shared in ministering to the Saints in our most tropical mission.

Gwen, his capable companion, has faithfully assisted and encouraged him. Her talent of music has been an invaluable aid, for much of the ministry demanded by the native Saints lies in this category. She is a graduate nurse and is consequently engaged in an added ministry to the afflicted and infirm. Her cheerful countenance and understanding disposition have also endeared her to us who have labored together in Tahiti.

Their oldest daughter, Beth, was not yet three when they arrived in Tahiti. But, because of contact with her native playmates, she was soon speaking the native language more fluently than her mother tongue. Marvia, the youngest daughter, was born at Tahiti.

This Man and This Woman, by Frederick W. Brink, Association Press, 1948, 79 pages, price \$1.50.

Here is a new book in a field in which some good publications have already appeared. This new volume stands high in the group and brings some new thoughts that will be valuable. There is an especially im-



Vivian and Gwen with their two daughters, Beth and Marvia.

With this addition to the family, there arose a need for larger living quarters and for more modern living facilities. Therefore, without disturbing the lovely bougainvillea vine which covered the west side of the house, a sun porch and bath were added.

Brother Sorensen and his family are due to arrive in America the fore part of next year. We commend them to you for the fine quality of ministry they have rendered in Tahiti, and for the deep sense of responsibility and devotion they hold for the church.

SEVENTY F. EDW. BUTTERWORTH

portant chapter for people of different religious faiths who are planning to get married. It is an excellent book for young people to read before they seriously consider becoming engaged and will still be helpful for those who are planning to get married.

STARS IN THEIR EYES

While dining out the other noon, I noticed three business men sitting around a table. One mentioned his wife in an "Oh-I-tolerate-her" tone. The other two smiled knowingly and said, "Oh, wives are all like that." This seemed to put all wives in one bracket and not a very intelligent one at that.

It's also common to hear a woman say, "My husband? Oh, *him*," dismissing him with a shrug or a laugh.

You know what we need? More men who publicly appreciate their wives and more wives with stars in their eyes when they talk about their husbands.

—LOUISE

IS IT REALLY NECESSARY for romance to fade and die after the honeymoon is over? Must two people, who found heaven in each other's company while they were courting, see their bright dreams of happiness fade like mist and be replaced by the dullness of routine devoid of charm?

There are stars in a girl's eyes on her wedding day. Is it possible for a man to keep those stars shining there the next month, the next year, and ten years later?

Some men and women are able to do it. Some love each other more deeply and devotedly, more thrillingly and excitingly after marriage than before, increasing their love with the years. How do they do it? Following are some hints given by various people:

1. *Keep Love Alive.* One fine old gentleman said, "When I married Fanny, I decided I was going to love her as hard as I could all the rest of my life. It has worked wonderfully!"

Say to your wife, "I love you, Dear," many times a day, and always at least once. That will help to convince both of you. You can control love—it does not need to control you. Never ask yourself if you still love your wife—assert to

yourself every morning that you do. And you will.

2. *Help Your Wife.* Unless you are sick, never sit resting while she has to be on her feet working. Help with the dishes. Help with the housework. It will make her love and appreciate you. It will also make you love her more because you are helping her.

3. *Speak Words of Praise.* Thank her for a good lunch or dinner or even a little breakfast. Thank her for what she does for you. Be grateful. Gratitude is a fine help to produce happiness for both of you. Thank her often for saying "Yes," and for coming into your life to make you happy.

4. *Protect Her Feelings in Public.* Never criticize her before others, even in fun. Do not tease nor taunt her. Do not say untrue things, even in humorous exaggeration. Let it be known to the world that you love and appreciate your wife, and she will be proud and happy to acknowledge to all that you are a good husband. Pay no attention to the other couples who "razz" and criticize each other; do not be like them. Theirs is an abnormal, unhappy situation. Yours can be different.

5. *Be Considerate.* Remember the different physical and biological conditions she has to meet, the special

problems and burdens that put a strain on her emotional life, and make generous allowances.

6. *Keep Courting.* Never get the idea that she is your permanent property or that her love is your right. Try to win her love afresh every day. You can't have any fun this summer just by remembering last summer's fishing trip. You want to feel the rod in your hand, the cool spray of the water, the tugging tension on the line *now*. So it is with love. Yesterday's courting is a beautiful memory. It is the tight hug, the tingling warm kiss you give today that really counts. It means little that you loved yesterday, unless you love today. Love her *now*.

7. *Give her many happy little surprises.* Unpleasant surprises are bad. The pleasant ones build up a fund of love and appreciation. Remember her birthday, the anniversaries, the holidays. And sometimes bring her something just because you love her. Celebrate because you like to celebrate.

8. *Build up her self-esteem.* Some poor husbands have belittled wonderful and beautiful girls until they became nagging harridans; then felt abused. Other husbands build up a humble little wife until she is radiant with beauty and happiness. Why live with a discouraged kitchen slavey when you can live with a queen of a woman? For every woman is potentially a queen at heart, if her husband will behave like a king to her. Unwillingly she becomes plain and ordinary.

9. *Remember* that your wife is God's daughter, and that you are responsible to him for her welfare and happiness. And make God your partner in your home. Make the church a part of your home life. No marriage is complete without religion, without Christ.

10. *Live every day* as if it were to be your last day together. Who knows when death will come and take your companion away? Then you will realize how wonderful she was. Do not wait until eternity to do something for her. Do it now. Do it today.

LETTERS

I Married Into the Church

TWELVE YEARS AGO I was married to Maxine Goold, a devout member of the church. Although her parents frequently moved to places where she was not privileged to attend her own church, the doctrine and gospel of the church were so instilled in her that the absence from the organization did not in the least weaken her love for or understanding of the Restored Gospel. This can largely be attributed to her parents who were immovable in this faith. The graces and principles of this belief were made manifest and glorified in her deeds and actions.

On my side of this marital union, there was a college graduate who had been reared in a well-known Protestant denomination. Also I was a little her senior in years. With these supposed assets to my advantage, I thought in due time that my wife could be converted to a more liberal religion in which I believed. I did not know at the time that I was up against a brick wall of character, beliefs, and doctrine, and a living witness built upon the doctrine and gospel of Jesus Christ himself.

I had the very common American conception of religion and the broad and open-minded belief that religious doctrine was a concept within one's mind suitable to his attributes; that persons of varying degrees of intellect and spiritual make-up could easily be fitted into some denomination which best suited their particular characteristics; and that all denominations were preaching about the same Christ. I thought that was sufficient. I early learned that one could not settle these doctrinal differences by the Bible, due to its lack of clearness on many points. Also I knew many devout men of learning had spent life times of study of the Scriptures and had each arrived at different answers. I came to believe that the Scriptures were purposely versatile and mysterious, designed to fulfill the Creator's design for reaching the greatest multitude of humanity; and that we must therefore accept our Christ in some denomination which coincides with our concept of him, and there find our task and labor. Here let me state that I was innocently following the light to which I had access and the interpretations of sincere men. This, to say the least, is a liberal view in keeping with the American way, is it not?

Such were the two religious backgrounds that were brought together at our marriage.

My conversion to the church was a long and slow process, culminating, I feel, by the hand of God. The Saints

fit poorly into my self-styled idea of religion. They were a "sect" claiming to have the only true gospel of Christ. I considered them cliquish, self-centered, and many times aloof. Possibly some of my conceptions of this people would best not bear repeating. Although religion was not a great source of contention in our lives, yet at many times there were long and argumentative discussions. Yet constantly in these exchanges of views there was that strong brick wall on my wife's side that would not give or be moved an inch. My wife's best argument was her life itself and her sound logic, which at that time I would not see. At each of the verbal clashes possibly a little more of her reasoning would rub off on me than I suspected. She would more graciously attend my church with me; then I would return the favor. I agreed that our children could be blessed in her church, but I was determined that they should be taught liberally so that when they reached the age of accountability, they could join the church of their choice.

This period of religious differences went on until December, 1946. At that time Glen Johnson and Leslie Kohlman asked if they might hold cottage meetings at our home. They stated they felt they were called to explain the gospel to me. I agreed to these meetings. At these meetings there were others present, and before many meetings had been held, I found myself trying to explain the Restoration to the others. From that time on the change that came over me I attribute to the working of the Holy Spirit in me through the ministry of these called men of God. A mental conversion would have left many doubts and reservations and would have come slowly. The suddenness and clearness of the gospel which was revealed to me, the washing away of all doubts and prejudices that come through the ordinances of baptism and the laying on of hands by authorized ministers, still astound me. My son, at that time eight years old, was baptized with me. That was a holy occasion for me to see him precede me into the waters of baptism.

From that time on I have read and understood with seemingly divine understanding. I have sat up many nights past midnight and read the Bible, because there were so many more truths revealed that I could not see before. My faith is now founded in Christ's authorized church, the only organization in the world today preaching the original gospel which was first delivered to the Saints by Christ some two thousand years ago. We see now the futility of man's intellect in trying to formulate doctrine or interpret the Bible, when it is so marvelously revealed by our submissiveness to God's holy word as recorded in the Three

Standard Books. The assurance of these truths made manifest by the Holy Spirit gives us such anchorage in the Restoration Movement, that there remains but one set course of action, namely, the transforming of these principles of the gospel into our actions of service to humanity in the furtherance of the gospel of the kingdom here upon this earth.

I shall never cease to give thanks to our Heavenly Father for the fact that it happened that I married a Saint who stood firm in her belief until we now see eye to eye. Or did it "just happen" that I married a Saint?

C. R. AUXIER.

4111 South Norfolk
Tulsa, Oklahoma

Missionary Work

EDITORIAL NOTE: Apostle D. T. Williams has received and made available to us a very interesting letter relating to the work of Elder Clyde McDonald in the Des Moines District. The letter from Brother McDonald, dated May 22, reports his activities. Extracts follow:

In addition to the responsibility of pastor of the Fort Des Moines Mission, I have a group of nonmembers in the territory where I sell goods who are reading the church books and tracts. This month I gave a Book of Mormon to a young Catholic woman and presented the same book in the German language to a German family. Likewise, the Book of Mormon was made available to a Swedish family. I have six copies of *The Call at Evening*, which I use in missionary work, now in the hands of nonmembers.

A good Methodist couple have purchased from me a Book of Mormon and a copy of Brother Hanson's *Jesus Christ Among Ancient Americans*.

There is a rural church about five miles southwest of Newton where three of our missionaries preached several years ago and where I have continued to minister since that time. The church has been redecorated inside and repainted outside and offers a splendid opportunity for us to spread the gospel in that community. The leaders there have asked me to either preach at this church on Sunday nights or have one of our ministers come if I am not available. They are not members of the church. On the night of May 9, there were over 100 people there. There were fifty attending last Sunday night. The difference in the attendance was largely due to sickness in their neighborhood on the last evening named.

There is splendid encouragement in such reports, which are very welcome for publication.

Objective—Zion

By ROBERT H. ANDERSON

IN THE VERNACULAR of the race track, we find the term "also ran" used to denote a horse that entered the race but failed to finish among the winners. The names of some horses appear there quite frequently; others seem to be able to avoid such ignominious mention with a seemingly planned regularity. So it is in other fields of sport where perennial champions are groomed not by accident, but by careful, planned preparation; so it is in business where "also rans" are as commonplace as grass on the front lawn; so also in the business of living do men and women fail to become champions and are listed only as "also rans." Their excuses and alibis are known to us all—perhaps we've even indulged ourselves—yet nowhere in the hallowed halls of the champions do we hear their echo, although many have had good reason, many have been tempted.

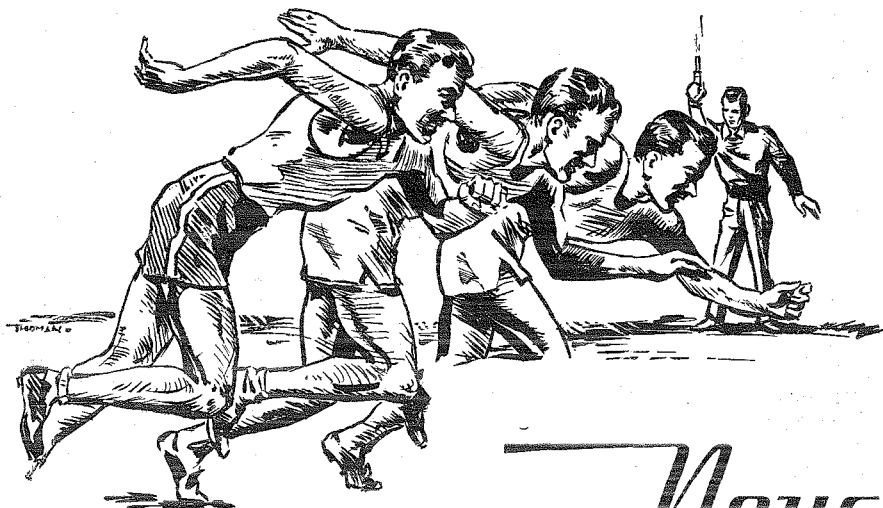
SEVERAL YEARS AGO, a town in Kansas held a great celebration in honor of the return of its local hero, who was also by this time an athlete known around the world. As he rode through the town in the back of an open car, flowers and confetti were showered upon the modest

youth. Soon it was over, and all that was left of the spectacle was the gay residue that littered the streets. That night two figures moved through the debris, silently removing the vestiges of the happy moments that had transpired earlier in the day. One of them was an old man, the other a young man who sometimes walked with a slight limp. His face bore a strange resemblance to the youth who had ridden in the car and was cheered by the gathered throng. Now he moved his broom through the tangled confetti thrown there in his honor, helping his father clear the streets. His father smiled as he proudly watched his son, because he knew that the laurels showered on him were well deserved; he knew that no alibi had made his son the champion he now was. Only too well did he remember the day his son was dragged from a burning schoolhouse, his other son killed by flaming gasoline. He remembered the doctor's report as he inspected the lad's badly burned legs, "He may never walk again!" He remembered the hours spent massaging life-giving circulation back into those scarred limbs; the day he tried his first step—and fell flat. He remembered that with a champion's courage the boy *did* walk; then he

ran, slowly at first, trying to build up the tissue and muscle burned in the fire; then more rapidly until he discovered that he was running faster and farther than his friends who ran with him. Finally he had seen that same courage and determination bring to his son the olive wreath of an Olympic champion. Armed with one of the world's most legitimate excuses, Glenn Cunningham never used it, and Glenn Cunningham was never an "also ran."

IN OUR CHURCH today there is an earnest need for men of championship caliber. As a church, we can no longer—if we ever could—afford to be "also rans." Our mission in its urgency demands that we become wearers of the "olive wreath" in any field or specialization that the building of the kingdom demands, not for the sake of honor and boasting, but because the competition of the twentieth century world makes it a necessity, if we are to progress toward the phantom towers of Zion still shrouded by mists of second-rate contentment.

To do this tremendous job, we need not depart upon a campaign to find new men; the man and woman power potential already listed on our rolls is great enough to start the job—if enough of us light within ourselves the competitive fire that burned in the heart of Glenn Cunningham. But even before we can do that, some of us may need to sell ourselves on the importance and magnitude of our job as messengers of God. Once this is done, all that remains is the practice and knowledge of the fundamentals we must absorb before competency in anything can be gained. As mentioned before, the strain of modern competi-



Armed with one of the world's most legitimate excuses, Glenn Cunningham never used it . . . he was never an "also ran."

New Horizons

tion sets the standard of the would-be champion upon a high strata—so high in fact that in numerous fields today we find many men of nearly equal ability. When competition reaches such a pitch, the only difference between the champion and the pack may be the fighting heart of the one who strives the hardest for the grand prize. Have we not in our church a prize worth the extra strain—the extra push it takes to reach the top? In our striving, we might well apply Christ's teaching and go the second mile beyond what normally might be expected of us.

Of supreme importance to our church's reputation is the conduct of our winners. Merely to win is not enough. Grantland Rice stated it simply and yet so magnificently when he wrote, "It matters not if you lost or won but how you played the game." A true champion is never tried until his mettle has been tested in defeat, for it is no sin to be a loser if your best striving has failed to win the coveted prize; the sin is upon the head of the one who complacently remains content with the second best—the one, who seeing his failing, still remains an "also ran."

The Kingdom Way

Let my dream of Zion be fulfilled each day

In some good work,
Not in the planning of a golden street
Or temple spire,
But in the building of a soul.

Where there is hunger,
Let me first take bread,
Then lead the way to fellowship
Within the House of God.

Where there is sorrow,
Let me take the hope of brighter days
To be.

Where there is doubt,
Let me take the faith that sees men
through
Life's sorest trials.
And where the seeds of hate grow
strong,
Let me take love.

This I would do each day
And find my dream of Zion in the
hearts
Of those I serve. —NAOMI RUSSELL.

The Trouble-Shooter

The Use of Talent

QUESTION: If one is gifted in a field of creative art, such as music, art, writing, dramatics, etc., is it better that he should seek to "reach the top" in a professional way or devote all his time and energy (insofar as possible) to making contributions to the church?

ANSWER: By Leonard Lea

There are several important factors to be considered here, which will be discussed separately below.

1. The potential artist should first attempt to obtain an accurate estimate of the degree and quality of his gift. In every field of art there are a very few who have the capacity to "reach the top." But for every such top-quality artist, there are thousands who have fine talents, which will not be recognized by the world, but which can be used for the good of humanity in local social groups, in churches, and in other places. The genius should devote his full time to music, art, etc. The person of talent will be justified in making it a hobby, but might only break his heart in attempting to make a living with it.

2. Whether you are a potential genius or just a person of talent, you will find the best development and happiness by exercising your gift (serving humanity) on every occasion possible. If you are a genius, the church will help to provide for you a good training ground. If you are a person of talent, the church will greatly benefit by your part-time service, and you will find development in self-expression.

3. Nobody, either of the genius or talent type, ever suffered for serving the church. Church groups, in return for his service and through friendship, often furnish the money and the opportunity for genius to win his great opportunity. They give wholesome criticisms and help. They provide an audience, often more sympathetic and constructive

than a worldly audience. A small church group helped Marian Anderson get started on her way. Some of her greatest songs are those she learned and sang at that little church. Her love and gratitude go back to them. This is true of many another artist.

4. A great talent, or genius, is the gift of God. No man or woman can make it. But he can improve it. Where could the artist better show his gratitude than in either a part-time or full-time service to the church?

5. Every man and woman owes something to the church, something to his family, and something to society. It is good when he distributes his gifts around to all of them.

6. The artist must live. It costs him money to train his talents. The business and professional people are rewarded for their abilities and services; they also give much free community service. So it should be with the artist. He must sell his service where he can to support life and train himself. But he also has something to give, which will make the world a better and happier place.

7. Every person, the artist as well as the worker and professional person, should recognize the great moral order of the universe. He should not sell his talent for evil causes. He should not prostitute himself by devoting his talents to something in which he does not believe. He should not use his gift to exploit or hurt humanity. He should remember that God gave him his talent to do good. One way he can do this is to keep in touch with the church and serve it.

8. Every artist should "reach the top" in developing his talents to their very best, whether he serves the church or the world.

NELSONVILLE, OHIO.—A combined baptismal service for the Nelsonville and The Plains congregations was held at 9:30 on the morning of June 27. Eight new members, five from Nelsonville and three from The Plains, united with the church at this time. The confirmation service was held the following Sunday.

Joseph Edward, infant son of Mr. and Mrs. Donald Grubb, and Jane Elizabeth, daughter of Mr. and Mrs. Boyd Bungarner, were blessed on April 11.

BENTLEY, MICHIGAN.—Sally Jo and John, Jr., daughter and son of Mr. and Mrs. John Griffeth of Bentley, were blessed by Elders John Banks and Grant Yarrington of Midland, Michigan.

TUCSON, ARIZONA.—A retreat was held in the mountains near Oracle, Arizona, on May 14, 15, and 16. Apostles C. R. Hield and W. W. Smith were the speakers. Forty young people from Phoenix and Tucson attended the three-day session.

JOHNSON CITY, NEW YORK.—Eight persons were baptized at a special service on Sunday, June 20. Although the church building is not yet completed, the font was finished especially for this service. The new members are Karl Knapp, Irene Hackulich, James Rich, Dorothy Fish, Donald Peters, Shirley Peters, Michael Hackulich, and Mrs. James Knapp. This makes a membership increase of twenty-five per cent, one of the seven goals set by the branch for 1948.

The church is being built in one of the finest sections of the Triple Cities (Binghamton, Johnson City, and Endicott). The basement is to be completed by the end of the summer, labor being provided by the membership. A ten-year program has been approved for raising funds to complete the main auditorium.

CAMAS, WASHINGTON.—Elder Leonard S. Rhodes, pastor of the Camas Branch, reports a fine attendance at the special services for new members baptized since 1935, at which twenty-one of the forty baptized were present. Brother Rhodes secured a report and picture on the front page of the *Post-Record* of Camas and Washougal, issue of July 1. A photo of Israel A. Smith, president of the church, was given to each of the twenty-one new members. Meetings are held in the I. O. O. F. Hall in Camas.

Isolated Members

Mr. and Mrs. Harl Kitchings of Shoshoni, Wyoming, would like to contact any other members who may be living in or near Shoshoni.

Iowa-Nebraska Youth Camp Cancelled

Because of a polio epidemic in western Iowa and eastern Nebraska, the youth camp that was to have been held at Camp Sheldon near Columbus, Nebraska, August 20 to 25, has been cancelled. It was with deep regret that the committee found it necessary to make this decision, and it is hoped the camp may be held next year.

V. D. RUCH,
Secretary for the Committee.

Vermont Heights Mission

A new mission has been organized in the southern part of Los Angeles, California, to be known as the Vermont Heights Mission. There were thirty-six people present for the opening service on Sunday, July 11. Services are held in the spacious dining room of the Ray Ball home at 11157 South Raymond Avenue, Los Angeles 43, California. The mission is sponsored by the Central Congregation of Los Angeles. A very active visitation program is being carried on under the direction of the mission pastor, W. W. Powers, and G. E. Tickemyer, pastor of Central Church. If you have friends or relatives in this area, please notify mission officers at the above address, and we will call on them.

Southern Saskatchewan District Conference

A special business session of the Southern Saskatchewan District will be held at Weyburn on August 5 and 6 for the purpose of electing delegates to General Conference. The annual district business meeting will be held at this time also. All members in the district are urged to attend.

CLIFF CARSON,
District President.

REQUESTS FOR PRAYERS

Galen C. Thurston, 219 Eleventh Avenue, Valley City, North Dakota, asks the prayers of the Saints for the spiritual welfare of his family.

Mrs. J. K. Simmons, Rural Route 3, Anadarko, Oklahoma, requests prayers for her husband, who has a heart ailment; for her family, and for herself. She also asks the Saints to pray that they may have a leader for their group so that services may be held regularly.

Mrs. Anna Samuel, Lapeer State Home, Cottage 30, Lapeer, Michigan, asks the prayers of the Saints that she may be relieved of a nervous affliction. She would also appreciate having members of the church visit her and write to her.

WEDDINGS

Roark-Lewis

Virginia Jean Lewis, daughter of Mr. and Mrs. B. E. Lewis of Everton, Missouri, and Raymond H. Roark, son of Mr. and Mrs. C. M. Roark of Roggen, Colorado, were married June 30 at the Reorganized Church in Denver, Colorado. Elder E. J. Williams read the double-ring ceremony. They are making their home near Roggen.

Swain-Nunamaker

Mary Lou Nunamaker, daughter of Mr. and Mrs. A. L. Nunamaker of Temple City, California, and William Nichol Swain, son of Mr. and Mrs. William C. Swain of South Pasa-

dena, California, were married July 11 at the Temple City Community Church. Elder Blaine Bender read the double-ring ceremony. They will make their home in Temple City.

Guffy-Thomas

Jean Thomas, daughter of Mr. and Mrs. Clarence Thomas of Cleveland, Ohio, and James Guffy, son of Mr. and Mrs. James Guffy, also of Cleveland, were married June 5 at the Reorganized Church in Cleveland. Patriarch Richard Baldwin, great-uncle of the bride, performed the ceremony. The couple will make their home in Cleveland.

Dennis-Johnsen

Lena Mae Johnsen, daughter of Mr. and Mrs. Louis N. Johnsen of Mansfield, Washington, and Harry A. Dennis, son of Mr. and Mrs. A. I. Dennis of Hagerman, Idaho, were married July 7 in the Methodist Church in Mansfield. Elder Harold Condit, cousin of the groom, performed the double-ring ceremony. The couple will make their home in Des Moines, Iowa, where Mr. Dennis will continue his schooling.

BIRTHS

A son, Lawrence Dean, was born on July 13 to Mr. and Mrs. Clifford A. Cole of Woodbine, Iowa. Mr. Cole is president of the Northwestern Iowa District.

Mr. and Mrs. William D. Poore of Urbana, Illinois, announce the birth of a daughter, Kandis Diane, born May 30. She will be blessed soon in the Danville Mission by Arthur Henson.

A daughter, Patricia Ardeen, was born on May 18 to Seventy and Mrs. Philip W. Moore of Spokane, Washington.

Mr. and Mrs. Si Anderson of Ames, Iowa, announce the birth of a son, Eldon Eugene, born June 26. Mrs. Anderson is the former Helen Durkee of Appleton, Wisconsin.

Mr. and Mrs. Rodney Carpenter of Vancouver, Washington, announce the birth of a daughter, Vicki Lee, born June 21. Mrs. Carpenter was formerly Carlo Black of University Park, Maryland.

Mr. and Mrs. Don Blair of Vancouver, Washington, announce the birth of a son, Timothy Triston, born June 10. Mrs. Blair is the former Mary Chapman.

A daughter, Constance Louise, was born on May 9 to Mr. and Mrs. A. F. Coleman of Spokane, Washington. Mrs. Coleman is the former Doris Kinney.

DEATHS

HEWITT.—Anthony R., died at the age of sixty-four rather than sixty-three, as stated in the original death notice.

ALLEN.—Pearl, daughter of Joseph and Anna Coon, was born May 9, 1886, in Antelope County, Nebraska, and died June 8, 1948, at Lincoln, Nebraska. She was baptized a member of the Reorganized Church on May 31, 1896, and remained faithful to her covenant until death. In January, 1902, she was married to William H. Allen; two daughters were born to them. Mrs. Allen was interested in people and was always glad to serve her neighbors, friends, and church whenever she could help.

She is survived by her husband; two daughters: Mrs. A. J. Kazenecki and Veva M. Allen, both of Lincoln; a sister, Mrs. Warren Smith of Clearwater, Nebraska; two brothers: Chauncey Coon of Royal, Nebraska, and Frank Coon of Kent, Washington; and two grandchildren.

ATWOOD.—Margaret Ellen, was born in Lock Haven, Pennsylvania, on May 6, 1855, and died at her home in Du Bois, Pennsylvania, on July 6, 1948. She had been a member of the Reorganized Church for many years.

She is survived by three daughters: Mrs. Carrie Dyke of Du Bois; Mrs. Bertha Shank of Kirtland, Ohio; and Mrs. Jessie Glick of Baltimore, Maryland. Funeral services were conducted by Elder E. H. Brennan. Interment was in the Morningside Cemetery.

P. S.

WARD.—Caroline, daughter of William and Caroline Cooper, was born November 26, 1874, at Leetonia, Ohio, and died July 7, 1948, following a heart attack, at her home in Long Beach, California. She was married to Thomas Ward on September 25, 1892; four children were born to them. On Christmas Day, 1887, she was baptized into the Reorganized Church. Moving to Long Beach in 1932, she worked devotedly in the church school and women's department. Following the death of her husband several years ago, she lived quietly and independently in her own home until her passing.

Surviving are three sons: Herbert R., Gilbert R., and Ernest L., all of Long Beach; a daughter, Mrs. Jennie Helen Hursh of Rich Hill, Missouri; a brother, John Franklin Cooper; twelve grandchildren, and seven great-grandchildren. The funeral was conducted by John W. Rushton at Mottell's Chapel. Interment was in the Sunnyside Memorial Park.

MANSSELL.—Eva Beyers, was born August 19, 1870, in Belmont County, Ohio, and died June 24, 1948, at the Rickly Memorial Hospital of the Ohio Masonic Home. She was baptized into the Reorganized Church on November 4, 1928, at New Philadelphia, Ohio, where she retained membership until she entered the Masonic Home in 1940. Elder Orval M. Hooten conducted the funeral service at the hospital chapel. The body was then sent to New Philadelphia, where Elder John Carlisle officiated at the second service.

McMAHAN.—Peter G., was born September 18, 1876, and died June 27, 1947, at Tunnel Hill, Illinois. He was baptized into the Reorganized Church on March 24, 1895, and on February 12, 1898, was ordained a priest. On February 9, 1907, he was ordained to the office of elder. He served as pastor of the Tunnel Hill Branch for many years and was active in church work as long as he was physically able. He was married to Emma Webb in September, 1896.

Surviving are his wife, six children, seven grandchildren, and two great-grandchildren. Interment was in the Webb Cemetery near Tunnel Hill.

COBERLY.—Foster C., was born January 26, 1876, in Fort Scott, Kansas, and died July 8, 1948, in Phoenix, Arizona. He was baptized into the Reorganized Church in March, 1897, at Fort Scott. Moving to Phoenix in 1920, he was ordained an elder in 1923 and served as pastor of Phoenix Branch intermittently over a period of nine years. He will be remembered by his friends for his particular spiritual gift—that of healing. Many miraculous healings were experienced under his hands as he administered to the sick. His first wife and two of the three sons born to that marriage preceded him in death. In 1904, he was married to Cora B. Crayne; seven of the eight children born to them survive.

He leaves his wife, Cora; a son, L. L. Coberly of Independence, Missouri; seven daughters: Mrs. C. C. Barrington, Mrs. Audrey Smith, Mrs. H. G. Ellis, Mrs. M. T. Speer, and Mrs. W. H. Theis of Phoenix; Mrs. S. R. Stevens and Miss Viola Coberly of Los Angeles, California; two brothers; two sisters; twenty-one grandchildren; and two great-grandchildren. Elder Paul W. Bear was in charge of the funeral service.

JONES.—Flora, was born March 27, 1870, in Illinois, and died July 13, 1948, in Kansas. She was married to F. M. Jones on August 17, 1890, and was baptized into the Reorganized Church in 1918 by Elder Lee Quick. Besides her husband, she leaves two sons: Floyd and Marion Jones; and two daughters: Mrs. Myrtle Muzum and Mrs. Opal Myrick. Funeral services were held at the Reorganized Church in Mapleton, Kansas, Pastor Lee Quick officiating. Interment was in the family lot in Mapleton.

WISMER.—Theodore A., son of Enos and Jemima Young Wismer, was born November 27, 1868, in Pickering and died in his eightieth year at his home on the fourth concession. As a young man he settled in the Maidstone district and, thirty-four years ago, bought the Fred Sunderland farm on the fourth concession where he resided the remainder of his life. On August 7, 1888, he married Georgiana Copeland of Essex; eight children were born to them. A son, Theodore E., died in 1906, and a daughter, Arvela G., died in 1915. Brother Wismer was pastor of the local congregation for a number of years. Out of respect for his ministry, all the members of his family and the men and women of the branch marched from his home, following a

brief service, to the church, where the main service was held. This gesture was in recognition of the many trips he had made over the same route. Elder Carl Nicholson and Irving Jones officiated at the funeral.

He is survived by his wife; two daughters: Mrs. J. N. Trimble of Amherstburg, and Mrs. Allen Craig of Anderson; four sons: Enos E. of the home, Cecil L. of Benton Harbor, Michigan, William W. of Toledo, and T. Darwin of Anderdon; twenty-one grandchildren; sixteen great-grandchildren; a sister, Mrs. Alice Loucks of Essex; and two brothers: Joseph Wismer of Toronto, and Clarence Young of Oshawa. Burial was in the North Ridge Cemetery.

WEBBE.—Julia M., daughter of William and Maria Smeed, was born October 7, 1862, at Brooklyn in Cuyahoga County, and died June 19, 1948, at her home in Kirtland, Ohio. She was married to Frank C. Webbe at Cleveland, Ohio, on July 14, 1898; two children were born to them. A daughter died in infancy. Mrs. Webbe was baptized into the Reorganized Church in 1907. She was an active member of the Temple congregation for twenty-four years. On May 14 of this year, she suffered a fractured hip and was taken to St. Luke's Hospital; six days after leaving the hospital, she died.

She is survived by her husband; a son, William of Kirtland; and a granddaughter. Funeral services were held at the Temple; Elder E. R. Curry gave the sermon, and Elder E. A. Webbe offered the prayer. Interment was in the South Kirtland Cemetery.

POOL.—Bessie Emogene, daughter of Mr. and Mrs. Charles H. Nash, was born May 8, 1885, at Elk City, Kansas, and died June 8, 1948, at the Hill Crest Hospital in Tulsa, Oklahoma, following a long illness. She was married to John H. Pool on June 26, 1907; seven children were born to them. A daughter and two sons preceded her in death. She united with the Reorganized Church on March 23, 1924, and was one of the faithful workers in Skiatook Branch, where she served as secretary and treasurer of the women's department. Her friendly personality and attractive home drew many to her.

She is survived by her husband; two sons: Carl H. of Coulee Dam, Washington; and John H., Jr., with the Navy in China; and two daughters: Carman E. Sanford of Kennewick, Washington; and Gertrude L. Gibson of West Minster, Colorado. Pastor W. P. Rumsey was in charge of the funeral service. Interment was in the Collinsville cemetery.

WINEGARDEN.—James Franklin, was born September 20, 1883, in Ontario, Canada, and died June 17, 1948, at Parkwood Hospital, London, Ontario. He had been a member of the Reorganized Church since July 26, 1896.

He is survived by his wife, Lily; a son, Kenneth James Winegarden; a daughter, Lillian Wallis; and two grandsons. Services were held at the Harrison and Skinner Funeral Home in London. Interment was in the Mount Pleasant Cemetery in London.

Reunion Schedule-1948

Silver Lake	July 30-Aug. 8	Everett, Washington
Chatham-London Cen. & So. Michigan	July 30-Aug. 8	Erle Beach, Ontario, Canada
Mo. Valley	July 31-Aug. 8	Liahona Park
Maine	July 31-Aug. 8	Woodbine, Iowa
So. California	July 31-Aug. 8	Brooksville, Me. Pacific Palisades
Northern Michigan	Aug. 6-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Reunion of the Ozarks	Aug. 1-Aug. 8	Racine, Missouri
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Tucson, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Wisconsin	Aug. 9-Aug. 15	Chetek, Wisc.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Idaho
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.

* TO OUR PHOTOGRAPHERS

We have been very glad and appreciative of the fact that since we have had illustrated covers on the "Herald," our own church photographers and their friends have been able to supply us with many fine pictures. This has greatly assisted in our work, and some of our finest pictures have come from our own people. The late President Frederick M. Smith was very much interested in photography, and himself took some excellent pictures, giving encouragement to progress in this field.

For making good cover pictures, we need good, large prints (eight by ten inches is ideal) with clear definition of detail and contrast of light. The camera man should also watch the composition of the picture, being careful to exclude merely casual autos, animals, and assorted unartistic pedestrians. Background is always important.

For the next year, we would like to have more pictures identified with church scenes: artistic views of local church buildings and grounds, historical spots, etc. We can also use a number of good seasonal, nature pictures, and pictures of buildings of general interest. Human interest pictures of quality are also welcome, in which good posture and composition are very important.

We like to have a few good pictures representing the work of outstanding local photographers and different parts of the country, especially where the church people are located.

* CONTRIBUTION

It was Wednesday evening, and I was in a prayer meeting, as I often am. This time I was in charge. I tried to present a theme for the consideration of the people. Somewhere I must have made a mistake, because it didn't take very well, and the testimonies wandered in a circle.

Then a young man stood up, took the theme and made something very fine, thoughtful, and beautiful out of it. The people were blessed because he was there, and I was very grateful to him.

How often it seems that God is looking out for his work. When we fail, he sends some of his other servants along to help us, and blessings come to his people.

And when things are not going too well, remember that it may be God's will to send you to help out. Do your part, and the people will be blessed through you.

* THE BETTER GIFT

I have a friend who, whenever he visits me, always leaves a good or encouraging thought. No matter how long he stays, it is never long enough, and I often wish I could think of something that could persuade him to remain and talk. I enjoy his gifts—good thoughts—more than any other kind of gift I could receive.

Another friend always wakes me up with questions. His visits are exciting experiences, in which he seeks to discover what I know or what I have thought about something. I always try hard, because I value his friendship, and I don't want to make a worse impression on him than I should. When he leaves I am always better than when he came, because he has made me become my better self.

Mary A. Burlington
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St. Joseph, Missouri

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THE
Saints Herald

VOLUME 95

AUGUST 7, 1948

NUMBER 32

www.LatterDayTruth.org

Bargain Hunter

Can I get a discount, Lord,
On my religion?
I came in late and I don't use it much—
Sometimes not even once a week.

I'm not as steady a customer as some—
So surely it shouldn't cost me
Quite as much.

There's nothing new about it—
Lots of people have one just like it,
Only richer-looking.
And then I only use it
When the folks are sick,
Or when I've had a real bad year.

Why should I pay full price?
It seems to me You'd knock a little off
Under the circumstances.

What's that You say?
A bargain's never a bargain.
And I will get no more
Than I pay for?
You're a hard taskmaster, Lord!

—LOUISE WRIGLEY



AUDITORIUM NEWS

ALMER W. SHEEHY, pastor at London, Ontario, reports the invitation of the Ministerial Association to broadcast the 11 a.m. service of the London Church on July 18. Total time used was 68 minutes, and many gratifying comments were received. This was the first invitation, and it is hoped that other opportunities will be given.

APOSTLE M. A. McCONLEY and Mrs. McConley returned from Holland to England on June 21, according to a letter from Glen H. Johnson, Seventy, who is located at the Mission Headquarters at 170 Gravelly Hill, Birmingham, England. They will leave for the United States on August 13.

JOHN BLACKSTOCK, in a report to the First Presidency, wrote that the baptism of three more persons in the Chariton, Iowa, Branch brought the six-months total to twelve, the best ever done in that place. Brother Blackstock has been using visual aids successfully in his missionary work, and believes that they should be used more extensively in future missionary work.

BROTHER HERMANN PEISKER, who is still at the Independence Sanitarium recuperating from an operation on July 13 for a kidney ailment, is still very weak but has made a slight improvement in his condition. The prayers of the Saints are still requested in his behalf. On the morning of July 27, Sister Peisker arrived at Kansas City on a Constellation plane to be with Brother Peisker. She will rest and make her headquarters at the home of Brother and Sister H. I. Velt at 127 South Chrysler Street, Independence, and will also visit Apostle and Mrs. C. G. Mesley at 1016 Glenwood, Independence.

Brother Peisker has been acting president of the Australian Mission of the church. He is here to visit the church in the United States and to attend the General Conference.

Brother Don Alberts of Australia is also here with him to visit the churches and the General Conference.

APOSTLE D. BLAIR JENSEN and his family are to sail October 22 on the ship "Queen Elizabeth" for his coming work in the European Mission. Church members and friends who wish to reach the family after that date will be able to do so by writing them at the Mission Headquarters at 170 Gravelly Hill, Erdington, Birmingham, England. The prayers of church people will go with Brother Jensen for his success in this heavy responsibility.

THE PORT ELGIN, Ontario, reunion grounds has a fine piece of news, according to Apostle D. Blair Jensen, who announces that enough contributions have been received to clear the property of debt this year. Congratulations to the officers and members who have made this achievement possible.

ALMA ANDREWS, pastor of East Bay Branch, California, is successfully promoting a mission at San Leandro. The Berkeley people are giving fine support. There is some hope of an effort for a mission at near-by Richmond.

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Don't Stop Me

YOU HAVE OFTEN heard a man say, when he was about to begin the telling of a story, "Stop me if you've heard this one." Just try to stop him. He plunges on before anybody can utter a syllable.

Recently, in a group of friends, I heard a man who quite frankly and happily departed from the usual formula. Beginning his story, he said, "Don't stop me if you've heard this one, because I enjoy telling it!" He told it so well, and enjoyed telling it so much, that even those of us who had heard it before enjoyed hearing it again.

There is real humanity in the hymn that contains the lines:

I love to tell the story
Of Jesus and his love.

Everybody has some experience or story he likes to tell, and it is usually his best one. He is often delighted when he discovers somebody who hasn't heard it. At the slightest hint, he is off like a merry-go-round, whirling its painted wooden horses in the familiar circle, and piping the old melodious tunes.

I still believe, as many people do, in "The Greatest Story Ever Told," and I enjoy the people who love to tell the great story of the Christ. If we only knew it, many persons who have nothing to say for themselves, could find new life, usefulness, and happiness in telling "The old, old story."

AS FRIENDS become older, they tend to keep repeating certain stories, adding little increments of drama and emphasis as time goes on, until the tales that began quite modestly years ago are transformed and embellished into sagas and epics. You know them, and you have heard the stories. . . . I have one good friend who reviews his trips around the world and his acquaintance with famous men every time he comes into the office. I have acquired my "sea legs" vicariously,

just listening to him. I know the stories so well I could join him and make a duet of the recital. . . .

Once I managed to get in a word, "Yes, Brother, you told me that one." Surprised and disappointed, he said, "Did I?" "Yes. Several times," I replied firmly. "All right," he said, smiling and relaxing, and went right ahead and told it to me again!

Well, that made him a good missionary. He told the Greatest Story again and again.

THIS ONE concerns a man whose faith had slipped, and it was showing. Someone mentioned personal missionary work to him, and he declared, rather emphatically, "These are not the times to discuss religion with anybody."

That statement is highly debatable. But it was apparent that he was not the *man*, in his then current mood, to talk religion with anybody. It takes a quality of manhood and womanhood—faith, resolution, and courage—to talk religion in these days. And there are many people today who need religion as they need nothing else; it is the only thing that can do them any good.

Some schoolteachers were talking. "What is the matter with us? Why are we so restless and dissatisfied?" one of them asked. Another replied, "I know what is wrong with us. We haven't any religion. We need to join a church and get some religion." So they went to church, and it helped them very much.

DO WE TALK LIKE PREACHERS? I asked a friend. Sometimes I think that my years of preaching and pastoral work have marked me, and changed my way of talking so that anybody can tell in an instant what I am. And I have been afraid that it has turned some people away from me. People will talk to gamblers, thieves, liars, crooks, drunkards and sinners; but if they are minded to accept such persons, they turn away from ministers. Perhaps

it is because we live in different worlds.

My friend replied, "I met a man traveling in Idaho, and we were talking of that point. He said, 'I never lose an opportunity to witness.'" Some good seed may fall upon stony ground, and some testimonies may fall upon ears that are as deaf as stone, but it is a great thing always to be able to bear witness of Christ.

LOOK BENEATH the surface of a man, and somewhere under it you will find something in him that God loves. If you don't find it at first, keep your eyes open—you never know when the evidence of it may appear. Concentrate upon that.

A man stood in my office, wanting to talk to me about something that he thought I knew. The world had put its hand upon him, and he was tired, looking as if he saw little in life except the one beautiful thing that had awakened his mind. He looked like one coming out of a dull and dreamless sleep, when someone put the window shades up and let the sun into the room. He had lived with worldly people. There were the stains of nicotine upon his fingers, and the stale, acrid odor of the smoke upon his breath. And if I was not mistaken, he had lifted the glass, too, seeking oblivion. But for it all he was not a bad man; simply a misguided one. As he talked, something fine appeared in him, some quality of mind and spirit, something of his youth that a carnal world had not yet succeeded in killing in him, something that had survived. It was that something that God loved.

Don't stop me. I have put that man on my Shepherd's List. If I can reach him again, I will. When I saw what God loved in him, I loved it too, because it is good. Perhaps it will grow, bring him happiness, and save his soul from the deadly gloom that the world has cast over him.

L. J. L.

Editorial

Memorial Library

At the General Conference of 1947 the following recommendation of the Board of Appropriations was approved:

That the Appropriations Committee approve the raising of \$250,000 within the next five years to finance a memorial for the late President Frederick Madison Smith.

together with the following report of the committee which had been appointed to bring a recommendation to the Conference in regard to the memorial:

1. It is our opinion that a memorial for a leader of such character as the late president should possess certain attributes commensurate with his qualities. It should to a certain extent represent his interests; and it must have dignity, beauty, and permanence. These requirements would be best met, it seems to us, by a public building.

2. At the same time, it does not seem expedient in view of the many needs of the church and its institutions, to divert funds for building purposes, unless such a building, in addition to the memorial character, be capable of filling some immediate and urgent need.

3. After considering these requirements, we suggest that the memorial for the late president consist of a building to be known as the Frederick Madison Smith Memorial Library, located on the campus of Graceland College, at Lamoni, Iowa.

4. The funds necessary for this purpose may be obtained by subscription. It is estimated that the cost of a suitable building of this nature, at present price levels, would be in the neighborhood of \$250,000 which may be raised over a period of five years, if necessary.

5. It is our belief that a memorial library, housing as it does the fruit of the wisdom of the past, and dedicated to the use of the young people of the church, who are the hope and promise of its future, will stand perpetually as a tribute to a leader who worked and dreamed for the future of our church, and who devoted his life to the justification of his faith.

Inasmuch as there have been some few inquiries relative to the status of this project, we are taking this opportunity to bring to the attention of

the membership the action which was taken.

Because of other needs of the College being placed in the foreground, such as the project to raise funds for the Student Center Building, it has not been deemed advisable by the General Church officers concerned to place emphasis upon the raising of funds for the memorial in this interim conference period. It is suggested, however, that those who have special interest in this project feel free to make contributions toward it. Such contributions when received will be placed in a separate fund in harmony with the intent of the resolution.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Across the Desk

From Elder G. E. Tickemyer, Los Angeles, California, July 12:

I am pleased to advise you that the first services of our new mission in South Los Angeles, which chooses to be known as the Vermont Heights Mission, were held yesterday, July 11. There were thirty-two present for Sunday School and thirty-six for the morning preaching service. Elder Glen Davis delivered the morning sermon; the officers spoke highly of it. There were sixteen present in the evening, and I was the speaker.

Services are held in the spacious dining room of Brother and Sister Ray Ball. All of the furniture was removed, a radio cabinet was used for a pulpit and chairs and songbooks were furnished by Central Church. The offering for the day was about \$25. Of special note with regard to those present is the fact that the number included fourteen children, bearing out our prediction that this area would produce more children than either of our other missions.

A great deal of enthusiasm was manifested in the first meetings; the beginning is more auspicious than that of either of our other missions. We hope it portends

OFFICIAL

Official Notice

We very much need the following to complete our files:

Millennial Star, Volumes 20, 23, 24, 25 to 27, 29 to 34, 45 to 61, and 65 up to date. These are the years 1858, 1861 to 1865, 1867 to 1872, 1883 to 1899, 1903 to date.

Journal of Discourses, Volumes 7 to 13, 16, 17, 24 to 28. These are the years 1860 to 1871, 1874 to 1875, 1884 to 1888.

Anyone having any of the foregoing who can part with them will please communicate with us at the Auditorium in Independence, Missouri. THE FIRST PRESIDENCY,
By Israel A. Smith

General Conference Daily

We are pleased to announce that there will be published a *Daily Herald* covering the next General Conference period. There will be a thirty-two page issue for Saturday and Sunday, October 2 and 3; a thirty-two page issue for Monday, October 4; sixteen page issues for October 5 and October 6; thereafter eight page issues for October 7, 8, 9, and 11.

The cost will be \$1.00, and we urge the Saints everywhere to subscribe, as we expect the Conference to be a momentous one.

THE FIRST PRESIDENCY,
By Israel A. Smith

rapid growth.

Elder W. W. Powers is in charge of this mission. You will be interested to know that attendance at the other missions yesterday numbered: Venice, thirty-four; South East, forty. This makes a total of 110 in attendance at the missions.

ISRAEL A. SMITH

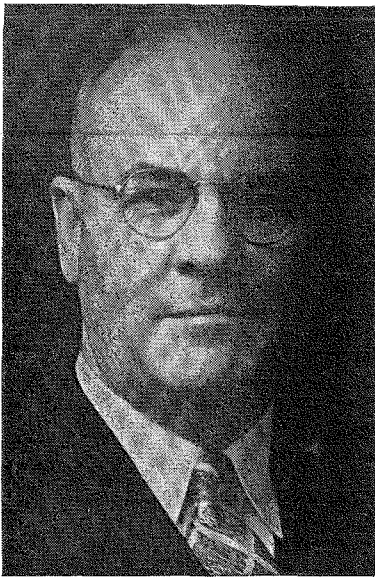
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The Enemy of Constitutional Government

By *Apostle D. T. Williams*

YOU WILL SEARCH in vain through the official pronouncements of any Communistic regime for a favorable reference to God as the Ruler of the Universe, the Creator of the World, or the Father of Mankind. God pulls no weight with the denizens of darkness. "In Gog we trust" might well be accepted as a substitute in Communistic parlance for democracy's homage, "In God we Trust."

We have sought to show in other contributions to these pages the relationship between Gog of the prophecy of Ezekiel (thirty-eighth and thirty-ninth chapters) and the mighty power of Communism which is now sweeping over the face of the earth as a black and foreboding shadow, threatening all that has to do with God or godliness. Quite in contrast with the democracies of the earth, which make provision for religious freedom, this awesome power makes every effort to sweep God from His throne and make Gog the ruler of all mankind.

True it is that our democracies come far short of the true worship of God; so short indeed that at times we wonder at the Divine Patience which endures our evil ways and allows us to go on in the wickedness of our darkened minds. Surely we must come eventually to the day when we will see what graciousness there is in the heart of our Heavenly Father which indites this

word of revelation: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."—Acts 17: 30. Either that, or we will suffer the results of our sins at the hands of a just and worthy Judge.

However, in contrast with the unwillingness of Gog to give credit or praise to Divinity, listen to these phrases from the Declaration of Independence, which official document initiated for us the liberties which we enjoy in America today:

When in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. . . .

We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the World for the rectitude of our intentions with a firm reliance on the protection of *Divine Providence*, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

"Nature's God," "the Creator," "the supreme Judge of the World," "Divine Providence," thus to their Lord in heaven did the framers of American liberties render their homage in this initial declaration of their political hopes.

IN A FEW YEARS after the acceptance of the Declaration of Independence, and when the struggling states were freed, there came the constitution of the new nation. The first article of the Bill of Rights asserts, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Thus the freedom to worship God according to the dictates of one's conscience was guaranteed, as were all the "exercises" of religion. But not only this, there was also freedom, too, for those who had no religious beliefs and who might wish to expound on their feelings about Divinity. How different is this from Article 124 of the Constitution of Communism, in which only "freedom of worship" is allowed, in which, also, there has been issued a supporting edict to atheism, making it unlawful for parents to teach religion to their children until they are eighteen years of age.

It is enlightening to observe upon the other hand that no such obstacle is placed in the way of "anti-religious propaganda." Rather, such propaganda is conspicuously fostered by this Constitution. Thus, through the formative period of human existence, training under Communism to worship God is prohibited, but training in which the plastic mind is set against God is encouraged and facilitated by the powers of the State. Should not Christian people in our own land be ashamed to promulgate a state of

affairs in which such conditions are not only countenanced, but also encouraged?

SUPPORTING THE CONSTITUTION of the United States as an instrument of liberty, we have this enlightening statement from latter-day revelation:

It is my will that they [God's people] should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

This is so plain "that a wayfaring man, though a fool, need not err therein." That God gives his acquiescence to a constitution protecting the rights of all to worship and exercise their religious beliefs should not be surprising. The fact is that anything to the contrary would be illogical and a movement in complete reversal to all previous stands of God from before the creation of the world.

Jesus never said, "You shall know the truth and be in bondage as a result of its observance." He did say, "You shall know the truth, and the truth shall make you free And if the Son shall make you free, you shall be free indeed." This is not to be a pseudo freedom, but a genuine liberty—"free indeed." Even our democracies do not bestow this fullness of free agency and, therefore, under them we are not yet *free indeed*. However, the democratic way of life is a contribution to the brightening hope of liberty

for the future of mankind and should have our fullest support as a genuine movement toward human freedom.

THIS CAN NOT be said of Communism which fosters bondage for the vast proportions of the population. As I have indicated before in these articles, nothing I say should be interpreted as a condemnation of any people, for it is the shackles of all which we would seek to break. Under Communism, it is not the people who rule. In its sorry lands, only three per cent belong to the "party." The only candidates the people can vote for are those approved by the party line, and even the names of these are dictated from above.

These factors make any boasted liberty under Communism a farce of the first water. Just as the freedom to read is hedged about by the serfdom of having to write to please the dictatorship, so the people have just one line in their political activity to follow—the line approved by those who hold them in bondage.

But Gog is not satisfied with holding only his own in the grip of his iron talons and infecting them with his venom; he seeks other lands to conquer and other liberties to destroy. Witness in this connection the plight of innocent Finland. Also notice the fate of Latvia as graphically pictured in two statements in the *Latvian Information Bulletin for 1941*:

The religious persecution has started as soon as the Bolshevik regime has been introduced by the invaders.

Churches have been transformed in many cases into movies, or clubs for the Communist organizations.

Only in a few of them is divine service permitted, and during the service armed militia enter in order to supervise the services.

Some of the clergymen have been tortured to death.

And notice again from the same source:

Divine services have been seriously curtailed and are permitted only in a few instances.

Even then, services are often interrupted and interfered with by the mili-

tiamen and their Communist provocateurs who smoke during services and make offending and sacrilegious remarks.

Many clergymen have been jailed, tortured, put to hard labor in concentration camps and deported.

According to the best available and verified accounts, more than ten thousand representatives of religious, political, and cultural life in Latvia have been torn from their homes and families and deported to Siberia and Central Asia.

Under such circumstances, there can be no freedom for the religious function. This is the tyranny of those who know no freedom. For such, liberty has no meaning. They have no free agency at home; why should they recognize any abroad?

THANK GOD for our Constitution and its guarantees of freedom! If we at times abuse the privileges it grants, may God discipline us until we shall see our way more clearly and follow it more attentively.

Despite the fact that some bemoan the ancient vintage of this document, Divinity has placed upon it, as we have observed, the stamp of approval. England's grand old man, William Everett Gladstone, said of it, "It is the greatest piece of work ever struck off at a given time by the hand of man." And William Pitt, a mastermind of political science, gave expression to his sentiment when he said, "It will be the wonder and admiration of all future generations and the model of all future constitutions." These evaluations have proved to be true.

When, after weeks of conferences, our Constitutional Convention meeting in Philadelphia had made no progress worthy the name and the delegates were about ready to depart in defeat and disgust, Benjamin Franklin spoke out of the maturity of his great wisdom:

"Mr. President, the small progress we have made is, methinks, a melancholy proof of the imperfection of the human understanding. We have gone back to ancient history for models of government and examined the different forms of those republics which having been originally formed, with the seeds of their

own dissolutions, and which now no longer exist, and we have viewed modern states all around Europe, but find none of these constitutions suitable in our circumstances."

Franklin, having continued at some length, then asked the following question: "How has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding?"

"I have lived a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

"I therefore beg leave to move," said Franklin in conclusion, "that hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

From that hour on, the framers of our liberties began to make such progress as to justify the eloquent appeal of this grand old man of American freedom to "The Father of Lights."

Under the divine motivation, these fine and talented men were now coming into the limelight of God's favor. The fruitage of their effort has resulted in our liberties and in a constitution which generates hope of freedom for all the world.

It was of these men God said through the latter-day prophet, "I established the Constitution . . . by the hands of wise men whom I raised up unto this very purpose."—Doctrine and Covenants 98: 10.

Gog's government has not been inspired by any such benign influences. Thus we see how government by God and government by Gog must eventually stand in the sternest opposition to each other. When, in future years, our children will read the history of Gog's destruction, they can pray with faith

believing in God's government, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Keeping the Faith

Let us not be weary in well-doing.

We cannot fall in love with a shadow. Our loves and our loyalties must find their expression attached to permanent things and values. We cannot win others to the church if its influence is merely a shadow in our own lives. The "good" the church teaches must become personalized in our everyday living if we are to experience the kingdom of God. When the early Christians talked and sang about Jesus as the Savior of mankind, it was not mere sentimentalism; it was hard realism and a stern consciousness that only in the Gospel of Christ could the world and the individual find lasting happiness. Christ, the incarnation of all that is good, is indispensable if the world would find peace and the individual security and happiness.

What was true of Christ becomes the obligation of the disciple. If the Saint would personalize his ideals, he must be prepared to make them potent by the background of his own life. Keeping the faith envisages an intelligent dedication of self to the higher value of life.

Today there is much uncertainty in this tired world. People everywhere are crying for peace and hoping for security. Nevertheless, the struggle for supremacy goes on among the nations. We now call it the "cold war," a "war of nerves"; we may better call it the prelude to a hot war. The international struggle in Berlin is a very tangible prophecy of what the future will bring to the nations.

The Saints must be prepared to make the contribution of their own suffering and sacrifice to God and the church. Christ died that his gospel might live. He suffered that his idealism might become the idealism of men. Christ gave his life for

the greater victory of a Christianized world. In the same measure, the Saint must be prepared to make greater sacrifices for God and the church. Only through the path of willing work for God can we hope to receive his protection and help in the impending struggle of races, nations and peoples. May God help us to see the writing on the wall and serve him in his church.

—John Blackmore, in *Omaha Ray-O-Lite*.

Why Go to Church?

Church-going can be an adventure, not a chore. It can give us the chance to range the universe in thought—and the world in service. It can refresh us physically, stimulate us mentally, and quicken us spiritually. At church, we have the opportunity to meet new friends, renew contact with old ones, and sense the vital power of social interaction as a condition of true spiritual health.

Attending church, we also find a new world contact. We can appreciate the centrality of Christ and the universality of his message as in no other place. With the Apostle Peter, we can be assured that God is not "a respecter of persons."

When we worship at church, we find our vision clears and our perspective is corrected; the spiritual nature of the gospel brings our life and purpose back into sharp focus—back from the many distortions and conflicts of modern living.

When we attend church, we are a part of a going institution. In the last few years we have witnessed the failure of great institutions—even nations—but the church remained; weaker than it should be, but strong nonetheless. "The church's one foundation" ever remains "Jesus Christ, her Lord."

And parents, children are great copyists. Do you want them to acquire the habit of going to church? If so, go yourself.

—By A. W. Sheehy, in London, Ontario, *Church Bulletin*

The Laying on of Hands

The antiquity and significance of the doctrine and its place in the ordinances of the church

By ELBERT A. SMITH

An address given at an institute of the members of the Melchisedec Priesthood in the Stone Church, January 29, 1948

(Continued from last week.)

Preordination Classes

IN YEARS GONE by not enough attention was given to preparing men for their ministry. They were ordained and left to learn, sometimes, in the hard school of experience. Some years ago I was addressing a group of the priesthood in Pittsburg, Kansas. I was not very well acquainted at the time in that branch, and to illustrate that which I have just mentioned, I chose at random the name of John Jones, and remarked that in years gone by we ordained John Jones an elder. Presently there was a baptism to be administered, and John Jones, though he had witnessed baptisms, found himself at a loss as to the procedure. Presently there was a call for him to solemnize a marriage. Perhaps he had never attended a public wedding or any wedding except his own, and he would have a hazy recollection of just what happened during his own marriage service. He did not know how to make the service binding, impressive, reverential, dignified, and beautiful.

I went on at some length regarding John Jones, drawing from my own experiences. At the close of the service, a genial, ruddy-faced gentleman came to the stand, grabbed my hand and said, "I am John Jones. Everything that you told happened to me *and more*." So evidently my illustration was not overdrawn.

Of later years we have given considerable attention to helping men

prepare for their service following ordination. For example, in Independence, Missouri, we have now thirteen organized congregations and a number of missions, which presently will be organized congregations. With such a large membership, there are numbers of ordinations periodically, and groups of the men to be ordained to various grades of the priesthood are called together in a preordination class. Over a period of about fifteen Sundays, they are given instructions not only concerning their message, the doctrinal beliefs of the church, its sacraments and ordinances, but also the methods of officiating in the ordinances, functioning of visiting and administrative officers.

And, by the way, following the ordinations, attention is given to assigning to the individual worker specific tasks and helping him to get started. This has reduced the number of men who fail to apply themselves to the work of the ministry to which they have been ordained and has helped them to enter upon a more satisfactory service.

Administration to the Sick

CHRIST HIMSELF administered to the sick by the laying on of hands:

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. (Luke 4: 40.)

In this ordinance, there may be emergencies which permit little or no preparation. I recall instances

when I have been asked to administer to those in a critical stage of illness; although there had to be haste, there was an instant and immediate healing and permanent recovery. As a rule, there may be some preparation. The family may pray and fast, or the group, or the congregation. This is a service which should be held in the home or in the hospital room, where practical, and not ordinarily during or after a regular church service. There are reasons for this. In a public meeting there may be those present who are not spiritually attuned to the occasion. Christ himself sometimes banished people from the room before he administered to the sick. And further, when one is administered to in public, sometimes others who had not previously thought of asking for administration or made any preparation or had any special need suddenly feel urged to call for administration.

One elder may administer when two are not available, but it is usual to have at least two elders. James said, "They shall send for the elders." By prearrangement, one has charge of the service, usually the senior in age or in rank, or as may be agreed upon. One anoints with oil, and the prayer of anointing should be brief. The burden of the prayer is left to the one who confirms the anointing and both (or all) impose their hands during this prayer. This service should not be too brief, nor too long. Good judgment should govern. Do not forget, we have been cautioned in the Book of Covenants 125: 15 against prophesying over those to whom we administer.

THE SERVICE should be quiet and orderly with no loud talking or shouting in prayer. Elder Frederick A. Smith was one time called to administer to a sister who was very ill in a hospital. Her physician was not a member of the church, and he rather objected to the ordinance. He feared there would be some loud and boisterous incantation or something of the sort that would be injurious to his patient. Brother Fred

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A. assured him to the contrary, and said, "Take this woman's pulse and her temperature, and take them again after the ordinance; if you find them worse, we will not trouble you again." After the quiet and orderly ceremony, the doctor found both pulse and temperature improved. After that, he was very glad to have the elders administer to his patients.

In administering to little children, the admonition against laying on hands suddenly should be observed. Sometimes they resist and fight against the imposition of hands. They should be approached rather casually. Talk with the family, let them see that you are friends of the family. Win children's confidence by talking with them, asking questions, showing them something of interest. This may be an occasion when one elder at the first can function better than several.

The Use of the Oil Internally or in External Applications

WE COME NOW to a question on which I have given some thought and upon which I am not presuming to give a ruling. In the past, more than at present, our elders in administering to the sick have given oil internally or applied it externally to injuries or sores. I have some reservations at that point.

The historic and traditional method in administering to the sick is to anoint the head with oil, and ordinarily that would seem to be ceremonially sufficient so far as the matter of anointing goes. Healing comes through the imposition of hands, anointing with oil, and the prayer of faith. If the oil is given internally or the body anointed externally, it may be because of some belief in the medicinal qualities of the oil. Probably the oil does have those qualities, but I have been told by competent physicians that there are internal disorders that are made worse rather than better through the taking of oil; that there are wounds on the surface of the body that in certain stages are made worse by applying oil; and rashes, such as eczema, that are irritated by oil.

When we go beyond the anointing of the head ceremonially and give oil internally or anoint the body with it, we seem to be getting into the field of medication, which is not our field, and we may not be qualified to prescribe and know the disorders which may naturally be helped by the application of oil, nor are we under the civil law at liberty to prescribe to the sick—even to prescribe our own favorite remedies.

PRESIDENT JOSEPH SMITH did at one time suggest that in cases of critical illness, as in severe fevers, the body might be anointed with oil (*Saints' Herald*, June 29, 1904). He cautioned that while the elders might then anoint the bodies of men or boys some woman should anoint the body of a woman. In view of the observations already made, it would seem wise to consult the physician in charge of the case, if there be one, before prescribing the use of the oil internally or externally, beyond the symbolical use of oil in anointing the head.

On this matter of administration to the sick, the *Pastoral Manual*, page 112, has this to say:

Wisdom would indicate that observance of this ceremony should not be made spectacular, but carried out with simplicity in keeping with the place and conditions existing at the time. A quiet place free from intrusion and disturbance should be selected. The approach to God should not be made in haste but with a serenity and poise that bespeak faith in him and in his ordinances.

The Blessing of Children

IN MARK 10, verses 13 to 16, we have the account of Christ's blessing little children. This ceremony is one of the most significant and beautiful of ceremonies involving the laying on of hands. Like the other services mentioned, an entire meeting may be given over to the ceremony, or it may be a part of a regular service, but it should not be a hurried, informal, hasty affair. It has become the custom for both father and mother to bring the baby to the altar, and usually a charge is given to the parents. The elders

administering should have knowledge of the service beforehand and have some agreement as to the order of procedure, positions that they shall take in reference to the altar and the parents; and the one to give the blessing must have in mind the name of the child. I learned this latter lesson the hard way.

Years ago when speaking in a distant branch, I was called upon to bless a baby. With the elder assisting, I took my stand on the platform; the father brought the baby forward and delivered it to my keeping. I inquired the name of the baby. The father flushed in a very embarrassed manner and then said that he had forgotten it; and so while I held the baby he went to the rear of the church, inquired the name of the baby from the mother, and returned. The baby had a nickname and that was all the father could think of at the moment.

It has been observed that if a baby is held in a sitting posture, facing the audience, he is less likely to cry.

In this ordinance, as in others, let us remember that we are functioning in the stead of Christ, a most sacred relationship.

The Patriarchal Blessing

THIS IS NOT ordinarily a public service. There have been some instances when a public service was devoted to the giving of patriarchal blessings, but it had best be in a private place—a quiet place with suitable environment. It seems wise that there should be but a few present, close relatives or personal friends, because the patriarchal blessing may include counsel of a very personal nature, sometimes even rebuke.

This is one of the ordinances in which hands should not be laid on suddenly. Unfortunately, it is not always possible to have a satisfactory period of preparation. People may have come from a distance and have only the one day in which to pre-

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The Mirror of Life

By RUBY TINKHAM

PERHAPS YOU have heard the story of the beautiful young prince who came before the mirror to admire himself and found that he was looking into the mirror of life which showed him exactly how he looked to other people. It was not a pleasant sight. He turned and twisted his handsome body in order to again acquaint himself with the familiar sight of his beautiful head, his superb physique, and the costly jewels and rich clothing he habitually wore. It was to no avail. All he could see was a crippled body and a deformed mind. Finally he sat down and cried. When he had exhausted himself he fell asleep and had a marvelous dream in which he was constantly seeking the finer things in life.

When he awoke he looked exactly as he always had before, but the dream still troubled him, so he made a long journey to an old wise man who lived on the border of his kingdom. This man told him the meaning of his dream. It meant that he had within him the possibilities of attaining all greatness, but that he had hidden these qualities under the trappings of superficial luxury.

When the prince asked how he might attain these wondrous qualities that seemed so desirable in his dream, the old man replied, "You must share all your wealth with your less fortunate subjects and become their servant instead of their master."

The young prince gasped in dismay and replied angrily, "Then I shall become a pauper and none will love or respect me!"

The old man pondered a while, not knowing how the young prince would take his next words, for he was well aware that the prince was in search of an easy way and would not tolerate a difficult and long-suffering path filled with disappointments and hardships.

"Your wealth has blinded you to the truth," he resumed quietly. "The good things in life must be bought and paid for just like your jewels and fine horses. In the dream, you were on a successful journey in which you developed all the virtues known to mankind. When you looked into the mirror of life, you saw yourself without these virtues, and you despised your image. These virtues which you are so anxious to possess because they bring everlasting happiness must be paid for in self-sacrifice and service to your brethren."

The young prince went away in sorrow. He had no intention of sharing his wealth and costly possessions with a multitude of beggars and poverty-stricken children who could not appreciate good because they had never known it.

The story is very familiar to us because it is so apt. The qualities of patience, brotherly kindness, and charity are admired and respected by all. On other people they look good! How they acquired them is another story, and sometimes we are not interested in that story because it might be full of tragedy and suffering which would make us feel a little ashamed of our own imperfections.

IT WOULD be nice if we could go into a store and say to the clerk, "Please, give me some patience. The Lord knows I need it badly enough with Junior acting up as he has these past few days." Then we would heave a big sigh and expect the clerk to look at us sympathetically.

Would you be willing to sell something you cherished dearly in order to tide your best friend over a rough spot? Or would that be paying too big a price for a little thing like brotherly-kindness?

...Would it be too difficult for you

to say a kind word about some irresponsible person who needed help in the face of derogatory remarks from all your best friends? Maybe that would be paying too high a price for charity.

I keep thinking how generous and understanding Christ was to the adulteress. I keep remembering how earnest and patient he was with the woman at the well. Most of all, I keep remembering how tender and forgiving he was to Peter after the big, violent man had denied him.

Are we really Christ's followers? Do we exemplify all these qualities that he was so careful to charge us with? Are we willing to sell all the elaborate trappings of superficial luxury to buy the things he has promised us? Or are they worth it?

DON'T CLOSE YOUR eyes to sin or ignore it—instead, take a good look at it and then be glad that God gave you the opportunity to choose for yourself. But remember, too, while you are making your decision that (like the young prince) you will be responsible later to him not only for your own condition but also for the effect it has on all the other people that touch your life. This is one of the gravest decisions we have to make—"Will this thing I am about to do hurt anyone?"

How often have you told yourself, "It can't do any harm—it won't hurt anyone but me"? All the time you knew you were deceiving yourself, for sin has a way of accumulating until we have not only suffered ourselves but done irreparable damage to the ones we love and denied society the right to our best services.

The Prodigal Son probably thought he was hurting no one but himself when he went on his exploration in riotous living. How surprised and shamed he must have felt when he returned and saw how his father had aged and suffered while he was away. No doubt after his return he also saw other wastes that could have been prevented in his father's house had he chosen to stay at home and share the responsibility.

God made us dependent upon each other purposely. How else could he have made us concerned about the salvation of each other if we did not share the good and suffer with the bad?

MEN HAVE fought for ages to preserve freedom because they considered it a priceless heritage not to be denied any man. Yet, at the very same time they segregate their schools and homes, show partiality in employment, restrict their clubs and hotels, and call themselves impartial. There was a Man once who pointed out these very same evils to the Pharisees and Saducees. They didn't listen either!

Every so often God permits us to have a good, clear picture of what we really are (like the young prince) and then he magnanimously shows us our potential possibilities for good. How many times have you felt this influence and then turned away to become indifferent?

I preach tolerance to my daughter and then find myself making excuses for not inviting the only colored girl in her class to a party.

I teach my class that obeying part of the law is no excuse for disobeying or ignoring the rest of the law. And yet, I am guilty of taking my time to pay my tithing.

I talk about the urgency of conveying to every soul within our reach the everlasting gospel, and yet I allowed my neighbor to become baptized into another church without taking upon myself the responsibility of at least having her consider my faith.

Every day I can think of instances in which I have failed miserably to trade my desire for worldly pleasures for the most solid virtues that I hope to inherit later. Maybe I am afraid like the young prince that then nobody would love or respect me anymore, and I would become a pauper like Christ!

Worry is a complete circle of inefficient thought, whirling about a pivot of fear.

Courage

By **TED LINDER**

COMING AROUND the corner of the house, she saw him standing by the woodpile, hands in pockets, gazing over the field of corn. The rustle of its dry, yellow leaves came gently to her ears as she stood watching his strong, wind-burned face. There was strength in that face, honesty and courage, too.

Finally she spoke, "You were long returning, John." It was more of a simple statement than a reprimand.

He turned and gave her a long, searching glance.

"I stopped to preach at a village on my way home, Mary."

"Were there many converts?"

"Five," he answered. "Five fine people."

"And the conference. How was it?"

"Outstanding," he said.

She moved closer. He put his arms around her.

"I love you, Mary," he said in his gentle voice. "I love you very much."

She kissed his lips. There was warmth and strength in the kiss. He buried his face in her hair and held her a long time in his embrace. With one arm around her shoulders, he turned again toward the field of corn.

"I'll cut some poles and build a place to stack the corn there by the cow and horse shed, so it will be handy for winter."

She looked deep into his eyes, and she knew.

"The cow will be going dry in March, but you'll get all the milk you can use until then," he added.

"I dug the potatoes while you were gone," she said. "I can bury the turnips later before snow falls."

His arm gripped her shoulder until it hurt. She knew he was fighting back the tears. Men hated to cry in the presence of anyone. For some reason, she had realized what

was coming, and her own tears were dried into her pillow long before his return from the church conference.

Why, why was it so hard to bear? A year together, the next—what of the next year? His loving arms, tender and warm then—then six months or a year—gone. Other women had a home, not just a cabin in the wilderness. Other women had their husbands with them all the time.

Loneliness. Snow—endless snow drifting against the cabin, making the silence more silent. Endless nights of rolling and tossing, wondering and worrying about him. Then the lagging mails—weeks going by without hearing from him.

FOR A MOMENT bitterness had filled her heart—a little bit of selfishness to have and keep her husband with her always. Then she thought, "But he must get lonely, too. The winter snow probably makes him think of home and wood that needs cutting, of land that needs clearing, and of the endless tasks he has left for me to do."

In her heart she offered a quick prayer of repentance for her selfishness. He must never know her evil thoughts. After all, every woman did not have a missionary husband.

"When will you be leaving?" None of the bitterness of a moment ago was in her voice.

"Brother Joseph wants me to leave in three more weeks," he answered. "I'll be going west this time—into Utah and Nevada."

She caught her breath. "That will mean a year or more away from home."

"Yes."

She looked at the threadbare suit he had on.

"You'll need a new suit," she said. "We can sell the cow to get the money for it."

He looked sharply at her.

"No, Mary, not the cow. You will be needing her this winter. A lot can happen in three weeks. We'll

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Distinctive Functions of the Seventy

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948.

BY SEVENTY PERCY E. FARROW

I AM ASSUMING that the intended meaning of the topic, "Distinctive Functions of the Seventy," relates to that which is clearly defined, or to that which is unmistakably known to be the functions of the seventy in performing the duties of their office and calling as ministers of the gospel of Christ. While I shall attempt to make an analysis of the historic background of the seventy, it is not my purpose to draw speculative ideas therefrom, but rather to use such material as may be available to help in clarifying the purpose and function of this important ministry in the church of our Lord today. To omit any reference to this historic setting, which to some may seem to be a little obscure, would, in my estimation, be doing a grave injustice to the subject. The soundness of conclusions reached, in analyzing any question, would be proportionate in a large measure with the breadth of the survey or review of the subject.

We must not lose sight of the fact that certain functions of the ministry are shared alike and are basic to all callings in the priesthood.

And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This quotation, with its context, emphasizes that the chief function of the ministry in its varied capacities is to edify the body of Christ, his church, by working according to the gifts and callings of God to men. Further elaboration on this principle is contained in the often quoted statement in Doctrine and Covenants 119: 8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all.

THE FIRST clearly indicated duty of the seventies, therefore, would be to co-ordinate their ministry with the basic functions of the rest of the ministry of the church. Anything apart from this would be unsuccessful, because it

would not carry with it the true spirit of ministry into the church of Christ. It is of value to note that this spirit centers first in soul-saving, and second in kingdom-building. The saving of souls, we understand, is a shepherding ministry. It partakes of the heart and soul of the Good Shepherd, who laid down his life for the sheep and who also sought after the lost sheep to guide them into the safety of the fold. Kingdom-building aims at the guiding and building of lives which have been won to Christ into an organized system of righteousness established to enable men to live upon the earth according to the will of God. A true seventy will continually intensify his efforts to develop all of the gifts and abilities with which he is endowed in order to qualify for this essential work.

In spite of the foregoing recognition we have given to the importance of the seventy sharing in the basic responsibilities enjoined upon all men of the ministry, we must not overlook certain functions that are peculiar to especially chosen groups. To overlook these would be as dangerous to the successful operation of the church as it would be to overemphasize them to the exclusion of the essential foresight previously mentioned. It is necessary that we understand these functions which are distinctly the functions of the seventy, not only as they may relate to the seventies in their work, but also as these functions, in spite of their distinctiveness, may correlate to the distinctive functions that pertain to other groups or quorums. This principle is given special attention by the Apostle Paul in the following quotation:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . But now hath God set the members every one of them in the body, as it hath pleased him. . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

These verses are interspersed with simple yet outstanding reasoning, which centers in an emphasis upon the need for each separate member within the body. The successful operation of the body is dependent upon the contribution of each member as it performs its specific work

in relation to the total operation of the body itself. Since the office of seventy is an important divine appointment, its specific functions are imperative to the success of the church in its divinely appointed mission.

Functions of the Seventy in the Jewish Church

TO ASCERTAIN what these specific duties are, let us turn our attention to the history of the church which records the instructions given to, and the experiences had by, the men who have occupied therein. I think we are all in agreement regarding the similarity between the church in Moses' time and the church which was established in the time of our Lord. Moses was admonished to see that he made all things according to the pattern which was shown him in the mount. While this applies specifically to the building of the tabernacle, the principle would apply also to the building of the church. The significance of the spiritual endowment of the Mosaic church is attested to by Paul in his writings to the Corinthians:

Moreover brethren I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ.

The revelations of God to the children of Israel in Moses' time contained the same testimony that was given to the New Testament church—that is that Jesus is Christ.

That there was an order of the seventy in Moses' time, there is no doubt. When a careful study is made of those passages referring to the seventy of that time, their duties stand out clearly in the light of the previously mentioned spiritual endowment of the church. Reference is made to the participation the seventy had in this spiritual endowment in Exodus, chapter twenty-four.

And he said unto Moses, come up unto the Lord, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; And worship ye afar off. Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel; And they saw the God of Israel.

Three things are noteworthy here: 1. There was an order of the seventy at that

time. 2. Seventy elders were selected to accompany Moses and to participate in divine worship as he went up into the mountain to receive revelation from God. 3. These seventy elders saw God, and thus would become witnesses to the fact that he appeared to Moses. Theirs was a witnessing ministry.

FURTHER REFERENCE is made to the seventy in Numbers, chapter eleven. What is recorded there concerning the seventy no doubt is the account of an ordination service in the tabernacle, though it is not so stated. It stresses the bestowing of unusual spiritual power by which they were to assist Moses in both government and ministry. It is interesting to observe that the choosing of the seventy then grew out of a need for their ministry and corresponds with the circumstances surrounding the choosing of the seventy both in the time of Christ and now. There is little doubt it was to fill an urgent need for more ministers that prompted Jesus to organize the seventy in the church of his time. This need for ministry, according to the Doctrine and Covenants, should govern in the number of quorums of the seventy up to a complete body of seven quorums. The urgency of the need in Christ's time was expressed in his instructions to the seventy he chose: "Pray ye the Lord of the harvest, that he would send forth laborers into the harvest." The urgency in Moses' time is expressed in his prayer: "I am not able to bear all this people alone."

Concerning this tabernacle ceremony and the preparation thereof, I quote:

And the Lord said unto Moses, Gather unto me seventy of the men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it on them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . .

And Moses went out and told the people the words of the Lord and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud and spake unto him, and took the spirit that was upon him, and gave it unto the seventy elders; and it came to pass that when the spirit rested upon them, they prophesied and did not cease.

More extensive reading of this chapter would prove both interesting and profitable, but from what I have quoted, several things stand out clearly regarding the seventy: (1) They were set apart for a very important ministry. (2) They were set apart with a special endowment ceremony in the tabernacle. (3) They received the spirit of prophecy which was enjoyed by Moses. They may have become subprophets in the prophetic order

of that church. (4) They were chosen from among the elders, who were known to be officers—men of good repute, as is the instruction in Doctrine and Covenants 121: 5. (5) They were to share in the ministry with Moses the prophet, by bearing the burden of the people with him. (6) There must have been a close association in their ministry with the presidency of the church in that day. It would seem reasonable to suppose that there must have been council meetings in which these seventy and the presidency would share in the problems of the spiritual as well as the temporal government of the people.

IT IS INTERESTING to observe that the same spirit of prophecy which rested upon Moses was given to these seventy. I shall not discuss the full meaning of the word *prophecy* and what it may have indicated in this instance. We do remember, however, that Paul said, "He that prophesieth edifieth the church," and that John the revelator said, "The testimony of Jesus is the spirit of prophecy." Moses truly was the prophet chosen to receive and interpret the word of God for the people. The seventy elders shared in the same spirit of prophecy, no doubt, as they carried out their functions of ministering to the people in prophetic preaching and teaching. Their ministry was, perhaps, as much in prophetic preaching and teaching the word of God as it was in the prolific use of "Thus saith the Spirit" and should be considered in the fuller meaning of the spirit of prophecy, however it may have been introduced, as the testimony of Jesus.

This extended survey leaves no doubt that the duties of the first seventy corresponded with those of the seventy in New Testament times and today. This will become even more clear as we proceed to scan these later periods for evidence.

The Seventy in the New Testament Church

THE ONLY DIRECT REFERENCE to the seventy in the New Testament church is made by St. Luke. We are greatly indebted to God for giving the church of that day such an able historian, for most if not all Bible commentators agree that St. Luke's account of the gospel is the most complete and also the most scholarly. *Smith's Bible Dictionary* suggests that St. Luke may have been himself one of the seventy.

The notes on the tenth chapter of St. Luke in *Adam Clark's Commentary* contain these comments:

Our blessed Lord formed everything in his church after the model of the Jewish Church; and why? Because it was the pattern shown by God himself, the divine form which point-

ed out the heavenly substance which now began to be established in its place. As he before had chosen twelve apostles, in reference to the twelve patriarchs who were the chief of the twelve tribes, as the heads of the Jewish Church, he now publicly appointed seventy others, as Moses did the seventy elders whom he associated with himself to assist in the government of the people.

Further comment on the above is scarcely necessary. I have included it here to support my belief that Jesus did conform to the pattern of the Jewish Church when he established the New Testament order of the church, both in the choosing of the twelve and the seventy.

The beginning of the appointment of the seventy as recorded by St. Luke reads thus:

After these things the Lord appointed other seventy also, and sent them two by two into every city and place, whither he himself would come. Therefore he said unto them, The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest.

No text or passage of Scripture should be interpreted without considering carefully its context. In this instance the ninth chapter of St. Luke closes with the Lord's calling on certain men to follow after him. He was no doubt searching after seventy material. This is indeed interesting in the light of the commission that he gave to the seventy. They, too, were to be concerned about finding laborers. They were to pray that the Lord would send laborers into the harvest. In addition to this, their commission entailed the following instructions: (1) They were to go two by two, into every city and place. (2) They were to be advance agents: "Whither he himself would come." (3) They were to take neither purse nor scrip. (4) They were to choose a house in which to remain, and were to eat and drink such things as were given them. (5) They were to heal the sick. (6) They were to proclaim that the kingdom of God was nigh. (7) They were to proclaim against those places and cities that would not receive them.

As they followed these instructions, they received great power, saying that even the devils were subject to them. When they returned from their first missionary journey, Jesus rejoiced in their success, increased their power, and then offered a prayer of thanksgiving to God. Members of the seventy today would do well to frequently read this chapter and religiously set themselves to the task of qualifying to carry out its injunctions.

WE HAVE HERETOFORE NOTED that the endowment of the seventy in the Jewish church, before the time of

Christ was rather distinctly a prophetic endowment of the Spirit of God. I have wondered if this may be that which was in Paul's mind when he so frequently associated the apostles and prophets in his writings. Where this association appears in his writings, prophets are always mentioned by him after the apostles. If his reference to prophets meant the First Presidency, it would be natural that he would mention it first. The First Presidency of that day was indeed an extension of the apostleship, as was expressed in the revelation of 1946 calling two of the apostles into the presidency now. "Their apostleship is extended in presidency." This idea also fits better into the history of the choosing of the seventy, for as St. Paul puts it, "God hath set some in the church, first apostles, secondarily prophets." The apostles were chosen by Jesus first and the seventy were chosen second. The fact that Paul was an educated Jewish rabbi accounts for his having an understanding of the special functions of the ministry in the ancient church better than most of his brethren had. When we consider that he is the only New Testament writer who places the apostles and prophets in this order, it would seem to add some strength to the idea.

The fact that the seventies were men recognized in the ancient Jewish church as being endowed with the spirit of prophecy conforms with their ministry under the injunction of Jesus to proclaim that the kingdom of God is come. What message is more filled with the spirit of prophecy than the message which declares the news of the kingdom of God? Who needs a greater endowment of the special operation of the spirit of prophecy than the advance agents who go into unbroken fields proclaiming this message? In the Jewish Church, the seventies were witnesses to the reality of God. They saw him. In the New Testament Church they, with the apostles, testified that Jesus is Christ, for they had seen him both before and after his resurrection. Their commission combined prophetic with witnessing functions.

The Seventy in the Restoration

IT IS QUITE APPARENT that our knowledge of the seventies is gained as we fit together piece by piece their history developing out of their installations and functionings within the church each time God moved to establish his kingdom on the earth. If the record does seem a bit obscure on some points, the fact that there were seventies at each of these periods confirms their importance to the church. If, as we say, the record is obscure, the purpose of Latter Day revelation is to bring the church "out of obscurity and

out of darkness." Hence it is not only natural but necessary that both the functions and the organization of the seventy should receive its share of attention in present-day revelations. According to our church history, provision was made for the choosing of seventies in visions and revelations given to Joseph Smith. This has reference to section 104 of the Doctrine and Covenants. The organization of the first quorum began February 28, 1835.

At the same time, provision was made for the organization of the Council of Presidents of Seventy:

It is according to the vision, showing the order of the seventy that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it.

A discussion of the functions of the seventy would not be complete without giving consideration to the functions of this council which is a part of the seventy organization.

THE PRECEDING QUOTATION specifies that the number of men composing this council is to be seven, and that they are designated as Presidents of the Seventy. They are not counselors to a president, nor are they vice-presidents. This is a council of presidents, with one selected from their number to be their president. They are not chosen to be his counselors, nor are they chosen as vice-presidents to their president, but their president is chosen from men of the council who are already presidents to preside over them in their council functions. These presidents are to be chosen from the seventy and are to belong to the First Quorum of the Seventy.

Since they are designated as presidents, it follows that one of their functions must be to preside. Provision for this is made in the revelations. Without quoting extensively from these revelations, I would say that their functions may be either in presiding as individuals, where choice by quorum action warrants, or they may preside over the total body of the seventy when the seventies meet together as a body. The second function of this council is to select men for ordination to the seventy, as is indicated in the quotation already given from the law. The third function is that the presidents extant may select, with the approval of the body of the seventy and the church, members from the seventies to fill vacancies occurring in their own council.

BOTH THE ORGANIZATION and functions of the Council of Presidents of Sev-

enty seem to be unique. This is the only instance in the church where such a council of presidents is formed; especially in which one of their number is selected to preside over them, and in which they as individual presidents may preside over separate quorums. Further, there is no other instance where a council of presidents, as such, may preside over a body of several quorums meeting together. Other quorums of the ministry usually are presided over by a president and two counselors. This in itself would attach some special significance to the functions of the seventy as one of the councils of the church.

It may be well to observe that the work of the Council of Presidents of Seventy involves presiding direction over the quorums and the Council of the Seventy only when they meet in quorum or council capacity. The work of the seventy in the field is under the direction and at the call of the twelve apostles. On the other hand, the duties of the twelve in relation to the seventy in no way involves presiding authority over them while they are assembled in quorums or in council capacities. It is then that the Presidents of Seventy take over. One can see the wisdom in this since the twelve themselves form a separate major council of the church. In the field, the Presidents of Seventy are under the direction of the twelve as are the members of the seventy who do not belong to the Council of the Presidents of Seventy.

The duties of the seventy apart from the Council of Presidents and as set forth at the time of their organization is expressed thus:

The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations. First unto the Gentiles and then to the Jews.

And in giving further direction to the twelve regarding their work, it was stated:

It is the duty of the traveling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

This indicates that the seventies are to act under the direction of and in association with the twelve, to assist the twelve in their duties. This naturally requires that the seventy in their field of ministry carry with them and exercise the spirit of the apostleship. The extent as well as the limitations of their apostleship are given in Doctrine and Covenants 120: 3:

The seventy when traveling by the voice of the church, or sent to minister the word where the twelve cannot go, are in the powers of their ministrations apostles, those sent, and in

meetings where no organization exists should preside if no member of the Twelve or Presidency be present.

Perhaps no statement than that which follows has in it more of justice and the quality of exercising good judgment.

The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

It has been the concensus of opinion that the councils referred to here are the twelve and the seventy. The right of the seventy to so function would be in the nature of his work as an assistant to the apostle, and should be exercised in judgment and in justice as he is delegated either by the nature of his appointment if he is sent by the church to represent the apostle, or under the direction of the twelve when sent by the twelve. This would properly recognize at all times the twelve as the second presidency of the church.

I WISH TO QUOTE, in connection with the duties of the seventies, the statement of Joseph Smith III as published in the *Saints' Herald* for May 1, 1866:

The seventy are a body of elders set apart for the work of the ministry as a traveling quorum, working under the more immediate call of the twelve, to preach the word, build up churches, officiate in the various directions necessary in the spreading of the gospel, and all acts that an elder may do by virtue of his office as such elder, a seventy may do. But there are certain conditions that require a seventy to travel, as an especial witness, that are not binding upon the body of the elders.

There can be by the law seven quorums of seventy, seemingly too small a number for evangelization purposes; and yet when we consider the number of elders there may be in the church, we are forced to acknowledge that God is wiser than man, and does not wish to cumber the legislative bodies of the church with too great numbers.

The seventy then are to be men of action; ready to go and to come, full of energy and zeal, prepared at a moment's warning to follow the lead of the Spirit, to the north, east, south or west; proclaiming the gospel as they go, baptizing all who come unto them, laying their hands upon the sick in common with their brethren of the twelve, under no responsibility of presiding, but when the Spirit so directs, or exigency requires, they may preside by virtue of their right to officiate as elders in the church.

The law also contemplates the seventy as a legislative body, and a decision made by these quorums (if unanimous) is of like importance as a decision of the twelve.

It may also be concluded that any act which a high priest might do, while abroad as a minister of the gospel building up the church,

might be legitimately done by one of the seventy; for in speaking of the difference between the two quorums, the law says: that those who belong not unto this quorum, neither unto the twelve, are not under the responsibility to travel, nevertheless they may hold as high and responsible offices in the church; evidently carrying the inference that this was an office in authority greater than the elder, and if an elder may, why may not a seventy, or an apostle preside?

It would seem that the matter of equality of authority, spoken of in Doctrine and Covenants 104: 11, has its roots in these special commissions given to the twelve and the seventy. In the Jewish Church, the seventies seem to have been in close association with the presidency in matters of ministry and administration of government. There is very little revealed of the place in these fields the twelve patriarchs of that church may have occupied. In the time of our Master, the twelve were brought into close association with Jesus, being almost constantly with him. The seventies seem to have been assistants to him and the twelve as advance agents. In our day, it is clearly indicated that the seventy are not only to labor under the direction of the twelve, but are to spread out, carrying with them the spirit of the apostleship, in many instances, where the twelve cannot go. The equality referred to most likely is to grow out of the fact that they share according to this background in both prophetic and apostolic powers as special witnesses of the church.

THERE MUST BE, however, some limitations or restrictions on the assumption of equality. A careful reading of the paragraph setting forth the matter of their equality reveals some of these limitations:

The twelve traveling councilors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses or apostles just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.

It is my opinion that the equality referred to in this quotation is limited or to be restricted more or less to council functions in governmental activity and does not necessarily reach into administrative and judicial matters. Referring to the quotation given from the late Joseph Smith, it would appear that he

interpreted this counseling equality to apply to the legislative processes of our church government.

Wisdom is evidenced in the functioning of these councils which are included in those having, as we term it, concurrent jurisdiction in the variance of responsibilities and contacts of the men in the councils. The viewpoints of these quorums range from ministry that begins at the center place and the stakes and reaches to organized districts and finally into the far-flung areas into which the seventy may go. The idea of equality applies more specifically to the quorums mentioned as quorums rather than to individual members of these quorums. That is why the emphasis of equality is placed on council functions, and it is to be carefully observed that for decisions to be valid and receive divine recognition, they must be made by the unanimous vote of each of the quorums.

In reviewing the importance of this equality and its attending blessings when exercised in righteousness, we have noted the close association of the seventies in the Jewish Church. In the New Testament church, the twelve were in constant association with Jesus. The seventies, after receiving some training, went out as advance agents. In our day, these three bodies are set up in the law in important governmental affairs as being equal. What wisdom on the part of God! What strength he has provided for our day! And why not? This is the day of the building of Zion and the consummation of the kingdom which is to stand forever. In order to do this, the Church must be a perfect church. It must become that church in every respect of which Paul wrote:

Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Correction

Two corrections should be made in the article by Harold I. Velt in the *Herald* of July 17, page 12.

The name in the middle column, tenth line from the top, should read, Alexander Campbell.

In the third column, beginning eleven lines from the top, the reading should be, "—the only God who took upon himself a human body like that of men, and that he was born of a virgin, but not in America."

Worship Suggestions for September

Theme for the Month: PREPARATION
FOR GENERAL CONFERENCE

By KATHERINE H. WILSON

Theme Appreciation: This is the month prior to another General Conference, and it is fitting that our worship should center on preparation for this great event. God will bless and direct in the legislative business of the church according to the desires, preparation, and development of his people. Here it is that revelations, when received, are presented for consideration and approval. The "four P's of perfection—we *prepare*, we *purpose*, we *produce*, we *progress*—are values we should emphasize in these suggestions.

SEPTEMBER 5, 1948

WE PREPARE—"PREPARE YOUR HEARTS
UNTO THE LORD"

Worship Center: Picture, "His Presence," by Sallman. (Picture may be purchased at the Herald Publishing House, Number M4807.)

Prelude: "Come, O Come, Sweet Comforter," or "Come, Gracious Spirit," Saints' Hymnal, No. 194.

Call to Worship:

THE LIVING CHRIST

Turn your eyes upon Jesus,
Look full in his wonderful face,
And the things of earth will grow strangely dim
In the light of his glory and grace.

Turn your thoughts upon Jesus,
Think deep of his comforting love,
And the thoughts of sin and of self and strife
Will be lost as we think of that love.

Give your heart unto Jesus,
Cast each heavy burden aside,
And the joy and peace of his presence near,
Will enter and ever abide.
—Author Unknown.

Suggested Hymns:

"Jesus, the Very Thought of Thee,"
No. 283.

"O Jesus, I Have Promised," No. 298.

"Savior, Thy Dying Love," No. 302.

"Take Time to Be Holy," No. 322.

Scripture Readings:

A good man out of the good treasure of his heart bringeth forth that which is good . . . for of the abundance of the heart his mouth speaketh.—Luke 6: 45.

Prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean. . . .—Doctrine and Covenants 85: 20.

Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?—Ezekiel 18: 31.

And now behold, I ask of you, my brethren of the church, Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? Do ye exercise faith in the redemption of him who created you? . . . Can ye look up to God at that day with a pure heart and clean hands?—Alma 3: 27-30, 36.

Their hearts had been changed; that they had no more desire to do evil.—Alma 12: 176.

Theme Thoughts:

The Zion plan of the church is that we shall go forward, step by step, under a program of preparation; we must progress. What is the process of cleansing and purifying our hearts that we prepare them unto the Lord? The instruction to "purify your hearts" is aimed directly at the purification of the mind. It takes conscious effort to keep one's mind free from impurities. Everywhere about us salacious suggestions come from screen and stage, magazines, books, and radio, and only an individual whose heart is repentant, humble, and filled with honesty can attain purity. With deliberate purpose we must constantly "think upon whatsoever things are good." A mind occupied with thoughts of God and his kingdom and his service simply has no room for evil. "Blessed are the pure in heart; for they shall see God," said Jesus.

Meditation:

Keep your heart free from hates,
Your mind from worry;
Live simply, expect little, give much.
Sing often, pray always;
Fill your heart with love, scatter sunshine;
Forget self, think of others, do as you would
be done by.
These are the tried links in a Zion life.

When the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; when the national life is orderly, then there is peace in the world.—Confucius.

Closing Hymn:

"Oh, come to my heart, Lord Jesus,
There is room in my heart for thee."—
No. 154.

SEPTEMBER 12, 1948

WE PURPOSE—"THY WORD WE STUDY"

Worship Center:

Picture, "His Presence," by Sallman, with the Three Standard Books of the church beneath the picture.

Prelude: "Draw Thou My Soul, O Christ," No. 316.

Call to Worship:

The Lord I love went on ahead
To make a home for me. He said
He would come back again, and he—
Ah, gracious love—he wrote to me!
He knew I was so weak and blind
And foolish that I could not find
The road alone. He told me things
That all earth's wise men, and its kings
Have never guessed, yet I foreknew
If I but read his word. And, oh,
Such depths of love on every sheet!
My soul is trembling at his feet.
What would he think of me
If when I saw him I should say:
"I was too busy every day
To read what thou didst write to me;
I really hadn't time for thee!"
—Martha Snell Nicholson.

Suggested Hymns:

"O Word of God Incarnate," No. 402.
"Father, Bless Thy Word to All," No. 96.

"I Have Found the Glorious Gospel,"
No. 408.

"O God, With Thanks Unfeigned,"
No. 93.

Scripture Readings:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2: 15.

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou triest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.—Proverbs 2: 1-6.

Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—Doctrine and Covenants 85: 36.

But to be learned if good, if they hearken unto the counsels of God.—II Nephi 6: 61.

Theme Thoughts:

In the church, all are called. The challenge of the church and God is to prepare by persistent study and service. We purpose to qualify as "approved workmen" by patterning our lives—our thoughts, our words, our deeds—after those of the Master. He is working with us today in whatever we are doing in his name.

Meditation:

NOTHING IS LOST

Nothing is lost that is done for the Lord,
Let it be ever so small;
The smile of the Savior approveth the deed,
As though 'twere the greatest of all.

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Nothing is lost that is done for the Lord,
Let it be ever so mean;
Man may but count it as trifling indeed,
But Christ sees the motive within.

Nothing is lost that is done for the Lord,
He will approve and repay;
Oh, for a heart that is longing to serve,
And labor "while it is day!"
—A. M.

Closing Hymn: "Oh, Happy Is the Man
Who Hears," No. 94.

SEPTEMBER 19, 1948

WE PRODUCE—"THY WORD WE
CHERISH"

Worship Center:

Picture, "His Presence," by Sallman,
with the Three Standard Books beneath
the picture.

Prelude:

"Dear Lord and Father of Mankind,"
No. 243.

Call to Worship:

THE GOAL

To let no thought go unexpressed
That might give someone pleasure;
To say no word I might regret
In later hours of leisure;
To do the kindly, little deeds
That make life worth the living;
To overlook another's faults
Nor fail to be forgiving;

To strive to leave each task well done
And make a joy of duty;
Unceasingly to give God thanks
For life and love and beauty;
To honor God, and, loving him,
Love, as myself, my neighbor;
This, the high test of perfect love—
The goal toward which to labor.
—E. C. Johnson.

Suggested Hymns:

"Send Me Forth, O Blessed Master,"
No. 214.

"Soldiers of Christ, Arise," No. 217
"My Soul, Be on Thy Guard," No.
207.

"We'll Scatter Good Seed," No. 220.

Scripture Readings:

This is my gospel; and ye know the things
that ye must do in my church; for the works
which ye have seen me do, that shall ye also
do.—III Nephi 12: 34.

Prove all things; hold fast that which is
good.—I Thessalonians 5: 21.

He doth require that ye should do as he
hath commanded you, for which if ye do, he
doth immediately bless you.—Mosiah 1: 58.

Obtain a knowledge of history, and of
countries, and of kingdoms, of laws of God
and man, and all this for the salvation of
Zion.—Doctrine and Covenants 90: 12.

I am left to mourn because of the unbelief,
and the wickedness, and the ignorance, and
the stiffneckedness of men: for they will not
search knowledge, nor understand great knowl-
edge, when it is given unto them in plainness,
even as plain as word can be.—II Nephi 14: 9.

Theme Thoughts:

What we do day by day determines
what we become. Hour by hour we build
our lives for better or for worse. Can
we reasonably expect God to bless us if
we cannot take even a few minutes a day
to study his word and pray? "Thy word
we cherish!" We do not cherish it ex-
cept we know it. Jesus said, "If ye love
me, keep my commandments." He
yearns for our love, knowing that through
it will occur the miracle of righteousness
(being right with God). Being right
with God, we act his will by giving, and
serving, and sharing—we produce glori-
ously because we love him.

Meditation:

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh.
—Alfred Austin.

Say not, "I love the Lord," unless you find
Within you welling up by day and night
A love strong, full and deep for all mankind.
—Family Circle.

Closing Hymn: "A Charge to Keep I
Have," No. 201.

SEPTEMBER 26, 1948

WE PROGRESS—"THY FURTHER WORD
WE SEEK"

Worship Center:

"His Presence," by Sallman.

Prelude:

"We've a Story to Tell to the Nations,"
No. 397.

Picture Appreciation:

In "His Presence," Mr. Sallman has
created another beautiful picture of
Christ. It depicts him as one who has
fulfilled the mission on earth asked of
him by the Father. He stands as the
returned Christ at the portal of an
earthly home ready to meet human need.
Radiant with glory, light, and truth, "a
knowledge of things as they are, and as
they were, and as they are to come"
(Doctrine and Covenants 90: 4) grace
his being. It is not difficult to imagine
him as saying, "I am the light of the
world; he that followeth me shall not
walk in darkness, but shall have the light
of life" (John 8: 12).

We think of Christ as a living and
abiding presence, for to his disciples he
said, "And I will pray the Father and
he shall give you another Comforter,
that he may abide with you forever . . .
I will not leave you comfortless, I will

come to you" (John 14: 16-18). We find
him returning in "the spirit of truth and
peace."

We appreciate the radiant message Mr.
Sallman gives in his portrayal; and our
hearts are warmed by the promise of
Jesus, "I go to prepare a place for you.
And if I go . . . I will come again and
receive you unto myself; that where I
am, there ye may be also" (John 14:
2, 3).

"And he said, My presence shall go
with thee, and I will give thee rest" (Ex-
odus 33: 14).

"My angels shall go before you and
also my presence" (Doctrine and Cove-
nants 100: 3).

Suggested Hymns:

"We Thank Thee, O God, for a
Prophet," No. 415.

"We Limit Not the Truth of God,"
No. 416.

"Now Thank We All Our God," No.
427.

"Onward to Zion," No. 436.

Scripture Readings:

And beside this, giving all diligence, add
to your faith virtue; and to virtue knowledge;
And to knowledge temperance; and to temper-
ance patience; and to patience godliness; And
to godliness brotherly kindness; and to brotherly
kindness charity. For if these things be
in you, and abound, they make you that ye
shall neither be barren nor unfruitful in the
knowledge of our Lord Jesus Christ.—II Peter
1: 5-8.

See that ye love one-another; cease to be
covetous; learn to impart one to another as
the gospel requires; cease to be idle; cease to
be unclean; cease to find fault one with an-
other; cease to sleep longer than is needful;
retire to thy bed early, that ye may not be
weary; arise early, that your bodies and your
minds may be invigorated; and above all
things, clothe yourselves with the bonds, as
with a mantle, which is the bond of perfect-
ness and peace; pray always, that you may not
faint until I come; behold and lo, I will come
quickly, and receive you unto myself.—Doc-
trine and Covenants 85: 38.

Wherefore, ye must press forward with a
steadfastness in Christ, having a perfect bright-
ness of hope, and a love of God and of all
men . . . if ye shall press forward, feasting
upon the word of Christ, and endure to the
end, behold, thus saith the Father: Ye shall
have eternal life.—II Nephi 13: 29, 30.

And again I speak unto you, who deny the
revelations of God, and say that they are done
away, that there are no revelations, nor proph-
ecies, nor gifts, nor healing, nor speaking with
tongues, and the interpretation of tongues
. . . . He that denieth these things knoweth
not the gospel of Christ; yea, he has not read
the scriptures; if so, he does not understand
them. For do we not read that God is the
same yesterday, today, and for ever; and in
him there is no variableness neither shadow
of changing.—Mormon 4: 66-68.

And in that day that they shall exercise
faith in me, saith the Lord, even as the brother
of Jared did, that they may become sanctified
in me, then will I manifest unto them the
things which the brother of Jared saw, even
(Continued on page 22.)

AUGUST 7, 1948

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Food for Thought

WHEN WE PLAN meatless and eggless days or talk of saving wheat, it is only natural that homemakers are concerned about the effect it may have on the health of their families. You will be happy to know that Dr. Henry C. Sherman, who is a member of the Food and Nutrition Board of the National Research Council, was twice president of the American Institute of Nutrition and is generally recognized as one of America's foremost authorities on nutrition, does not believe that you have anything to worry about if you adjust your meal patterns to make "a wider and a wiser use of foods that are in good supply." In fact, according to the Citizen's Food Committee, Dr. Sherman is of the opinion that reducing our consumption of wheat, meat, and eggs, by the small amounts urged by that committee, should have a beneficial effect on the health of the normal individual.

"The American diet is so high in protein," says Dr. Sherman, "that reducing the use of meat and eggs by the amounts needed to conform with the food-conservation program would still keep the diet well within the bounds of good health requirements, as far as protein is concerned." On the other hand, Dr. Sherman points out, the American diet seldom meets much more than the minimal. "This makes it wise," Dr. Sherman says, "to compensate for what one relinquishes [in wheat, meat, and eggs] to the needy of Europe by generous additions to the diet of fruits and such green-leaf vegetables as broccoli, loose leaf-cabbage, collards, green leaves of lettuce, turnip tops, and water cress."

OUR LARGE CROP of fresh vegetables is really helping us out on our menu planning. Broccoli is our pride and joy. It gives us as much calcium weight for weight as milk (you'll get more calcium from milk,

By **B. Mildred Nelson**

Instructor in Nutrition Extension Department, Ames, Iowa

however, for one serving of milk will weigh more than twice as much as a serving of broccoli). One serving of broccoli gives ten times as much calcium and half as much iron as you would get from the same size serving of meat; 3,500 units of vitamin A value as against none for muscle meats and 1,140 units from two eggs, almost as much thiamin (vitamin B¹) as lean beef and eggs, but only about one-tenth as much as lean pork; more riboflavin than most muscle meats; some niacin, and more than enough vitamin C to meet the daily recommended requirement for an adult, against none offered by meat and eggs. It will even add three and three-tenths grams protein (about one-twentieth) of your daily need) to your diet. That puts it out in front in all the things that Dr. Sherman says are most frequently lacking in our diets.

In addition, broccoli is one of our most flavorful and beautiful fresh vegetables. It will add color and quality to any meal. More than that, it's available at fairly reasonable prices. It grows well and may be stored by freezing. One of the nutrition specialists here at the college used the last from her garden for her Thanksgiving dinner!

OYSTERS, TOO, are one of those foods that can be eaten with clear conscience. Oysters don't eat grain. When you know how much they do help out in real food value, you may want to use them more often, if they aren't selling too high in your town.

If you use one pint of oysters, liquor and all, in a stew for four, you are serving to each person, from oysters alone, six to seven times as much calcium and about the same amount of phosphorus as you would get from the same size serving of meat. Liver is the only meat that will give you more iron. They will give you more thiamin and riboflavin than most cuts of beef, less thiamin than pork, but about the same amount of riboflavin as pork, and some niacin. Oysters, like meat, have no vitamins C or A to offer. They offer a good quality protein, but only one-third or one-fourth as much as lean meats. Serving them with milk in a stew adds much in the way of high quality protein, extra calcium, riboflavin, and other nutrients.

Other fish may or may not do as well for you—sardines, tuna fish, mackerel, and salmon furnish extra vitamin A; mackerel is a good source of thiamin and riboflavin—the others are not so good in thiamin but rate along with meat for riboflavin; tuna fish and sardines are especially rich in niacin while fish in general rank along with meats in this nutrient. Most fish give only about half as much iron as muscle meats, but offer two to seven times as much calcium and, in addition, iodine that is needed to prevent some types of goiters.

WE THINK WE have a hard time planning meals on our budgets, and we do if we keep costs down and still feed the family meals they enjoy and keep them healthy. If you really want a problem, though, take this grocery list for a week and try to plan meals that will have the family saying, "Gee, Mom, that was good!"

In July of 1947, the average worker in England had the following foods for the week, if the foods could be found:

- - - a home column feature - - -

27c worth of meat.
 3 ounces butter
 3 ounces margarine
 1 ounce cooking fat (2 level table-
 spoons a week. About $\frac{3}{4}$ of a level
 tablespoon of butter, margarine, and
 cooking fat combined for each meal
 to spread on bread, season foods,
 use in making breads and other
 baked goods, and all. Since cut to
 a little less than 1 teaspoonful a
 day.)

2 ounces bacon
 8 ounces tea
 4 ounces candy
 63 ounces bread and flour
 2 $\frac{1}{2}$ pints of liquid milk
 1 fresh egg if available

In addition, each could have one
 small can of meat a month or, as an
 alternate, one pound dried prunes,
 one packet dried egg powder, one
 can condensed milk, on points. Fruits
 and vegetables were not rationed.

According to the best informa-
 tion we have, since then the ration
 of bacon has been cut to one and
 one-half ounces a week; thirteen in-
 stead of twenty-seven cents worth of
 meat; and two ounces of margarine
 with the privilege of substituting one
 ounce of butter for one ounce of
 margarine every other week instead
 of three ounces of butter and three
 ounces of margarine. Potatoes have
 gone on the rationed list—three
 pounds per week for adults, one
 and one-half pounds for children
 under five years; the candy ration
 has been cut; and the milk ration
 now is two pints per week. Each has
 two ounces of cheese (one-eighth
 pound), and eight ounces of sugar
 (one cup) each week. One fresh
 egg per week is still the limit for
 adults—two for children.

It would take a vivid imagination
 to make that stretch far as appetiz-
 ing food, don't you think? Is it any
 wonder that the English people feel
 frustrated after almost eight years
 of war, deprivation and rationing, to
 still be looking for worse instead of
 better food conditions? And Eng-
 land is much better off than Ger-
 many!

Reminiscences

By Mrs. Israel A. Smith

Father Smith was a man who real-
 ly enjoyed his food. He was very
 fond of fish and asparagus. It was a
 pleasure to cook for him, for he
 enjoyed good plain food, not too
 rich or too sweet.

I remember at one time when the
 folks were coming to our house for
 dinner, he asked if I were having
 cake, and if so, to make it plain.
 He later telephoned, to remind me
 about the cake—"Little or no icing,"
 he said.

I send you this recipe for a
 "White Pound Cake," taken from a
 cookbook which belonged to Father
 Smith's oldest daughter, Emma
 Smith McCallum. This book, *Mrs.*
Owens' Cook Book, was published
 in 1887, copyrighted in 1884.

WHITE POUND CAKE

1 c. fine white sugar
 $\frac{1}{2}$ c. butter
 Beat to a cream and add whites of two
 eggs, then beat ten minutes
 1 tsp. cream of tartar, sifted with
 1 $\frac{1}{2}$ c. flour
 $\frac{1}{2}$ tsp. soda
 $\frac{1}{2}$ tsp. lemon
 $\frac{1}{2}$ c. sweet milk
 Beat all together 15 minutes. Bake
 one hour in moderate oven in a
 round basin

I am sure the round basin added great-
 ly to its success. I can easily imagine that
 Emma baked this very cake for her father,
 for this page shows *use*.

I was indeed extremely fortunate in
 having Joseph Smith for my father-in-
 law. My own father died when I was
 very young, so Israel's was the only father
 I ever knew. His wholesomeness, his
 camaraderie, his innate kindness, all sum
 up the qualifications of an ideal father.
 I treasure the memory of those last years
 when Father Smith continued to intro-
 duce me as his "youngest daughter."

ANNOUNCING A NEW PAMPHLET

The General Department of Women is happy to announce a new
 pamphlet, "NEW VISTAS UNLIMITED," written by Mrs. Alice Bolon,
 B. A.

This pamphlet is comparable to the one, "A Course of Appreciations,"
 which Sister Bolon wrote about two years ago and which was so well
 received.

"NEW VISTAS UNLIMITED" contains eight lessons. The lesson
 topics are:

1. DISCOVERING A PHILOSOPHY
2. TO THYSELF BE TRUE
3. WHERE LOVE IS
4. BE HAPPY IN THINE HOUSE
5. THE CHILDREN'S HOUR
6. STUDY TO SHOW THYSELF APPROVED
7. LEARNING WISDOM
8. BUILDING A CATHEDRAL

In the foreword, Sister Bolon gives an idea of the theme of the pam-
 phlet. She says, "The theme of the lessons is the search for 'something better'
 than the 'apparent good.' These lessons have grown out of my deep rever-
 ence for all beautiful, inspiring, good, and truthful things, which come to
 us either directly or indirectly from God. They have also come from my
 appreciation of the fact that a 'living religion' is dynamic, vital, and 'keeps
 abreast of truth' in all fields of general knowledge, and in terms of modern
 life problems and experiences that arise daily among people."

The lessons suggest that in the thoughts which arise in one, to govern
 his activities in the shifting scenes of "the passing show of life," that he
 "should listen for 'life's tone' to keep his sense of right direction."

This pamphlet costs fifty cents and is now ready for distribution. All
 orders should be sent to the General Department of Women, The Auditor-
 ium, Independence, Missouri.

Fisherman's Shrine

By Biloine Whiting and
Josephine Skelton

WE LATTER DAY SAINTS call ourselves a peculiar people, but in many ways we are pretty ordinary—at least most of us are. Our churches are made of wood or brick and are located on quiet side streets. We work at farming or selling or housekeeping for a living and are generally tolerated by our neighbors.

The Latter Day Saints on Vinalhaven are ordinary people, too, or as ordinary as people can be who live on an island. Instead of farming for a living, they bring food from the sea; and instead of meeting in a brick church, they worship in an old sea captain's home set just out of reach of the spray.

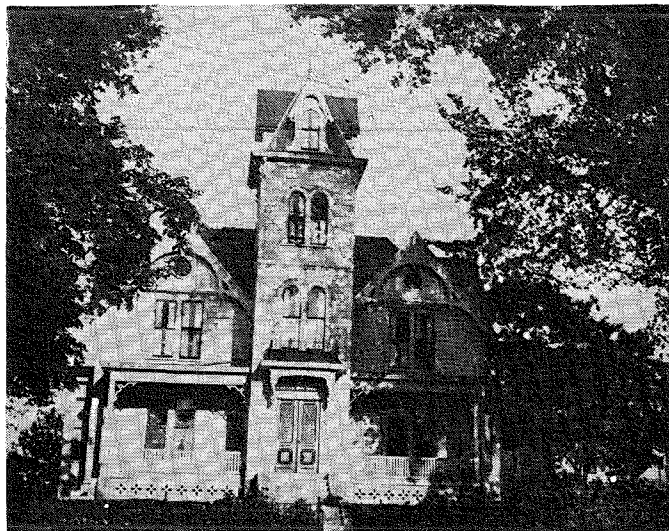
An inscription on the carved, brass door hinges dates the house at November 8, 1876. The story goes that two old sea captains, friendly rivals, built their houses on opposite corners at the same time, and each tried to outdo the other in the beauty of his home. As a result, the house built by Captain Walker, and bought thirty years ago by the Saints for a church, is the town showplace.

Originally, the house had fourteen rooms. Downstairs the vestibule opened into a wide hall separating two parlors; from the hall, a staircase led to the other two floors. In the third floor, a ladder rises steeply to the crown of the house, a cupola, from which two pieces of the Atlantic Ocean can be seen.

But it was in the details of the interior that the captain put his heart. The woodwork is of a foreign design brought back from a voyage to India. Lions' heads are carved beside the doors, and rosettes are on the spindles of the staircase. Wood carvings of busts of George and Martha Washington are set in over the windows that close with indoor latticed shutters, and the vestibule is paved with colored marble.

When the Saints bought the building, they joined the two front parlors to make an auditorium. The bay window at one end became the rostrum and was separated from the auditorium by an altar rail fashioned from a section of the staircase railing. A lectern set on the magnificently carved newel post made a decorative pulpit, and soon the new church was ready for worship. In the spacious woodshed at the rear of the house, a former pastor, Archie Beggs, now of Springfield, Maine, built a recreation room for the young people of the church.

Besides using their building for a church, the Saints opened it to the Red Cross to use as a center during the war, and it is still used as a clinic whenever the mission



The house built by Captain Walker and bought thirty years ago by the Saints for a church is the town show place.

ship, "Sunbeam," comes into harbor. Carrying a minister, doctor, and a nurse, the missionary ship serves the outer islands which have no other medical and spiritual care. For the various uses to which they have been put, the upstairs rooms have collected five sewing machines, five trunks, cots and a stretcher from the Red Cross, six organs, a stove named "Herald" in the upstairs kitchen.

IT IS NOT JUST THE church that is out of the ordinary, for island Saints are different from us on the mainland. In the first place, they call everyone by his first name. It is not Mr. Young who lives past two bridges and a dyke, but Floyd. People are addressed not as Mister or Misses, but as Minnie or Gladys, James, Richard, or Quincy.

Island women seldom do their own shopping in one of the four groceries of Vinalhaven. Instead, they make out the list of what they want, and when their husbands come back from the sea and go around to the wharf to gas up, they buy the groceries and bring them home in the boat.

Island Saints have a different way of talking from us on the mainland. Their speech is softer—as if they were tired from shouting in North Atlantic winds. They have a Maine accent that is almost Elizabethan, and a way of speaking that is nearly poetry. "Yes" becomes "E-yah," faucet is "faset," "town" is "ton," and "idea" becomes "idear." When the wind is rising to a mainlander, "the horn is blowing" on the island. Even the Lord's Prayer sounds unfamiliar as "Ouah faythah which aht in haven, 'allowed be tha naim."

ISLAND PEOPLE are the last stronghold of individual enterprise, for although the island is dotted with vacant rock quarries, fishing and lobstering are the only industries. Every man lives on the water so close he can drop a line and fish from his bedroom window or throw a rock into the high tide. The lobsterman is

both labor and management at once. He makes his own traps, bending the oak and spruce limbs into crescents for his pots. His wife knits the elaborate "heads" for the traps and the delicate bait bags; and out in the shed, the lobsterman hews his own floats, carves them with his name, and paints them with his own identifying colors—as important to a lobsterman as a cattle brand is in the west.

At six in the morning, the lobstermen can be heard going out to tend their pots, the gasoline engines in the thirty-foot smacks sputtering on the cold mornings. A lobster boat is a sizable investment and is more highly prized than an automobile. Some smacks have a cabin, called a canopy, where the man can set up a stove when the temperature dips below zero and the front of his boat is hidden beneath the North Atlantic. There are no chairs aboard a smack, and the man stands by his wheel and watches where the water foams white against the rocks. When even salt water freezes and the ice cakes grind ominously against the prow, the lobstermen wait until the boat to the mainland strikes out, breaking a path through the ice, before they scurry in the wake like so many water bugs.

Water transportation is the logical way to get around on Vinalhaven, and the most convenient. When the Saints wanted to attend reunion at Brooksville on the mainland, all forty of them went aboard Andy Boyton's sardine sailboat. It had been condemned for carrying sardines, but as long as it was loaded with Saints, they felt it was safe to attend reunion. In later years, Robert Barton (a young lobsterman with a baby that all the missionaries like to hold because she reminds them of their own children back home), has loaded the Saints into his lobster boat and taken them to Stonington to conference.

Cars are scarce on Vinalhaven, perhaps because everyone has a boat, and then all cars must be brought two at a time from the mainland, out of sight on the horizon. So, despite his gray hair, the pastor rides his bicycle three miles to church every Sunday, and a few minutes later his wife begins the three-mile walk to church on a road through Maine woods and over two bridges and a dyke.

THE VINALHAVEN Branch used to be a large one, of at least sixty members, back when they bought the showplace of the town to use for a church. Then came the war and war plants where men could make more money building guns than by catching lobsters, so most of the Saints moved off to Springfield, leaving three members of the priesthood and twenty active laity.

Youngest is 20-year-old Richard Wall, who, between trips on his boat, mows the church lawn and takes charge of the church school. Then there is Elder James Barton, a lobsterman in a plaid shirt and a sou'wester hat to hide his gray hair. His son Robert is the young people's

leader, and another son, James, is the pastor of the newly organized branch at Springfield. Pastor Floyd Young was born on the island and has followed the sea all of his life. Since 1943 he has held the group together, refusing to quit even after the Sunday he rode his bicycle the three miles to find that he was to sit in the church alone.

The most active group at present is the women's department. Under the direction of Mrs. Webb, the members make quilts in the winter and hold bake sales in the summer to raise money to paint the church and buy curtains for the windows.

Names like the Warrens, Youngs, Gustavesons, Walls, Lawrys, and Dickeyes appear over and over again on the church records as Saints who walk past the coldest spot of the island to come to church and bear their testimonies at the 11 o'clock prayer meeting and listen to Brother Floyd preach in the evening.

No one on the island is old enough to remember who founded the church on Vinalhaven. But they do know there used to be a settlement called Zion, and that somewhere on the island there is a lost cemetery of people who thought enough of their religion to have the fact that they were Latter Day Saints engraved on their tombstones.

At Home in Holland

By Twyla V. Scherer

HAVE YOU EVER WONDERED how a missionary and his wife feel when they are asked to take a mission abroad? What would you do and say? You'd probably say just what we did when we were asked last General Conference to come to Holland for three to five years. We said "yes," and then started looking at maps to see how far from Independence Holland really is. On a map it doesn't look far, but when we actually started on our journey, each day seemed to take us farther and farther from familiar things and places.

Those hectic weeks of preparation now seem almost light a nightmare. "What should we take with us, and what should we leave behind?" "What goods are available in Holland, and shall we take the teakettle or can we get one there?" These and endless other questions tormented us as we sorted and packed, then repacked our trunks again and again.

All too soon the time came when we had to say goodbye to our family and friends. We still remember the receptions held for us and the inspiring fellowship at Graceland when 600 students gathered to wish us "farewell and Godspeed." That was one experience which I shall never forget, for I truly felt that not only Graceland but the whole church was behind us with prayers and best wishes.

At last we boarded the boat and sailed from America. I can remember thinking, as we passed the Statue of Liberty, I wonder how I'll feel when we return and

New Horizons

catch our first glimpse of the "Lady with the Torch."

It was a grand experience—our voyage on the "America." At least it was for those of us who didn't get seasick. We landed in England and stayed there for several weeks until we could come on to Holland. In London we did some sight-seeing—Westminster Abbey and the Parliament buildings, which were once only history, became real to us.

Then we were on another boat which would take us to the mission assigned us at conference. When I look back now at that cold morning when we landed at the Hoek van Holland, I can remember wondering, "Will someone meet us? How can I talk to these people? Will I find friends here as I had in America?" These and other unuttered questions were answered for me when we reached Rotterdam. Before we could even step off the train, the whole car was filled with our Holland Saints who had come to meet us; their arms filled with lovely flowers, and smiles of welcome for each of us. At that moment, I found the one universal language which overcomes all barriers, which makes strangers feel at home. It was a firm handclasp and a hearty smile.

This wasn't a "strange land"—this was home!

The Laying on of Hands

(Continued from page 9.)

pare for the blessing. Or it may be at a conference or a reunion. The Order of Evangelists has approved a four-page leaflet, "The Approach to the Patriarchal Blessing," which is given to the one asking for a blessing and which suggests a period of meditation, prayer and scripture readings which are cited, and sets forth the meaning and nature of the patriarchal blessing, and the things that may or may not be expected from it.

In Conclusion

SOME SUGGESTIONS have been made regarding the order of services for the various ordinances. The *Priesthood Journal* for July, 1938, had outlines of programs, but it is understood that all these are merely suggestive. It is still the rule that the elders are to conduct meetings "as they are led by the Spirit, and according to the commandments and revelations."—Doctrine and Covenants 17: 9.

Our church ritual is simple; ceremonies as we have named them are relatively few and simple. Let us keep them that way and not develop complex formalism such as the Catholics and Episcopalians have. Let us avoid a too formal ritualism. Christ himself gave little of it. We are free to build around these ordinances a service characterized by simplicity and yet dignified and beautiful, with everything done decently and in order. Let us remember that we are handling heavenly things. We are acting in Christ's stead. Let us so speak and so act.

Remember the words in the song given by Brother Luff, "Unto honor he hath called us, honor such as angels know." Not even the angels have greater honor than to minister to those who shall be heirs of salvation.

Worship Suggestions for September

(Continued from page 17.)

to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.—Ether 1: 101.

Also, Doctrine and Covenants 94: 5.

Theme Thoughts:

One of our most distinctive beliefs in the church is that of continued revelation. Men have decreed that God ceased to inspire, that the Bible closed divine revelation. We have three sacred books—additional witnesses of Christ—others have only one. A church that believes the canon of Scripture is still open is a church of progress. Our purpose as a church is to build the kingdom of God as a pattern to all nations—Zion. When, as a people, we put knowledge to practical use, and steadfastly "go on to perfection," Zion shall be.

Meditation:

These things shall be: A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of science in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire, and sea, and air.

New arts shall bloom of loftier world
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

—John Addington Symonds.

Closing Hymn: "Onward to Zion," No. 436.

LETTERS

From Porsgrunn, Norway

Saturday noon, May 22, Brother Glen Johnson arrived. He came from Kragero, where he and Apostle McConley had held two meetings. It was intended that both of them, with Sister McConley, should come, but the day before, Brother McConley became ill and, on doctor's orders, was put to bed. Consequently, Brother Johnson had to leave them in Kragero.

We had rented a hall for all day Sunday and advertised in two of our city's papers:

Apostle M. A. McConley and Elder Glen Johnson from America will speak in Handverkesforeningens Hall Sunday evening, 6: o'clock. Subject: "God's Church at Work," illustrated with color slides. All heartily welcome.

Saturday evening, we held services at the home of Sister Marie Carlsen with about twenty-five present. Prior to the service, the brethren met in prayer for Brother McConley. The meeting proper began at 7:30 p.m. Brother Johnson gave a spiritual talk about phases of the church work, illustrated by color slides.

Sunday, at 9:30 a.m., a priesthood meeting was held. Brother Johnson, with Brother Fossum as interpreter, spoke of the duties, responsibilities, laws, and promises which God has given. Carl Carlsen, as representative of the bishopric, spoke briefly on the law of tithing.

At 11 a.m., Carl Carlsen was in charge of the Communion service in the hall. Brother Johnson, with Brother Fossum as interpreter, gave a spiritual talk.

At 2 p.m., dinner was served in the hall by the Porsgrunn sisters. Then we gathered to the Peise room [a room on one side of the hall], where we enjoyed visiting together and were served coffee and delicious cookies. At this time, Professor Halverson, head of the English department at the college in Porsgrunn, arrived. He was to be our interpreter for the evening. He and Brother Johnson engaged in a lengthy conversation. Brother N. O. Nilsen said, "Today we have received much good, both spiritually and temporally. It is almost too much at one time."

At 6 p.m., we held our last service. Singing, accompanied by mandolin, accordion, and guitar, was enjoyed. Brother Glen Johnson delivered an enlightening and stimulating sermon on the Apostasy and the Restoration. He likewise presented the difference between our church and the Utah Mormons. We were privileged, during the service, to see a series of colored slides which confirmed and

clarified the talk. The sermon was accorded wrapt attention and was interpreted without error. As soon as Brother Johnson had uttered a sentence, the interpreter was ready to give the translation. All proceeded without hesitation or interruption, so it was a genuine pleasure to sit and listen.

After the meeting, the Saints served sandwiches and coffee in the Peise room, where we enjoyed association for a couple of hours, and all our conversation focused around the gospel. The Spirit of God was present in rich measure in all our meetings, and we had an unforgettable time together.

We have but few members in Porsgrunn, and we do not have all the privileges you have over there, such as our own church building, choir, young people's organizations, church papers, books, quarterlies, etc.

Consequently, when we are visited by missionaries and leading men of the church, our gratitude and joyous feelings cannot be expressed in words. For example, this time when we saw projector pictures in color of our many church buildings, the Auditorium, Graceland College, and some of our leading men, together with the splendid lecture by Brother Johnson, it was a complete enlivenment. It was as though we actually were present with you over in America. It is impossible to describe what we felt.

It would be of great assistance to us if we could have films and slides relative to our church activities, and of all our edifices throughout the world, for use in our services at various places in Norway. Carl Carlsen owns a projector for movie films of 8 mm. and 16 mm. size, but has no films of our work and points of interest over there. If any of the Saints have such films or slides to send us, we shall be very grateful. Projectors for slides are impossible to procure in Norway now, so if someone in America has a slide projector to sell at a reasonable price, we shall also be grateful for that.

Most of the people in Norway believe we are a small and insignificant organization, and in most instances believe that we are a part of the Utah Mormon organization. But if we could have slides and films to help in our meetings, we believe they will be a great help and benefit.

CARL CARLSEN.
Porsgrunn, Norway

(Translated by E. Y. Hunker.)

In Appreciation

I wish to take this opportunity to thank all who so kindly remembered me with letters and cards and all who offered prayers in our behalf. We still need your prayers.

MRS. ROSE SHIELDS.
Rural Route 4
Warton, Ontario

BULLETIN BOARD

Golden Wedding Anniversary

An invitation just received brings us the information that Brother John W. Rushton, formerly of the Quorum of Twelve, and Sister Rushton are celebrating their golden wedding anniversary on Sunday, August 1, at their home, 14858 Gilmore Street, Van Nuys, California. They will be "at home" to their friends from two to six o'clock. We join their many friends in expressing our gratitude to them for their long and distinguished service to the church, and extending to them very best wishes for continued years of happiness.

Services at Greeley, Colorado

Services are now being held at the Seventh Day Adventist Church, 1230 Ninth Street, in Greeley. Church school begins at 10 a.m., followed by preaching at 11 and Communion on the first Sunday of the month. Malcolm B. Barrows of Denver is responsible for organizing this mission.

MARGARET C. CUNNINGHAM.
Evans, Colorado

Books Wanted

L. H. Lewis, Nauvoo, Illinois, wants to purchase *With the Church in an Early Day* and *Beatrice Witherspoon*.

John Harvey, Box 1167, Big Springs, Texas, wants to purchase copies of the *Church History*, Volumes 1, II, III, and IV.

ENGAGEMENT

Lasley-Thurman

Mr. and Mrs. L. R. Thurman of Vancouver, Washington, announce the engagement of their daughter, Lila, to Waldo Lasley, son of Mr. and Mrs. A. E. Lasley of Battle Ground, Washington.

WEDDINGS

Trimble-Hutchins

Betty Marie Hutchins, daughter of Mr. and Mrs. Warren W. Hutchins of Aledo, Illinois, and Ray Trimble, son of Mr. and Mrs. J. N. Trimble of Amherstburg, Canada, were married June 19. Blair McClain, pastor of the Detroit Church, read the double-ring ceremony. Mrs. Trimble has been on the staff of the Children's Hospital in Detroit. They will make their home in Amherstburg until September when Mr. Trimble will continue his studies at the Ontario Agricultural College in Guelph.

BIRTHS

Mr. and Mrs. Glenn J. Beck announce the birth of a daughter, Dorothy Kay, born May 15 at Butte, Montana. Mrs. Beck is the former Ruthe Perrin.

A son, Stuart Warren, was born on June 14 to Mr. and Mrs. Gordon Lewis of Lewisville, Minnesota. Mrs. Lewis is the former Edith Lane of Eagleville, Missouri.

Mr. and Mrs. D. C. Bennett of Independence, Missouri, announce the birth of a daughter, Susan Diana, born June 27. Mrs. Bennett is the former Helen Holsworth.

Mr. and Mrs. Harney S. Mowrey of Tampa, Florida, announce the birth of a son, William Michael, born July 13. Mrs. Mowrey is the former Marjorie Aultman. Mr. Mowrey is a student at Florida State University.

DEATHS

SAWYER.—Emma Elizabeth, daughter of John and Mary Nicholas, was born at Brigham City, Utah, on August 31, 1864, and died at Boise, Idaho, on June 4, 1948. She moved with her family to Idaho in 1867, and in 1903

was married to Hyrum Sawyer at Malad, where she resided until 1943. After that, she made her home in Weiser and Boise. She was an active worker in the Reorganized Church throughout her life, and was a charter member of the Violet Rebekah Lodge Number 39 of Malad.

Surviving are two children: Mrs. Edna Kerchisnik and Frank Sawyer; and five grandchildren. Priest Reginald Fritschle and Elder F. L. Dellenbaugh were in charge of the funeral.

JACKSON.—Thomas B. was born July 26, 1877, at McMinnville, Oregon, and died July 7, 1948, at Boise, Idaho. In 1898, he began working for the Boise Water Company as a laborer; advancing from one position to another through the years, he became president of the corporation in 1933. He was baptized into the Reorganized Church in 1908 and served as an elder for many years.

Surviving are his wife, Rena Jackson of Boise; three stepsons: Harry Ellison of Portland, Oregon; George Ellison of Caldwell, Idaho; and Larry Haas of San Jose, California; two stepdaughters: Virginia Haas of Boise, and Mrs. Maxine Wight of Lamoni, Iowa; two foster children, Rolland Jarrett and Muriel Peters, both of Boise; and two sisters. Elders Cecil Gilmore and F. L. Dellenbaugh were in charge of the funeral services. Interment was in the Cloverdale Cemetery.

ROBINSON.—Christina, daughter of Peter and Christina Holz, was born April 2, 1896, and died July 21, 1948, at New Albany, Indiana. She leaves her husband, James L. Robinson; two sisters; and four brothers. Services were held at New Albany in the Leabrook Chapel. Evangelist Arthur Gage of Indianapolis and the Reverend James Keith, pastor of the Calvary Methodist Church in New Albany, officiated. Burial was in the Graceland Memorial Park Cemetery.

Courage

(Continued from page 11.)

find a way to get the suit without selling the cow."

But Mary knew. John would almost work himself to death in the short time he would have at home. With cutting the corn, bringing in wood for winter, they would never get it all done before he had to leave. Then she thought of the potatoes stored in the cellar, onions hanging from the rafters, pumpkins and turnips still in the field; and wild game could be shot from the door. Plenty for her. John had to have the suit. The cow would be sold.

Reunion Schedule-1948

Northern Michigan	Aug. 6-Aug. 15	Park of the Pines
Kirtland	Aug. 6-Aug. 15	Kirtland, Ohio
Oklahoma	Aug. 7-Aug. 15	Pawnee, Okla.
W. Montana	Aug. 7-Aug. 15	Race Track, Montana
Arizona	Aug. 8-Aug. 15	Tucson, Arizona
Arkansas & Louisiana	Aug. 9-Aug. 15	Clear Fork Cp., Hot Spgs., Ark.
Wisconsin & Minnesota	Aug. 9-Aug. 15	Chetek, Wis.
Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Ida.
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs, Colorado
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.

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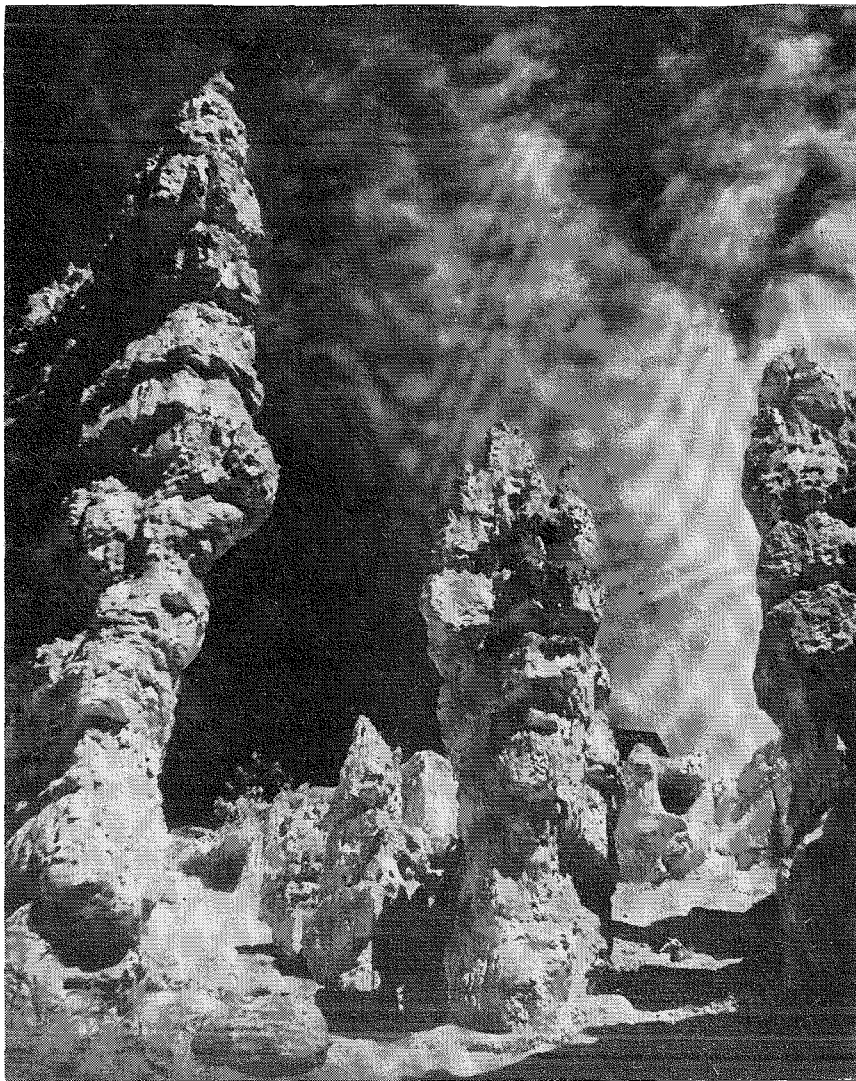


Photo by Arthur E. Starks

Nature's Fairyland

BRYCE CANYON
NATIONAL PARK, UTAH

THE
Saints Herald

VOLUME 95

AUGUST 14, 1948

NUMBER 33

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Communion

Who walks alone along a country lane
 And sees full moonglow fringe soft maple
 trees;
 Who rests beside a willow-wafted stream
 And feels caress of vagrant August
 breeze;
 Who hears tall whisperings of dark green
 corn
 And smells the deep, rich brown of plow-
 turned sod;
 Whose spirit runs with field and forest
 folk—
 That one has touched the fingertips of
 God.

—Evelyn Palmer Maples



AUDITORIUM NEWS

HERMANN PEISKER, minister in charge of the Australian Mission, passed away about 6 a.m., Thursday, August 5, at the Independence Sanitarium and Hospital. On his arrival in Independence, he was not well, and mentioned his need of medical treatment. He was taken to the Sanitarium and operated on July 13 for a kidney stone and infection. His condition was far more critical than anybody realized until the operation took place. Every possible effort was made to save him, in consultation with specialists and the employment of all known medical resources. His body was not able to overcome waning strength and a deteriorating physical condition.

Sister Peisker arrived from Australia on July 27 to be with him, and has been with him as much time as possible since then.

In the time since his arrival, Brother Peisker had visited many places and congregations of the church, and had endeared himself to all church members by his kindness and friendliness, and by the good spirit that was present in all his contacts with people. Some will wonder why, since this was in store for him, he had to come all this way and be so far from his home. That will never be understood. But we know this: that he served in the cause that he loved to the last moment that he was on his feet, and that the good will he created for Australia will be long remembered here. We must always regret what he has suffered, but we shall also always be grateful for what he did and said.

To Sister Peisker in her bereavement, our deepest sympathy, and our admiration for her brave journey alone to be with her husband. To the Australian Saints, our deep regret at their loss of an able minister and consecrated spiritual leader. Our sole comfort exists in our faith that death of the body is not the end of the spirit, and that there is a work awaiting our brother in the Land Immortal, where he shall have no more pain.

Another statement from the First Presidency is expected for a later issue of our publication.

APOSTLE C. G. MESLEY brings home a fine report of two southern reunions. Bishop Lewis Landsberg of Lamoni Stake was with him at both places. At Bandera, Texas, a new reunion ground has been purchased on the Medina River, not far from the old Lyman Wight colony of the earlier days of church history. There is a tabernacle that will seat 400, a good kitchen and screened dining room, and all modern sanitary facilities. This summer a woodland temple was arranged, to the satisfaction of all who attended.

The reunion at Brewton, Alabama, had an excellent attendance, and a fine organization and program. There were baptisms at both reunions.

PRESIDENT ISRAEL A. SMITH is on a brief trip to the Northwest to visit the Silver Lake Reunion. President F. Henry Edwards has been visiting the reunion at Brooksville, Maine, and is expected home before long to continue preparations for the General Conference. President Garver has remained at Independence to take care of office work.

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The Unity of the Faith

“And the multitude of them that believed were of one heart and one soul.”—Acts 4: 32.

“Till we all come in the unity of the faith.”—Ephesians 4: 13.

WHY are church members different? Should we expect “one Lord, one faith, one baptism” to produce a standardized kind of member?

Statistics almost skirted the field of humor recently, when the *Christian Herald* Annual Report on Religious Bodies in the U. S. (August issue), opened with the statement,

One should hesitate, if he be wise, before hazarding any sweeping judgment concerning the religious strength of this country from a *qualitative* standpoint. Just how religious we are in spirit and in practice may be open to argument—and usually is.

A FRIEND recently said, “When I was young, I thought all good Latter Day Saints were alike, and believed the same things. But since then I have been amazed at the variety of belief and conduct in our church. Some believe certain parts of the gospel, others believe other parts of it. And everybody lives up to the part he believes in!”

What an advantage it would be if the members of the church could be fully agreed on their faith, purposes, projects, and working methods. Some kind of unity—closer than we have yet achieved—will be necessary if we are to create the Christian community life—the ideal of Zion—which has been the purpose of the church since its beginning.

It should not be considered unduly critical to say that we need a general improvement in the quality of our membership to give us the building material for the kingdom of God.

IS THE CITIZEN of the Christian community to be a standardized product? Are all to think alike? Some communities have thought

they could achieve unity by making everybody dress alike, live in the same kind of houses, eat at a common dining hall, etc. Such efforts failed, and such communities have taken their place in the footnotes of history, for they did not last very long. Today we have few illusions about such mechanical unity.

The Prophet Amos asked the question, “Can two walk together except they be agreed?” (3: 3). If two are to walk together, they must agree upon the road and the destination. And if we are to build Christian community life, we should agree on what we wish to achieve, and how we are to do it.

YOU CAN ALWAYS learn something by visiting the people. Last week there was a dinner for church workers in the home of a friend. It was beautiful, both for its arrangement and for the spirit of peace and happiness that reigned there. The children had the contentment and serenity that comes only from love and good care. The government in that home was both invisible and inaudible, and it did not worry anybody. Everybody honored everybody else, and refrained from imposing on others.

Yet everybody there did not think alike. There was room for individuality, original ideas, and personal viewpoint. The youngest, a charming blue-eyed girl, could not speak English yet, but still had her own baby language, which her parents understood clearly. With all their unity, the family preserved a fine freedom.

That family has a secret that would be good to impart to other families, and to all the church. They are agreed on some very important

principles of home life. Yet they tolerate a lot of good differences among individuals.

PEOPLE of many kinds of culture, of many shades of belief, find spiritual sanctuary in our church. There is a great range of intellectual freedom, and we are rather tolerant of individual differences. We could do better, but we are doing fairly well now on this point. We have some who are strict fundamentalists; we have others who are strong liberals and modernists. We agree on a few important principles; we think it is not necessary to be alike in everything. We could be wrong. We hope not.

OUR UNITY should progress to higher levels of understanding, integration, and co-operation. We have not yet reached the level of Christian community life. We are not yet at the Zion-building stage. The kingdom of God is still a considerable distance in the future, as far as our development is concerned.

What must we do “to be saved?” We must overcome our compromise with the low ethical and moral standards of the world; we must be better people. We should find ways to reduce the number of divorces, broken homes, and neglected children. We must increase our spiritual strength and development. We must learn to keep the law of the church. We must be dedicated, willing to sacrifice for the social and economic ideals of the church. We have teachers, even now, who are pointing the way forward to our redemption; if we will listen to them and consider their principles, we shall have a chance of seeing some great improvements in our own time.

Sometime, somehow, we shall come closer to achieving a “unity of the faith.” Let us discriminate carefully as to the basic principles on which we should unite.

L. J. L.

Editorial

Deaver to the Sanitarium

The Presidency are pleased to announce on behalf of the Board of Trustees of the Independence Sanitarium and Hospital that, beginning on September 1, Brother A. Neal Deaver will occupy as Assistant Superintendent. Until nearly a year ago, Brother Deaver served as business manager of Graceland College. Since then we have sought an opportunity for the employment of his talents in the church work. Now the way has opened up for him to be in association with us in this very worthy project. We welcome Brother and Sister Deaver to Independence and look forward with anticipation to our association with them.

ISRAEL A. SMITH

Memoirs of President Joseph Smith

During the closing years of his life, the late President Joseph Smith wrote his memoirs. These were dictated to his secretary for the time being and transcribed. As he had dealt at length with many of his eventful years, the result was quite a voluminous manuscript.

Under the direction of the late President Frederick M. Smith, his sister, Mrs. Audentia Anderson, made selections from this record, and in 1934 these selections were published serially in *Herald* columns.

Throughout the years, since the death of this leader in 1914, the question of publishing these memoirs in book form has been considered from time to time. They were printed in their abbreviated form in 1934 largely for the purpose of economy.

If the memoirs, as published, were put in book form it would make two ordinary volumes of approximately 750 or 800 pages each. But it is our opinion that by reducing to the essential and material things, the work can be compressed within 600 to 650 pages.

Believing, as we do, that there is

much of this personal testimony that should be preserved in printed form for the church members present as well as those who will follow us, we think we should secure an expression from our members to help us in making a decision on the matter.

Therefore, will you who believe this record should be printed in book form, and especially all who feel they would purchase a copy, so inform us, by addressing a letter or post card to the First Presidency, or to me personally in care of Box 475, Independence, Missouri.

ISRAEL A. SMITH

Across the Desk

From Elder Lyle Woodstock, July 22:

I have just returned from a month's missionary activities in southern Wisconsin and northern Illinois, where I had the pleasure of accompanying Brother James C. Daugherty. I wish to express my gratitude for this opportunity to gain experience and observe the ministry which Brother Daugherty is rendering.

Most of the month was spent in Beloit branch where Pastor Harry Wasson had arranged cottage meetings. Much visiting was carried on during the day and regular meetings were held each Sunday evening in Beloit. On Saturday, June 18, a fine group of about ninety-five Zion's Leaguers met in Madison for an afternoon of fun and an evening Restoration Festival banquet. It was my privilege to address this fine group of young people as their speaker at the banquet and again meet with the Madison congregation at the 11 o'clock service on Sunday.

I consider my time in Wisconsin very well spent and expect to profit much because of the experience. I am thoroughly convinced that the cottage meeting of the type experienced here is a most efficient and desirable form of missionary endeavor. I shall look forward to opportunities to use this method wherever I may be.

ISRAEL A. SMITH

Elder W. J. Breshears, from Pensacola, Florida, June 30, 1948:

You will note that eighty-five baptisms were reported by the district during June, which brought the total for the year to one hundred twenty-two. Last December while President Edwards and Apostle Draper were in the district for the annual priesthood institute, they asked me to accept a goal of one hundred and fifty baptisms for the district for 1948. At the district conference in February, the district voted to adopt the goal as a quota and each branch and group was asked to accept quotas.

At the half-way mark, the Mobile Branch has made just half of its goal of fifty. Escatawpa and Vancleave in Mississippi have both already realized their full quotas. Ocean Springs and Pascagoula in Mississippi, Pleasant Hill Branch of McKenzie, Alabama, Flomaton and Janes Mill Groups in Alabama, Bellevue Group of Pensacola, Florida, and the Pensacola Colored Group have exceeded their quotas. . . . June is possibly the best month for baptisms, and we should be ahead of schedule at this time. I feel certain, however, that we can exceed our quota during the next six months.

Of the one hundred twenty-two baptisms reported, I have had the happy privilege of being the officiating minister as fifty-seven were inducted into the church through the waters of baptism. Two other decisions were gained during series that I have conducted, but the persons were baptized by other elders. This baptismal record has resulted from eleven series of meetings held since February 1

I have been happy in the work The greatest thrills I have experienced have been as the baptismal waters have been kept disturbed. ISRAEL A. SMITH

Two Reunions Canceled

The First Presidency announce that the Western Iowa Reunion has been canceled on account of a prevalent polio epidemic, and the Kirtland Reunion will not be held as announced because of failure of the contractor to complete sanitary installations.

THE SAINTS' HERALD

Volume 95

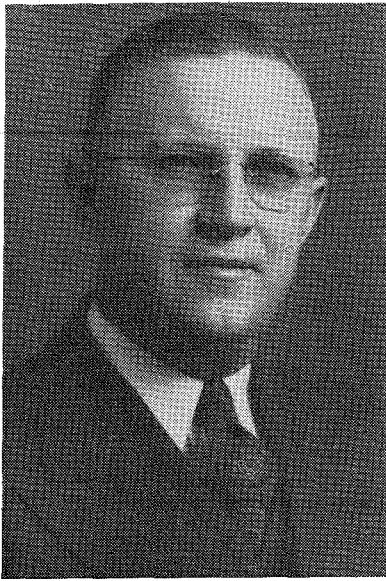
August 14, 1948

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Our Civic Stewardship

By Bishop G. L. DeLapp

(A sermon delivered at the Campus, Independence, Missouri, Sunday evening, July 14.)

(Transcribed by Rosamond Sherman)

LESS THAN A YEAR ago, I visited several countries across the sea in company with the other brethren whose responsibility it was to visit our missions abroad. As I came in contact with our own church membership, and as I rubbed elbows with some among the millions of people, there came to me day by day a greater sense of the responsibility resting upon our government and the Church of Jesus Christ.

So I have chosen as a Scripture reading, paragraph eight of section 128 of the Doctrine and Covenants:

The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the saints, in such enjoyment they cannot withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them; yet it is incumbent upon the saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of

God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

and the text that I would like to choose from that passage of Scripture is,

... to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men

IN THESE CRITICAL DAYS, when the terrible tragedies of the recent World War are still vividly impressed on the minds of thinking men everywhere, and when at the same time there is apprehension and deep concern that the sacrifices of the past may be lost because of our inability up to the present time to realize the assurance of peace, it seems well to me that we should review the progress of our nation and attempt to face squarely the responsibility which this present crisis imposes upon us. There may be some in the world who do not look on these times through which we are passing as days of crisis. But one who reviews history knows that in almost any epoch there are days of crisis and trouble; I presume that the determination of whether or not this is a day of crisis can be only as we examine it in relation to the days which are past, and as we attempt to see into the future and, in that foreseeing, to evaluate our present. This we do in the hope that we may see therein the realization of all that was planned since the beginning of time, that we may see the realization of what was in the minds of those who founded our government, and then appraise the events of the present to ascertain, if possible, whether we move toward or away from the goals established in the founding of that government.

When we are so freshly close to a great world conflict—when we are attempting to evaluate the results of that conflict—perhaps we do not see too clearly, and what we may think of now as the day of crisis may not seem so important in the centuries in the future. But so far as we are concerned, so far as we have the ability to see and to think, these are momentous times through which we are passing; these are indeed days of crisis.

We need only to turn to some of the enactments which are recorded by the last Congress of the United States; in the reading of those enactments we see evidence of the fact that these are indeed days that should concern us. We can read the newspapers and periodicals; so, as a nation, as citizens, there is little excuse for us not to be reasonably well informed. Our Congress approved the first appropriation of over five billion dollars for the Marshall Plan, which ultimately calls for the spending of some thirty-five billions of dollars, the purpose of which is not only humanitarian and just, but which is to the end that there may be established a bulwark of friendly allies with our democratic world, and that there may be a prevention of infiltration and control of Communism. So what was enacted has this twofold purpose: it is humanitarian in the sense that it extends a helping hand to nations abroad, to nations that are in distress, to millions of people who have been impoverished and are in want. Because that helping hand is extended, I believe what has been enacted is in harmony with the divine will and serves to set up a line of defense to help conserve our democratic way of life.

WE FIND FURTHER EVIDENCE revealed in our diplomatic relations with Russia. We have watched closely the actions of both governments, because we realize that this "cold war" is filled with hazards. We have been particularly concerned recently as we have watched the events transpiring in that once great city of Berlin; we have observed with interest the development of a tense situation and have been concerned as to just what might take place. We observed with interest, because it affects the lives of all of our young men and possibly our young women, the enactment of the law calling for the drafting to military service of the youth of our country to a greater extent than has ever before been experienced in the history of our country. This has taken place at a time when we thought, or when we would like to have thought, that we were in a period of peace.

We also find ourselves launched on a program of expenditures that will require, beginning July 1, 1949, an annual appropriation of thirteen billion dollars. Of course, there are those who say that a few billion dollars these days are relatively insignificant. When we think of our total income as around 250 or 260 billion dollars, and when we spend thirty-five billion dollars to come to the aid of those sixteen countries in Western Europe, that amount seems relatively insignificant if, in its spending, we can be assured of peace and the development of brotherhood among the nations of the earth. And so it is, but we should keep in mind that the expenditure of these sums of money will throw upon our government and its citizens a program of taxation which will be carried down through the generations ahead of us.

IT IS BECAUSE of my deep sense of personal concern in this day of crisis that I have chosen to speak on the subject, "Our Civic Stewardship," and while the principles which I wish to discuss in the broad

sense may be applied to all citizens of our great nation, I think there is a special responsibility which we as Latter Day Saints have because of the fact that our church was founded, organized, and permitted to grow and function due to the inherent rights secured to us in the very foundation of our government, its Constitution, and its Bill of Rights. As we look back through the years and try to think of the tremendous growth that has taken place within our nation, we like to think that there has been some progress made since the year 1830 insofar as our church is concerned. While, undoubtedly, that growth is not comparable, it is nevertheless in a sense parallel; the growth of the church has been steady and consistent, and progress has been made despite the opposition and persecution and the tragic events of our early history.

Looking back, one can understand at least in part that there would be times when justice and the liberties which our Constitution assured us would not be fully effectuated in the lives of all men, for there is always a gap between the profound enunciation of the principles upon which life is to be built and the realization of those principles. We find that realization can come only through the slow process of education. Thus liberty and freedom of the human race could not be perfected with the same degree of simplicity which characterized the thinking of those few men—Thomas Jefferson, John Quincy Adams, Benjamin Franklin, and the others who were responsible for the Declaration of Independence. If we would commemorate this in the true spirit of our responsibility to God, we would do so with prayer and thanksgiving. Appreciation of this Constitution with its Bill of Rights which grants to our people the greatest freedom ever enjoyed by any nation must be developed through the personal experiences of all of us as citizens of this nation.

Today we are learning that we must earn that freedom and liberty over and over again. There are inherent rights that accrue to us be-

cause of the sacrifices of those who have preceded us, but those inherent rights give to us only the opportunity to perpetuate what they provided for us. From time to time in our experience as a nation, it has been necessary for our people to re-earn that which was promised in the very founding of our government.

WHAT ARE THOSE RIGHTS that mean so much to us, that were provided in the Constitution and the Bill of Rights? They guarantee freedom for individual enterprise. There are those today who feel that this right of individual enterprise has been abused. Undoubtedly it has been, but whenever there is taken away the right of individual initiative, the right of individual enterprise, there will be taken from us one of the choicest possessions given to any people in the history of the world.

There was given to us the right to own property; yet there are those in the world today who would take the position that the individual does not have the right of individual ownership of property, and that all property should be owned in common. Such a philosophy is not in harmony with the fundamentals that were revealed to this Church of Jesus Christ and which came to us as a part of the Restoration Movement. The right to build our own businesses by our own initiative and by our own capital is a God-given right, and the church imposes upon those of us who are its members the right of acknowledgment to God for the manner in which we use that capital and exercise that initiative.

There was given to our nation the right of trial by jury; the right of freedom of religion; the right of freedom of speech; and I know of no people in the world today who should appreciate more this choice possession than Latter Day Saints. We should appreciate, too, the right of assembly, the right to gather here tonight under the canopy of God's own heaven, and speak whatever we feel like saying, turning our faces toward God to worship him according

to the dictates of our own conscience and experiences.

We have also the right of protection from search and from seizure.

All these are the rights which accrue to the citizens of our great country, but when we examine our own history, how choice are these possessions to us who believe in the Restoration Movement!

It is true that there has been miscarriage of justice. But such deviations are slight when compared to the total benefits which have accrued to men everywhere who have lived under the protection of the Government of the United States.

THE RESTORATION of the Church of Jesus Christ could take place only in a land of freedom where such blessings as I have enumerated are enjoyed. One sees more clearly the implications of prophecy as recorded in the eighteenth chapter of Isaiah which points to the land of America as the "land shadowing with wings," a land in which there is to be cast up an ensign pointing the way to the building of the kingdom of God. Believing this, we who are Latter Day Saints have a special responsibility in paying tribute to and supporting a government which has made our existence possible.

It is interesting to note, as Brother Edwards has pointed out in the *Commentary on the Doctrine and Covenants*, that as early as 1835 a document was written and adopted by the General Assembly of the church. On August 17 of that year, the order was given that it should be printed in the first edition of the *Doctrine and Covenants*, section 108A:14. This document was later published to express the political sentiment of the church by the General Conference of 1863, which, as you will recall, was during the Civil War. A few excerpts from this not only evidence our attitude, but set the pattern of our thinking as a church, and indicate the attitude of members in respect to the relationship of the church to the government. The following paragraphs are from this sec-

tion, which is not a revelation but an enactment of the church:

We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul

We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

I have quoted the fourth, sixth and ninth paragraphs of Section 112. This, I think, sets forth rather clearly the relationship and attitude of the church toward government. We set forth affirmatively those rights which we think are ours, and we pay due tribute and respect to government.

WITH THE GROWTH of our history, man's liberty and freedom have been continually expanded. Labor conditions have been consistently improved. At the end of the Civil War, the average work week was seventy hours, as compared with the work week today of forty hours. Scientific and mechanical developments have eased the burdens of labor to such a point that where, in ages past, man was the slave, he now has hundreds of mechanical devices to serve him. He now has at his command, instead of the one-tenth

horsepower of which man in and of himself is capable, almost inestimable horsepower to be used according to his needs and purposes. In addition to the development in the scientific and mechanical fields, progress has been made in the areas of health and welfare. Man's life has been extended insofar as years are concerned.

It is not my purpose to review all the progress made in the course of our nation's history. To the few suggestions which I have made, each of you could add hundreds more. We touch on them briefly only to stimulate our thinking. To the extent that progress has been made in these various fields, it has been made and accomplished under the guiding protection of a government of free people, the government of which Thomas Jefferson spoke in his inaugural address on March 4, 1801, when there were those who questioned whether or not the Republic could stand. Jefferson made this statement:

To you, then, gentlemen, who are charged with the sovereign function of legislation and to these associated with you, I look with encouragement for that guidance and support which may enable us to steer with safety the vessel in which we are all embarked amidst the conflicting elements of a troubled world.

It was a troubled world in those days, and Jefferson attempted to look down the avenue of time and build hope, confidence, and assurance in the minds of those with whom he was associated.

He went on to say:

I know indeed that some honest men fear that a republican form of government cannot be strong, but would the honest patriot in the full tide of successful experiment abandon a government which has so far kept us firm and free on the theoretic and visionary fear that this government, the world's best hope, may possibly want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth.

In that same address, as he
(Continued on page 15.)

Blue Pencil Notes

By ELBERT A. SMITH

OUR LITTLE WILD NEIGHBORS

AS A YOUNG MAN, I was interested in Ernest Seton Thompson's studies of wild animals. His book, *Wild Animals I Have Known*, I cherished and rebound in morocco in the days when I was a bookbinder.

The fiercer wild creatures that chose to fight mankind have been exterminated or driven into the wilderness. They were swifter and stronger than man, and they were courageous, but they could not fight against the lethal weapons his inventive genius contrived.

The wild animals and birds that surrendered and yielded themselves to domestication became beasts of burden or meat for the slaughter house.

In later years, I have been intrigued by the lesser creatures that refused to flee from the advance of civilization, refused also to yield themselves to captivity and servitude. They have lived in spite of man and even at his expense. Probably these creatures have always interested the thoughtful observer. Solomon wrote:

There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces. —Proverbs 30: 24-28.

MOTHER RABBIT

ESPECIALLY INTERESTING are the small creatures who live among us but are not of us, who retain their wild ways and their independence. This summer, for example, I found in our garden the nest of a wild cottontail rabbit. It was cleverly con-

cealed among bushes and vines. The mother rabbit had scooped out a shallow bassinet in the earth, lined it with soft fur from her body, and in it had cradled her naked newborn babies.

The little, carefully concealed nest had served its purpose and she and her youngsters were gone. She had moved into town from the prairies. She bought no lot, paid no taxes, searched for no apartment (no children allowed), patronized no grocer, lawyer, doctor, or dentist. She lived in town and gathered her food from my garden and lawn but was free and independent.

BR'ER RABBIT, JR.

SOME WEEKS LATER, at the home of our son Ronald and his wife Vera, in Pittsburg, Kansas, I saw how some of these little creatures learned to take care of themselves. Of the evening and morning in the edges of the garden and lawn, we would see a little wild rabbit. His mother had brought him into the world, given him care for a few days, and now he was on his own. There he was, a block from an interstate highway, two blocks from a state college, living his life after the way of rabbits. He was pint sized, and looked helpless and defenseless, but he was doing very well by himself. He enjoyed the clover of the lawn, forage in the garden, and seemed especially fond of poppy leaves and buds. He ate them in the evening, perhaps as a sedative.

This juvenile rabbit appeared so tame I could come almost within hand reach of him; and yet he was so wild that if I reached out my hand ever so swiftly or slowly he was gone in a flash and had lost himself in the grass and shrubbery. He was as quick and clever and wild as his

great-great-grandparents who had lived on the wide and wild plains of Kansas long ago. Perhaps they moved in close to Indian villages and yet knew how to keep themselves free and hide themselves cleverly. Tame as they seem at times, it is practically impossible to domesticate the wild cottontail rabbit—he lived too many centuries in the wide open spaces to take to hutches—but he does like some of the advantages of civilized life—taken on his own terms—and hands off!

ROBIN, JR., LEARNS TO EAT CHERRIES

RONALD AND VERA related an episode in a robin family that they observed from their window. One of the young robins was literally out on a limb. He was not yet able to fly, and the mother was feeding him according to her formula—bugs and worms. Apparently that day she decided that he needed a mixed diet. She flew to her favorite cherry tree, selected a juicy cherry, and brought it to Junior. When he opened his mouth wide she gave him the cherry. Either he didn't know how to handle it, or, like human babies, he did not take to something new and strange, for he dropped the cherry and it fell to the ground.

Mother Robin promptly flew down and retrieved the cherry, brought it back and put it in young hopeful's mouth, only to see it rejected. There was a repeat performance. Then, according to Ronald, Mother Robin returned once more with a certain determined gleam in her eye, such as mothers sometimes have. This time, when Junior opened his mouth she jammed the cherry down his throat so far that he was obliged to swallow it. He had learned his lesson. He knew how to swallow a cherry. Mother knew best.

MR. WREN SELECTS A HOUSE

I HAVE BEEN WATCHING a family of wrens. There were two wren houses on the side of the garage, ready for occupancy. Jenny Wren

and Jack were examining them. Jack was much interested in the larger white house. Jenny seemed to prefer the smaller brown one. Her husband flew about excitedly, singing his lungs out trying to sell her on the one of his selection. Finally he began to carry straws and twigs into the white house to build a nest. Eventually his wife was won over and they set up housekeeping in the white house.

Was that what happened? No, my dear brother, even as you and I, he had his mind changed and soon Mr. and Mrs. Wren were "at home" to their friends, in the little brown cottage, as happy as any young married couple looking forward to a "blessed event." I must say that Mr. Wren acted very much the gentleman, and I suspect that Jenny said, "You are the very best Wren in the whole world and I love you." That always works.

Numberless are the stories that might be told about the courage and resourcefulness of the animals and birds that neither flee from, nor surrender to, man's civilization. The robins, wrens, bluebirds, cardinals, the rabbits and squirrels live with us and among us but in their own way.

The song birds delight us with a flash of color and a burst of song. But it is not in payment of rent. They own the place, including berry-bushes and cherry trees.

RED COMMUNIST

THE RED SQUIRREL who has moved in from the forest owns the place, too. When out of sorts, he scolds me in unprintable language. I do not understand his words, but there is no mistaking their meaning. Perhaps he is like my old Swedish friend in Iowa who spoke fairly good English but swore at his horses in his native tongue out of respect for his neighbors. This red squirrel finds it safer in town than in the forest, so he has taken over the premises—in fact the entire street.

He gathers walnuts from the neighbor's trees and buries them one by one in my front lawn, back yard, and garden. Like Solomon's ant,

"he prepares his meat in the summer." With his own stout heart to warm him, and no artificial heat, he rides out the long, cold winter in his treetop nest—eating when he can and fasting when he must. He seems tame; but he is wild. Better not try to put a hand upon him. His teeth can cut through a hard-shelled walnut. No hand may hold him.

WHAT HAVE HUMANS TO LEARN?

WHAT MAY WE human creatures of lofty intellect learn from these lesser ones. Solomon said, "Go to the ant, consider her ways." We think they do not think, yet they seem to have a wisdom we cannot understand. We are baffled by the highly complex social and industrial organization of a swarm of bees. Who plans the summer's work? Who gives the orders and how? Who taught them to build the cells of their honeycomb after a geometrical pattern? to manufacture wax? to distill honey? to ventilate a hive? Who tells them when a new swarm is to leave the hive? Who determines which bees shall go and how many? Who details the scouts to precede the swarm and "spy out the land"?

These lesser creatures, birds, beasts, insects, seem at times to be directed by an over-all intelligence that neither we nor they understand. There is the difference—they do not try to understand. The human mind forever tries to understand—even God. They cannot reason about abstract principles and perceive moral and spiritual values: honesty, chastity, duty, justice, the hope of immortality, the reason of things.

They are free, but their free agency to choose right and reject wrong is void for lack of comprehension, even as ours is limited. Man has a breadth, a depth, a range of thought godlike by comparison. He has a depth of human emotions that may be godlike.

The little rabbit and the little robin that I wrote about were loved for a short time. Their mothers warmed and fed them. But as soon as they were able to fend for themselves, they were forgotten. The

mother and the father redbreast of the little robin would feed him for a few days. They would protect him and give him a few lessons in flight; perhaps tell him about cats. Then he would go his way and they theirs. He would be just another robin. Human fathers and mothers may and do have a love that defies time and distance, even death, and looks forward to the resurrection.

TRANS-CONTINENTAL AVIATORS

SOME OF THESE wild creatures abide with us the year around. Others are summer tourists—world tourists. The tiny ruby-breasted hummingbird that darts about my garden like a flash of light and has been called "a buzz bomb from fairyland" builds a nest described as a jewel of construction. Few have ever seen that nest. She and her sisters, as far north as Labrador, are at that task. As Autumn draws on, she and all those sisters, at a time of their choosing, take leave on their own power—a hummingbird's heart must be such a very small engine! Yet they fly all the way down to the Gulf States and some of them cross over into Central America. What a flight for so small an aircraft!

Other migratory birds take longer flights. The arctic tern is said to fly 11,000 miles to spend fourteen weeks nesting in the Arctic—then 11,000 miles back to the Antarctic.

Winged creatures like the hummingbird have no chart, compass, radio, or radar. How they set and keep their course, neither we nor they understand. They seem guided by an over-all wisdom or an inner light which neither we nor they comprehend. But *they* trust it. It does not fail them. We, too, may be guided by an inner light—if we trust it as confidently. The poet Bryant, watching a lone wild fowl taking its uncharted flight across the evening sky, exclaimed:

He who from zone to zone,
Guides through the air thy certain flight
In the long way that I must tread alone
Will guide my steps aright.



America in Prophecy

BY C. J. HUNT

ful. (See article by Elder C. Ed. Miller in *Zion's Ensign*, September 3, 1931.)

IN RECENT YEARS a few prominent writers representing Protestant and Jewish organizations either have adopted some of our published interpretations of the verses quoted or, from their own study, are strongly corroborating the definitions given by us for the past one hundred years.

The Reverend Doctor R. C. Shimeall, a noted scholar of the Presbytery of New York City, treating upon the eighteenth chapter of Isaiah, says in his book, *The Second Coming of Christ*, page 305: "This passage instead of 'Woe to' should

Search the Prophecies of Isaiah.—Moroni, Book of Mormon, page 707.

read, 'Ho! the land of shadowing wings,' etc. This prophecy refers to that nation which shall hold a maritime preeminence over all others, and which can refer to none other so emphatically as to the United States of America." Reverend Shimeall, a prominent writer and historian, is the author of eight or more literary works.

We now present a clipping from the *Saints' Herald* for September 1, 1897, which is of special worth in this connection:

A Word in a Fit Place

A copy of the *Armory*, published in Boston, Massachusetts, by H. L. Hastings, for August, has been sent us by some friend of the cause. In it is an article from *Israel's Messiah*, entitled, "A Refuge for Persecuted Jews." From this article we quote the following: "Rabbi Isaac Leeser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the Prophet Isaiah, 'Ho, to the land with spreading wings, which is beyond

the river of Cush, that sendeth on the sea ambassadors, and in vessels of *gomeh* messengers over the face of the waters,' is a prophecy relating to America.

"Standing where the prophet stood and looking 'beyond the rivers of Cush,' or Ethiopia, the first land we strike is the western world. And this land—the very name of which was then unknown, with its emblem, the eagle with 'spreading wings,' whose ambassadors are sent by sea, in the swiftest ships, has opened to the sons of Israel such a refuge as no other land afforded for 1,700 years. Into this land the teeming multitudes of earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had 'a right to life, liberty and the pursuit of happiness.' Some other nations have since ceased to persecute the Jews, but the statute books of the United States of America have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion was an asylum opened where the Jewish wanderer could find rest, justice and right."

The *International Encyclopedia* locates Ethiopia, the biblical Cush, as "originally all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark brown or black color were called Ethiopians. Later this name was given more particularly to the inhabitants of the countries south of Libya (see general history) and Egypt, or the upper Nile, extending from ten to twenty-five degrees north latitude, forty-five to fifty-eight degrees east longitude—the present Nubia, Sennaar, Kordofan, Abyssinia."

More Notes on Fulfillment

IN A HEAVENLY VISION, the Prophet Isaiah saw a "land shadowing with wings." The land was "beyond the rivers of Ethiopia," and North and South America in the Western Hemisphere fully answer his description and location. Some

THE PROPHET MORONI was a witness to the value of Isaiah's prophetic writings. This is also true of all members of the Restoration Movement of 1830, and these Scriptures will continue to be prized and taught by them until the millennium.

Many Bible scholars regard Isaiah as one of the most devout and richly blessed of Old Testament writers. His inspired visions, when rightly understood, awaken in the student serious thoughts of the past, present, and future. One of Isaiah's great visions and prophecies is recorded in the King James translation of the Bible as follows:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. —Isaiah 18: 1-3.

I believe that the fulfillment of the foregoing is in perfect agreement with the geographical location, the eventful period of history, place of origin of our church, and the manner of travel of our missionaries from this country to people of foreign lands. For these assurances, Latter Day Saints should be grate-

leading journals have published maps of the Americas representing a great bird with spreading wings, and as the foremost nation of the western world stands the United States of America with its emblem, the American eagle, used officially in many ways.

In this connection we present excerpts from a splendid editorial by Estella Wight in *Stepping Stones* for July 4, 1943, on "Our Nation's Bird." Of the eagle, as a symbol in use one hundred fifty years, she says:

Popular acceptance and official recognition have placed him there, and so on seals, coins, stamps, etc., his likeness today appears. So well established has this great bird of the air become, that it would be very difficult, if not impossible, to dispossess him now of this honored position.

Here the editor quotes a noted writer as follows:

At no time in our long and colorful history as a nation has the real significance of our selection of the American or bald eagle been so forcibly brought home to us as at the present in the midst of our nation-wide program to arm for defense. Fierce and defiant and a master of the air, he is a fitting symbol of our national effort to achieve air supremacy that the American democratic way of life may be preserved and perpetuated.

In praise of the bird, another writer is quoted as saying that this symbol is a model of morality and loyalty to his family: "The American eagle is neither bigamist, polygamist, nor philanderer. It mates for life and consistently remains at its own hearth until one of the pair meets a natural or a violent death."

The Universal Airport at Burbank, California, displayed the first official government air-mail flag in 1930. In the center of the flag, the globe is represented, and attached to it are two large wings of an eagle. These extend nearly the full length of the flag. Planes carrying this emblem signify that they are equipped to receive and dispatch mail. Now, another new symbol to be worn by honorably discharged service men of World War II has been provided. It

is a lapel button, the design displaying the American eagle with spreading wings in a circle. To me, these later symbols serve as additional reminders of that prophetic description of the land with "shadowing wings."

FROM THIS SPECIAL LAND was realized the "sealed book" of Isaiah 29: 11, the Book of Mormon, and of our National Constitution the Lord said in Doctrine and Covenants 98: 10: "For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." The inspired prophet, Isaiah, further describes, in chapter eleven, the Western Hemisphere as the place where the "ensign" (the church) should be "lifted up" (organized). This was done in 1830, and "ambassadors" (missionaries) to be sent as "swift messengers" upon the waters, were dispatched to many lands by this Church of Latter Day Saints. Now it has an even greater missionary force in prospect.

Our interest in the above is increased when we recall that Christopher Columbus in 1492 was ten weeks crossing the ocean with three little sailing vessels, the largest only one hundred sixty-three feet long. Over three hundred years later, in 1819, the first combination steam and sailing vessel, the "Savannah," crossed the Atlantic from the United States to England in twenty-nine days. The large, all-steam ships soon followed, crossing the same ocean in about five days, and until the present war restricted civilian passenger travel of the oceans, such gigantic liners as the "Normandy" and the "Queen Elizabeth" carried thousands of travelers to and fro with speed and in comfort. Swift sailing indeed, but now this is far outclassed by air travel.

The "nation scattered and peeled" to which "ambassadors" should eventually be sent is Israel, or the Jews, who are now gathering back to Palestine. As a people they have been "trodden down." I am pleased to

say that God's gospel "trumpet"—the Restoration Movement—has sounded, and the blessed message is being proclaimed to several of the nations by ordained ministers of the Reorganized Church of Jesus Christ of Latter Day Saints.

A Nation Meted Out and Trodden Down

IN THE SECOND verse of the eighteenth chapter of Isaiah, the statement, "A nation meted out and trodden down, whose land the rivers have spoiled," is better appreciated when we note that the word "rivers" is sometimes used to mean "peoples, nations, and multitudes" (Revelation 17: 15), and that "spoiled" can well be interpreted as "spoil of them for a prey."—Esther 3: 13.

Histories of New Testament times inform us that the Roman armies in 70 A. D. marched upon Jerusalem, conquered the Jews, and took their wealth as a spoil. Of this event, Dr. Robert Young in his *Analytical Concordance* (1893), page 1100, says the Jerusalem Temple "was sacked, pillaged, burnt, and utterly overthrown, so not one stone of the temple proper was left upon another, as foretold by Christ."

In the vision of Isaiah, the destructive armies looked like rivers of men pouring in upon the capital city, Jerusalem, laying it waste, driving the Jews from their homes. For centuries thereafter Palestine was not inhabited by a progressive people.

A similar description of the United States soldiers was given by General John J. Pershing as he watched them marching from ships which landed in France in World War I. The general's published pictures of the swiftly moving men were accompanied by his heartfelt expression: "Great floods of American soldiers begin to pour overseas when the Allies realize the danger of disaster." They helped to save the nations and, in a measure, cooperated with other countries in giving

(Continued on page 19.)

Gateways of Personal Approach

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948.

FOREWORD.—A considerable portion of this article is a composite of material and ideas written by several specialists in the field of interest covered by this theme. Principles and materials have been gathered and readapted in the endeavor to fit them to our particular needs as missionary ministers for Jesus Christ. Some of the original matter may have been written chiefly from a mercenary motive. Effort has been made to winnow out such principles of truth as are applicable and adaptable to the augmenting of our understanding and the enhancing of our skills in "personal approach" for a cause whose basic and ultimate purpose does not eventuate in monetary profits but in spiritual values that endure.

The compiler desires to give due credit to the material of others, either by reference or by quotation marks. He has combined with this material some of his own observations and conclusions.

Some items, gathered from group discussion and elsewhere, are added at the end of the article for such help as they may provide for the readers, in the hope that the entire article will prove beneficial.

PART I

HERBERT SPENCER, English philosopher, in one of his books makes this assertion:

If a visitor from Mars should examine our school and college textbooks, he would ask with astonishment, "Where are your books for teaching people how to get along with each other?" (Chapter entitled, "What Knowledge Is Most Worth-while?")

It is a question that should make most parents and educators red in the face. Very few school and college graduates have ever heard of any laws or rules for getting along with people. If they learn them at all, they have to learn them in the "University of Hard Knocks." Many never do learn them, yet they are far more important for success in life than all school studies combined.¹

It may be entirely within the bounds of truth to say that a person without an eighth grade education, who has developed the art of being a good neighbor, who has consideration and tolerance for the faults of his fellow men and genuine sympathy for others, is making a greater contribution to the well-being of society than the person with several doctorate degrees who has not developed the traits of brotherliness, charity, virtue, self-control, patience, kindness, and humility.

According to the clear-cut statements of revelation and the personal commission of Christ, the Quorum of Twelve and the Quorum of Seventy bear the major responsibility for keeping alive and in motion the missionary emphasis of the church. One purpose, if not the basic purpose, of missionary work is to attract

and win people to Christ. The conversion and regeneration of souls is prerequisite to building of the kingdom of God on earth, as well as fitting us to occupy that kingdom in eternity.

SUCCESS in winning men to Christ requires diligent study of the principles involved in building up confidence in men and the ways of gaining that confidence so the ministers of God can find access to the friendship and hearts of others. We must know, either by inherent gift or by persistent study and practice, how to pierce the armor of spiritual indifference and effect the opening of locked doors of souls to the point of their listening to and possibly accepting the gospel message of salvation. It is to be observed that some men are by the proportions of inherited traits, by early training and example in the home, or by both, more adept at meeting people and making congenial acquaintance than are others. But it is likely that virtually every man called to represent God as a witness and missionary has within him the potentiality of acquiring this art by intelligent and persistent effort.

Physically, man is motivated by certain basic urges and hungers. There are, too, certain spiritual parallels. Because spirit and body are united in a human entity, these basic impulses and hungers affect both the physical and the spiritual nature in man. It is well, then, that we study the great hungers of the human soul, so that we may know what things souls normally desire.

It is my conviction that if we can and will identify the primary appeals to the hearts of men, we shall find in the gospel that which is fundamental, appropriate, and essential to those appeals. Deity has always been intelligently cognizant of and passionately concerned about man's nature and primal drives. There is that in the spiritual provision of life which has been made adaptable to man's greatest spiritual needs, just as truly as every physical need is provided for in the abundant production of nature in its proper state.

The American Association for Adult Education and the United Y. M. C. A. Schools, after a two-year survey that cost \$25,000, concluded that the prime interest of adults is health. The second interest is in developing skill in human relationships and learning the technique

By SEVENTY E. Y. HUNKER

of getting along with and influencing people.

Dealing with people is probably the biggest problem you face, especially if you are a business man. . . . Investigation revealed that in even such technical lines as engineering, about fifteen per cent of one's financial success is due to technical knowledge and about eighty-five per cent is due to skill in human engineering—to personality and the ability to lead people. When dealing with people, let us remember that we are not dealing with creatures of logic. We are dealing with creatures of emotion, creatures bristling with prejudice and motivated by pride and vanity. . . . Freud asserted that "everything you and I do springs from two motives: the sex urge and the desire to be great." Dr. John Dewey puts it as the "desire to be important." . . . Almost every normal adult wants: (1) Health and the preservation of life. (2) Food. (3) Sleep. (4) Money and things money will buy. (5) Life in the hereafter. (6) Sexual gratification. (7) The well-being of our children. (8) A feeling of importance.²

THE FIRST ITEM to be met in this matter of winning people is the type of approach and demeanor that will establish acquaintance and friendship. One writer lists six rules for this achievement of getting people to like you. He emphasizes the fact of other people's self-interest.³

Rule 1. Be friendly.

Rule 2. Smile.

Rule 3. Remember people's names.

Rule 4. Be a good listener.

Rule 5. Talk in terms of the other man's interests.

Rule 6. Make other people feel important—and do it sincerely.

These rules for approach to and entrance into the hearts of people are vitally involved with another important item, the art of conversation—the ability to talk with others after acquaintance and friendship are established.

The December 1947 *Reader's Digest* contains an instructive article entitled, "The Delightful Game of Conversation." Ten points are presented, as follows:

(1) Avoid all purely subjective talk. (2) Don't monopolize the conversation. (3) Don't contradict. (4) Don't interrupt. (5) Don't abruptly change the subject. (6) Show an active interest in what is said. (7) After a diversion, bring back the subject. (8) Don't make dogmatic statements of opinion. (9) Speak distinctly and deliberately. (10) Avoid destructive talk.

So far as possible, without compromising Christ or his work and truth, we

should profit by such points of principle. Most of—if not all—the above points can many times be adapted to our personal work. There are times when we may be forced to state definite opinions and facts, but we can learn to do so kindly and graciously.

Along with the items of making acquaintances, developing friendships, and employing conversation skillfully, there is combined another very important matter—that of getting along with people in such a way that the acquaintance is cemented in a lasting friendship of respect and confidence, a friendship that will wear well and serve the purpose of God. In this connection, another writer has stated that there are at least two ironclad laws of the mind for getting along with people, and six ironclad rules for applying them that are as fixed as the laws that guide the stars.¹

Law No. 1. You dare not puncture the other fellow's ego.

Law No. 2. The human mind may not be a machine, but it acts like one.

The most basic rules for applying these two laws for getting along with people are:

Rule 1. You must be absolutely sincere.

Rule 2. You must make the other fellow believe in you.

Rule 3. You must believe in other people.

Rule 4. You must overestimate the other fellow's point of view.

Rule 5. Don't try to achieve superiority by making the other fellow feel inferior.

Rule 6. You must strive to enrich the lives of other people.

PART II

THE STATEMENT has been given to you that man is motivated by certain basic urges and hungers. These essential capacities in man are the gateways to his attention and interest. Properly utilized, they are the gateways of approach to his soul. The principles or laws by which these gates may be unlocked are the keys. Our primary hope in and through this article is to set forth some basic ideas and principles that can and will be used to increase our skill in making approach and appeal to those responses most susceptible to the arousing of interest in the gospel of Christ, with the view of winning men to him and his way of life.

With this in mind, questions were submitted to the members of the quorum of seventy nearly three years ago. They were requested to study the matter and to submit their conclusions. Nine of the brethren sent articles in which they presented their opinions as to the manner in which they felt the best possible approach could be made. A brief summary of

these replies may prove of help as well as of interest.

Of the nine replies, eight agreed on (1) the sense or desire to be of worth and importance to others—the law of self-esteem and self-importance; eight, on (2) the desire or hunger for spiritual security, variously expressed as (a) assurance of the reality of God; (b) assurance of support and help through faith in times of distressing situations; (c) assurance of spiritual justice and equality; and (d) assurance of the reality of the hereafter, with justice and equality; five on (3) the innate desire for happiness, otherwise expressed as desire for (a) mental and physical well-being; (b) harmonious family relationships; (c) release from sin and its burdens; four on (4) the desire for economic security; three on (5) the desire for living evidence of the worth and power of religion in practice (this may be associated with number 2); two on (6) the desire for social improvement and regeneration of the social order (which may well tie up with 2 and 4); and two on (7) the desire for adventure or of delving into the vast unknown.

Traits that should characterize the message bearer, the missionary, were mentioned. One statement was: "No effective approach can be made if the prospect does not see Christ in the messenger."²

SUMMING UP the personal traits which serve as the most effective keys for the minister's entrance into the interests and souls of men, we present: (1) friendliness; (2) courtesy; (3) knowledge about the cause or proposition he represents; (4) studiousness to acquire knowledge of methods of approach, presentation, and persuasion; (5) logicalness; (6) tact; (7) affirmation without argumentation; (8) numerous personal contacts; (9) perseverance and persistence; (10) work, work, work; and (11) ability to create in others a desire for what we represent.

To make these above listed traits effective and lasting, blend them with the following liberally and continuously: (12) desire to serve others; (13) love for others; (14) consideration; (15) sincerity; (16) frankness; (17) kindness; (18) humility; (19) prayerfulness; (20) patience; and (21) honesty.

Combining the similar elements of the three separately stated groups of principles or rules, and considering them in more detail, we find some helpful ideas.

First: Be friendly. Become genuinely interested in other people.

Do you want to make friends? Then be friendly. Forget yourself. Think of others. "People are not interested in you. They are interested in themselves. You can make more friends in two

months by becoming interested in other people than you can in two years by trying to get other people interested in you."

Second: Smile. Many times when we smile sincerely along with what we say, we elicit an entirely different reaction than if we evidenced a different attitude. "Brother, smile when you say them words," has a great significance in our western country. A Chinese proverb declares: "A man without a smiling face must not open a shop."

Third: Remember people's names. A man's name is to him the sweetest and most important sound in the English language. Jim Farley can call over 50,000 people by their first names. People are charmed and sometimes flattered when we remember them after having met them once.

Fourth: Be a good listener. Encourage others to talk about themselves. "The royal road to a man's heart is to talk to him about the things he treasures most. Talk about things that interest and please others. Make yourself agreeable."² And here we can utilize the principles involved in the art of conversation previously referred to. Three things turned an angry man into a good customer: (1) listening to his story from beginning to end without saying a word; (2) seeing things from his point of view; and (3) admitting not knowing the cause of the trouble and asking the man what he would like to have done. Good listening is one of the post-preferable arts. "The ability to listen seems rarer than almost any other good trait."²

Fifth: Talk in terms of the other man's interests. This rule, along with the others we have been discussing, involves the law referred to by Albert Edward Wiggam: *The human mind may not be a machine, but it acts like one.*

Human conduct is predictable. Try it and see. Approach people in one manner of speaking, call them liars, accuse them of malign, and see what happens. Speak to them kindly, sympathetically, reasonably, patiently, and see what happens. Try to handle an angry person with anger, and what happens? You know. "Like begets like," and that spells trouble. "A soft answer turneth away wrath" is one of the wisest statements of all psychology. It works as automatically as pressing a push button for starting an electrical machine. Everybody knows this, and yet half the troubles for the world come from the failure to put it into practice. . . . You must not get up any absurd notions as to *what the other fellow ought to do*. Your business is to watch exactly what the other fellow *does do* in response to what you say or do, and act accordingly. You will be amazed at the result.¹

Sixth: Make other people feel important . . . and do it sincerely. "We nourish the bodies of our children and friends, but how seldom do we nourish their self-esteem. We all crave honest

appreciation and long for sincere praise. And we seldom get either.” Referring again to Albert Edward Wiggam’s statement of Law Number 1: “You dare not puncture the other fellow’s ego.” A ten-year research completed in 1944 by eight psychologists at Yale University, brought this conclusion: *Anything and everything that frustrates the individual in preserving his ego produces aggressive conduct.* Unless wisely guided, it will always be destructive conduct.

The late J. David Houser, pioneer in developing methods for polling public opinion, showed that neither business executive, nor workers in strikes, are fighting for pay, but to preserve the dignity and importance of the individual ego. So we must remember that in dealing with people whose souls we want to win to Christ, we must help them to sense that they are of worth to others and to Christ. People may be humble, but to maintain self-respect and the drive to achieve, they must feel that they are wanted—that they *belong* to the group. In this we must be understanding. We must not cause the other fellow to feel inferior; therefore, we must guard against feeling and acting superior. “The unvarnished truth is that almost every man you meet is your superior in some way. And in that, you can learn something from him, if you are humble.” Wiggam says: “You must be absolutely sincere.” Then he goes on to assert, “Probably no one ever achieves absolute sincerity. Why? Because of the innate tendency called ‘rationalization’—the urge to give excuses for our conduct instead of reasons, in order to preserve our egos.” (Andrew Carnegie once said that a man always has two reasons for what he does, his spoken reason, and the real reason.)

Conscious intentional hypocrites are rather rare. But the way we fool ourselves and give excuses for our failures, instead of reasons and facing the facts, is a powerful tendency to make us all unconscious hypocrites. . . . If we do not watch, it will lower other people’s estimate of our sincerity and dependability, and decrease the get-along-ability of our entire personality.¹

Almost all of our missionaries and administrative men, who at times have to deal with cases of transgression committed by either members or nonmembers, have seen them use the *defense mechanism*. Sometimes, in a sudden moment, they have seen them break down and confess their guilt after previous vehement denial of that guilt.

As ministers of God endeavoring to win others to Christ, we have to bear in mind this powerful tendency on the part of humanity and watch it in our own reactions. We should also try to understand it as it operates in the reactions

of those with whom we deal. For to become skilled in dealing with it gives us a key to the souls of men. “Philosophers have been speculating on the rules of human relationships for thousands of years and out of all that speculation, there has evolved one important precept. It is not new. . . . Jesus summed it up in one thought—probably the most important rule in the world: ‘Do unto others as you would have them do unto you.’”²

Seventh: You must create confidence. You must make the other fellow believe in you. No matter how sincere you are, the other fellow must believe you are sincere. He must feel that he can trust you; his trust must be regarded as a sacred thing, not to be toyed with nor to be used against him, to outwit him, or to outmaneuver him. Once he sincerely believes in you and can trust you, you have a decided advantage in getting into his heart. You must be honest and aboveboard. It is better to take a longer time in winning someone, rather than “high-pressure” him into a hasty decision when the element of confidence is involved. If truth about some items may be a delaying element, it is, in my opinion, better to let him think his way through than to hide some unsavory facts that he will likely learn later and be shaken in his trust in the church and its ministry. *You must believe in other people.* The hardest people to get along with are those who are always looking for hidden meanings in what you say or do. In counseling married couples about their troubles, it has been observed that about the hardest ones to get together are those who say to each other: “I heard what you said, but I know what you meant!”³

Eighth: You must overestimate the other fellows’ point of view. Dr. Werner Wolff, after years of experiments on human personality, has found that only about four out of five would recognize themselves if they should meet themselves coming down the street. Very few persons, when judging personalities of others from specimens of handwriting, photos of hands, or records of voices and style of telling stories, and having the investigator slip in, unbeknownst to them, samples of their own records made on previous occasions, recognized these records of themselves. Even though each individual was unaware he was judging himself, he instantly made much more favorable judgments of these records of himself and the kind of personality they represented than he made of the records of other people. Another thing of prime importance was that when a person realized he was judging his own records, he usually “caught himself,” so to speak. His sense of modesty prevailed and his judgments were lower, or he was non-committal. The point of all this in getting

along with other people is that *if we do not deliberately overestimate the other fellow’s point of view, we are almost certain to overestimate our own.* You must overestimate other people’s points of view if you wish to get along happily and effectively with your fellow men.⁴

Ninth: You must endeavor to enrich the lives of other people.

Dr. Adler asserts that:

Striving for superiority is common to all men; but those who try to achieve superiority by domination or boastfulness are striving on the useless side of life. Striving for superiority is behind every human creation, and the source of all human achievement. It is the stimulation of the desire to excel. But in the end, the only individuals who can meet and master the problems of life, no matter how great may be their worldly achievements, are those who strive to enrich all others, who go ahead in such a way that all their fellow men are benefited.⁵

Jesus gave us the golden key when he said:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.⁶

“The rare individual who unselfishly tries to serve others has an enormous advantage.” — Anonymous. “Co-operation is the great shared commonplace of the human race. The ideal person is one, all of whose actions and traits of character tend toward human co-operation.”⁷

Tenth: Be considerate.

“It takes character and self-control to be understanding and forgiving. Try to understand. A great man shows his greatness by the way he treats little men.” — Carlyle. To be able to put oneself in the place of other men, to understand the workings of their minds, will secure the future for oneself, said Owen D. Young. “Always avoid the acute angle.” — Dale Carnegie. Be careful about argument. “The only way to get the best of an argument is to avoid it.” As far as possible, avoid telling a person he is wrong. Few people are logical. Most of us are prejudiced, biased, blighted by preconceived notions. When we are wrong, we may admit it to ourselves. And if we are handled tactfully and gently, we may admit it to others, but not by having it rammed down our throats. Benjamin Franklin learned to avoid making dogmatic expressions and statements after he had made himself thoroughly disliked earlier in life. He became a great diplomat. Prof. James Harvey Robinson in his book, *The Mind in the Making*,

(Continued on page 22.)

Our Civic Stewardship

(Continued from page 7.)

looked down the avenue of time, he reminded them that we possess a "chosen country with room enough for our descendants to the thousandth and thousandth generation."

THOMAS JEFFERSON, with all his foresight, his prophetic insight, would have been amazed could he have actually foreseen what has taken place since the day he uttered those statements. We are, in fact, the generation toward which he looked, and I wish to re-emphasize that if this freedom and progress is to be assured to the oncoming generations, there must be an assumption of responsibility on the part of those now in a position to evaluate their heritage properly. In this evaluation, we must assume the responsibility of our civic stewardship. Those fundamentals of life which tend toward the development of Latter Day Saint character are the same fundamentals which build good citizens and which have been set up by the church as standards for one who accepts his stewardship responsibility to God. They include the development of personality—those traits which include basic integrity, moral soundness, clean personal living, honesty, a concern for the welfare of others, humility in relation to God and in responsibility to his fellow man. They include, as well, personal practices and habits such as the active support of and attendance at church; a growing understanding of church doctrine, and the support of the church program; an appreciation and an outreach for further understanding of the philosophy of stewardship and the building of the kingdom of God.

There must be this acknowledgment of one's stewardship responsibility in giving financial support and living and working in harmony and compliance with divine law. Industry, working to the end of developing a record of honorable dealings in business, is important in this day in which we live. The word

of a Latter Day Saint should be as good as his bond. There must be the making of the application of all these principles to the building of one's home.

RECOGNIZING OUR responsibility in civic stewardship, a real Latter Day Saint is interested in his community and spends his time and his energy in addition to carrying his church responsibilities to bring about a spiritual betterment and physical improvement among his neighbors. No Latter Day Saint can turn from this if he believes the Scriptures which I have quoted. We have a responsibility to our fellow men, the responsibility of community building that our community may be improved in every respect. This civic responsibility cannot be discharged in whole if we keep aloof from the problems of community life. It is our responsibility as a church to encourage participation on the part of our members in good government, in politics, and in community building.

I noticed in some announcement that the young people were going to discuss the question as to whether or not the church should engage in politics. I think our record is quite clear in this respect; the church as an institution should keep itself entirely free from politics; there should be no institutional politics, but members of the church, as such, should assume the responsibilities as citizens and engage in the art of politics. Only in so doing can there be given the contribution to the building of a better community that I believe it is our responsibility to give.

May I reread paragraph nine of section 112 of the Doctrine and Covenants:

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

In our special responsibility as a church, we have that of the co-

ordination of our economic life. What does it mean? It means the building of the kingdom of God, the establishment of our Zion. Recently I have been reading some rather severe criticisms of our philosophy in respect to Zion. I have been interested in them, because they are criticisms which are in fact without foundation, for the ideals, the philosophy, the objectives of Zion, if pursued by any individual regardless of creed or politics, cannot help but bring a better world and a broader interest in one's fellow man. I read these criticisms with little concern, because I have examined our philosophy in the light of the needs of the world as I see them today, in the light of the needs of people. For millions of people across the seas there can be no solution to the problem unless nations work together to the building of a better world. The great hope and the eternal purpose to which we are directing our efforts are those which are in harmony with the divine mind and which can be consummated only when the kingdom is established.

In the discharge of our civic stewardship responsibility, may we as citizens, as honorable men and women representing the Church of Jesus Christ, participate in the building of Zion. Throughout the entire world are those who are interested in the improvement and betterment of man; working side by side with them, may we bring the kingdom of God here upon the earth.

President Smith says, "we expect the Conference to be a momentous one." Don't miss any of it. The Conference Daily Herald is only \$1. Subscribe today.

Selfishness is immaturity; for the most enlightened selfishness is unselfishness.

Moral delinquency is an epidemic disease as much as smallpox or measles.

Picture of a Friend

By ZEALIA JENNINGS

THE CHURCH was quiet except for the soft strains from the organ. Lydia, a busy mother with a growing family, came down the aisle and slipped into a seat. She glanced at the faces of those around her. Some were old friends, some she knew by name, but all were familiar to her. These were her brothers and sisters. She looked at the front wall. The picture—it was gone! How often during the meditation period before worship she had glanced up at the picture and felt closer to Him because of his likeness hanging there.

She recalled how she had first learned to know this Friend. As a little child, she had memorized her prayers and said them faithfully, but it wasn't until she was about twelve that she really began to know Him.

All the churches in the small mid-western town where she lived got together and built a big wooden tabernacle. Then they brought a very famous and successful evangelist to preach. He had spoken with passion against the sins of humanity, but the thing that impressed her most was the way he continuously quoted scripture. For every situation he related in his sermons, scripture and reference fell readily from his lips. They were fiery, impassioned pleas, and the converts "came forward" by the hundreds. Lydia had been very timid about approaching such an experience. She had gone home after a particularly impressive night and asked her mother for a Bible of her own. She wanted to see and read for herself those things of which he had spoken. The next night she was back again with paper and pencil to take down all the references he mentioned.

AT HOME in her room, with the lamp burning close beside the

bed, she hunted for the quotations. They were there—every one of them. Quickly she went from one to another and found in them a wealth of knowledge. There was something there to fit every problem of life! After she had read and reread them, she turned off the light and crept out of bed. There she knelt and sought to know this Friend.

Day after day she read that wonderful book. Night after night, an earnest little girl with her hair in braids looked up at the soft night skies dotted with stars, and felt an awakening within her heart of a deep love and admiration for that Friend whom she had so recently met.

Her mother helped her find important passages that wrote indelibly on her mind some of the requisites of a true Christian. Some of the passages indicated what would be found in the church that Christ built and left here on earth to be a guiding light for the footsteps of man. Then she began to single out favorite quotations. The first one that burned itself into her memory was the beautiful words of the Psalmist: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

The meetings finally came to an end, and the evangelist left town. She had signified that she was a candidate for membership in one of the churches. Not the most popular, but a church that fitted at least *one* of the requirements of Christ's church. Days and weeks went by, and nothing came of it. No one called or wrote to her. However, the experience lingered and she would never be the same girl again, because she had met this Friend and walked with Him day by day.

YEARS PASSED and she attended different churches in the town.

She grew to young womanhood, a new pastor came and spoke to packed congregations in the church where she attended Sunday school. The cold logic of his sermons appealed to the young and old alike. He explained away all the miracles of the Bible. No need to wonder about them anymore. Classes of fifty or more joined the church week after week. Lydia and her older sister often went to hear the man and were impressed by the message he brought, but her mother never went. She had her hands full straightening out the warped ideas Lydia brought home from her visits to the church.

On Good Friday, Lydia and her sister were stopped on the street by the new pastor and asked if they would like to have their names among those of the class that was joining on Easter Sunday morning. He pointed out some of the secular advantages of being affiliated with a church—any church seemed to be all right. Why, he wasn't even a member of the church for which he was preaching! Her sister would soon be out of business college, and Lydia would be ready for a short business course—then a job. Applications would look much better with a definite church preference stated on them—especially if the church were a popular one. Flattered by his attention, they shyly decided they would like to join.

Their mother took the news with her usual quiet manner. Just after dark on Saturday night, a heavy snow began falling. Before bedtime, a strong wind came up and was howling wildly around the corners of the house. Lydia piled on more blankets and crawled into bed, confident that the storm would be over before morning. All night long the wind shook the doors and windows. Morning dawned cold and damp with the snow still blowing. Nothing was said by either Lydia or her sister about braving the storm to go to church and be with the class that was joining.

SPRING WAS filled with extra work preparatory to graduation. After

school was out, they moved to a near-by city. Father found a house for them, and Lydia would be able to go to business school. But the thing that her mother was happiest about was the fact that in the city there was a branch of her church.

They took the streetcar across town on a hot Sunday morning and walked up the steps of a modest white building. Little was promised from the exterior, except cleanliness and privacy. But to Lydia, in this place, came the most wonderful experience she had ever had. The speaker that morning was not one of great prestige and renown, yet while she sat there listening and watching the pattern of light and dark cast on the wall from the trees outside, a spirit touched her heart, and she knew that here was the church she could join and find a place for herself and her Friend to work together.

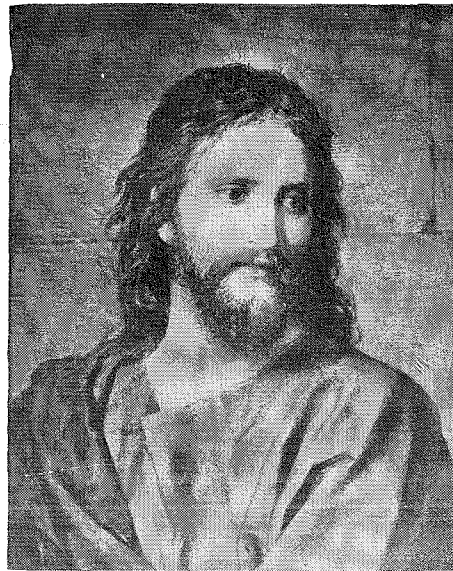
That night as she sat by her window and looked at the canopy of heaven, thinking of the peaceful experience of the day, she dropped to her knees and buried her head in her arms praying fervently, "Oh God, let me be of service in that little white church where I went today." A goal had been set, and her Friend had helped to set it. Later, she stood on a hill between earth and sky with her face raised to the heavens, the wind whipping her skirts around her, and said with conviction, "I will look unto the hills, from whence cometh my help."

YEARS AFTER HER marriage, she knew the choice of a companion had not been his and hers alone to make. This Friend had helped in that way, too. She was grateful to Him for his selection, and like Joshua of old she said, "As for me and my house, we will serve the Lord."

There had been times of great need in her life, but He had always been there. When her son was so very ill, and she had done all that could be done, but it wasn't enough, her Friend had seen her need and brought him safely back to her.

Her father's last illness was such that she had prayed constantly for his release to be without pain. It had been that way, too—an unheard of occurrence in such cases. But she knew from whom the blessing came and thanked Him deeply.

There had been times He had helped with small problems, too. They were none the less important even though they were small. When the littlest guy got bold and said, "I'm not going to Sunday school today. I'm staying home," she was stunned and didn't know what to



say. A short supplication to her Friend soon left her able to talk quietly to the little fellow. Then she went about her preparations. Soon he came to her and said, "I want to get ready for Sunday school, too."

She remembered the cold and snowy morning last winter when she answered the doorbell to find a man begging for a job shoveling snow to earn something to eat. She glanced at the thickly falling flakes and thought it would be useless to shovel the snow at that time, but down in the basement were some ashes to empty. She suggested this to him and he gladly accepted. He had only one glove, and she rummaged around and found another for him while he stood by the furnace and soaked up the heat. As she prepared thick sandwiches and laid

out cookies and fruit to go into a paper bag, she seemed to hear the voice of her Friend saying, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Joyfully she gave the package to the beggar.

It seemed her friend was taking a part in everything she did anymore. Maybe that was because she had drawn closer to Him as the years went by.

A few weeks later, they had finished redecorating the church and the picture was back in place, but it hadn't really made any difference. Her Friend had been there all the time.

Singing Missionaries

A great many people can remember the beloved missionary and evangelist, F. G. Pitt, who used to sing, "God is so good to me." If ever I reach the good place he has gone, I plan to ask him to sing that song again with an angel chorus humming in the background.

But why live always either in the past or anticipating the future? Today, Brother Herbert Lively sings, "Trust in Him." Have you listened with your soul rising to the point where you can trust absolutely while Herbert sings it?

—MARCELLA SCHENCK.

Home Remedies

At this season of the year, thousands of persons suffer keen discomfort from the bite of the common "chigger." Quick relief can be obtained by rubbing the inflamed spot with household Clorox, in a dilution from ten per cent to pure strength, according to the tenderness of the skin. Care must be taken not to get the liquid on clothing, as it is a bleach, and will leave white spots on garments. Do not use it near eyes.

For some types of irritation of the skin, ordinary castor oil has a healing quality. Rub gently on the affected area once or twice a day, wiping off excess. It is good for hot weather chafing and irritation of the feet.

Train up a child in the way he should go . . . and walk there yourself once in a while.—Josh Billings.

Learning and Teaching

in Church Work

By Ermina Erickson

1. The Teacher Must Be Humble

WHEN WE ATTEMPT to teach others, it is generally supposed that we know more about the subject than they do, which may not always be the case. We may know our subject thoroughly and yet have no understanding of the people we are seeking to instruct. Our attitude may be wrong; we may feel superior or frightened or even antagonistic. We may be somewhat "puffed up" by having been asked to teach, or again we may feel unequal to the task. Whatever the attitude, we may learn much from the experience. We have learned a great deal the hard way, and we still have a long way to go. We need not be too discouraged, even if we have trouble occasionally, because we have been too autocratic or didactic in our assertions.

If we are to become good instructors, we should learn always to be receptive to information and knowledge; a "know it all" attitude is fatal. The moment we limit our knowledge, we are lost, but we must not become so full of "facts" that wisdom can find no place in our mind. We may become "too smart to learn" and press our little understanding upon others with so much vigor that it will bounce off, leaving them confused.

2. The Foundation Built on Love

There is an art in teaching, an art whose foundation is love—an impersonal and understanding love.

"Love of what?" someone may ask. We have learned that there are several answers to that question. Love is, to many persons, a very limited experience, consisting for the most part of the love of parents, brothers, and sisters, or the love of wife or husband and children, and a few friends. Some even go a little further and admit, timidly, perhaps, that they love God. However, this love is considered a duty, something they were taught as children but never understood. Lots of folks claim to love God, but, at the same time, hate or contend with other people, so the love of God is not in them. If we aspire to teach, we realize that this love should be understood in a broader sense. Love is not something that can be commanded, it is something that grows from the heart. The little love we have

is not always large enough to include many. When Jesus said for us to love our enemies and to bless them that hated and used us despitefully, he was not telling us to do the impossible. It was a big order, and one which we have to grow into. It requires a lot of cultivation to bring that kind of love into fruition, but it can be done, because God loves us.

We do not love very much, nor love many people; but there is some love in us, and it can and will grow steadily and surely once we open our hearts and allow it. Most of us are afraid of love. Isn't that odd? We are taught that God is love, and yet we are afraid to let ourselves love or express a kindly attitude towards others for fear that someone may take advantage of us.

If we develop a consciousness of divine love, we will know it is a positive protection for us and that no one can take undue advantage of us. No one takes advantage of God. In fact, because we love impersonally all things both great and small, all things unite to protect us from harm. Let us meditate upon this ocean of infinite love and learn to live in it and become the vehicle through which it can express itself. This is the love upon which the foundation of all the art of teaching rests. All that we will ever be able to teach to others is that which we ourselves are.

3. The True Teacher

Who are the teachers of humanity? We all are in some capacity or other. We are either learning or teaching practically all the time, some professionally and some by the example they set in doing their daily tasks.

Those who make a profession of leadership or teaching will sometimes find that persons will lean upon them and copy even their mannerisms, going so far sometimes as to affect a similarity of speech. This is carrying "hero worship" too far. The teacher has a great responsibility when he has attained to a place of power. He may find persons clinging to his personality rather than to the principles he is teaching. Those who lean and try to draw sustenance from the leader must be shaken loose, for their own good as well as the teacher's. If we allow ourselves to follow a person because of his attractive personality, we

may be led far astray. It is necessary that we use discrimination and weigh the thoughts and ideas that are presented.

If we allow others to do our thinking for us, we are sure to come to a blind alley. We can find many instances where people have followed personality and the leader himself has become so proud that he lost his way and his followers with him.

4. The True Student

We who are being taught have our responsibilities as well. We need not burden our teacher by unnecessary demands, neither should we develop a maudlin sort of affection for him, or a fawning attitude, nor lavish compliments, slyly seeking some bit of praise for ourselves. All responsibility is not upon the teacher. We are told to "bear one another's burdens"; also we are told to "bear our own burdens," and these two statements are not contradictory.

5. The Benefits of Criticism

The teacher should rejoice when he is sharply questioned, and even rejected. It is to his benefit. Praise may be sweet to the ear, but wisdom is the reward if we can stand criticism. Yes, if we are to teach, we will learn that strength is attained through trials and experiences. It requires of us that we develop a supreme reliance upon the Holy Spirit and maintain equilibrium and harmony, irrespective of what our message may be. If we are to become good teachers, we must first be good students. Any person who is willing to put forth the effort to think is a good student. Any person who can either by example or precept inspire in another a desire to seek learning is a good teacher.

6. "Know Thyself"

The individual first reaches out into the external world for knowledge through books, lectures, sermons, and observation, but finding himself still unsatisfied, he turns to look within his own heart and mind to find the revelation of his divine self.

We know so very little about ourselves. We are not aware of the potential powers of our minds, nor do we know much of the psychic forces and how they influence us. We allow thoughts to sweep through our minds uncontrolled; however, we do try to control our emotions and succeed to a point when, perhaps, someone will say the wrong thing, and away goes balance; anger rules and sometimes ruins. We have wondered if anger and disappointments were not fundamentally the cause of liver diseases. Anger heats the blood, disappointment lowers resistance, and the heart has extra work to do. Emo-

tional upsets can have no good results in the body or the mind. There are many things we should know about ourselves. There are certain schools of scientific thought that consider self-knowledge as stemming almost entirely from sex understanding; that, however, is a one-sided approach. From this school of thinking, and it is a popular idea, we have the materialist, the exhibitionist, the fighter, and the agitator. There is no real peace in them; they are today's world. There are, of course, unbalanced persons who have been restored to normal life through psychoanalysis, but we refer to those who have only a superficial knowledge of a very deep subject and have considered what little they know as an excuse to do whatever they wanted to.

IF WE TRY to teach another to understand himself, we find that we, too, must understand ourselves; we must be able to reason as to how we would solve a problem if we were in his place. We might be able to figure it out, but unless our understanding became a part of his consciousness, it would be of no use to him.

The recognition of the godlike self, our better self, the new man in Christ Jesus that Paul speaks about, is an individual experience. There is no priest, teacher, philosopher, or psychiatrist who can tell us that or give it to us; it is an unfoldment that we obtain from the Infinite through the spirit of truth, when we are willing to make the effort.

For example, we have all known persons who have recognized the bad habits and faults in themselves and have joined the church with the idea that their faults would vanish in the waters of baptism, their idea being that some force outside of themselves would make them godlike. They have been disappointed and have said that religion never did them any good. It never entered their heads that they had to do anything; they believed that all would be done for them. One should be so converted and so thoroughly filled with the desire for the good life that all his faults would have no more hold upon him; then he would have little difficulty and could say truly that religion had redeemed him. We must join our forces with God if we are to be blessed.

There is nothing that can help us either to teach or to learn unless we have faith enough in it to put it to work.

In the ancient wisdom teachings, the question is asked: "What is that learning which man knowing, knows all?" and the answer: "Man, know thyself, and thou knowest all." It has been whittled down for us to the "Know thyself," of Socrates. He was accused of corrupting the youth of Athens because he was trying to teach them to understand them-

selves; for this he was condemned to death. There are many people today who are as fanatical about allowing youth to learn life's deep lessons. In fairness to all people, it is credible that Socrates was condemned by a small majority of Athenians.

(To be continued.)

America in Prophecy

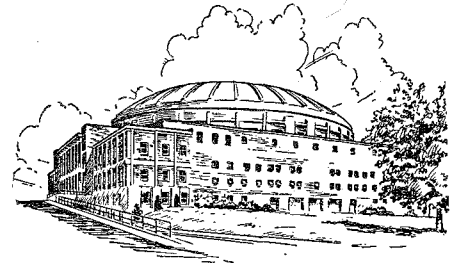
(Continued from page 11.)

ing the Jews greater opportunities and privileges in their promised land.

ENLARGING UPON our former explanation of "the land the rivers [armies] have spoiled [pillaged], we note that in World War II, leading daily papers described the movements of soldiers from the United Nations as "a third stream of soldiers, pouring in on the enemy from America, in battle in Italy"; the "battle is continuing, with United States and British warships pouring more men and artillery"; "Canadian troops pour into Africa by thousands"; "Russian troops are pouring into Poland"; "the Allied Army pours troops through Nazi lines."

Therefore, in the light of the foregoing, we should feel assured that North and South America are "the land shadowing with wings"; that the United States of America is especially favored above her sister countries; and that Jerusalem and Palestine are "the land the rivers [Roman armies] spoiled," A. D. 70—not by rivers of water, but by well-organized, armed soldiers as was seen in that heavenly vision by the Prophet Isaiah in 697 B. C. (chapter 18, verses 1 to 3). The two special lands were not definitely named by the prophet, only described.

NOTE: In the foregoing, the writer assures the reader that the "land the rivers have spoiled" refers to Jerusalem and Palestine, not to North and South America with their destructive over-flowing rivers of water, that the "people terrible from their beginning . . . a nation meted out and trodden down . . ." refers to Israel (the Jewish people) not to the American Indians (Lamanites).



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REFLECTIONS BY NORA B. MOSER

AT EASE

“ONE DRINK puts me at ease with people to whom I feel inferior in social situations,” declared a refined and intelligent young man when the subject of drinking came up. He had received a better than average upbringing and education and came of a fine family. He had risen rapidly in his profession and had a bright future before him. Yet, somehow, when he met his business associates at social affairs, he felt he lacked their sophistication, and he took a drink to put himself at ease. You will say you know the rest of the story—soon he took two drinks, then three, and he became a habitual drinker and ruined his career and his family. No, nothing like that has happened yet, and I don't think it will, but the young man is acting on a fallacy.

It is true that a drink will put one at ease, but let us examine the mechanism. From earliest childhood, an individual is continually developing self-control. The baby learns to focus his eyes, guide his arm movements, walk, talk, and control his bodily functions. Gradually he learns to suppress fear and anger. He acquires a conscience and the ability to be embarrassed. He tries always to act in the socially approved manner and is sensitive to the opinions of those about him. All these developments are controlled by the higher centers of the brain.

Alcohol is popularly regarded as a stimulant. It is not. Its effect on the nervous system is depressing, as any doctor will tell you. The reason alcohol appears to act as a stimulant is that it depresses the highest brain

centers first; the layers of self-control are gradually stripped off. When the highest brain centers cease to exercise control, natural impulses begin to have free rein. The drinker becomes less sensitive to the effect he has on others and loses some of his ability to be embarrassed. This is what makes him think he is more at ease. He gives less consideration to what he is going to say and is likely to become gay and talkative. Apparently, he is stimulated, but actually normal restraint is weakened

Here Is the Writer

Nora is a graduate of Graceland (class of '45) and the University of Chicago. She is now employed as a mathematician at the Army Map Service, Washington, D. C. Lest her profession seem too incongruous with writing, she cites a year's experience editing the "Graceland Tower."

Her ambition is for a home and two careers, all at once. The other career—community service.



and instinctive behavior is let loose. With more alcohol, more nerves are depressed and more layers of control are removed. The brain gets to the point where it can no longer manage coherent speech or even locomotion. The depressant action of alcohol finally results in sleep, just as opiates and other narcotics cause sleep.

THE FALLACY of the argument is in applying a physical palliative to a mental situation. The state of not being at ease is a mental state.

Dulling the sensibilities with a drink has no effect whatever on the cause of the mental state. It is not a remedy at all, only a way of sticking one's head in the sand. Suppose a difficult situation arises and no drink is available. He, or she, who has come to rely on alcohol will be doubly at a loss.

The only line of treatment which will give real results is the discovery and removal of the cause of the feeling of inferiority. There may be a simple tangible reason such as inappropriate dress. It is usually possible to ascertain beforehand what kind of dress is to be worn at a social affair. If one feels deficient in manners, conversational ability, or other social graces, all these can be improved with practice. The most glamorous, rich, "important," or powerful people are still altogether human, having the same parts and passions as the rest of us. To recognize this fact is the key to the achievement of true poise in any circumstances.

* * * *

WANTED—CAMP HELPERS FOR ZION

PLANS FOR A scientific expedition into China were being made. The list of personnel described at length the requirements for the scientist, radioman, cameraman, and even the cook. The last item was very short. It read: "Camp helper—normal intelligence, common sense, ability to get along with others under adverse conditions, co-operative. No special skills are required." Perhaps no special skills in the technical sense were required, but the human skills of co-operative-ness and getting along with others are special skills which need continuous cultivation and practice. Who of us can claim to be a master or even a journeyman in these trades? Where is the trade school in which they are taught? A person of normal intelligence and common sense can readily learn a technical skill. If he has these human skills, he is also the kind of man who will make a Zion.

New Horizons

MORE IMPORTANT THINGS

PEOPLE ARE ALL that matter, and all people matter.

Mrs. Barnes was proud of her eighteen-year-old daughter, Shirley, who had been out of high school only a few months and was now a stenographer in a law office. It was Thursday afternoon, time for women's meeting at the church, but Mrs. Barnes was too busy to go. Shirley had mentioned that morning that she would spend the evening washing her blouses and hose. Mrs. Barnes decided to surprise her by having them all done. A young girl ought to be able to go out evenings and have a good time with her friends. Mrs. Barnes washed and ironed all afternoon, cooked supper, and then was too tired to go when Shirley offered to take her to see a long-awaited movie.

"Darling, remember those nights last summer, before we were married, when there was a moon like this and a breeze like this? We would walk in the park and talk about our plans. Let's do it tonight!"

"Yes, Jim, and the most wonderful thing is that we have been able to carry out all our plans so far, but tonight I was going to bake a cake for your birthday tomorrow."

"Helen, I'd rather have you tonight than ten cakes tomorrow. Let's go."

"O. K. You talked me into it. The supper dishes can just wait, too. We have more important things to do."

There was company for dinner. That meant a clean tablecloth and the good china. It meant extra work in the kitchen for Martha. She called to Mary to set the table, but Mary didn't answer. Finally Martha went to see why Mary didn't come and found her absorbed in listening to their guest. The guest was, after all, an old friend and frequent visitor. Martha complained to him, "Don't you care that my sister has

left me with all the work to do? Tell her to come and help me."

But he said, "One thing is needful and Mary has chosen that good part, which shall not be taken away from her."

Mothers naturally want to do everything possible for their children. In babyhood there is little that can be done other than caring for the child's physical needs. This continues to be a large part of an average mother's work until the grown sons and daughters have left home. Education is delegated to the public schools, in which the child is placed as early as possible. Recreation is turned over to organized activities outside the home, to reading, to radio, or anything which does not require the attention of the mother. Mother is left free to be a Martha, who imagines nothing is more important than keeping the house neat, cooking, sending her husband's clothes to the cleaner; in general, making life physically smooth for the rest of the family. Not to be overlooked is the prevalent modern Martha who works outside the home.

There is no virtue in the mother's performing tasks that the children can do for themselves and need to learn to do for themselves. There is no virtue in spending time on household duties to the virtual exclusion of association with the rest of the family. Too many mothers and wives play the part of Martha to their families about ninety-five per cent of the time and are Marys only five per cent. Martha's part will be taken away as soon as the children are in homes of their own, but Mary's part will not be taken away. If it is cultivated properly it will grow stronger all through life.

p. s. Being a Mary is a lot more fun.

* * * *

FRICITION

WHY IS IT that the people who are closest to us have the greatest power to irritate us? If the neighbor down the street makes a fool of himself in public, we can

smile tolerantly, but if a member of our own family makes a slip, which probably no one else notices, we are mortified. It is those closest to us with whom we most often become angry, whom we criticize, and whom we try to reform. The underlying principle is the same as that of friction in a machine. There is no friction between two parts of a machine which are far apart. People about whom we know or care little, who are emotionally far from us, have little power to bother us. Friction is much more likely to arise between us and those to whom we are closely bound emotionally. In the machine, friction occurs where two parts move against each other. Proper selection and finishing of metals and the use of a suitable oil will reduce the friction in the machine. A sense of humor and proportion, along with the oil of good manners, will smooth relations between people.

But some friction is inevitable and also necessary. The belt of the machine must have friction to grip the pulleys. The tire must have friction on the road. A smoothly polished surface is the result of a lot of friction. Friction between people is not altogether bad, either. It is an important factor in the shaping of personality. A well-adjusted person is one who has acquired the polish which enables him to operate smoothly in the social machine, of which his own family is the heart.

Fear or Faith

Fear and faith are never friends
But bitter enemies.
Each seeks control of human hearts
And human destinies.

Faith and fear will never dwell
Together in the mind;
One crowds the other; thus the heart
Doth peace or chaos find.

Fear and faith are worlds apart
Man has free agency
Deciding which shall rule his life
And make him bond or free.
Leona Hands.

Gateways of Personal Approach

(Continued from page 14.)

wrote: "We sometimes find ourselves changing our minds without any resistance or heavy emotion, but if we are told we are wrong, we resent the imputation and harden our hearts." Ridicule and abuse do not bring about a change of mind, so be considerate. Think of how you would feel if you were in the other person's place. Show respect for the other man's opinions. If you are wrong, admit it. When you are at fault, it is frequently disarming to admit it quickly, even though one of the hardest things for a man to say is: "I am wrong." A man traveling in the mountains of Tennessee where people were very poor, came upon a rude slab in a lonely Tennessee graveyard. On the slab, possibly carved out crudely by the hands of a wife expressing the total tribute of her life to the man she had loved, was this epitaph: HE WAS CONSIDERATE.

Conclusion: Remember that, after all, getting along with people is not only a matter of mechanics and techniques, but a thing of the spirit. William James said, "The human relations are the main thing." Happy human relations are a spiritual achievement. And finally, I know of no better way to sum up the whole matter of the Gateways of Personal Approach than to quote, first from Paul: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law";⁵ and secondly from Peter, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."⁶

ADDENDA

Bishop Wayne Updike reports that in a lecture delivered by Dr. Leonard Harrington to a group of our youth the statement was made that the more recent conclusions of psychologists are that the basic human urges are now thought to be fairly well identified by four divisions: (1) Desire for recognition; (2) Desire for security; (3) Desire for adventure; and (4) The response reaction.

While the above article does not so definitely classify these urges, it does include them in the various treatments accorded to the principles involved.

In our discussion period, following the lectures, inquiry was made as to some practical suggestions for improving our faculty for re-

membering names. A brief summary of the suggestions is herewith submitted:

1. When introduced to a person, listen carefully to the pronunciation of the name. If necessary, ask for a repetition of the name, and if not clear, ask for a spelling of it. When opportunity affords, look at the person and associate the name, recalling it several times while it is fresh in memory. Practice this consistently and definite improvement in ability to remember persons by name will be noted. Combine this with a deepening, genuine interest and regard for people for the best utilization of our native and acquired skills.
2. Some business men contrive and develop a set of symbols with which they identify and associate people and names. They find this greatly increases their ability to remember the names of customers and acquaintances who are prospective customers. If business men are willing to do this through the profit-motive urge, we should be the more willing to respond to the challenge to do it through the Christ-service-motive.
3. It is true that some persons, by inclination and inherited proportion of gift, have better memory than others. But there is in virtually every normal person sufficient capacity for memory to enable him, by persistent practice and intelligent application, to improve his ability and power of remembering to a remarkable degree.

REFERENCES

- ¹Albert Edward Wiggam in article, "The Technique of Winning People," *Your Life Magazine*, September, 1944.
²Dale Carnegie's *How to Win Friends and Influence People*.
³In article by George A. Njeim.
⁴Matthew 20: 25-28.
⁵Galatians 5: 22, 23.
⁶II Peter 1: 5-8.

Young People's Camp at Gardner Lake

A successful season of girls' camps has been reported for this year at Gardner Lake in Clay County under the supervision of church officers in Zion. There were two Oriole camps of eight days each from June 26 to July 3 and from July 3 to 10. There were also two camps for Blue Birds of two days each on July 12, 13, and 14. On July 11 there was a leaders' camp. The total attendance for all of these activities was 424 persons. A fine staff of church workers, both full time and volunteer, served these camps. The girls report a keen enjoyment of their experiences, despite some adverse weather conditions. There were study and activities in pioneering, outdoor cooking, recreation and sports, religious instruction and devotion. The devotional theme was, "We Will Go a Little Further," with daily themes including the following: "Sharing the Gospel," "Helping Others," "Serving in Our Homes," "The Light of the World," "Citizenship," "Prayer," and "Service to Christ."

Reunion Schedule-1948

Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Ida.
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs, Colorado
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.

BULLETIN BOARD

Northeastern Illinois District Conference

The Northeastern Illinois District Conference will be held at Plano, Illinois, on August 29, beginning with a prayer service at 9:30 a.m. There will be special music at 10:45, followed by a worship service at 11 o'clock. The business session will be held at 2 p.m. District officers and delegates to the General Conference will be elected, and priesthood calls will be approved at that time. Elder Leonard Lea, managing editor of the Herald, will be present, and will give the 11 o'clock address.

LLOYD L. HADLEY,
District President.

Northern Indiana District Conference

The Northern Indiana District conference will be held August 28 and 29 at Coldwater, Michigan, for the election of delegates to General Conference and officers for the district. Apostle E. J. Gleazer is to be in attendance. All who plan to stay overnight should notify Elder E. J. Grigg, 115 North Jefferson Street, Coldwater, Michigan.

LUTHER S. TROYER,
District President.

Eastern Colorado District Reunion

The Eastern Colorado District Reunion will be held August 20 to 29 at the grounds (1015 Cheyenne Road) in Colorado Springs. Official personnel will include Apostles Charles R. Hield and W. Wallace Smith, Bishop H. L. Livingston, Elders Merle E. Howard, and C. Houston Hobart. Meals will be provided on a free-will offering basis. For housing information, write to C. Houston Hobart, 2128 West Platte Avenue, Colorado Springs, Colorado.

Hill Cumorah Pilgrimage

The New York District annual pilgrimage to Hill Cumorah is scheduled for Sunday, September 5. The first service (Lord's Supper) will be held in the Sacred Grove at 10:30 a.m. Those planning to attend should bring song books. Bishop Don O. Chesworth is to be the speaker. Visits will be made to the Smith home and Hill Cumorah. A basket dinner will be served at noon.

Books Wanted

Neal Robinson, 42 Orrel Avenue, Floreat Park, Western Australia, needs a copy of Bishop R. C. Evans' *Book of Sermons*. Brother Robinson is a teacher in Perth Branch.

BIRTHS

Mr. and Mrs. David Smith of Stratford, Ontario, announce the birth of a daughter, Rosemary Eastwood, born June 4.

Mr. and Mrs. B. F. Moats, Jr., of Haverhill, New Hampshire, announce the birth of a son, Alan Stewart, born June 25.

Mr. and Mrs. Edward Buckley of San Mateo, California, announce the birth of a son, John Alvin, born July 28. Mrs. Buckley, the former Alice Zion, is a Graceland graduate.

A daughter, Charlotte Lorraine, was born on July 17 to Mr. and Mrs. Ralph Hastings of Hickman Mills, Missouri. Mrs. Hastings is the former Frances Maurine Miller, who attended Graceland in 1945-46.

Mr. and Mrs. Frank Skillicorn of Cleveland, Ohio, announce the birth of a son, Wayne Alan, born June 23.

A daughter, Leslie June, was born to Mr. and Mrs. Don Armstrong on July 5 at the Foderbery Nursing Home in Manilla, Iowa. Mrs. Armstrong was formerly Verdine Pearl of Dow City, Iowa.

DEATHS

NESS.—Harriet E. was born February 1, 1861, at South Bend, Indiana, and died July 16, 1948, at the home of her daughter, Mrs. W. D. Cobb, in Independence, Missouri. As a child, she moved with her parents to Stanberry, Missouri, where she grew to womanhood and married Robert M. Ness on June 2, 1878; seven children were born to them. She and her companion joined the Reorganized Church in 1892 at Haigler, Nebraska; although isolated from the church at times, they taught the gospel to their family, friends, and neighbors. Missionaries were frequent guests in their home. Mr. Ness died February 12, 1933, at Denver, Colorado, and a son, Roy, died on March 3, 1944. Since February of 1946, Mrs. Ness had made her home with her daughter in Independence.

She is survived by three sons: Samuel J. and Archable J. of Denver, and William M. of Independence; three daughters: Ethel M. Cobb of Independence; Blanche A. Conklin of Denver, and Mary J. Cousins of Moberly, Missouri; fifteen grandchildren; thirteen great-grandchildren; one sister, Mrs. Ida Armstrong of Grand Island, Nebraska; and two brothers: James Dowling of Los Angeles, California, and Hezekiah Dowling of San Bernardino, California. Elders Glaude A. Smith and Donald V. Lents conducted the services at Kopley Funeral Home. Final services and interment were in Denver.

LUKE.—Nancy, daughter of the late Tomas and Louisa Taylor, was born September 21, 1865, in Indiana and died at her home in Hillsboro, Oregon, on July 19, 1948. She was married on September 8, 1895, to John N. Luke; eleven children were born to them. She had been a member of the Reorganized Church since 1902.

She is survived by her husband, four sons, seven daughters, and one brother. Services were held at the Donalson and Sewell Funeral Home in Hillsboro, Elder R. E. Anderson officiating.

DeTRAY.—George Eli was born August 25, 1878, at Grand Rapids, Michigan, and died at the Independence Sanitarium on July 19, 1948. He united with the Reorganized Church as a young man and remained a faithful member throughout his life. On April 8, 1902, he was married to Agnes Fern Griffiths. They moved to Independence in 1904, where he founded the DeTray Plating Works. He managed the business until 1942, when he sold it to his sons and retired. He was a kindly man whose insight and patience won him the love and respect of many.

He is survived by his wife, Agnes, of the home; two sons: Donald E. and Robert M., both of Independence; two daughters: Mrs. Dorothy Carter of the home, and Mrs. Emily Inouye of Independence; two brothers: Frank DeTray, San Diego, California, and Raymond DeTray, St. Louis, Missouri; eleven grandchildren; and four great-grandchildren. Services were held at the Roland Speaks Chapel, Elders W. F. Bollinger and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

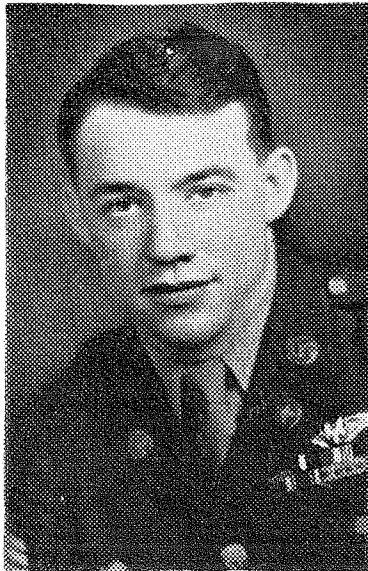
PLATTER.—Sarah Ann, daughter of W. H. and Sarah Jane Myers, was born September 5, 1860, at Jerseyville, Illinois, and died July 20, 1948, at Shidler, Oklahoma. On March 17, 1878, she married Lemuel J. Platter; ten children were born to them. Mrs. Platter had been a member of the Reorganized Church since June 5, 1927. Her husband and five children preceded her in death.

Surviving are two sons: George of Drumright, Oklahoma, and Charles of Gorman, Texas; three daughters: Mrs. Alice Gilmore of Baxter Springs, Kansas; Mrs. P. A. Hancock of Newcastle, Wyoming; and Mrs. L. L. Burrows of Shidler, Oklahoma; two brothers: W. H. Myers of Tonkawa, Oklahoma, and Alec Myers of Perry, Oklahoma; a sister, Mrs. Nettie Spurgin of St. Louis, Missouri; twenty-one grandchildren; and nineteen great-grandchildren. Funeral services were held at the Baptist Church in Shidler, Elder L. W. Kohlman officiating. Burial was at Vinita, Oklahoma, Elder Orien Adair concluding the services at that point.

BRUCE.—Clarence Lester, was born at Princeton, Indiana, on June 20, 1905, and died July 8, 1948, at his home near Oakland City, Indiana. At the age of twenty-two, he was married to Irma May Lytle. On September 10, 1944, he united with the Reorganized Church and became active in the work. He was responsible for the organization of a church school in his home, through which several persons became acquainted with the Restored Gospel and were later baptized.

He is survived by his wife; a daughter, Beulah; his mother, Nellie Giesleman of Princeton, Indiana; a brother, Rolland Bruce of Detroit, Michigan; and three half-brothers:

Dean Giesleman of Indianapolis, Indiana; and Owen and Billie Bruce, both of Richmond, California. Funeral services were held at the Plymouth Baptist Church, High Priest H. W. Burwell and Elder Chester Metcalf officiating. Burial was in the church cemetery.



CRABB.—S/Sgt. Arthur C. was killed in the explosion and crash of a B-29 bomber over Saudi Arabia, on May 11, 1948. The ship exploded shortly after its take-off from the Saudi air field en route to its home base at Salina, Kansas. Sgt. Crabb entered the Army on November 20, 1942, and served on volunteer rescue missions in the South Pacific. After receiving his discharge on December 26, 1945, he re-enlisted, planning to make a career in the Army. He was married to Elinor Jones of Denver, Colorado, last February. As a member of the Reorganized Church, he had a keen interest in the work and was ever valiant in its defense and testimony.

He is survived by his wife; his parents, Mr. and Mrs. Clarence Crabb of Sandpoint, Idaho; three sisters: Mrs. Ethel Gill of Spokane, Washington; Mrs. Mary Ann Branson of Coeur d'Alene, Idaho; and Mrs. Clara Galoway of Greenacres, Washington; four brothers: Herman of Coeur d'Alene; Gene of Spokane; Bob and Ralph of the home; and two grandparents: John Crabb of Sandpoint and Mrs. Mary Jenkins of Vay, Idaho. Services were held on July 10 at the Moon Funeral Home, Elder Ralph Briggs officiating. Interment was in the Seneacquoten Cemetery. A memorial service was also held at Furstenfeldbruck, Germany, on May 18.

CRAMER.—Charles Anson, son of John H. and Cedora Cramer, died at his home in New Philadelphia, Ohio, on May 6, 1948, at the age of seventy-eight. One of the six charter members of the New Philadelphia congregation, he was baptized into the Reorganized Church when he was sixteen. He served in his local branch as a teacher, priest, and elder.

CRAMER.—Minnie, died May 12, 1948, six days after the death of her husband, Charles. She served the church as a teacher and branch secretary for many years.

Brother and Sister Cramer are survived by two daughters: Mrs. Bruce Angus of Gary, Indiana, and Mrs. Quay Briggs of New Philadelphia; four grandchildren; and five great-grandchildren. Brother Cramer also leaves three brothers and two sisters. Services were held at the Kaserman Funeral Home, Elder William Goudy officiating. Burial was in the Evergreen Cemetery.

JONES.—Rachel Jane, was born June 7, 1871, at Malad, Idaho, and died July 1, 1948, at her home in Malad following a paralytic stroke. She was married to William P. Jones on January 14, 1891; four children were born to them. She was baptized into the Reorganized Church on March 7, 1920, and was an active worker in the Ladies' Aid. She was also a member of the Oneida County War Mothers.

She is survived by her husband; one daughter, Mrs. Mae Pieper of Walla Walla, Washington; a son, William Jones of Malad; three grandchildren; and four great-grandchildren. Two children preceded her in death. Elder Arthur Stoff of Salt Lake City gave the funeral sermon, Lawrence Budge and E. E. Richards assisting.

P. S.

* HELP WANTED!

This is an appeal to church writers—to people who have resolved to dedicate a part of their time and talents to the service of the church through the medium of writing.

Our principal need at the present is for a particular type of script that we call a "lead article." A good lead article occupies a prominent position in the publication. It should be from two to four "Herald" pages in length (from six to twelve typewritten pages, double-spaced). It should be serious, thoughtful, and of good literary quality, of a type that can be understood and enjoyed by all readers, and at the same time merit the attention and appreciation of cultured and educated people—the students, teachers, and professional people among our readers. If we can have at least one such article in each issue of the "Herald," we feel fortunate indeed. We like to have each issue of the "Herald" contain something that members can show to their best friends and be proud of it.

We have a constant need of other articles of many kinds and lengths, on many subjects. And we appreciate every publishable article, story, or bit of verse that is sent to us.

Because the "Herald," like some other religious publications, does not pay for manuscripts, we have some difficulty in keeping up the supply and filling our pages with good material. It takes a lot of asking. No business manager ever had to beg for donations of paper on which to print the "Herald." No foreman would expect to get anything if he asked for free type or metal, or a new machine. But the manuscripts—the one thing without which there could be no publication—must be obtained as donations. The editors must beg for them. Well, when begging is a part of your job, you have to keep industriously at it. And here we are!

Seriously, our publications are as dependent on the help of dedicated volunteers as any local congregations and churches are. This is a task in which something more and better is wanted than we could get from paid professional writers. People who write professionally, for all publications, could not simulate the quality of church members who know the doctrine and the church, and feel as our people do. People who write for us do so because they love the work; they would not write for pay because it would not be worth their time.

This is not a comfortable or easy time of the year for writing. People are too warm, or are away on vacations, or at reunion. But the pages must be filled, and articles are needed to fill them.—L. J. L.

* THE FOUR LIGHTS

They have installed, over the editorial desk, at considerable expense, one of those modern fluorescent illumination units that are supposed to do marvels for the eyes, the personality, the mood—and for everything, including the shoe-laces. It takes only four tubes, four feet long each, to do the work of an old-fashioned filament bulb three inches across. Such are the achievements of science. But if one doesn't work some morning you have the other three.

When you push the button, do you get light right away? No, you do not. You wait and wonder. Then you repeat the ancient words, "Let there be light." The Editor has named them in the order that they come on. First is Eager, bright as a big smile. Ten seconds later, Willing shows up. Ten minutes later, Reluctant, flickering dourly, adds his bit of pallid glow to the ensemble. And, with good luck, Stupid comes on about nine-thirty!

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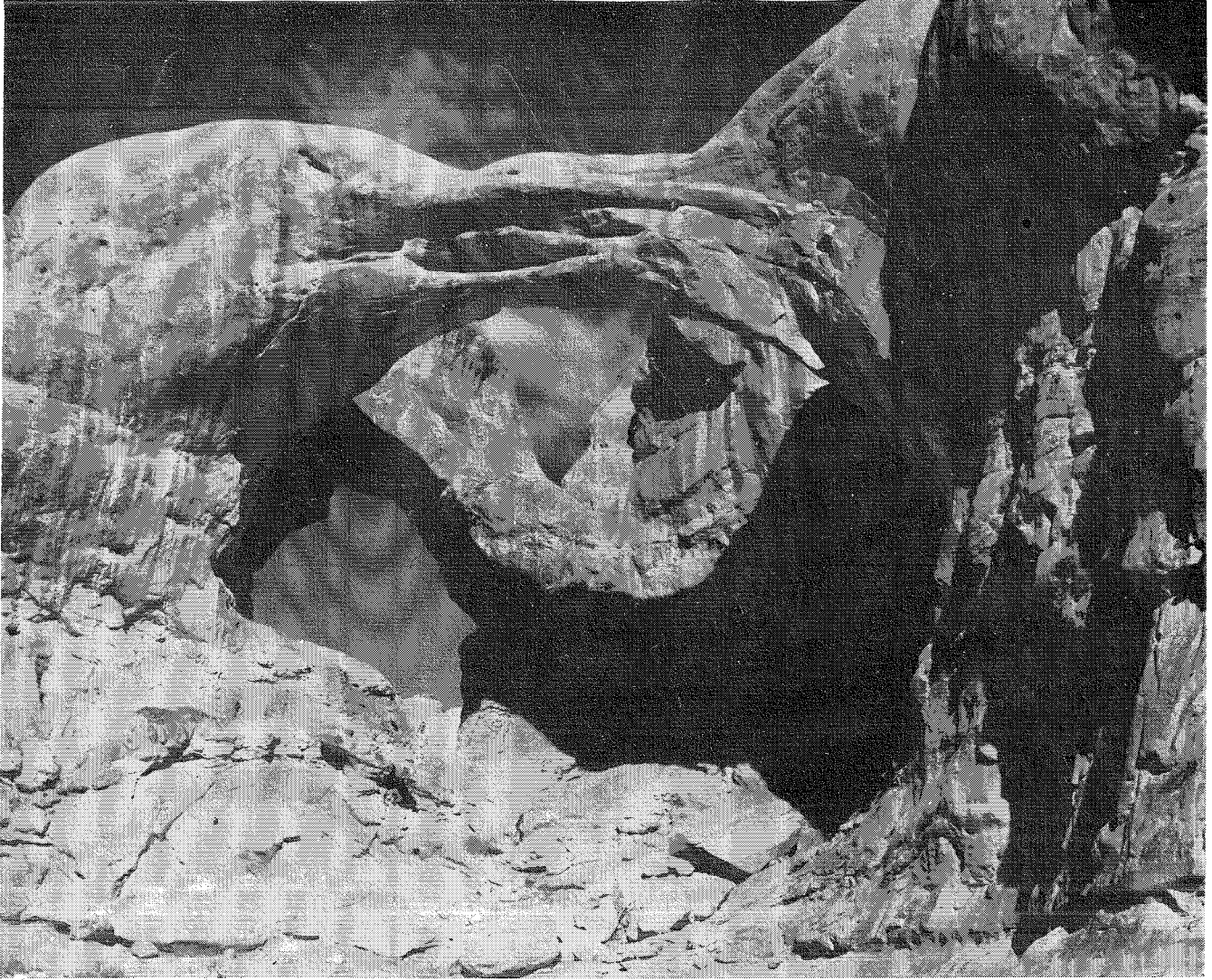


Photo by Gene Flanders

The Double Arch

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THE Saints Herald

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How Is Your QRM?

IN RADIO COMMUNICATION the operators have a language of their own—the “Q” signals. QRM in the interrogative means, “Are you being interfered with?” You cannot successfully hear more than one station at a time. One is always interference, or QRM.

A former radio man, I have often thought of QRM when, as a dinner guest in a Christian home, I have seen the difficulty when the blessing is said at the table. Too often, the radio is blasting forth soap operas, hit parades, tobacco auctioneers, and the latest jive at just about that time. Even the guest nearest the one offering the blessing finds it difficult to hear that prayer. I sometimes wonder if God hears it. It doesn't show much respect to him.

So I have been working lately on a device that, when the “Head of the House” puts his elbows on the tablecloth to say grace, will cut the radio off for the duration of the prayer, or at least diminish the volume so that the pious will not be disturbed, and the others will not lose the program.

Unfortunately, I have not yet been able to perfect a device that will operate for every individual at other times in his daily life. There is a great deal of QRM these days so far as God is concerned. In fact, he is having a hard time “getting through” to us. After so many repeated attempts on his part, there is little wonder that he may not at first hear us when we do decide to set up communication (QSO) with him.

There are times when it would be good for us to turn off the radio, and all other forms of QRM, to attend to our more serious business of talking—and listening—to God.

—Adapted from J. Richard Meloan.



AUDITORIUM NEWS

PRESIDENT J. F. GARVER and Sister Garver have made their home for many years in Lamoni, where their children grew up and where they took a very active part in the life of the city. Brother Garver's work at the Auditorium has required him to be away from home much of the time, which has caused him considerable inconvenience. He and Sister Garver have temporarily established their headquarters in Independence, while retaining their home property in Lamoni. The Independence address is the Wood Haven Apartments, 307 West Kansas Street.

TSUNAO MIYAMOTO, Bishop's Agent for Hawaii, is in the United States for a visit to church headquarters and to some of the reunions. Sister Miyamoto is with him, and they have visited the Zion Reunion and the reunion grounds in Michigan. At present, they are in Lamoni. Their plans will not permit them to remain for General Conference.

EVANGELIST ALBERT CARMICHAEL will celebrate his eighty-fifth birthday on September 14. He has spent considerable time in the Independence Sanitarium and Hospital as a result of a bone fracture. Friends are planning to remember him with a shower of birthday cards or greetings and letters.

GULF STATES DISTRICT has had a notable record of baptisms for the first six months of 1948, a total of 121. In addition, there were five more baptized at the district reunion at Brewton, Alabama, July 9 to 18, and one more at Lone Star, Alabama, making a present total of 127. Of these, W. J. Breshears, district president, baptized 65. City records are as follows: For Alabama: Mobile, 25; McKenzie, 8; Flomaton, 6; Robertsdale, 3; Janes Mill, 3; Bay Minette, 2; Birmingham, 2; Bayou la Batre, 1; For Mississippi: Escatawpa, 15; Van Cleave, 13; Ocean Springs, 13; Pascagoula, 11; for Florida: Pensacola, 9; Belleview, 6; Pensacola (colored group), 4.

AUTOGRAPH PARTY. One of our contributors, Geraldine Wyatt (Mrs. Roy A. Wyatt of Independence), who has written articles, stories, and a book, “Dawn of Peace,” for church publications, is having a book published by Longmans, Green and Company, which will be issued on August 25. On that date, from 3:30 to 5:30, the author will be present to review her book, “Buffalo Gold,” at our Herald Bookstore, 227 West Lexington, Independence. Sister Wyatt is currently working on an article for the “Herald,” on another book, and other projects. In the Middle West, she is being asked to make a number of trips to meet authors, publishers, and the reading public. “Buffalo Gold” is written for teen-age readers and will also be of interest to older readers, since it deals with the story of the pioneer development of this area, its locale being in Kansas. She will autograph copies of the book for purchasers who would like her to do so.

EUGENE A. THEYS, President of the German and Swiss Mission, sends a report dated August 5: “The work in the German Mission is going in leaps and bounds. Already this year we have baptized 153. I believe it is reasonable to say that we will easily baptize 200 fine people this year. We have started three new missions since the first of the year, and one of them has baptized twenty-three persons.”

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The Gods of War and the Prince of Peace

IN THE GREAT DEMOCRACIES of the world, people have the freedom to be useful citizens, or to make nuisances of themselves. With all the distresses and inconveniences that result from that freedom, we think it is worth-while because of the happiness and welfare it gives us.

A few months ago, millions of good people were feeling rather impatient with a prominent national labor leader for the trouble he was making. Some wished for a dictatorship so that he could be simply and effectively liquidated, without a lot of fuss over legal technicalities. Fortunately, these people did not have their wish, and nobody now feels any great antipathy for him.

The troublemaker is not always a labor leader. Sometimes it is a capitalist, sometimes a bad politician. The responsibility is about equally divided. What the general public does not realize is the fact that back of every such disturbance there is some genuine problem or trouble afflicting a large group of people, and they are seeking relief. They do not always have an adequate means of informing the general public of their complaint, and they are often misunderstood.

LET US TURN our attention back to that labor leader. We can learn something from him, so that when trouble comes again, we may see it in a clearer light. That man was a symbol of the freedom and independence of the ordinary private citizen. He was, in a way, representative of all of us. He held no political office. He had no military rank. The only power he had was that of the common man, the everyday voter. The only rights he had were the rights that all of us enjoy. Yet the strongest government in the world was not able to intimidate him, silence him, regiment him, nor incarcerate him so long as he obeyed

the regular laws to which we are all subject. He could stand and answer congressmen without fear of chains or reprisals, and, when his rights were invaded, he could defy them. The chief executive of the land was restrained by law from taking any but certain prescribed and permitted actions against him. As an ordinary citizen, the labor leader had all that power. Is not that citizenship a very wonderful thing?

Now if our government were like certain other governments, that labor leader would either be in charge of all of us—an indubitable misfortune—or he would be resting quietly in the earth beneath some brief memorial inscription—equally a misfortune, for the reason that all our liberty would be buried there with him. You can't make a prisoner or a slave out of another man without doing the same thing to yourself. Force is a chain with two ends, and it is attached to humanity at both of them. The fetters that bind the slave are also fixed upon the master. Booker T. Washington said, "You can't hold a man down in a ditch without going down into the ditch yourself."

YET ALL OF US RECOGNIZE that in the present time of the history of the world we face grave danger, and that every internal dissension, whatever its character or source may be, weakens us and threatens the freedom that all of us cherish so much. Industrial warfare is a foe, and we could come into bondage by it. The gods of war are as dangerous on the industrial front as they are on any military front. The Prince of Peace is needed to bring order and harmony into all our national relations. If we could ever learn to ask enough and not too much, fair settlement of all troubles would be easier to attain. But when both sides are determined to give

as little as they can, and to take as much as possible, peace is hard.

THROUGH THE YEAR, articles and pictures have appeared relating to the troubles in Palestine. Hundreds of people have been slaughtered on both sides. Millions of dollars of property has been damaged or destroyed. Both Arabs and Jews are poorer and more distressed. It appears now that both sides are heartily sick of the warfare. It has brought no real solution to the problem.

From the time that Joshua led the hosts of Israel into the land across the Jordan, with an order to destroy or drive out all native inhabitants, what we call the Holy Land has been the scene of repeated experiences of bloodshed and violence. War has solved some problems, it is true, but it has always left the greater problem—of how people are to get along with each other—unsolved.

THE GODS OF WAR have no brains, no heart, no principles, no honor. They stir up strife by repeating a part of the facts, and concealing others, mixing them with propaganda, and serving them up in a dish of hate and fear. Who can tell what is true and what is false in the mass of material we are reading and hearing? Not until the war was over did we begin to learn the extent to which we were the victims of deception from the highest and most trusted of officials of state.

The Prince of Peace has not yet been given a full hearing in our present dangers. He has not been heard by either side. The war spirit is a bad thing wherever we find it. We may have to fight to defend ourselves, but we are very foolish if we start the trouble or provoke it. There is a peaceful, Christian way to solve all the problems and settle all the troubles in the world, if people on both sides can be fully informed of the truth and will work together for the right. L. J. L.

Editorial

Elder Peisker Passes

It is with regret beyond words that announcement is made of the demise of Elder E. A. H. Peisker at the Independence Sanitarium on August 3, 1948.

Elder Peisker and Elder Donald Alberts, general church appointees to the Australasian Mission, were in the United States for benefit of the observations, experiences, and associations incident to such stay, their visit here to be terminated with the General Conference in early October.

It was in the midst of his journeys and labors, July 6, to be exact, that our brother, after former and lesser attacks, was stricken by one of extreme severity. The professional opinion and statement available to us and confirmed by a post mortem examination was and is to the effect that Brother Peisker had for some indeterminable time sustained a serious kidney disease, far advanced on his arrival in the States. A kidney stone more recently developed necessitated operation for removal of same. This kidney was totally destroyed, and the other so badly affected it could not carry the load, so death ensued.

Every attention and care known to the medical and nursing professions were given him, but to no avail. The earnest prayers of the Saints, and daily administration of the elders, were, however, answered in bringing reasonable freedom from distress to our brother and comfort to his devoted wife who arrived in Independence on July 27 and was in constant attendance until his passing. The church, therefore, as does the family, bows to the inevitable in the confidence that the grace of God still abounds, and that his will is being worked out in the experience of our brother and in the cause he so faithfully served.

Services were conducted at Walnut Park Church in Independence, on Saturday, August 7, and inter-

A Day of Fasting and Prayer

In view of the urgent need for divine guidance in all the work of the church, and particularly in the forthcoming General Conference which will convene Sunday, October 3, we ask as many of the Saints as are so minded to join us in fasting from the evening meal Saturday, September 4, to the evening meal, Sunday, September 5, or such part of this period as may be wise, and in remembering the Conference, the Church, and the Kingdom in earnest prayer during that day.

THE FIRST PRESIDENCY,

Israel A. Smith

ment, as desired by Sister Peisker, was in Mound Grove, the church cemetery here, in the midst of many of his brothers gone before, and with whom he had labored in a common cause.

So has gone to his rest a good man. Noble in character, dependable and diligent in service, Elder Peisker enjoyed the confidence and esteem of all with whom he had lived and ministered during the thirty years of his endeavor as a representative of the church in Australia and New Zealand.

We extend sympathy to the bereaved and express confidence our brother's fellow workers throughout Australia and New Zealand shall close up the ranks there and go forward in "the work entrusted to all."

THE FIRST PRESIDENCY,
By J. F. Garver.

Thanks From Sister Peisker

Sister Florence Peisker wishes to express her sincere appreciation for the many kindnesses she has received

from the Saints on the way to Independence and during her stay there, and also for the kind expressions of sympathy she has received since the passing of her husband, Brother Hermann Peisker, at the Independence Sanitarium.

A. R. Gilbert Resigns From Graceland College

The resignation of Dean A. R. Gilbert from the faculty of Graceland College was announced today by President E. J. Gleazer, Jr. Dean Gilbert resigned on August 2 and will continue his doctorate studies at Columbia University, New York. He joined the Graceland staff in 1921 and has acted as teacher, coach, dean, and acting president.—From the *Lamoni Chronicle*, August 5.

President Smith says, "We expect the Conference to be a momentous one." Don't miss any of it. The Conference Daily Herald is only \$1. Subscribe today.

THE SAINTS' HERALD

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August 21, 1948

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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BRING IT BACK

---*Alive!*

By Verda E. Bryant

I STOPPED TO TALK a moment with a neighbor, who casually remarked that her teen-age daughter had just returned and "brought reunion back with her." I could not help replying that it would be wonderful if each one who had attended Zion Reunion could have truly brought it back home.

For nine days at Gardner Lake, men and women, boys and girls, the rich and poor, the learned and the unlearned, mingled Zionically under the spirit of the reunion. Together they lived, worked, played, worshiped, and had fellowship one with another, and God walked with them.

From all reports and my own observation, the classwork was of an unusually high quality, stressing the down-to-earth needs of people today, as the theme, "We Lay the Foundation for Zion," was unfolded.

The prayer services brought us daily to a closer walk with God. Under the powerful influence of the Holy Spirit, the word of God came to the aged, the young married people, the youth, and those from the islands of the sea; with it, a wave of determination and dedication swept over the group. Person after person, from the aged to the very young, bore testimony of his devotion. One child of twelve summers testified that many times she had felt a desire to serve her Master, but now she knew that she *must* do so.

UNDER THAT influence, Zion could be built tomorrow if each person there could bring the spirit of the reunion home, keep it alive in

his heart, and evidence it in his every action.

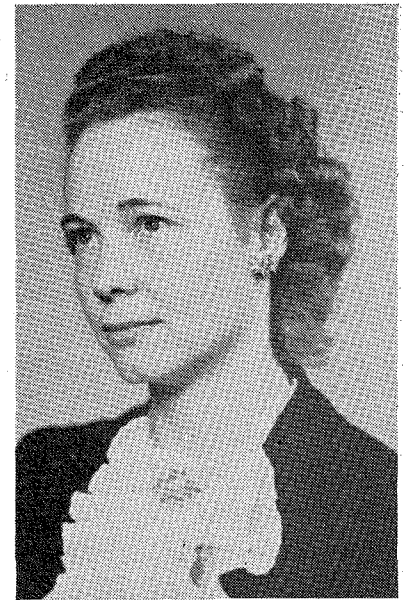
But what happens when the reunion is over? We talk about the wonderful experiences, our desires to follow Jesus, and express our appreciation for his many blessings; but just before we reach home, we drift back into our pre-reunion routine. Day by day the spirit of the reunion sinks farther and farther into the recesses of our minds, and we do little or nothing about it.

One person, who found it necessary to return Saturday evening, remarked of being very tired after the strenuous week and of an intention to sleep till noon the next day. How can one, who has so recently sat under the power of God's Holy Spirit, fail to desire to worship with his fellow Saints at the usual Sunday service? We forget so casually. I wonder that God has patience with his faltering children.

WHAT CAN WE DO to keep the spirit of the reunion alive? Let us analyze what at reunion aroused our desires to follow in the footsteps of the Master.

First, we attended two classes daily—that's study. We certainly can't attend two classes a day, throughout the year, but we can spend some time in the reading of God's word and meditating upon it.

Second, we spent over an hour each day in prayer, meditation, and singing praises to the Lord. We can't devote that much time daily to concentrated prayer, but we can pray, sing, and think as we work. Scrubbing, ironing, and dishwashing



take only brawn—not brain power.

Third, we fasted with a purpose. The united fast brought definite results as the prayers of all were consolidated. Have we learned the value of this method of worship so as to apply it in our own personal devotions?

Fourth, we expressed the desires of our heart, before God and man, to serve at whatever task came to our hands. Was this merely lip service, or did we really mean it? Will we be willing to prove it when something needs to be done?

Fifth, we visited with each other and became really acquainted. We tasted the sweet fellowship of those of like faith and were strengthened. Need we stop after coming home?

Can we, from now on, live in such a way our Savior will be so reflected in our lives that others will wonder what makes us as we are? Will our lives cause them to want to investigate the gospel so they might have for themselves that which we reflect to the world?

What does it avail us to have attained the mountaintops if we allow ourselves to sink back into the valley?

IF WE KEEP alive the spirit of reunion from day to day, and renew and revive it by church attend-

ance, consecrated service, and fellowship, the perfect plan will be established first in our hearts, then in our families, communities, and country, and the establishing of Zion will be hastened.

Yes, whenever we have been influenced by the Spirit of the Lord—whether at reunion, district meeting, prayer service, or conference—let us make an effort to bring it back—*alive*, and fan the flame to keep it burning in our hearts.

What Are We Waiting For?

A father was telling his young son about Zion, picturing to him the wonderful condition that will exist when Zion is a reality. He ended by saying that we must all work together so that someday we can have Zion. The boy looked up at his father and asked, "Well, what are we waiting for?"

It is stated in the Doctrine and Covenants a number of times that Zion will be redeemed. The prophets in Bible times also spoke of the reality of Zion. Those Book of Mormon leaders who looked down to our day, spoke with much assurance of a Zion in the latter day. It is good to have a strong faith based on such assurance, but it is also well to remember what Paul said, "Faith without works is dead."

What is Zion? This is Zion: the pure in heart; a spirit of brotherly love in which we love our neighbors as ourselves. We must recognize the time element in the building of Zion. Growth takes time, and there must be a continuous development.

I came across a statement in my notes but do not recall who made it: "It isn't always clear just what we are waiting for, but we persist in waiting so chronically that life slips by, finding us still waiting for something that has been going on all of the time."

Zion is in the process of being established right now.

This is our day, and it is passing. What are we waiting for?

—Mrs. S. C. Bethel

"Blest Be the Tie That Binds"

BY MARIE GOSLINE

NORTHERN CALIFORNIA is predominantly Roman Catholic, and the community in which I live is composed mostly of Catholics. It is a good community—it is the sort of place where, as soon as one has moved in and become settled, the neighbors each bring some little gift and come to call. One of the first "neighbors" who made his appearance at my door was the parish priest. He came to find out if we were Catholics or Protestants. He is a good sort, and I liked him at once.

Loving your neighbor is a simple matter when you live among those of like faith, or at least among those who speak the same language—or is it so simple? You and I both know there are times when even the best of us don't really love our neighbors. But what if that neighbor were a Jew instead of a Gentile, or a Catholic instead of a Protestant, or a heathen instead of a Christian? I keep telling myself that since we Latter Day Saints are so few in number, since we are in the minority, we can't all live within a stone's throw of each other. But is less expected of me because I live outside a branch? No. Jesus expects me to keep my lamp trimmed and burning. He expects me to love my neighbor as myself. And believe me, that's a pretty big order. Sometimes it is almost too big a pill to swallow. I must always remember that Jesus didn't select only a chosen few for my neighbors. He didn't pick a certain half dozen for me to love. When he said, "Love thy neighbor as thyself," he meant for me to love everyone with whom I have any dealings—everyone with whom I come in contact.

JUST HOW STRONG is the "tie that binds"? Is it strong enough so that it can hold only my own circle of Latter Day Saint friends? Or is it big enough and strong enough

that it can hold all my neighbors? Because of that tie, is my lamp the brightest in this little corner of God's world? Because of the "tie that binds our hearts in Christian love," am I more brave, more courageous? Or am I, simply because I cannot go to my own church every Sunday, a "weak sister"? Does the "tie that binds" make me a better neighbor, an easier person with whom to live? Does it put a real smile each morning upon my lips? If it doesn't, it isn't very much of a tie.

It is well for me to remember that Jesus came to all peoples. He came to save my Jewish neighbor on the left, and my Russian neighbor on the right, just as he came to save me. Simply because I am a Latter Day Saint does not make me any better than they are. But, if being a Latter Day Saint makes me a better neighbor, a truer friend, and more Christlike in my dealings with my brother, then my feet are treading in the right direction.

"The tie that binds" is made of elastic. It can hold within its grasp anyone who calls upon the name of the Lord. It is also magnetic. It draws all people and holds all people securely within its reach.

How strong that tie is—how many it can hold within its reach—depends upon me—one dim little candle burning in this corner of God's beautiful field.

Shades

I cast a shadow on the ground—
Ephemeral it seemed,
For it was only lasting
While the sunshine beamed.

I cast a shadow on a heart—
Eternal, it did last,
For it remained thus heavily
As years of darkness passed.

—Norma Anne Kirkendall

Experiences in Church Work

Selections from the autobiography of

J. W. A. BAILEY

PREFACE

I WAS BORN at Staunton, Virginia, in 1877, on the thirteenth day of May, which day has since been designated by the government as "National Indian Day."

My father's name was John W. Bailey; he was born in the state of New York. His father's name was William Bailey.

My mother's maiden name was Adelaide Utzler; she was born January 21, 1858, in Rockingham County, Virginia. In 1890 she was baptized by Elder F. G. Pitt.

My mother's father was Christian Utzler; he was born in England. He fought in the "War of 1812" under General Jackson at New Orleans. He died at the age of one hundred four.

When I was about six years old, my mother and father separated, a thing I have regretted very much, but in spite of this unfortunate affair I was brought in contact with the church—the Restored Gospel.

In the summer of 1884, my mother, my grandmother, Mary Ann Utzler, and my little brother, Vernon Hayes, came to Aullville, Missouri, to the home of my grandmother's sister, Mrs. Sarah Grimm Logan.

My mother met a man by the name of Samuel B. Davidson to whom she was married some time later. My stepfather had lost his first wife, leaving him with several children. I baptized Jesse G., the oldest, and his wife years later at Warrensburg, Missouri.

Though my stepfather never united with the church, he respected our faith and always treated me kindly.

After my mother married Mr. Davidson, we moved to Marshall, Missouri. There I went to school for a few years.

Early Experiences

DURING MY CHILDHOOD DAYS at Marshall, I had several dreams or night visions, most of which dealt with great wars, such as are spoken of in the Bible, that were and are to take place before "the end." The war dreams were very impressive and have never left my mind. Since becoming a minister I have made special study on the "last great wars." These wars serve as an index to the end of time.

When I was about ten years old, I had a wonderful dream. I saw a great highway with many people working on it. As far to my right as I could see, this highway looked very smooth and fine, but where I was standing there were people working on it, removing stones and stumps. To my left I saw that it was being built through a great forest. I saw men felling trees and taking out stumps and stones; others were smoothing the ground. While I was looking on, a messenger clothed in white appeared and commanded me to work on the highway. I said to the messenger, whom I took to be the Master himself, "I am too young to do this work." And he answered, "If you do not work on this highway, you cannot have eternal life." The dream then closed.

Years later, after I had united with the church, I attended a reunion at Washington Park, now known as Mount Washington. President Joseph Smith presided. At one of the prayer services I briefly re-



lated this dream, adding that while I did not know what it meant I had been greatly impressed by it.

As nearly as I can remember, President Joseph Smith said to me, "If you are faithful, you will be called to work on this highway."

At that time I had no thought of ever being called to preach the gospel.

Moved to Independence

IN 1889 we had moved to Independence, locating on West Maple Avenue, almost due north of the Stone Church.

Here we first heard the gospel. An elderly man, Joseph Chester, was distributing tracts. He came to our place and asked if he could leave some tracts and call later to answer questions. My mother, a liberal-minded woman, said she would read them.

One evening Brother Chester came quite early. He talked about the Book of Mormon, trying to prove its divinity from the Bible. I was not old enough to understand much of what he read. When nine o'clock came we young folks were told to go to bed. My two stepbrothers went to bed, but I lay down on the floor with my head over the stairway so that I could hear what Brother Chester said. He was still talking about the Book of Mormon, quoting and reading passages from the Old

Testament. When he quoted the tenth to twelfth verses of the eighty-fifth Psalm and explained it, the Spirit said to me, "That is true . . . It is the Book of Mormon." When I arose from the floor, I was determined to unite with the Reorganized Latter Day Saint Church.

I would like to say a few words about this Brother Chester. He was the city pound master. He was the only man I have ever seen "turn the other cheek," when tried. Once he had a case up in court over some animals he had picked up. After the trial was over, the man who lost the case walked up to him and struck him a hard blow on the cheek. Brother Chester then turned the other cheek, but the man did not strike this man of God the second time.

Baptism

IN 1890 my mother was baptized by Elder F. G. Pitt. On January 25, 1891, by grandmother, Mary Ann Utzler, one of my stepbrothers, and I were baptized in the old font in the yard of Elder F. C. Warnky on West Lexington Street by Elder Pitt.

Shortly after being baptized, I lost contact with the church. I regret very much this loss of time.

On August 18, 1896, I married and settled at Warrensburg, Missouri. Shortly after this, Elder M. T. Short was sent there to answer several Utah Mormon elders. I attended Brother Short's services.

It was after this that I can say I received the baptism of the Spirit. It came to me like a living fire, burning within me, so much so I shall never forget it. For months, even for several years, I was impressed with the idea that I would have a work to do in the church, but, being uneducated, I tried to dismiss the idea from my mind. Later Elder Mels Abrahams, president of Pleasant View Branch, suggested to me that I might be called into the ministry. I told him that while I was willing to do what I could for the

Lord's work, I did not believe I could serve in the ministry, not being educated for such work. He then said, "If you are willing to do your part, God can and will use you in his work." This I little understood at the time.

Study

WITH A BURNING DESIRE in my heart to know more about the work of God, I set about to study. I read in Doctrine and Covenants 87: 5 that I should "study and learn, and become acquainted with all good books." I immediately began to collect a library of good books and read them, but in spite of all I could do I felt very much discouraged. For those who feel as I felt, I wish to say that I believe in education, in all that one can absorb and use; for the finer the training, the finer the work performed should be.

I have greatly regretted many times that I was not permitted to get an education. What little I did get, I had to dig out the hard way. However, I thank God for his divine guidance in this matter. Often I received interpretations of important points of the Holy Scriptures by the Spirit. In fact, it was by the Holy Spirit that I was enabled to coordinate the Scriptures on a number of important subjects, the greatest of all being the mystery pertaining to the divinity of Christ. In studying this all-important subject, I discovered that the Scriptures were written double—one in script, the other in symbols. The script can and has been changed at times, but the symbols have remained the same from the beginning of time. In studying these symbols, I discovered that there are a number of mysteries or hidden points pertaining to Christ's divinity. (See Matthew 13: 46; Philippians 3: 7-10; Colossians 1: 26, 27; Romans 16: 25, 26, and Luke 10: 23, Inspired Version.)

I have often felt that if God could use such an unpolished, uneducated man as I, then his work must be divine. And here I wish to say, "Thanks be to God of Israel

for his divine guidance, for his unfolding of the Scriptures to my spirit's understanding." To me this God is all in all.

When I was a little past twenty-six years old, I received my patriarchal blessing through Patriarch Henry Kemp. This blessing foretold of my work in the church, and it has been a comfort to me all during my life. I felt the Spirit when it was given and every time I read it. During this time, we attended Pleasant View Branch; services were held in the Pleasant View schoolhouse about seven or eight miles northwest of Warrensburg. I was the superintendent of the church school, a task I much enjoyed.

Warrensburg

ABOUT A YEAR later I was called to the office of priest. A short time afterwards George E. Harrington, president of the Independence Stake, asked me to make an effort to establish the work in Warrensburg. In doing so I had a wonderful experience. Apostle J. F. Curtis, then assistant minister in charge, visited our group. On May 30, 1909, the branch was organized by Apostle I. N. White, President George E. Harrington, and Bishop R. May. I was called to the office of elder through Apostle I. N. White and was ordained by Apostle White, G. E. Harrington, and R. May. I was then appointed branch president.

An experience came to me at the first service we held after I had been ordained. It was at a prayer service. I asked Brother A. H. Johnson, a priest, to take charge. He had been my assistant for several years and had never refused to do anything asked of him. He said, "I think you ought to preside tonight," which I did, asking him to assist. When I took my place in the stand, a very strange feeling came over me. I felt as though someone had put an extra coat or cloak on me, and in a flash I was given to know that I was acting under greater authority than I had before. I was also made to feel the responsibility of this new office.

(To be continued.)

Let the Light Shine Through

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world . . .

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. . . . While ye have light, believe in the light, that ye may be the children of light.—John 1:6-9; 12: 35, 36.

WITHOUT A DOUBT, one of the greatest of God's physical gifts to man is the sun. Besides being the center of the universe, it is the source of life-giving light—light that characterizes day from night. When each dawn breaks, light bursts forth to give generously of its blessings to all men. The word "Light" itself has come to mean free from that which encumbers.

When the sun sets in the west and darkness covers the earth, many of us wait expectantly for a new dawn. If we are engaged in an important task at eventide and the light slowly fades, how necessary is the light of day for the completion of our work! It is true that we have developed artificial light to aid in our endeavors, but it is beset by imperfections that may at any moment disrupt its usefulness. Only the light given by God is sure and true.

As the sun is the transmitter of light, it is also necessary for receivers to be tuned to that light, or it goes without fulfilling its capabilities. A blind man may spend his entire waking hours in the light of the sun, but, discounting its other benefits, it gives the blind man no more than the dark of night. If we go into a closet and close the door, the sun cannot reach us, even though it sheds its ray of light to all the hemisphere.

While we may walk in light or darkness, there is a middle ground as well. When walking through the Homestead at Nauvoo the other day, I glanced out the window to see only a tall, straight elm tree grotesquely represented through the pane of glass. It was in the light of day,

but that light was misrepresented, not by the transmitter nor by the receiver, but by a medium. A medium may also diminish the brilliance of light. Many times the noonday sun has seemed dull and lusterless by clouds that veiled the sky. God's gift of the sun contains, then, the perfect physical light, but it can be altered or lessened in brilliance even to complete darkness by the receivers or the medium through which it has to travel.

HOW LIKE this physical light is the spiritual light given by our Lord, Jesus Christ, who said, "I am the light of the world."—John 8: 12. The light of the gospel through Christ is God's greatest spiritual gift to mankind. As the sun is the source of all physical life, so also is the gospel in its fullness the source of all spiritual life. The degree to which we receive this light may be due to our own receptivity or to the medium through which it has had to pass, but the source of light, Jesus Christ, is always emitting its fullness to all who will receive.

In years past the gospel has shone forth in its fullness, but those blind with the material have been unable to receive. Others have been eager to partake of the blessings of light, but the medium of time and idolaters had changed and distorted the light so that it was unrecognizable as the radiance of our Lord.

Speaking to Nicodemus, Christ said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3: 3. Christ, the Son of God, gave us the way by which we can receive the light of the gospel to its

By **CECIL R. ETTINGER**

fullness without the distortion of time or medium. We must be born again. A mere plunging under water can do more physical than spiritual cleansing; however, through Paul, the disciple of Christ, these necessary requisites and prerequisites are given:

1.—**Faith.** As faith is so commonplace in everyday affairs, we sometimes fail to realize its importance. What would happen if we should suddenly lose faith in the knowledge of our doctor, the skill of our telegrapher, the honesty of our grocer, the efficiency of our banker? We could be unwilling to cross the street without faith that automobiles will obey the traffic lights. We could not visit our druggist for fear he would not know poison from medicine. Truly, our community life could not be without faith.

Paul tells us in his letter to the Hebrew nation that faith is the assurance of things hoped for; the evidence of things not seen. By faith that the knowledge we have at our disposal is correct, we can go on to even greater knowledge. John Rush-ton puts it this way: "Faith is adventure into the unknown in the light of what you know." By faith, farmers plant crops in the spring, believing they will harvest their livelihood in the fall. By faith, men follow road markers, believing they will be led to their destination.

We have seen that faith cannot be passive; it must be active. "Faith without works is dead."—James 2: 26. We may have the greatest faith in the skill of our doctor, but unless we call him to our bedsides, we may die still believing his skill could have saved us. We may have the greatest faith in the science of aeronautics, but unless we step into

an airplane and experience the thrill of skimming over mountains and valleys, we can never really know what that faith in other men has brought about. We may have the greatest faith that we can learn to play the piano, but unless we strive to master the keyboard, we can never produce music. Faith is the motivating force of all creative endeavor.

Can we not apply this faith in the spiritual realm as well? Before we can partake of the light of the gospel which will lead us to closer communion with Divinity, we must have faith in God, the Creator, and in Christ, the divinely appointed revelation. "Let not your heart be troubled: ye believe in God, believe also in me."—John 14: 1.

Juan Valera sums it up for us in the following statement: "Faith in an all-seeing and personal God elevates the soul, purifies the emotions, sustains human dignity, and lends poetry, nobility, and holiness to the commonest state, condition, and manner of life."—*Dictionary of Thoughts*, page 164.

2.—**Repentance.** Or as the Apostle Paul tells us, "repentance from dead works."—Hebrews 6: 1. With faith in God and his eternal purpose, we can turn our hearts toward repentance, not only repentance from those things that are degrading but also repentance from those things that do not aid us in our quest for the better life. Repentance is turning away from a sinful course of action. We cannot be truly repentant if we are merely sorry that we were caught in a sinful act. We are repentant when we turn completely away from that course of action. This repentance will cause a man to "cease to do evil" (Isaiah 1: 16) and "learn to do well" (Isaiah 1: 17).

Brother Elbert A. Smith has stated the two objectives of repentance as to get right with God and to get right with one's fellow men. It is a necessary step toward the doorway that leads to eternal light. There is ever present in this world the forces

of good and evil. As long as man's free will allows him to choose the way of evil, there is a necessity for repentance. Even Paul complained that evil was ever present with him when he would do good. "For the good that I would, I do not: but the evil which I would not, that I do."—Romans 7: 19. The very fact that we are subject to good and evil allows us to choose so that we may learn by choosing. Sometimes the choice is incorrect and the necessity of repentance arises. If this repentance comes, we continue to grow.

Repentance is, then, one of the first steps toward God, and only through faith and repentance can we ever hope to partake of the blessings of the light of the gospel.

3.—**Baptisms.** "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God."—John 3: 5. Baptism is the doorway through which we enter into the glorious light of the gospel. If we have faith in God and repentance in our hearts, we know that through his Son he has set baptism into the church as the way by which we can place ourselves in a position to receive the abundance of the blessings of the gospel.

Some have said the mode of baptism or even baptism itself is not important; it is what happens in our heart that counts. It is true that what happens in our heart counts, but it is also true that throughout the struggles of man, symbols have become a necessary part of his existence. Christ, our elder brother and our example as the Son of God, led the way by being baptized as a symbol. "Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead . . . so also we should walk in the newness of life."—Romans 6: 4. "Arise, and be baptized, and wash away thy sins."—Acts 22: 16. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6: 5. In the act of baptism, we tell our Heavenly Father that we are placing our-

selves in a position to receive divine help.

But that is only half of the doorway. We must be baptized of the water *and* of the spirit. Again Christ has placed the symbol in his church by which we can comply with his law. When the people of Samaria received the gospel and were baptized with water, Peter and John were sent to them—"Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"—Acts 8: 15, 16. It is interesting to note that only certain men were authorized to officiate in the laying on of hands for the baptism of the Spirit. Peter and John were sent to the people of Samaria, as Philip had only the authority for baptizing with water. With baptism in the name of the Father, Son, and Holy Ghost, and with the authority of the priesthood performing these sacraments, we can enter in and receive the fullness of the light of the gospel without distortion or diminished brilliance.

CHRIST HAS SET the pattern in his teachings. We must only "open our eyes and behold." Let the light shine through. By the principles outlined, the distortion of the true light by way of the medium is done away with. Only as receivers is the light misrepresented. Let us wash the windows of our soul so that the full brilliance of the light of Christ may shine in our hearts.

"While ye have light, believe in the light, that ye may be children of light."—John 12: 36.

The Gracious Way

The famous Madame Récamier said that she always found two words sufficed to make her guests feel their welcome. Upon their arrival she said, "At last!" and when they took leave she said, "Already?"—Mrs. Burton Kingsland in *Ladies' Home Journal*.

THE LIVING CHRIST

In Religious Education

This article was written by Mrs. Glenn L. Bishop of Ashtabula, Ohio, as a part of the assignments in the Leadership Training Course No. 131, "Exploring the Church," taught by Mrs. Dorothy Davidson of Madison, Ohio. The course is furnished by the Department of Religious Education, The Auditorium, Independence, Missouri.

By SHIRLEY BISHOP

ALIVING CHRIST was one of the unique facets of the Restoration Movement. It was the first prophet of the Restored Gospel who bore witness: "And now, after the many testimonies which have been given of him [Jesus Christ], this is the testimony, last of all, which we give of him, that he lives; for we saw him; even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father."—Doctrine and Covenants 76: 3.

It was the same prophet who records seeing the Living Christ in answer to his first spoken prayer: "I saw a pillar of light exactly over my head above the brightness of the sun; which descended gradually until it fell upon me. . . . When the light rested upon me, I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other) This is my beloved son, hear him."—*Church History*, Volume 1, page 9.

These messages and testimonies were a great beginning to "a marvelous work and a wonder" that God gave to the children of men—a living Christ to direct his Restored Church in the religious education of the world.

This was a most unique and arresting thought for the church in the day of its founder to introduce and with which to convert the hundreds and thousands who heard its doctrine. It is just as effective a challenge and factor in the missionary efforts of the present prophet and his followers to use in the conversion and religious education of the world today.

Making the living Christ a vital factor in religious education is a prime necessity in the establishment of Zion, for Zion is the practical embodiment of the principles of life as he lived it. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father and I will love him and manifest myself to him."—John 14: 21. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35. Unless we have this love of the living Christ, we

can in no wise assist in the building of his kingdom. To those seeking to qualify as Zion builders, the fact of the living Christ must be more than a faith, it must be a knowledge; it must be more than a belief, it must be an accepted fact.

Wise sayings of the ancients are good to hear. They make fine sermon texts and may be used as springboards for high resolves, but a living friend and savior who sees and knows your every trial and temptation, your every effort and failure, is easier to follow, easier to emulate.

RELIGIOUS EDUCATION, say the teachers and leaders, must begin before a child is born. A mother, believing in a living Christ, reads, studies, ponders the work of God in her heart that it may nurture the soul of her child as she supplies strength for the growth of its body. Religious education to the child for the first several, highly important years of his life is almost solely the work of the mother. Sometimes the father helps and most certainly the atmosphere of the home life is of great importance, but it is the mother who teaches the child his first lessons in religion. Love, faith, charity, reverence, kindness, cleanliness, and obedience are all Christian virtues which, to be most lasting and effective, should be instilled in a child during the first years—the first months of his life.

The best method of teaching is example. Don't just tell your child that Christ lives and sees and understands all that we do; live so that you can show the child by your example what Christ expects of him in obedience and love. Have pictures of the ministry of Christ in your home, so that your child can become familiar with his face. Talk often about him; talk often with him. Make daily prayer a natural habit—a welcome quiet interlude—not something forced upon your child with such insistence and in so stiff and commanding a tone that he learns to resent it and dread the pious singsong announcement, "Now we'll have prayers." Tell stories of Christ as a child to your child (Mark 2: 40-52). Tell how he loved little children, how he took them in his arms and blessed them (Mark 10: 13; Book of Mormon, Nephi, chapter 8, page 649). Tell how he would do it if he were here, if the children were good, if they kept his commandments.

Make this keeping of his commandments important because of his great love—because it is such a happy feeling to know you deserve his love and have done nothing to hurt him or make him unhappy in his love of you. Help your child to know and understand this.

Teach your child early the meaning and significance of the sacraments of the church. There's a story I've heard of a little girl who was very ill. Her parents were worried because she was a frail child and thought of sending for the doctor. But the child, not quite three years old, solved their problem: "Send for Uncle Billy [their pastor], Mommy. Tell him to put Jesus' oil on my head, and I'll be just fine." They did as the child asked, and she was healed instantly. So little children can know and love him as a living Christ, a living friend, and religious education thus launched is far-reaching for good growth and Christian character.

MANY YOUNG PEOPLE believe that because Christ died a bachelor, the temptations they know in their teens were never experienced by him. I wonder if they stop to realize that one of the most beautiful of the women of his day tried to tempt him, sought him out to see what manner of man he was. When he saw her, he understood her motives and, even though he recognized her purpose, he sought to save her by rebuking the evil powers that had taken possession of her soul. She was a harlot and adulteress, but she became a good woman, loving and beloved of all who knew her and the first to see the Savior upon his resurrection (Luke 7 and 8; John 20). Christ lived as we live, loved and was tempted as we have loved and been tempted, was crucified and overcame death and temptation. He did it to show us the way. "Whither I go ye know and the way ye know. I am the way, the truth, and the life; no man cometh unto the Father but by me."—John 14: 4, 6. And because he lives, we too shall live.

See that your young people learn to keep the living Christ as their confidant and friend in the painful processes of growth that are so puzzling and full of pitfalls.

Let us as adults get to know this man Jesus, once called by Bruce Barton, "*The Man Nobody Knows*." Learn to know him and love him, that you "might keep his commandments" (Doctrine and Covenants 22). Learn of his teachings to the Israelites (Matthew, chapters 5, 6, and 7). Learn of his appearance to Nephi and his followers, in the Book of Mormon (Nephi, chapters 5 and 6, pages

(Continued on page 22.)

Procedure in Closing With Prospects

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948.

By **SEVENTY F. EDWARD BUTTERWORTH**

IT WOULD BE VERY DIFFICULT indeed to point out two identical personalities in the posterity of Adam. Even so-called identical twins invariably differ widely in tastes, loyalties, and emotions.

It is, therefore, impossible to form a rigid policy to govern procedures in closing with prospects. Procedures may vary widely, even as personalities differ.

There are, however, certain fundamentals of approach which can readily be inculcated into every aspect of missionary endeavor. We will do well to consider seriously the following fundamentals:

Spiritual Equipment of the Missionary

Faith is the most important weapon with which one can be armed—a faith developed through prayer and fasting. Paul says, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the adversary."—Ephesians 6: 16. But it is also necessary to have one's "loins girt about with truth," "having on the breastplate of righteousness," with "feet shod with the preparation of the gospel of peace."

We cannot lay too much stress on the words "preparation of the gospel." It is not the gospel which needs preparation, but the bearer of this good news. After sufficient preparation, one feels better equipped to fight the good fight of faith. The gospel then becomes to him a "sword of the spirit." Summing up, Paul strikes the perfect chord by his exhortation, "Praying always with all prayer and supplication in the spirit."—Ephesians 6: 13-18.

If we have put on this "whole armor of God," we are then ready to execute procedures in closing with prospects.

Physical Equipment

Slides, pictures, and charts for home use can be effectively employed if the material is of standard quality and relevant to the purpose of the visit.

The home of the prospect should not be a testing ground for slipshod or ill-prepared equipment. Moving pictures of doctrinal importance in relation to our own church beliefs should be developed by our younger priesthood members or informed laity for future use. Wire or tape recorders should someday be a part of the missionary equipment of every branch.

Personal Appearance

It goes without saying that one must be neat in his appearance, clean in his dress and person, and carry himself with dignity, but not appear exalted or superior. First impressions sometimes hinder final decisions.

Virtues of Ministry

1. Know the Scriptures and be able to unfold their mysteries with clarity.

2. Be fundamental, following closely former teachings found in books or tracts previously authorized by the church. (Some of these may have found their way into the library of the prospect.)

3. Listen patiently to the prospect, without cutting him off in the middle of the sentence, having anticipated his thought.

4. Do not dominate the conversation, but encourage the prospect to express himself. This benefits you in two ways. First, you have a

clearer understanding of his problem, which will save time; and again, he will feel obligated to listen to your answer when you finally speak.

5. Look straight at the prospect and listen as he speaks. Do not, however, stare at him. If there are several in the room, show respect to all of them as equally as you possibly can.

6. Be affirmative and positive in all your commitments before the prospect. Do not criticize nor apologize for the teaching of your church. Above all, do not attack nor mention disparagingly any other church, for you may unwittingly injure the faith of the prospect.

Suggested Procedures

1. It is my personal opinion that general church representatives should not be expected to spend several weeks in a given branch doing house-to-house contact work in preparation for a church series. This should be done by members of the local priesthood or standing ministry.

A. A general man should give a general ministry. Localizing him lessens his prestige in some localities; in country or rural communities this is not so likely to be the case.

B. We do not mean to imply that this should be followed religiously throughout the church. It could work effectively only in large branches and fully organized districts or missions. New openings and struggling branches could benefit greatly by the localization of a general church representative. This, however, impedes the progress of the church at large and suggests a lack of man power or weakness of policy.

C. Neither do we mean to imply that a general representative should not engage in cottage meet-

ings, but that these cottage meetings should follow the formal church series. The missionary then could be asked to contact first those whom he has reached during the formal church series. If he has sufficient time, he could contact others of the community.

2. The formal church series has established the minister and made the first indirect approach to the prospect. The prospect will be honored by the minister's visit in his home. He can then answer any questions which may have arisen in the prospect's mind during the series.

3. Avoid suggesting questions in order to have something to answer, but answer confidently every question propounded.

4. If you cannot answer the question at that moment, be frank to admit it, and promise an answer as soon as possible; then fulfill the promise.

5. Be sure that the prospect is ready, then give him a personal invitation to join with you in your faith. This is a deepening of your friendship and a climax to your efforts in his behalf.

6. Remove all fears and doubts from his thinking, and show him the advantages of membership in the church.

In Conclusion

Remember that you are touching your prospect's life in a moment of great decision. Be careful not to disappoint him. Be sure that he is converted to the church and not to you.

Let the Spirit direct you in all of your contacts with him, and carry him on your heart. Pray frequently for him in your private devotions.

If these foregoing suggestions are followed closely, you should not need to memorize other rules governing procedures in closing with prospects. This personal preparation augmented by the Spirit of God is sufficient to cope with any combination that may confront you in missionary work.



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Correction

We wish to request our readers to make the following changes in the article by Harold I. Velt published in our issue of July 24.

Page twelve, eighth line of first paragraph should be "telling" instead of "selling."

Second column, nineteenth line from bottom should read "literally," not "liberally."

After number seven, second column,

the reading should be, "The other sheep referred to by Jesus were not of his fold in Palestine." A new paragraph should begin with the words "From archaeology," etc.

"The crucifixion is recognized" should read, "That he was crucified is confirmed by the association of the cross in connection with his worship by the ancients."

Page thirteen, last column, second paragraph should have the word "that" inserted before the word "what."

Be Still - - -

By MRS. RUTH WALLER NELSON

THE VALUE of being still is realized generally and, when practiced, its benefits are recognized. For at the quiet heart of things, there is a power and direction only contacted in moments of communion or quietness.

How necessary, then, for everyone to take time out from the manifold duties and stress of days to follow the command, "Be still and know that I am God." Especially can this be a blessing in the lives of mothers and homemakers, harrassed as they are at times with problems needing answers and solutions which seem beyond human wisdom. How many vexations and difficulties can be smoothed away by the peace which comes by being quiet and hearing the still small voice that speaks to us when we are calm and attentive. Too often we pray and miss the answer or blessing because we fail to be quiet and meditate and receive the leadings of our Father.

We read of the lives of great men and see how necessary they found it to withdraw themselves from noise and confusion and think quietly. A general, for instance, seldom goes into the thick of the battle, but remains where he can "listen" to the intelligence which has shaped his plan of action. The Bible contains many exhortations to stillness. There is the experience of Elijah who heard the words of God not in the whirlwind, nor the earthquake nor in the fire but in the "still small voice" which followed these storms. Christ went alone into the wilderness to pray and commune with his Father. Paul, after his conversion, went into the quiet of Arabia.

THE DISTRACTIONS about us are wearying, but in silence comes calm, tranquillity, peace and strength—all pleasant words of fruitful meaning. How often we have wished for these after a sharp or hasty answer which we would give much to recall, but there is no power that can do so. Sometimes a poem, verses from a favorite book, or a picture can help us to become calm and relaxed.

How much more our church services could mean if we entered the sanctuary—which it truly is if God meets us there—and sat silently listening to the prelude of music which too often is unheard because of the noise of whispering or the arrival of latecomers.

I am reminded of a little church built deep in the heart of a Tyrolean valley. It was crudely built and without windows because of the scarcity of glass; the only openings in the walls were apertures near the roof for ventilation. The villagers who attended the services carried lighted lanterns, and as they took their places, the little church became bright with light, the only dark places being where lanterns had been forgotten or where members were absent. How bright and uplifting our churches could be if everyone brought the Spirit of God like a lantern lit in the heart, together with the spirit of peace and quiet.

WORDSWORTH SPOKE of beauty as that emotion recollected in tranquillity which, if we are so gifted, we can shape into poetry. One of the greatest musicians was not able to hear even the rhythms of



PRESENTING THE AUTHOR

Mrs. Nelson is the second of six children of Patriarch Gilbert J. Waller. She was born in England when her parents were on a visit to their homeland. Her birthplace was in the Lake District known as "the home of the poets," as Coleridge, Cowper, and Wordsworth lived there. Her childhood and youth were spent in Honolulu, T. H., where she lived at Waikiki Beach and enjoyed swimming and boating. There were trips to California and England, and later she studied music and languages in Leipsic and Paris and traveled in many lands.

She was married in 1912 to John H. Clegg, who was injured in World War I and passed away a few years later. She was baptized in 1916 and has been active in church school work and the Department of Women. She is also interested in dramatics and has helped several young groups in the church put on plays. In 1946, she married Edward W. Nelson, an elder and pastor of the Golden Gate Branch of San Francisco.

Mrs. Nelson has been one of the most active members of the General Council of Women since its organization in 1934 even though she has not been able to attend meetings. Her ready response to requests for material and for suggestions as to policy have always been appreciated and helpful; her sincere devotion to the cause of the church is evidenced in every letter she has written to headquarters. The church should call to its cause the finest type of people who are willing to add to their abilities and obtain true culture and then give these to the Master in service to others. Sister Nelson is one who has done this, and the Women's Council is fortunate to have her as a member.

the natural world, yet when total deafness overcame him in middle age, in the quietness he felt the harmonies and translated them into music. Who has not heard Beethoven's symphonies and felt those harmonies?

We have been admonished to seek out the best gifts, and surely the learning "to be still and to know

- - - a home column feature - - -

Food Nutrition

Physical Cause of Poor Appetite

By Mabel McKeiv, R.N.

A. Disease

The digestive tract is composed of the mouth, tonsils, pharynx, esophagus, stomach, intestines, pancreas, and liver. The mucous membrane covering the tongue is the only part of the alimentary canal visible, and indicates the condition of the mucous membrane in the lower digestive tract. In health, the tongue often has a light uniform coat, which upon indication of indigestion, catarrhal conditions, and fever becomes heavily coated. There is also a characteristic appearance of the tongue in several diseases which, along with other symptoms, aids the physician in his diagnosis.

It is well to follow in detail the instructions of the physician when appetite is lost, inordinate or perverted, due to disease. It may mean a temporary withdrawal from food, but liquids—unless otherwise indicated—should be kept up freely, as ordered by the doctor. The return to food should be slow and gradual, using first easily-digested food and increasing amounts as indicated by satisfactory assimilation. Regularity of eating when habits are again established is important.

B. Hygienic

Lack of fresh air, sunlight, exercise, and sleep will have a detrimental effect

God" is one for which every Latter Day Saint woman should strive. It would give that poise and influence in our lives which is so much needed today—which would flow from our lives into the lives of others and pervade our homes as a blessing to all who enter through our doors. Such homes are needed more now than ever so that those who are tired from the contact with the world can stop a while and rest, then return to their labors refreshed and cheered with new hope and inspiration. What greater challenge can a Zion woman have than to live her best by study, prayer, and the enduring spirit of the Christ who calmed the storm and reassured his disciples in a floundering boat with his "peace, be still."

upon the processes of digestion. All of these essentials depend on one another for normal growth. Improper diet may cause a child to sleep poorly. All small children need a daily nap.

Exercise is the body's method of utilizing the energy produced by the assimilation of food; when taken out of doors, exercise is more beneficial. The fresh air provides adequate oxygen, which is often missing in crowded, close quarters; sunshine, besides being pleasant, furnishes Vitamin D and is effective in destroying bacteria.

The food that the child has eaten is used to supply energy for play and other activities while he is awake. His activities are cut down to almost nothing when he is asleep, and his food can be used to renew the tissues that have been worn out by the day's play and to build new tissues.

C. Dietary

Too short intervals between meals or piecing frequently may cause bad eating habits and diminish the desire for adequate nourishment. If the child has been ill and requires additional food, include it at a regular hour each day besides the regular meals. The normal healthy child will find regular mealtimes sufficient if his diet is balanced, attractive, and served in pleasant surroundings.

Overfeeding in general or with any one food should be avoided. This does not mean to keep an adolescent on the same diet that was sufficient at nine or ten years of age. Growth makes new demands for which increased portions of food should be supplied. If the tendency should be toward too much of one food, i. e., milk, the meal might be served first, then include the milk when the meal is partially eaten. By this time, a good portion of other foods needed will have been consumed.

Too much of foods rich in fats slow digestion. Lack of vitamins, food idiosyncrasies, a constipating diet, or too much sweet or starchy food may be the cause of lack of appetite.

It is the parents' responsibility to see that the food is procured and prepared, with regular mealtime habits established from infancy. This takes planning and effort and the mutual co-operation of both parents, but is well rewarded with the benefits derived in health and happiness to the family. As a child grows older,

he can share in the responsibilities of meal planning and preparation, thus helping to ease his parents' burdens; at the same time, he will develop knowledge and skills that will be beneficial throughout life. Children can learn to assist with such tasks as setting the table, preparing vegetables and fruit, taking out the garbage, shopping, placing chairs at the table, doing dishes and numerous other tasks essential to family meals. As they grow older, they may be allowed to prepare the main portion of the meal, later including the desserts. This is not only educational, but helps them to evaluate the effort and time needed for the proper preparation of meals. It is human nature to appreciate more the things we have to work for.

Psychological Causes of Poor Appetite

A. In the Child

Negativism, desire for attention, attempt to obtain desires, interest in other things, and the desire to go out and play all have a part in the battle for good nutrition habits. Mealtime may be the one time when parents give the child too much attention, either positive or negative, and often he doesn't mind which it is, just so long as his need for attention is being met.

Naturally, we want co-operation, so it is well to set the stage early for pleasant, harmonious relationships at the table. Adults do not enjoy being "nagged" about their eating—neither do children.

B. Attendants

Too many attendants, each with a different method, are confusing to the young mind. Haphazard methods used by those in charge are soon contagious, and the spirit of "lack of purpose" is catching.

C. The Technique of the Meal

Forced feeding may cause an antipathy or dislike for food, not just because it is a particular food item, but because of the undesirable association of being made to eat it. At the Children's Hospital the general rule was, "First course eaten, dessert to follow"—no arguments, no fuss! The fact was made clear in a kind manner, and when the first course wasn't eaten, the dessert was withheld.

An over-solicitous, hovering attitude is caught by the child. Are you comfortable when eating when someone is eternally passing or pressing food upon you? No! Well, neither is he.

Unpleasant surroundings at meals, too much talk about eating habits, emotional strain at the table or before eating, too much time allowed at meals, too much

(Continued on page 22.)

Learning and Teaching

in Church Work

By Ermina Erickson

(Continued from last week.)

7. The Mysteries

If we can learn the mystery of our own being, we will then be able to understand something of the mysteries of the Bible. Paul refers often to the mysteries in his letters, but we understand that he was writing to those who were familiar with the Kabbalistic teachings of the Hebrews. Paul himself was taught by Gamaliel and was familiar with those mystic teachings, and there is nothing in his writings to indicate that he no longer believed them even though he had accepted Jesus as the Great Master. The real reason for the crucifixion of Jesus was the fact that he was teaching the people to understand what is now referred to as the mysteries. Paul's writings are a curious combination of the Kabbalistic and the common views held by the people of his time. A person might now go to the library and ask for a book concerning the *Kabbala* and get a book on numerology and the like—something entirely foreign to the true *Kabbala*, which is not written. One might be able to obtain a copy of the *Sepher Yetzirah*, called the "Book of Creation," which is more or less a book explaining the *Kabbala*.

If self-knowledge be the great knowing, we may ask why, then, all the ramifications of science, religion, and philosophy—why not some simple way to this superior knowledge? It all depends upon the individual who is seeking truth, or the understanding of himself. For some, only a scientific explanation of things will suffice to reveal the causes and purposes of existence, while another may find out more concerning himself and humanity through the philosophical approach. Still others learn to draw near to the Divine Self through the heart or religious feeling. This is the mystical revelation, the way of simplicity taught by Jesus. (John 14: 6.) Any teaching becomes simple to the understanding after the proper steps have been taken that lead up to the point.

8. The Way to Wisdom

A great many persons prefer to wander through the mazes of many experiences before they seriously consider any search-

ing for wisdom and understanding.

We learn by teaching that we cannot allow ourselves to be limited to one narrow line of reasoning; we need be cognizant of the one religion and the many avenues of approach to it.

Through teaching, we learn that truth is of more value than anything in the world of contradiction and materiality, though many problems and difficulties may assail us, seeking to turn us aside. Anyone can sometime be mistaken or deceived, but if he learns a good lesson thereby he is the better for it. It is only the person who has the same difficulties over and over again who is not getting the lesson that the experience holds for him.

No one should hold himself in continuous condemnation for mistakes, neither should he allow others to scold or browbeat him for them or remind him frequently. That only establishes a consciousness of the wrong and leaves nothing to build rightly upon; it is a knocking-out of the props. We learn as we teach, and we teach as we learn; if we can profit by the mistakes of others, so much the better. That gives us no right, however, to condemn them; rather, we should bless.

It is not just the weak who need sustaining; any one of us may come to the place where we need the helping hand of friendship, the compassion of our associates. It is so very easy to slip into ungodlike ways if we are not alert, or if we get to thinking we are about the best there is. "When ye think ye stand, take heed lest ye fall," is good advice.

9. Reciprocal Benefits

It is a common fault to belittle others for things done or undone. No one seems to realize that he is helping to fasten these failures upon others more firmly by criticism; he is also preparing fertile ground within his own consciousness for similar faults to grow. Talking never cut the weeds in our garden; they seem to grow faster if we talk about them. We are cultivating our friends' weeds when we talk about them, and are keeping the seeds of their mistakes alive long after they should have been forgotten. The talk we send out about others is a picture of our mental house; if this is

destructive, we should quit in our own interest.

We learn a great lesson when we realize that all good, all progress, all development and reformation begin with the individual. Everyone who sincerely begins to unfold himself into the Christ pattern has an urge to help others find the light. The expanding process of his individual development reaches out to others. His consciousness of the needs of his fellow men, his desire to have them share the same happiness, keeps the spirit of brotherhood alive. It is the answer to the query of Cain, "Am I my brother's keeper?" Each individual works out his own salvation, but in so doing he assists others. In reality, we have only that which we share; what we do is returned to us. It is the law of compensation constantly working for us, and we do not know it. The process of salvation is individual and, at the same time, a collective enterprise.

10. Self-Reliance, and the Open Mind

In our study, as well as in our teaching, we learn to discriminate between those who are worthy of our help and those who merely expect something for nothing. There are in this world, sad to relate, those who have no desire to do for themselves; they blame all of their "hard luck" on others, or believe that the rich should care for them, or that whatever organization they may join should shoulder the responsibility for them. They expect others to do for them, even though they are able. We learn that the only real help anyone can render to others is that which will help them to help themselves. We are not doing right when we do for others what they should do for themselves, we are only "spoiling" them and making them weaker. Our responsibility ends where another's begins, and we should never overstep the mark, no matter how much we would like to do for them. We rob others in this way many times. This is a mistake parents so often make; the child becomes dependent because it has been denied the right to grow into responsibility.

We can learn from anyone, but not all can learn from us. The mind of another may have reached its capacity and be closed and unable to receive, but we need not allow that to happen to us. The mind can be kept pliable through use; age has little to do with it. If we go among the wise, we shall not be able to contain all they have to teach us; if we go among the ignorant, we may see our own reflection. Do we resent the less-informed or the better-educated? If so, we need to examine ourselves. What does a stupid person call to mind—contempt, humor, or compassion? This is the test of our

LETTERS

Supports Mission's Abroad Program

After reading the Bishop's report on the Mission's Abroad program, I wonder if we have realized the wonderful opportunity that was placed before us. Can we afford to let such an opportunity pass? How happy we were when someone made a sacrifice to bring the gospel to us! How many times we have been blessed by its power! Then we realize how the people in other countries might feel to have someone make a little sacrifice by sending ministers to tell them the gospel story and bring them the joy and happiness that we ourselves have felt. To me, this is one of the greatest opportunities that could be offered to anyone. There are many of us who are not qualified to do the job ourselves, but we can give of our money and our prayers.

It is true that this project was given to the young people, but I don't feel they should be expected to do it entirely alone. If they succeed, it will be because we who are older have stood behind them and helped them. This is a project every one of us should be interested in. There are branches that do not have an organized young people's group, but the members could make a contribution for the branch as a whole. I do not think we have forever to accomplish this work. The opportunity is now, and if we don't do what we can, the opportunity may be taken from us and given to a people who will make the effort. I am sure that if we try to do our part, God will help us.

ALMA E. PEACOCK

316 June Street
Alpena, Michigan

From an Isolated Member

Sister Vol Roster and I are the only two Saints in Rogers, Arkansas. We were baptized in 1913 by James M. Smith at a series of meetings held in the Pine Log school. When I heard the gospel message, I knew it was what I had been looking for. I have tried to live as a Saint should, but it is difficult when there is no church of our faith to attend. We sincerely hope the Latter Day message will again be preached in our town.

MRS. ELLA HUFF.

306 East Walnut
Rogers, Arkansas

learning. How do we regard the dirty "down and outer," the sinner? That is the test of our hearts. It takes a lot of compassion to be able to see all people as Jesus saw them.

If we find it past our little ability to instruct them, we have no more to do than to leave them in the care and keeping of God.

11. Home as a School

Almost everyone agrees that education is the answer to all our problems, both civic and private, and that is more or less true. It is not so much that we lack education, but we are educated to be ignorant of what is most worth-while. We leave much to the school and church, but more is left to the street, and it seems that the street is teaching us more about life than any other place. All things pour into the street—from the schools, the factories, churches, dives, and so on. *All these influences are fused and return into the home, there to be evaluated for the development of the oncoming generation.* That is all the education we ever get if we remain one with the mass of humanity.

Experience teaches us that the home is the starting place for the good life; it is the hub of our existence, and we should live well. Life is to be lived, not sacrificed in a mad scramble to get more of the world's goods. Living should be a pleasant experience, but we will have to make it so. Children should be the flower and fruit of our living and not a trial or problem. They are not problems unless we make them so. The child who grows into a problem is homemade and doubtless has been denied the sustenance of understanding love. Love does not produce unlovely things.

If we desire to teach, we can look to the home and parents as the most logical points of contact. The greatest desire we have in our efforts to teach is the desire to awaken in parents and others the realization of their duty and opportunity. Children are not so stupid that they cannot see our faults and failures; but if we take them into our confidence and explain that we do not know everything, they are quite willing to help us to help ourselves. The child is a wonderful teacher, and the home is more or less a communal affair. I have never seen a child yet who, if he understood that his parents were struggling to be better people, would not help himself in his efforts to help them. The child needs and likes a certain amount of responsibility; however, there are parents who, on learning that they have a willing child, sometimes overburden him. Above all things, a parent should have common sense. One of the best methods of helping a child to control

himself is to allow him to help you control your fits of temper and discouragement. If you want the love of your child, let him do things for you and not always be doing for him. Your child likes to do things if he receives a measure of appreciation; he won't hate work unless you give him the idea. He is reflecting you for a long time; he loves as you do, and hates as you do. The best way to balance his emotional life is to balance your own. In your teaching you can learn to face life courageously, and he will know it and do the same. Remember, the child came into your home from choice to learn the lessons you could provide for him. He is your instructor, and you are his, so it is up to you to make the most of your opportunity. As parents, we are the child's first teachers; if we are quarrelsome, we can expect our children to be the troublemakers of the neighborhood. If we are living suppressed and unhappy lives, our children will reflect that attitude among others. We can never hide ourselves as long as we have children; they proclaim us from the housetops. The blessing of it all is that they are so often better than we are.

12. Freedom in Learning

Nothing comes into our lives unless we create the need or cause for it. Perhaps we need a certain lesson, so some great difficulty arises. We often resent things which, if properly evaluated, would add considerably to our understanding. We very often learn more by giving out what we have experienced than our students can learn from us. We learn early in our work that it is quite impossible to put knowledge into the mind of another. We all have, thank God, the privilege of receiving or rejecting whatsoever we will. It is the exercise of this faculty that brings to our knowing all that we have, both good and bad.

The Master has gone ahead of us and has given us many precepts which, if we be wise enough to use, will make the journey more pleasant and far more interesting. The best we can do is to inspire others to seek learning, for in wisdom there is life.

We may ask many questions as to the desires of the individual, or again we may say sharp things to sting his mind into activity. It does not matter much how one is encouraged to learn, if he will only get to work on it—if he will just take time to think. We need to know enough about the other fellow to see from his standpoint and enough about ourselves to understand the situation. We encourage the timid and direct the bold. We all should consider the fundamental quality of impersonal love and the wisdom of self-knowledge.

Ascent to the Summit of Mount Fujiyama

By WILLIAM VANDEL

William Vandel, son of Mr. and Mrs. W. C. Vandel of Kansas City, Missouri, attended Westport High School, Kansas City Junior College, and the University of Kansas, where he majored in architecture. After receiving his degree, he worked for a while as an architect in Kansas City, and then accepted a civilian position with the War Department. While stationed at San Francisco, California, he began the study of Japanese, as he knew the Army needed men who could speak and read this difficult language. After an interview with Army officers, he was sent to the University of Michigan to complete his study. Two years later, he went to Japan where he served with a counter-intelligence unit in Shizuoka. After a year and a half, he received his discharge from the Army and returned to San Francisco. Then government officials asked him to accept a position as architect with the Far East Air Forces, so he and his wife, the former Ruth Kolb of Rolla, Missouri, are now living in Tokyo.

"The Ascent to Fujiyama" is an account sent by Mr. Vandel to his cousin, Alice Vandel Bolon of Davis City, Iowa, who submitted it to the "Herald" for publication.

IF YOU HAVE ALWAYS HAD a secret ambition to climb to the summit of some famous mountain, then come along with us as we make the ascent of Mount Fuji, the sacred mountain of Japan. There are many mountains in the world which are higher and more difficult to climb, but there is probably no single peak as beautiful as this almost perfect cone rising to a height of nearly 12,500 feet above sea level.

One sunny afternoon, five of us—Edward Osten, Alvin Ching, Theodore Kitchen, Jim Graeff, and I—gathered at the CIC house in Shizouka, loaded up the jeeps with food and rations, water, warm clothes and a miscellaneous collection of impedimenta which we thought would be useful for the climb.

The drive of fifty miles from Shizouka to the base of Mount Fuji passes through valleys in which new crops of rice are growing, along the sea coast where the breakers rolling from the Philippine Sea crash against the rocks of the shore with great explosions of white spray, into a beautiful valley down which cascades a rapid mountain stream, and thus to the town of Fujinomiya, headquarters for mountain climbers who are undertaking the ascent from this southeast or less-used side. Most climbers start from the east or north and follow the most accessible path from the town of Gotamba.

In Fujinomiya, we picked up the guide whom we had previously requested—a small, wiry Japanese man with a weather-beaten face, carrying a huge pack on his back and looking very worried about guiding his first party of Occupation Army

Soldiers. He relaxed a little when he found that some of us could make ourselves understood in his language—and a few American cigarettes put him in an almost jovial frame of mind.

Leaving the center of town, we threaded our way in second gear through the narrow streets teeming with children, shoppers, cart-pullers, and Japanese trucks, past the typical tree-shaded shrines and out into open farming country, climbing all the while. Fields of vegetables, corn, tobacco, and rice bordered the road. Occasionally it was shaded by tremendous pine trees growing on either side and forming a cool, green tunnel.

Hiking along the road toward this same objective were numerous bands of Japanese pilgrims dressed in white and carrying wooden staffs and large knapsacks. Lacking transportation, they had to start the climb from the railroad station in the town, which added about fifteen miles to the journey.

We continued climbing, now in low gear as the road became steeper, rougher and narrower, until we came to the forests which clothe the lower slopes of the mountain.

AFTER A LONG PERIOD of quiet, our guide—who had been crouching on the tip of the back seat of the jeep and holding on for dear life—suddenly came to life and said we were at the beginning of the climb, the first station—actually a small Japanese inn.

Out popped the proprietor, his wife, and a maid; they carted our gear into the little straw-roofed building where a kettle was singing over the small charcoal fire. Soon we had our beginning cup of a long series of cups of Japanese green tea—we drank tea all the way up to the summit and all the way back, until we automatically thought, as we approached each rest station, "More tea, more hot tea." But we really did need it for the water it supplied, since we could drink none of the untreated water at the stopping places.

Here at the first rest station of *Ichi-come*, as it was called, we opened and ate our supper of K-rations, changed into warm clothes and boots, parked the jeeps in a safe place, stored our extra "junk," bought long octagonal staves to use for the climb, and bade good-by to the proprietor.

The sun was just setting on this Saturday night as our party of six entered the dark, narrow tunnel of trees over the mountain foot trail and started the weary way up.

Loose sand, gravel, rocks, roots, and water, all at an angle of about forty-five degrees, made the trail difficult to navigate; soon it was quite dark, and we were using our flashlights. For what seemed hours, we struggled through the quiet dark woods on and up, stopping often to rest; only the heavy breathing of the members of the group broke the eerie silence.

At the next rest station—a rough shed spanning the trail—we caught up with a party of Japanese. These pilgrims did not rest long, but soon shouldered their heavy bags and were off like big birds up the trail.

THE MOON CAME OUT and a little of the moonlight filtered down through the heavy forest. This stretch of trail seemed endless, and two of our group—Al and Jim—began to find the going pretty rough.

About midnight we came to a clearing and saw the immense bulk of the mountain looming over us, the summit seemingly as far away as when we had started. This decided it for Jim and Al, with their blistered feet becoming more painful at each step, the only sensible thing for them to do was turn back. At the next rest station we consoled them, saw them safely into the little hut where they were to spend the rest of the night before being guided back to the jeeps, and bade them good-by, wondering which of us would be next.

On and on . . . up and up . . . sliding back . . . stumbling over rocks . . . we saw the woods beginning to thin out; there were vistas of the moonlit valley below and the mountain above.

At one o'clock on Sunday morning, we stopped at the fourth rest station and entered the low smoke-filled room where many Japanese climbers were bedded down under the thick quilts in rows on the matting floor. Here we broke out more K-rations and had our midnight supper; we even ate the coffee sugar in hopes it would produce some quick energy.

Off we started again in the bright moonlight, drawing our jackets tighter around us and shivering even when we were doing the violent exercise of climbing. A couple of hours before, we had been dripping with perspiration and gasping for breath in the hot, damp woods of the lower slopes of the mountain.

Now that we could see the summit of the mountain and realize the task yet

remaining for us, we began to fight a mental battle, trying not to think of the long hike ahead, but just setting our goal for the next rest station. Though we were tired, we knew that climbing would be even more difficult as we went higher and higher into the thin air.

ALL TREES AND VEGETATION were left behind and the path began to zig-zag in hairpin turns through the desolate wastes of volcanic lava and ash. We could have been on a cold, blue planet, but we had only to turn and look backward to see civilization—the lights of the valley towns twinkling, the airplane beacons on distant headlands flashing their regular warnings, the vast sea with its wide path of silver moonlight.

We passed a number of rest stations, stopping at each to drink hot tea, warm ourselves at the fire, rest a while and push on.

We were above the drifting clouds as the moonlight began to rim and a very, very faint glow in the east announced the coming sunrise. We had neither met, passed, nor been passed by other climbers for several hours. Our guide would stand solidly and rest on his wooden staff when we sat down on the lava rocks bordering the trail to rest. He could gallop up to the top in high gear, I believe.

The path became even steeper as we reached the break in the profile slope of the mountain, which is about even with a place called *Hoeizan*. This, at close range, proves to be a little mountain in itself, but from a distance it appears as only a hump or bulge—the only break in an otherwise perfect conical profile. It is the result of the last eruption of Mount Fuji about two hundred years ago. Contrary to popular belief, Fuji is a volcano and could at any time start violent action again. We couldn't help wondering how it would feel to be crawling as ants if the earth began to tremble.

IN THE EARLY DAWN, we could see the big area of snow above *Hoeizan* which, our guide told us, remains throughout even the hottest part of the summer.

We reached the eighth station, *Hachigome*, to drop down on the wooden benches by the door and lean back against the rough lava walls. The skies had long been pink and gold and purple, and suddenly the sun was above the horizon, flooding the world with color and light and warmth. There is an old proverb which the Japanese like to repeat: "It is impossible to describe the sunrise as seen from Mount Fuji, so you must see it for yourself." And that just about covers the subject.

At 6 o'clock, we went into the rude hut and, unmindful of possible fleas (the Fuji fleas are the healthiest in Japan, be-

ing a cross-breed of the best fleas from all over the Islands), we rented a space on the matting floor for a few yen and flopped down with the mob. Before passing out into a deep sleep, I remember being amused that the proprietor was looking down at Ed and shaking his head, for the small comforters would not cover his feet. We all three went to bed with our clothes and boots on.

At 8 o'clock, we pulled ourselves up after two wonderful hours of sleep and prepared our K-ration breakfast to the usual routine of sitting around the small fire, jabbering with the innkeeper, his family and some other Japanese who were also guests. They were most curious about us—our equipment, our clothes, our food, and our speaking Japanese. Ed, being on the large and heavy-built side, got a good share of the attention, and we heard some of the people in the back rows murmuring what translated means, "My, what a large body!" The people on this side of Fuji had seen very few American soldiers, so even at this late date in the occupation, we were somewhat of a novelty. The guide made his usual apologies to the innkeeper for our party being so slow in climbing the mountain. He said we were "*botsu-botsu-ing*"—in other words, dilly-dallying. The Japanese think of the climb as a pilgrimage, push themselves to the limit of endurance, and enjoy the pain. After breakfast, we left our little haven of comfort and continued our climb. At this point, we had the sensation of great height. We could see islands out at sea which we knew were sixty or more miles away. All this area of Japan lay below us like a gigantic relief map. Fleecy white clouds floated away below us around some of the lesser mountain peaks.

WE PASSED A WOMAN CLIMBER, who, I would judge, was about seventy years old. She made her way slowly, even though two men, probably her sons, pushed her from the rear, foot by foot, up the trail. We wondered what elation she must have felt at being so near the goal she had set for herself.

After four more hours of climbing, we passed under the white shrine gate which marks the end of the trail, stretched our aching leg muscles, took a deep breath, and walked the few steps to the lava stone buildings which form the summit settlement.

We visited the simple but beautiful shrine. The deity of Fuji is a woman—a goddess who bestows blessings on all who reach her sacred abode.

We walked a hundred feet further and looked down into the vast crater of the volcano. Here we saw the perpetual ice which sweeps from the rim to the bottom of the cavity. What an upheaval of

nature it must have been when this was formed! We did not make the circle tour of the crater rim, but we studied its jagged outline with our field glasses. The distance around it is three miles.

Workmen repairing the stone walls on one of the buildings told us that the buildings we saw a short distance away on the edge of a sheer drop into the crater, were formerly used to house the units of the Japanese Army which specialized in mountain warfare. Near by were large, wooden frameworks which we learned were left from the radar equipment which searched the skies for American planes only a little over two years ago.

ED AND TED were changed men; the long silences of the climb gave way to animated discussions about every detail of the interesting sights on and from the summit. I was in a cheerful mood, too, and browsed happily through the souvenir shop, picked out several paper fans and had the woodblock crest (which signifies achievement of the summit) stamped onto the back of them along with the date. We all took our wooden climbing staves to the proprietor who burnt a crest into the wood with a hot branding iron. Then we drank more tea! We had our pictures taken by the photographer who operates a shop near the shrine. Resting in the cool but brilliant sunlight, we began to think of the trip down!

With one long, last look at Japan from the summit, we literally plunged down the path on the return to the bottom of the mountain. Our staves were indispensable, for they kept us from slipping and falling in the loose lava ash of the trail. Muscles in other parts of us began to ache from this reverse action.

Most of the sleeping forms we observed in the rest hostels the night before had apparently revived, for a steady stream of Japanese climbers passed us on their way to the top. Most amazing of all were the porters or load-bearers who carried up the next few days' supply of wood to burn in the huts, the food and water for the innkeepers, their families and staffs. These load-bearers had unbelievable quantities tied on their backs. Even on the level, it would have been difficult to walk with such a mountain of weight, but they trotted up the path, chanting a climbing song and greeting us loudly as we passed.

We went down into a cloud layer and the mists swirled around us, blotting out everything but a few feet of the path ahead. We rested very seldom on the descent, for it was mainly a job of keep-

(Continued on page 22.)

What of Japan?

By DAYLE BETHEL

YES, WHAT OF JAPAN and the Japanese so recently our enemies? Are they the kind of people we believed them to be when we were at war with them? Are they the treacherous and inhuman race we envisioned when we chanted "Remember Pearl Harbor"? Is there any reason why we should be interested or concerned about them? Did God include the Japanese when he said, "And this gospel shall be preached as a witness to every nation, kindred, tongue and people"? I believe I found the answer to some of these questions during the two years I spent in Japan with the Occupation Forces.

All of us have heard of the cruelty and suffering inflicted by the Japanese soldiers, but not many of us have heard of the Japanese medic who paused to give first aid to a wounded American soldier and lost his own life as a result. Not many of us have sat in a prayer service and listened to a Japanese Christian mother tell of her son who was killed in the war. He had been a good son; his one desire had been to serve Christ.

It was my privilege to make many friends among the Japanese. One of them, a young fellow about twenty years old, I first met in a little Japanese church. All his life he had been under the influence of the militaristic clique which gained control of the Japanese government in 1930. As soon as he started to school, he began to receive training under a program which aimed at eventually making every Japanese school child a part of a mighty military machine. But, in spite of this background, he has today as many of the qualities and virtues of a Christian gentleman as I have found

in any man. After graduating last year with honors from the Doshisha College of Economics at Kyoto, he found employment with the Foreign Trade Office in that city. He will figure prominently in the economic future of his country and looks forward to the day Japan will take her place among the peace-loving nations of the world.

ANOTHER FRIEND WAS a young girl, also in her twenties. She was employed as a clerk-typist and journalist in the American Military Government. I first noticed her because she was absent from work for several days, and, since she held a responsible position, it was difficult to find an adequately trained person to replace her. Upon investigating, we found that she was very ill from malnutrition and exhaustion—and little wonder! Her home was five miles from the office, and it was necessary for her to get up at 4 A. M. in order to be at work on time. Her breakfast consisted of a scant ration of rice and fish which was the only food she had until late at night after another exhausting five-mile trip to her home by walking or riding slow, crowded busses or streetcars, when there was another ration of rice and fish. We did what we could for her, and an English missionary contributed welfare food until she regained her health.

Later she told me that during the war she had believed the things taught by the government, but her mother told her it was wrong, that the Americans were good and would win the war. She realizes now that she was mistaken and is doing everything she can to further the aims of the occupation. At one time she said she wished very much there

were a Latter Day Saint church in Japan so she might become a member of it.

These two young people are typical of many of the youth of Japan today. There is a general feeling among them that the militarists led their country on the wrong course, and they are willing and eager to assist in making democracy work.

CHRISTIANITY is well established in Japan, in spite of the setbacks received during the war. There is one little Methodist church which will always be very near to my heart. In it I have been thrilled often as I listened to my Japanese friends singing the good old gospel songs in their own language.

At another time I was invited to attend a Christmas service at a Japanese church. It was one of the most beautiful and inspiring portrayals of the Christmas story I have ever witnessed. With tears streaming down my face, I listened to the sweet voices of Japanese Christians singing the songs of the Christmas season. In my heart I thanked God for such an experience, and I was made to realize that Christ came to all people regardless of race. Once again there burned within me the desire to see the message of the Restored Gospel presented to these people. What Latter Day Saints they would make! They do not accept things halfheartedly. If they believe in a thing, they believe in it with their whole heart and soul.

AT THE PRESENT TIME and for a limited number of years to come, there will be an excellent opportunity for missionary work in Japan. It seems to me that, as a church divinely commissioned to carry a message to all nations, this should be of vital interest to us. It may be many years before another opportunity such as this presents itself.

New Horizons

There will be, of course, numerous problems to face in attempting to establish our church in Japan. The nature and character of the people of the Orient are such that conventional methods of missionary work generally used in other countries would be inadvisable and unprofitable. In my opinion, it can best be accomplished by personal contact over a period of years. The Japanese people will not be converted by sermons and orations but by actions and lives. Perce R. H. Judd made this same observation concerning the Chinese people in a recent letter to the *Herald*.

One method used by some denominations which has proved very successful in Japan is the missionary-teacher. I made the acquaintance of several of these people. They were there not merely to spread their religion but to teach and help the Japanese people as well. Everyone of them is dearly loved and highly respected by the natives.

One such person is Doctor John Young of Doshisha University, whose patient teaching and seemingly unlimited knowledge of the Orient were of invaluable assistance to me in my attempts to understand Japan and her people. He has spent most of his life among the Japanese and Chinese, and today the people of these two nations who love, respect, and almost worship him number in the thousands.

Some such plan as this offers us the best opportunity to establish the Restored Gospel in the Orient. During the next few years there will be a demand for American teachers in the schools and colleges of Japan. I was personally acquainted with the manager of one college of some 3,000 students. He is very anxious to employ a number of American teachers for his school when it becomes possible to do so.

What possibilities this opens to us if we have within the church men and women who have come to love the Japanese and are concerned about them, perhaps through contacts and experiences while serving in the Occupation Forces or in other

ways, and who at the same time are so filled with the spirit of the Restoration Message that they long to share it with those who have not heard it.

A serious shortage of trained doctors and nurses offers another field of service. If such qualified persons will spend their lives in Japan and enter wholeheartedly in serving the needs of her people, they will in time draw many to the church.

THE JAPANESE, like many of the other people of the world, are finding it very difficult to keep their standard of living above the starvation level. The average Japanese is able to earn only about 2,000 to

Here Is the Writer



Dayle has spent most of his twenty-five years near Lamoni, Iowa, where he is an active worker in the church. Since 1943, he has held the office of deacon. In the spring of 1946, he was inducted into the Army and assigned to the American Military Government in Kyoto, Japan. During his stay there, he observed "first hand" the conditions about which he has

written.

Of the future, he says, "For years I have dreamed of attending Graceland, but always before it has been impossible. This year that dream is coming true, and when school opens on the hill this fall, I'll be there."

2,500 yen per month, while the average family can exist on no less than 5,000 yen per month. The price of a pair of shoes, for instance, is 2,000 yen. A hearty meal such as we in the United States are privileged to partake of every day would cost a Japanese family nearly an entire month's earnings.

This situation is not expected to improve for at least two years. During the winter months the lack of food and clothing will become extremely serious. One of the leading missionaries to Japan told me shortly before I left that the only way many of them could escape extreme hardship and suffering would be

through relief packages from the churches and welfare groups of America.

I have the names and addresses of thirty Japanese families that can be considered prospective Latter Day Saints. Some of them are studying our church literature. If there are any individuals or young people's groups who would care to correspond with one or more of them or send relief packages, I shall be very glad to furnish their names. Send your request to me at Lamoni, Iowa.

Trouble Shooter

Concerning Church Membership

QUESTION: If a member's name is removed from the records of the church by choice and he later wants readmission, may he gain it? If so, is he rebaptized? Also, if, without asking to have his name removed from the record, he becomes a member in another church, does he lose membership in this church?

ANSWER:

BY PRESIDENT JOHN GARVER

Provision has been made by General Conference action for the removal of one's name from the church records on his persistent request and the recommendation of a proper church court. In such a case, one may be readmitted to membership in the church and his name recorded, without rebaptism, on the recommendation of a proper court.

Membership in another church does not lose one his membership in this church. The only way by which membership is withdrawn is as above cited, at one's own request or by legal proceedings initiated by an aggrieved member, or by the church, on the findings and recommendations of a court having jurisdiction.

The Living Christ

(Continued from page 11.)

630-667). Only by study and understanding can we come to a full knowledge of this living Christ. Tell his stories over and over again in your own words to your friends and neighbors until you understand him and his philosophy and why he spoke and lived as he did. Seek and you shall find the more abundant life.

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

Food and Nutrition

(Continued from page 15.)

discipline—especially stressing of manners—are poor techniques to employ at mealtimes. This, however, does not mean that the proper amount of attention should not be given, or that good manners should not be taught. (Good conduct on the part of adults goes a long way in teaching manners.) Encourage respect for the rights of others—dawdling when others, servants or parents, have other work to do or engagements to fulfill are evidences that children lack a sense of fairness in this respect. It is also essential that children develop this sense "of the right of others" by coming to meals on time, thus not making already prepared food unpalatable for others.

In the best of regulated families, "of which there are but few," it is difficult at all times to eliminate many or all of the factors which are predisposing causes to poor appetite. With careful management and a thorough appreciation of the benefits to be derived from good nutrition, both in health and freedom from sickness, the voting power and effort should be in the positive direction, both in technique of methods and spirit at the mealtime occasion, for "the temple of God is holy, which temple ye are" (I Corinthians 3: 17).

We are encompassed with much advertising to make our homes attractive, clean, up to date, and furnished with conveniences. This makes living much more comfortable. Is it worth our time to give some attention to the importance of food and nutrition which is basic in maintaining our temporal bodies which are "the homes of our spirit"?

To appear unconcerned when you think your child is going to starve himself to

death is anything but easy. But regular, adequately prepared meals, patience, poise and calm cheerfulness will do more toward establishing good mealtime habits or correcting poor habits than any amount of punishments, rewards, scolding, coaxing, or similar methods. Family co-operation is important. Perhaps the desperate mother who says, "I have just tried everything!" is the trouble. She may have failed to do the simple things, that of developing a spirit of calmness and an attitude of expecting co-operation.

All good habits must be started early and have a spirit as well as a technique. Combine both for pleasant, satisfactory results.

Bibliography—Diseases of Children for Nurses, McCombs, Sounders Fifth Edition; Pamphlet, Why Sleep? U. S. Department of Labor, Children's bureau; Parent's Magazine; Childcraft, Volume 4, W. F. Quarrie and Company.

Ascent to the Summit of Mount Fujiyama

(Continued from page 19.)

ing from going down too swiftly. We did revisit some of the rest houses, however, and bought a few of the many picture post cards of Fuji which were on display.

WE PICKED UP various odds and ends of equipment and clothing which we "checked" at certain spots on the way up. Then we re-entered the woodlands and went slipping, sliding, and running down the path which the night before had seemed so endless.

Five hours after leaving the summit, we caught sight of the first station through the trees. Soon we were packed and loaded into the jeep. As the entire family and staff stood in front of the building waving farewell, we bounced off down the rocky road.

We reached the town of Fujinomiya, settled with our guide for the trip, dropped him off in the center of town, and headed for Shizouka.

Driving through the brilliant moonlit night, in a couple of hours we were back in Shizuoka telling the rest of the "gang" how much they had missed by not climbing Fuji.

Jim and Al had returned safely but footsore and weary about noon of the same day.

After an enormous supper, we went to bed with kaleidoscopic dreams of sunrises, sunsets, mountain summits, slipping, falling, climbing, clouds, trees, hot tea, snow, home, and loved ones.

Briefs

KENNETT, MISSOURI.—The annual Southeastern Missouri District conference was held at Kennett on July 10 and 11. Elders William Patterson and William Guthrie were in charge. An election for district officers was held, and Elder J. A. Phillips was elected president. The conference was well-attended by members from all parts of the district.

TEXARKANA, ARKANSAS.—District President T. B. Sharp baptized Charles Ode Ramsey and Dan W. Davis on July 4 at the close of a series of missionary meetings conducted by Pastor Harold B. Schultz. They were confirmed on the same day. The group has another membership gain in the transfer of the Frank Owens family from El Reno, Oklahoma.

GULF STATES REUNION.—The annual Gulf States Reunion was held July 9 to 18 at Brewton, Alabama; theme for the reunion was "Thy Kingdom Come." A play, "The Solid Rock," was given by the Mobile Thespian Club as the opening feature. Fellowship services were under the direction of Apostle C. G. Mesley, assisted by members of the priesthood. Mrs. Maurine Crownover was in charge of the children, with Mrs. Lewis Landsberg and teachers from the district assisting. General classwork was supervised by Apostle Mesley and Bishop Landsberg. Elder A. O. Crownover taught the young people, and Mrs. Ben Jernigan, the women. Special classes were held for the men and members of the priesthood. Mrs. A. D. McCall was in charge of music, and Mrs. Clyde Hastings represented the Herald Publishing House. Others who assisted were Van Jernigan, concessions; Sister Crane, registration; A. O. Crownover, Mrs. Eunice Sellars, and Mrs. W. J. Breshears, cafeteria. One of the high spots of the reunion was Evangelist A. D. McCall's sermon on revelation. District Officers and General Conference delegates were elected at the business session. W. J. Breshears is president of the district.

PEORIA, ILLINOIS.—Since its re-establishment in 1940, Peoria Branch has had the understanding co-operation of district officers and the services of well-qualified leaders. At present, Elder Raymond G. Wrigley is pastor; Dr. Herbert Dutton, church school director; and Elvin Duke, young people's leader. The outstanding branch goal is the attainment of sufficient funds to erect a church building. The women have sponsored various projects to raise money for the fund.

BULLETIN BOARD

Northwestern Iowa District Conference

The Northwestern Iowa District conference will be held August 29 at Missouri Valley, Iowa. Activities for the day will include a general prayer service at 9 a.m. and a business session from 10 to 12, at which time the annual reports will be read and district officers and delegates to General Conference will be elected. The conference will close with a sermon by Apostle D. T. Williams at 2:30 in the afternoon.

RUBY ADAMS,
District Secretary.

Rich Hill District Conference

The annual Rich Hill District conference will convene on Saturday, September 11, at 8 p.m. in the Rich Hill Church and continue until Sunday afternoon, September 12. Classes will be conducted on Saturday evening. Reports and communications should be sent to Dale Crown, 22½ South Hill, Fort Scott, Kansas.

WILLIAM PATTERSON,
District President.

Spring River District Conference

The Spring River District conference will be conducted at Webb City, Missouri, on September 18 and 19. Lectures and classwork will be arranged for Saturday evening. Statistical reports and communications should be sent to the secretary, Mrs. C. E. Wilson, 610 East Belmont Street, Springfield, Missouri.

WILLIAM PATTERSON,
District President.

All-Day Meeting in Ontario

An all-day meeting for the Saints of Sault Ste. Marie District will be held August 29 at the church in Little Current. Theme for the day will be "Our Responsibility," and activities will begin with a fellowship service at 9 a.m. Eastern Standard Time. Patriarch Benson Belrose is expected to be present.

W. A. BUSHILA,
District President.

Brush Creek Reunion

Brush Creek Reunion will be held August 20 to 29 at Zenith, Illinois, nine miles south of Xenia. Apostle Arthur Oakman, Dr. Roy Cheville, J. S. Menzies, William T. Guthrie, Mrs. Blanch Green, Mrs. T. W. Bath, District Presidents Arthur Henson and C. L. Archibald are to be present. A new dormitory has been built for the girls; boys will have similar accommodations in tents. Cost, \$1. Beds, but not bedding, will be furnished. Applications may be sent to W. W. Colvin, Mt. Vernon, Illinois. Season meal tickets are available for \$12 (all over twelve years) and \$8 (children). Tents rent for \$6 each; orders are to be placed with Rufus Rockett, Mt. Vernon. Those who have them may bring their own tents or trailers. Water and lights are furnished. Campers may do their own cooking or eat in the reunion dining hall.

WILLIAM GUTHRIE.

REQUESTS FOR PRAYERS

Joanna Drader of Bantry, North Dakota, asks the prayers of the Saints that her daughter, Laura Williamson, may be healed if it is God's will. Medical doctors have been unable to diagnose or help her case.

Mrs. Anna Petty, Reedy, West Virginia, requests prayers for her son that he may be relieved of a nervous affliction, and for the spiritual welfare of her family. She will appreciate receiving letters from any who care to write.

Lucy Brown of Johnsonville, Illinois, requests prayers for her husband that his health might be restored.

Mrs. E. B. James, 112 McMillian Street, Evergreen, Alabama, requests prayers for her husband that he may receive physical and spiritual help.

Mrs. Harve Williams, Nowlin, South Dakota, asks prayers for her aged mother, Mrs. Eunice A. Shepard, who is suffering from an eye infection.

ENGAGEMENT

Thomas-Pease

Mr. and Mrs. Robert Pease of Independence, Missouri, formerly of Indianapolis, Indiana, announce the engagement of their daughter, Mildred, to James Thomas, son of Mr. and Mrs. Floyd Thomas of Independence.

WEDDINGS

Marshall-Graham

Geraldine Elaine Graham, daughter of Mr. and Mrs. J. F. Graham of Dallas, Texas, and William Norwood Marshall, son of Mr. and Mrs. O. P. Marshall, also of Dallas, were married at the Reorganized Church in Dallas on July 17. Elder H. E. Davenport read the double-ring ceremony. The Marshalls will make their home in Dallas.

Bottomley-Bond

Marion Florence Bond, daughter of Mr. and Mrs. Earl R. Bond of Cranston, Rhode Island, and Kenneth H. Bottomley, son of Mrs. Helen Bottomley, also of Cranston, were married July 31 in the Reorganized Church, Elder Reed M. Holmes officiating. Following the reception, they left for a honeymoon in Canada.

Price-Davis

Pamela Davis, daughter of Mr. and Mrs. Jesse Kirksey of Independence, Missouri, and Rich Price, son of Mrs. Walter Price of Gooding, Idaho, were married at the home of Mr. and Mrs. Angus Dair in Richland, Washington, on July 6. Elder Steve Bowerman performed the ceremony. The Prices are making their home in Hover, Washington.

Young-Pratt

Shirley Pratt, daughter of Mr. and Mrs. R. E. Pratt, Shenandoah, Iowa, and Ronald Young, son of Dr. and Mrs. C. F. Young of Fargo, North Dakota, were married July 25 at the Congregational Church. Dr. Young read the marriage vows. Both are graduates of Graceland College, and this fall Mr. Young will enter the University of Minnesota as a pre-medical student.

BIRTHS

A son, David Harry, was born on April 17 to Mr. and Mrs. Max Anderson at Des Moines, Iowa. Mrs. Anderson is the former Norma Subbrook of Flint, Michigan. Both parents are Graceland graduates.

Mr. and Mrs. Glenn L. McDole of Moorhead, Iowa, announce the birth of a daughter, Glenda Lorraine, born July 15. Mrs. McDole is the former Leona Ralston of Long Beach, California.

A son, David Allen, was born on May 20 to Mr. and Mrs. Allen J. Breckenridge at the Independence Sanitarium.

A daughter, Jenny Lynn, was born on July 15 to Mr. and Mrs. George E. Wright of Iowa City, Iowa. Mrs. Wright is the former Nellie Hunt. Both parents attended Graceland College.

Mr. and Mrs. H. D. Zuber of Hardy, Arkansas, announce the birth of a daughter. She has been named Pamela Ann.

Reunion Schedule-1948

Far West	Aug. 12-Aug. 22	Stewartsville, Missouri
Eastern Michigan	Aug. 14-Aug. 22	Cash, Michigan
Idaho	Aug. 14-Aug. 21	Hagerman, Ida.
Des Moines	Aug. 15-Aug. 21	Guthrie Center, Iowa
Lamoni	Aug. 15-Aug. 22	Lamoni, Iowa
S. E. Illinois	Aug. 20-Aug. 29	Brush Creek, Ill.
Eastern Colorado	Aug. 20-Aug. 29	Colorado Springs, Colorado
So. Indiana	Aug. 21-Aug. 29	Bedford, Ind.

P. S.

* ENTERTAINMENT

For years, as a boy, I had heard of the famous puppets, Punch and Judy, and of the comical and entertaining show given with them. I had always wanted to see and hear it. Not until I was grown did I have the chance. Then I learned, to my disappointment, that Punch was a vicious brute, and Judy a shrill-voiced harridan, that they were married, and hated and distrusted each other with good reason. The whole show consisted in their shouting at and beating each other. I haven't seen a Punch and Judy show for years, but I hope some day to see a better version of it.

The other day, in a moment of innocence, I turned on the radio, hoping for good music or something interesting. In the suds opera that was occupying the air channel for that quarter hour, a husband and wife were screaming at each other in language that would have embarrassed a stevedore. I turned it off, feeling worried about what such shows are doing to the American people. How many a husband, coming home, finds his wife disturbed and angry because she has identified herself with the troubles of the woman in the story, and how many a divorce is started, no one can tell.

Then it occurred to me that the suds opera is just the modern version of the old Punch and Judy show. It is changed, but it is not improved. And there is the real trouble with our country and its people—getting angry and screaming at each other, like hysterical furies.

Wouldn't it be a fine change if we could seek our entertainment in peaceful and beautiful things? Let us give up being amused by contention and argument, by people fighting. I would enjoy a program in which the people are happy and pleasant and decent and in which their merriment makes me feel better toward my fellow man.

* DON'T TELL ME

Don't ever tell me again that "Clothes make the man." I know the real truth: "Clothes conceal the man." That is, until he gives himself away. Usually when he talks.

The wildest radical I know looks like a conservative business man; the sanest philosopher I have met sometimes looks like a migratory laborer just after a long ride on the coupling between two freight cars. The bravest man I know looks like a brother of Casper Milque-toast. One of the finest preachers I know looks like a battered pugilist, or an ex-Marine home from the war. One of the most beautiful characters I have ever met, I thought was homely when I first saw her, but I have long ago given up that notion, because so many people know she is wonderful.

If you are discouraged by what you see when you look into the mirror, quit looking at the mirror. Look into your soul instead, and try to find all the best of you that is there. Nature gave some of us poor press agents. Our faces are simply bad pieces of publicity that misrepresent us.

The prettiest face can turn ugly in a moment if it is made a facade for bad or unworthy thoughts. And a plain face can be transformed into beauty by a noble mind.

When Kathleen Norris, the novelist, returned from a trip abroad, she wired her husband, Charles G. Norris, that "I am bringing you a map—an old map I got in Paris." When it arrived and Charles opened it, he found an oil painting of Kathleen, done by a fine artist. Her little joke was clever, but years of happy association and love made the portrait beautiful to him.

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

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MISSION'S ABROAD

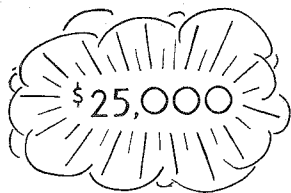
Attention! Zion's Leaguers

Only forty-five days left until MISSION'S ABROAD is due. HOW IS YOUR LEAGUE DOING ON ITS QUOTA?

Here are some ideas that may help you raise your share:

- *Ice cream socials
- *Picnics
- *Plays
- *Rummage sale
- *A bazaar
- *Bake sale
- *A refreshment stand for your reunion
- *Sales of Christmas cards, greeting cards, gift wrappings, etc.
- *An evening's entertainment for the entire branch with a free-will offering being taken
- *Sacrifice offerings

Let's Go Over
the Top
in October



June 25		11,235
Apr. 25		9,073
Mar. 25		5,305
Feb. 25		4,537

ZION'S LEAGUE MISSION'S ABROAD REPORT

Are you working on your share of Mission's Abroad _____

Would you like to have us send you ideas that will help you in raising your money. _____

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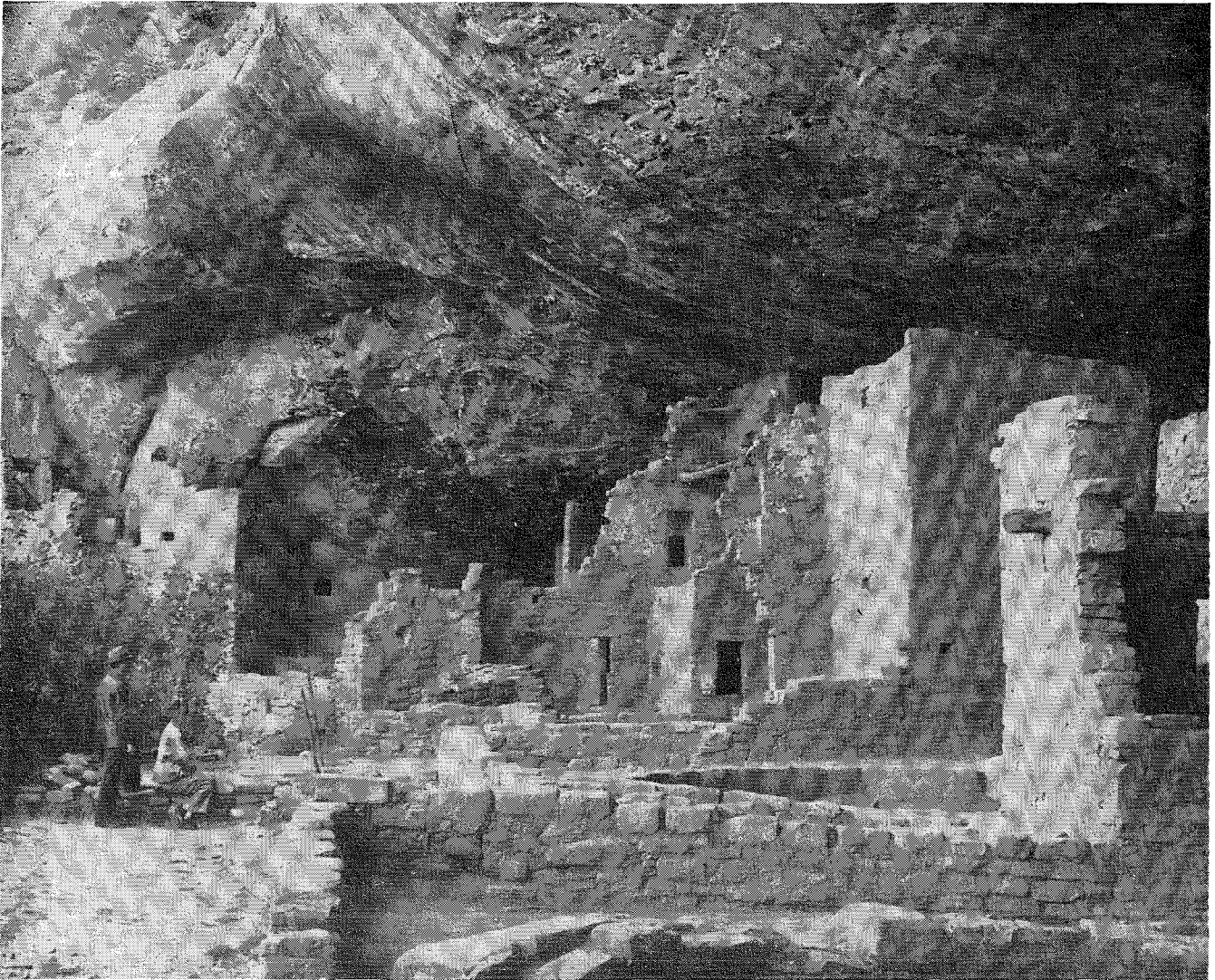


Photo by Gene Flanders

Spruce Tree Cliff Dwellings

Mesa Verde National Park, Colorado

THE Saints Herald

VOLUME 95

AUGUST 28, 1948

NUMBER 35

www.LatterDayTruth.org

Advice for Someone Loved

Plans for Daily Conference Herald

REPORTERS WANTED

As in former years, the "Conference Daily Herald" will need a large number of writers and reporters to cover the events of the General Conference so that the maximum benefit may be given to those who cannot attend the Conference.

Every person who can write among the Conference visitors will be needed, and should offer his or her services. If possible, writers will find it helpful to bring portable typewriters to assist in this work.

For every class that begins its work on Monday morning, every discussion or lecture, there should be an able reporter appointed to make a report for the "Daily Herald." Reporters should be ready to go into action immediately, as the time to organize is short.

In our experience, the best reporters are those who are interested in the class or activity already and know something about it. That is why, in every case, we would like to have a reporter appointed from the class or group.

HOW THE PLAN WORKS

To avoid duplication of effort, we wish to ask every teacher, group or discussion leader, or lecturer, to appoint somebody as a reporter at the very beginning of the first class on the first Monday morning. This is important so that valuable time and lecture notes shall not be lost.

Those who are interested in reporting should speak to the instructor or leader, and ask for an appointment as reporter for that subject.

In some free period of the day, or early evening, the reporter should summarize the story of that morning in about 300 words, or one page, double-spaced, typewritten, or an equal amount of handwritten script. Reporters should turn in their reports if possible that same day to give us the evening to get the stories set for next day.

It is planned to have a pressroom in a convenient place, where reporters may deposit stories in the "Daily Herald" box.

If possible, the substance of the course should be summarized and complete by Thursday and should be in that evening.

Very important: Reporters should be appointed and go into action on Monday!

COVERAGE

We are going to try to make this "Conference Daily Herald" as fine and as complete as possible. It will contain all the General Conference reports. No other publication will contain them. This will be official. This includes the report of the Presiding Bishopric. There will be summaries of the principal sermons, lectures, classes, and activities. The General Conference Minutes will also be a part of the "Daily Herald." In addition to this, the "Herald" staff will furnish a running story of the Conference, with explanatory comments and information that will give a good representative picture of all the main events.

It is possible to accomplish all this only with the assistance of the many writers who attend Conference. We ask for the help of each one.

In every General Conference, there are many spontaneous, charming, human interest events that cannot be scheduled, and that must be described and shared by eyewitnesses. Everybody can help with these, and add much to the interest and value of the publication.

We know we can make this a most successful report of the General Conference if everybody who can help will try to do so.

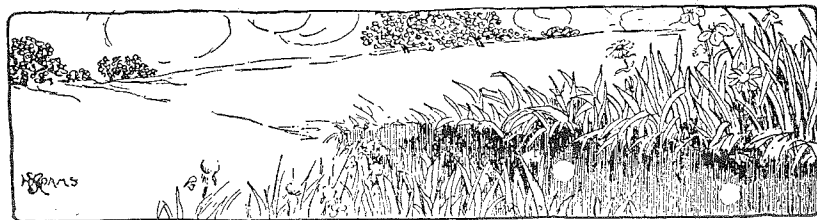
HERALD EDITORS.

www.LatterDayTruth.org

Deal not lightly with the seasons, son of mine.
Savor each spring-borne bud, each new, green blade.
Bow low to summer joy and autumn thrush.
Hold close each season's change our Lord has made.

And when life's winter comes, serene and still,
Welcome him in where drowsy crickets sing,
Knowing full well that past one lone white hill
Awaits eternity's young dew-dipped spring.

EVELYN PALMER MAPLES



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Problems in Human Relations

WE WERE VISITING a small branch. There was a fine little church, a congregation of good people, a well-organized program. The whole situation seemed excellent, and it did not occur to us to suspect that there was anything to detract from the apparent perfection of the situation.

However, it would be hard to find any group of people, anywhere in the world, without its "problems." We will refrain from calling them "troubles." This is no mere euphemism, because when a solution for a problem is found, it is no longer a trouble. If we can approach our troubles as problems, we have a chance to deal with them.

This little branch was no exception. A succession of men had come and gone, and the group was acquiring, whether justly or not, a reputation for being a "problem congregation."

A member there was talking with me and seemed to sense the unspoken thought that was turning over in my mind. He remarked, "This really isn't a problem congregation. Our trouble is that we have suffered from a succession of *problem pastors*."

It is only reasonable to admit that some problems originate in the congregations, and some in the officers.

But it takes more than this admission to find a solution for the problems. And when the effects of these problems upon the lives of the members are considered, we have great reasons to intensify the search.

MOST OF THE PROBLEMS of our branches and congregations seem to find their origin in human relations. People find it difficult to get along with each other and understand each other, even when they wish sincerely to do so. Somebody is always trying to use his authority to impose his will upon somebody else, or upon the group. And there is always resistance.

What is the solution for this problem?

LET US GO BACK to the very beginning of our history. The time had come for the ordination of elders to be the leaders of the church. The divine command had been given for the ordinations to take place. An additional order was given. In the words of Joseph Smith:

We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren . . . assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers.—*History of the Church*, Volume I, pages 60, 61.

Later the same principle was to be placed, by the divine will, in the law of the church, for all members and all officers,

And all things shall be done by common consent in the church, by much prayer and faith.—*Doctrine and Covenants* 25: 1.

Here is a principle of church government and management that has the power to solve a great many of the problems which arise in local affairs. God reveals his will, but he also wants the people to make their own choice. That rule was practiced with the Children of Israel under the leadership of Moses. The law was not imposed upon them. They accepted it in a covenant with Jehovah. And when they were true to their promises, they were blessed. So will modern people be blessed when they obey God's law.

EXECUTIVE AUTHORITY is occasionally invoked as a short cut to the solution of a problem in a local congregation. When such authority comes into conflict with the will of the people, difficulty is encountered. In a volunteer movement, you can-

not order people to do anything. Their consent must be won, or everything fails. When consent is won, leaders and followers get along harmoniously.

Common consent is based upon the love and respect that members have for each other. The common consent that Joseph Smith was directed to observe required a vote and the approval of the people.

However important common consent may be, it is not enough by itself. We need something that will weld us into closer unity than majority rule. Any plan will go better when everybody concerned is in favor of it. The Law of Love has its essential place in binding us together. "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care"—*Doctrine and Covenants* 11: 4.

Whenever executive authority runs counter to common consent, the work of the church is brought to a standstill. But when the two work together, they can accomplish marvelous things.

Some very conscientious and able leaders may forget the importance of common consent. Zealous to accomplish much good, they begin to tell people what they must do. They issue orders and instructions. Resentment is felt, which later turns into opposition. Church leaders can often accomplish much more by asking for help and co-operation. The whole world can be moved by people working willingly together. The kingdom of God can be built in no other way.

Church work is unique in one respect. In all other kinds of work we are dealing with the business of men. Church work is the business of God. Let us do it in his way, and his blessings will attend our efforts.

L. J. L.

Editorial

Cyril E. Wight Passes

Cyril E. Wight, for many years a devoted volunteer in church work, passed away in Temple City, Los Angeles, on Sunday, August 15. For a number of years he had suffered from heart trouble, and was under a physician's care. Apparent improvement was made; he was able to preach so recently as last winter and participate in other ordinances of the church. He was once president of Lamoni Stake, and for a number of years served as president of Kansas City Stake, before his removal to southern California. He was a son of John W. Wight, a member of the Quorum of Twelve. His wife, Sister Louella Wight, who has given fine service in church music, survives him. Brother Wight was an able speaker and had a wide circle of friends in his church work.

Dr. Percy L. Weegar

A veteran church worker, Dr. Percy L. Weegar, has been honored in the June 25 issue of *The Stilletto*, alumni publication of the Kirksville College of Osteopathy and Surgery, with a picture and biographical sketch. Since 1907, Dr. Weegar has practiced in Buffalo, New York, where his excellent contribution to church work has centered. The author of the article, Jean Ringland, pays tribute to Dr. Weegar as a leader in his profession. Congratulations to Brother Weegar for his service and achievements.

A Call to Prayer

The Layman's Movement for a Christian World has issued a Call to Prayer for Sunday, September 19, 1948, and is asking churches to ring their bells for five minutes beginning about 11:55 a. m. on that day, for each time zone. "Silent and audible prayer to be offered for world leaders who gather in Paris for the General Assembly of the United Nations, and for the peoples of the world." Prices on literature may be obtained by writing The Laymen's Movement, Room 1402, 347 Madison Ave., New York 17, N. Y.

A Day of Fasting and Prayer

In view of the urgent need for divine guidance in all the work of the church, and particularly in the forthcoming General Conference which will convene Sunday, October 3, we ask as many of the Saints as are so minded to join us in fasting from the evening meal Saturday, September 4, to the evening meal, Sunday, September 5, or such part of this period as may be wise, and in remembering the Conference, the Church, and the Kingdom in earnest prayer during that day.

THE FIRST PRESIDENCY,

Israel A. Smith



More Good News From Germany

persons reading the church seal. In this way we are able to give these people something to read when they leave. Almost every time I return to the car, I find that some of these tracts have been taken by passers-by.

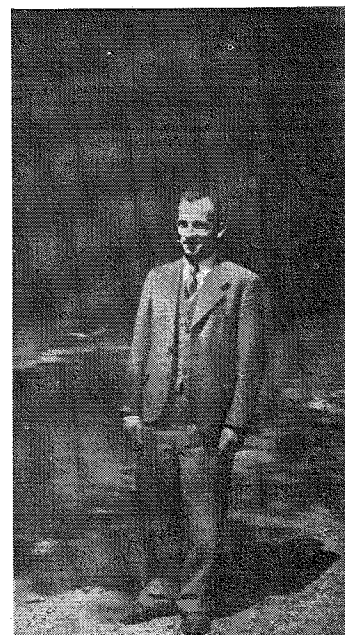
Israel A. Smith.

We excerpt the following from Elder Gene Theys' latest letter:

I am happy to inform you that we have reached one hundred and fifty-three baptisms to date. We have eighteen more that I know of to be ready, and the way our work is growing, it is reasonable to say that two hundred will be obtained long before December 31. We are not out for numbers, as you know, but people who are truly converted to Christ and his message.

Brother Theys sends us a number of pictures: included are one of former missionary, John Smolney, and one of Alfred Urban, recently appointed; also the group at Ahlum, Germany, and some showing Brother Theys and the mission car. The car carries a large reproduction of the church seal. He says:

I hope you will give special note to the church seal on the car. We have received a thousand dollars' worth of free publicity from this feature on the car. I have made a box just large enough to hold our tract, *Epitome of Faith*; when I park the car on a busy street, I hang this box out of the window so that people can take one of the tracts. I have come up to the car many times to find a dozen



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The Blessing of the Earth Is Toil

For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee.—Psalm 128: 2.

By JERRY C. RUNKLE

IN THIS COUNTRY, we celebrate Labor Day on the first Monday in September. It is a national holiday in the same sense as other holidays which we observe during the year. The Congress of the United States, in 1894, declared the first Monday in September a legal holiday and called it Labor Day.

The concept of work, like many other terms, has been interpreted in various ways throughout history. Even today, the terms "labor" and "work" have many definitions, depending upon the point of view. This concept has been treated lightly and seriously. The former is illustrated in these words of Jerome K. Jerome: "I like work; it fascinates me. I can sit and look at it for hours." On the other hand, the importance of work is indicated in these words of Calvin Coolidge: "All growth depends upon activity. There is no development physically or intellectually without effort, and effort means work. Work is not a curse; it is the prerogative of intelligence, the only means to manhood, and the measure of civilization."

The Scriptures seem to uphold Mr. Coolidge in his interpretation. In order to appreciate the real function of work, however, it is necessary to give it careful consideration. We wish, therefore, to direct attention to the quotation from the Psalms at the beginning of the article.

Labor—A Law of God

The first part of the statement, "Thou shalt eat the labor of thy hands," is a command. There is another that we associate with it, "Six days thou shalt labor." It is often

emphasized that God rested the seventh day, and that we are to rest from our labor on the seventh day. But it should be kept in mind that rest cannot be without work. If it is the will of God to rest the seventh day and keep it holy, then it must also be his will that the other six days be kept holy for work.

It has been so from the beginning. Even in the perfect state in the Garden of Eden, there was work to be done: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."—Genesis 2: 15. There was no hint of a curse connected with this original assignment of work that was given to Adam. Only after Adam and Eve had sinned was the earth cursed, and it was sin that brought a curse to labor because of disobedience. Work itself was not cursed. God himself worked to make the earth, and then rested: "And on the seventh day God ended his work which he had made; and he rested." Christ said, "My Father worketh hitherto, and I work." When one views with wonder the majesty, beauty, and discipline of the earth, it is easy to realize that much work and patient effort were given by the Creator. Yes, labor is a law of God.

Labor—the Law of the Universe

All nature works. Sometimes in considering the statement of Christ, "They toil not, neither do they spin," one may wonder. He did not mean that lilies do no work. They do, but it is done quietly and without worry. Charles E. Hughes once said, "I believe in work, hard work, and long hours of work. Men do not break down from overwork, but from worry and dissipation." One would be blind if he spent any time out-

of-doors and failed to be impressed with the tremendous amount of work that nature is continually doing. People think of the labor that went into the building of the pyramids, but what of the work required to build the mountains? We look with awe at the skyscrapers of our large cities. A few days ago, I stood beside the "big trees" of California. These trees are thousands of years old; they have endured the attacks of pests, disease, and fire many times, yet still have roots deep in the rocks, and they tower hundreds of feet high. Think of the labor necessary to accomplish this which entitles them to be known as the oldest and largest living things on the earth today! The coal we find in the earth has been lying there for centuries, but work has been necessary for the transformation. The work in our furnaces is only the release of work stored up through the ages.

The work of nature is increased by man's direction. Man's unusual gift, intelligence, enables him to use the work of nature for his benefit. So he speaks to the sea, and the sea shoulders him and his cargo and carries them. The lightning takes his messages on its wings. The wind obeys his command and furnishes power. The soil conforms, also. It seems that everything is brought under the universal sway of labor. The law runs from the bottom to the top. Man, too, must work. Nothing is done without work. It is a law of the universe.

Labor—the Law of Happiness

The last part of the reading from Psalms, "Happy shalt thou be, and it shall be well with thee," indicates

happiness in labor. Man is the only part of God's creation that can appreciate the blessing of labor. Other forms of life cannot know how much happiness there is in work. Man can record the fact that all he has he owes to labor. It is work that gathers the grain and sends it to millions of hungry persons. It is labor that builds a shack in the slums, as well as the most beautiful home in the city. If there is a curse, it is idleness, not work. Work is constructive; it furnishes a cure for bereavement; it is the blessing of earth.

A Lesson From Nehemiah

The story of the reconstruction of the walls of Jerusalem told in the Book of Nehemiah is probably referred to in relation to the subject of work more than any other section of the Scriptures. Chapter four is especially a record of work. It indicates clearly some of the attributes of work. Perhaps the first requisite is included in the sixth verse in the words, "The people had a mind to work." When people have the proper "mental set" for work, results seem to come rapidly and easily. George B. Cortelyou once said, "The greatest asset of any nation is the spirit of its people, and the greatest danger that can menace any nation is the breakdown of that spirit—the will to win and the courage to work."

Another attribute of work revealed in this chapter is that labor always involves difficulties. Nehemiah was faced with numerous obstacles and even the stoutest grew weary. Nevertheless, the work advanced slowly and surely. It is like that with all of the best work.

A third characteristic of work is prayer. The Book of Nehemiah is not only one of building, but also is one of prayer. Luther pointed out that to labor is to pray. Prayer and work must go together. Without prayer, we cannot work, and without work, we cannot pray.

Lastly, this chapter in Nehemiah

reveals that true work is accomplished with the spirit of a "soldier for Christ." Christianity is perhaps the most militant movement on the earth today. Its constant warfare is against evil. God is marshaling his army to build a city—the kingdom of God.

Thus, on this Labor Day, as members of the church meditate and ponder its meaning, a renewed challenge emerges. It has been said, "We have too many people who live without working, and we have altogether too many who work without living." The purpose here has been to emphasize the fact that work is a part of the divine plan for the happiness and eternal salvation of man. Whether this is the result or not, depends upon us. Given political freedom and equal opportunity, the question remains, "Will the result be warfare or unity?" It is well to remember that the goal of the church and the salvation of mankind—the establishment of the kingdom of God on earth—requires obedience to the command, "Thou shalt eat the labor of thy hands."

Religious Beliefs and Practices of College Students

BY G. N. BRIGGS

President Emeritus of Graceland College

A RELIGIOUS SURVEY of colleges and universities recently conducted shows the following: "The average college student neither prays nor reads his Bible very much. A study of religious beliefs of Catholic and Protestant students shows that two thirds of the students never read the Bible. One third of the students never pray, never attend church or feel 'the nearness' of a deity."

In reading this report, I am struck with the conditions as found generally in the colleges of the country as compared with the conditions prevailing in Graceland, our own

church college. Here practically all the students attend church regularly, have their own church school classes and a midweek prayer service.

The following courses in religion are offered and attended, in most cases, by the maximum possible enrollment:

1. Introduction to the Christian Religion
2. Youth in the Local Church
3. History of Latter Day Saintism
4. Introduction to the Bible
5. Religions of the World
6. Scriptures of the World

This last course includes a thorough study of the Book of Mormon along with the literature of other denominations. General church officers visit the college during the course of the year, thus enabling the students to make their acquaintance and hear them in the presentation of matters of importance and interest.

Annually, we conduct what is known as Religious Emphasis Week when students, faculty, and general church officials have an opportunity for conferences, lectures, and discussion.

Leaders of other religious denominations frequently visit the campus for lectures and conferences, thus giving our students opportunities for discussion and comparison.

No one familiar with conditions at Graceland will feel that the situation found as a result of the religious survey recently conducted in other institutions prevails on our campus.

This is as it should be and under the administration of the college officials and faculty, the church and parents can rest assured that this condition will continue in an ever-increasing effort to meet the religious needs of our students.

I have long been disposed to judge men by their average. If it is reasonably high, I am charitable with faults that look pretty black.—Ed Howe.



Our Dwelling Place

By Reed Holmes

vided by the Lord, was all right. But the tenants have abused the place. They have hurt themselves, the dwelling place, and their Father.

In a universe of precision, of law and order, it might be expected that the occupants of earth should submit voluntarily to some laws relating to their tenancy.

In a world where flowers grow according to fore-ordained laws, it is no wonder that man, too, needs to be regulated in his behavior. The church endeavors to state some of the laws governing our conduct. The gospel is the phrasing of the laws of God for man. Just because we have our right of personal choice is no sign that we are immune from the laws which govern our human relationships. They are as definite as the laws which govern our physical growth. We may choose to ignore them, or live in contradiction to them, but they operate nonetheless, and we are subject to them.

IN NATURE, we can predict an outcome, knowing that the laws in operation produce a given result. A ball thrown in the air will return to earth, because of the law of gravity. That is a law of God, not of man. Man simply phrased that which he found in operation. We turn this law to our use. The rain falls, and we direct its flow for purposes of irrigation. Ink in our pen always flows down. We pull a stopper in the sink and the water drains away. The law of gravity is a blessing, in spite of the fact that we sometimes fall down and hurt ourselves.

The moon will eclipse the sun, and we can trace in advance the path of its shadow across the earth. The ebb and flow of the tide can be timed in advance. We know where to tune in certain stations on the radio. When we adhere to the operation of natural law, prediction

is possible, and our welfare is secured.

Laws are a blessing. The Lord designed that our lives should be subject to law in order for us to have that longed-for sense of security. As we come to understand those laws and live by them, we may predict even peace and be assured of achieving it.

IN THE GOSPEL, the Lord has inspired good men to phrase the laws which relate to human life. Just as there are laws which govern the functioning of the physical heart, so are there laws which determine the relation of your heart to mine. One of those laws is "Do unto others as you would have them do unto you." That's not just good policy—it is an inexorable law which must be followed if we desire a certain result.

When men live according to the laws stated in the gospel, that certain result may be predicted. If they do not live by these laws, another result may be predicted. Prophecy is at once the discerning of the law, the statement of the law, and the prediction of the result, if we follow the law.

You and I would like to be able to predict peace and good will for this year and forever. But any man is a false prophet who predicts peace while the people are still disobedient to the laws of God. Peace is no nearer and no farther away than the character of the people justifies. Peace is the combination of certain elements of character in proper proportions.

Suppose we want to produce salt. We take two elements—sodium and

OUR HEAVENLY FATHER has provided a wonderful dwelling place for us. Think of the earth upon which we live—its vegetation for food, shelter, raiment, and the very breath of life. Think of the satisfaction of a glass of cool water. Think of the store of wealth in our natural resources by which our lives are enriched. Think of the animals for food, for labor, for companionship. Think of the view, with windows open wide to the universe. Truly, our hearts fill with gratitude when we think of our Father's bountiful provisions for our welfare and happiness.

This dwelling place of ours is excellent. It is proof of our Father's love for us. But the tenants . . . "ay, there's the rub!"

The other day we looked at a house. It must have been lovely when built. The timbers were sturdy. It had a sort of beauty to it. But the house had had no care for nearly a half century—no upkeep nor improvements. Many of the shingles were worn paper thin. The interior was dirty and deteriorating. The broad lawn was in terrible condition. The house had been all right to begin with, but the tenants had let it run down. There had been no respect for the regulations which might have conserved the place.

So it has been with our dwelling place. The original structure, pro-

chloride—which by themselves are apt to be dangerous. We combine them in proper proportions under proper conditions, and we have table salt. But don't expect salt if you use other elements.

Water is simply H²O. There's no use objecting to the rigid law which decrees it thus. Be grateful that it is not left up to chance. Be grateful for the law which decrees that rain is water and not sulphuric acid.

We can choose not to combine the proper elements, but we cannot have peace if this is our choice. It has been our folly that we have tried to achieve peace by combining the wrong elements.

The beauty of earth is the result of obedience to the laws of God. Elements are combined in right proportions and under certain conditions and you have a rose, or a pine tree, or a billowy cloud, or a diamond. The result can be predicted because of the laws in operation.

THE BIBLE SAYS, "Whatsoever a man soweth, that shall he also reap." If I plant petunia seed, I get petunias, granted proper soil and cultivation. I'll never get begonias, nor tulips, nor cactus. If I plant orange seed, I get oranges, not apples. I'll never get apples.

I'm grateful for that law. It would be most confusing and disconcerting if we had to plant, not knowing what the crop would be. Pity the wheat farmer who would get radishes.

If we want peace, we must plant the seeds of peace. Then, granted proper amounts of cultivation, we'll get peace.

The laws of life are steadfast and sure. When God said, "I am the Lord thy God, I change not," he was commenting on this whole business of the laws governing our lives.

He has provided us a house in which to dwell. He has provided "enough and to spare" for all of us

in our dwelling place. In these provisions he manifests his love for us. But, my friends, his love is manifested in his laws as well, for obedience to them is the pathway to peace. If we desire beauty of human relationships even as there is natural beauty, then we need to heed the laws designed for our welfare.

Peace

A "Between You and Me" Feature

By Kathryn C. Metz

PEOPLE HAVE been talking "peace" since Abraham shook the Ur-of-the-Chaldees' dust from his feet, and it is still over the hill and around the corner.

Why?

Probably because we have been "talking" instead of "working."

Peace is more than a word. It is more than a sound on our lips or a combination of letters on paper. Peace is love and understanding, courage and humility. It is open-mindedness and level thinking, a way of living and a way of listening.

Peace is common sense, a thoughtful silence instead of a noisy clamor. Peace is sanity in action, a co-operative effort, a helping hand at the cross roads. It is "do unto others."

Peace is rising above jealousy, planes, and tanks; it is being above disputes and arguments, threats, and discords. It is the silver lining of the dark cloud of distrust, the evening star of the soul.

Peace is brotherly love in action. It is pulling instead of pushing, an open hand instead of a clinched fist, a smile instead of a frown.

Peace is labor. It is everybody's job, and it requires the expenditure of a maximum amount of effort. It must be done by you and me, not the men in Washington or across the seas. It is an investment in all men, a labor for the comprehension of truth.

Peace is vision. It is looking forward to happiness instead of over

the shoulder at despair. It is planting seeds that will blossom for us and bear fruit for tomorrow's children. Peace is growing wise.

Peace is march. It is making progress a steadfast and durable world, walking toward ideals and freedom. It is the onward stride of God through man.

Ah, yes, peace is faith. Faith in the potential goodness of all races, creeds, and peoples. It is faith in the greatness of men and in the future of mankind, faith that His "will be done on earth as it is in heaven."

Peace is within ourselves. It is the proper result of the Christian spirit. And finally, peace is patience. It is bearing and forbearing, working and waiting.

—From the *Lamoni Chronicle*.

The Distant Harvest Field

Seventy F. Edward Butterworth

I was standing in the middle of the row, watching a brother pick over his well-tended tomato patch. As he filled his wicker basket with the luscious red tomatoes, we fell into conversation about the distant mission in which I have a particular interest at present. Evidently, my strong desire to return to that distant field touched off the following interrogation: "Why is it that the church sends its missionaries to such far-distant fields, when the heathen here at home have not yet been converted?"

His question did not startle me, because I have heard it many times before, but never have had a satisfactory answer. Christ answered many of the difficult questions put to him by asking a question in the form of a parable.

Like a flash from the regions of inspiration, I was impressed to ask him the following question, which, by the way, was a quite sufficient answer for him: "Why do you gather tomatoes from the distant corners of your patch, when the tomatoes nearest the house are not yet mature?"

Cottage Meetings

The Reason for Cottage Meetings

COTTAGE MEETINGS are to build the church into the home and the home into the church. The home is the church at work, so if you can take the values of the church into the homes, you build strong homes as well as strong churches. In this day, with our lives so full of activities, it is almost impossible to get people out to church for ten or twelve services of a missionary series. However, most persons will give at least one night a week in their homes for religious instruction. Even if they are indifferent at first, they know, deep in their hearts, it is needed. Often this is the only night of the week all members of the family are together. After a period of time, they realize the value of it to their home life. Frequently their attitude changes from one of indifference to one of warmth and friendliness. When their attitudes change, their lives change, and the church has a deeper meaning for them.

There are some basic steps which should be considered in approaching cottage meetings. Church membership is always the direct result of other desires. One must approach a cottage meeting much as an artist does his canvas; he has in mind the final results, but knows they can be realized only when he has fulfilled the basic requirements.

Where the Cottage Meeting Begins

The cottage meeting calls first for a plan, then a foundation, and finally the rearing of the structure according to the plan.

The Plan

There is a saying common among salesmen: "Plan your work, then work your plan." All labor is useless unless performed in harmony with a fixed purpose. In starting a cottage meeting, we should ask our-

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948

By SEVENTY JAMES C. DAUGHERTY

selves, "What do I wish to accomplish in this home? How can I create a desire within the members of this family to become better acquainted with God?" Knowing that they will never accept anything better until they have the desire within their hearts to see, we should ask, "What good thing can I bring them which will cause them to want to see?" The plan should be for their best good and not merely to build a record for the church or a name for ourselves.

The Foundation

There are two things which will pave the way into the hearts of those you wish could see. Few persons can resist prayer and sincerity. These two factors are the best tools any minister can use in converting people. Prayer will show you their needs and furnish the necessary strength you need to move them to conviction. You must carry their needs in your heart and continually petition God in their behalf. You cannot do more for anyone until you have prayed for him. Service must find root in the soil of prayer and sincerity before it can become effective.

Sincerity is the companion of prayer. You cannot pray effectively for a person without being sincere about him. People cannot help being interested in those who are interested in them. Conversion is the result of prayer and sincerity. We must remember this is more than a job; it is helping someone find the way of life.

Rearing the Structure According to the Plan

All plans are useless unless we work them. We can lay the foun-

ation, we can draw the plan, but unless we work that plan, we'll not get the desired results. Build the structure as you go along, from night to night, as you understand more of the individual's needs. Ultimate success depends on working the plan.

Obtaining Prospect Lists

(Homes for Services—Prospective Attendants)

The first thing to do is to call your priesthood members together and lay before them your desires and plans. See that at least one man goes with you each night. This will help him and it also helps tie the family to the local ministry. The priesthood should be united in prayer and give full co-operation to the endeavor.

The second step is to get the officers and teachers of the branch together and lay before them your plans. Suggest that they canvass each department for nonmembers (not outsiders), and put their names and addresses on a card. If they are children, it presents an excellent opportunity to contact the parents and ask if they would like to have one of our ministers come to their home and explain the program of the church to them—they should know what their children are being taught. Each department, then, can go to work on its group for prospective homes in which to hold meetings.

The third and most important way to locate prospects is through the branch records. These furnish valuable information of the condition of the congregation. I would suggest going over

the records with officers and teachers for any prospective members—husband, wife, children, father, mother, or in-laws. I copy the names of all nonmembers I find in the records, and even though I do not find a class in each home, it furnishes a good visiting list.

a. If a branch hasn't had any children blessed in several years, it is a fair sign that it is dying. Our natural increase should come from children being blessed. A special day should be set aside for this purpose; Easter is an excellent time. You often find prospects in the homes of these babies.

b. If, in checking the branch records, you find that one half or more of the membership is forty years old or over, you can be sure that most of the prospects will be about the same age. One should inquire about the children and make a special effort to interest them. Cottage meetings can do that.

c. The priesthood affords another way of sizing up the needs of a branch. If no young men have been ordained for a number of years, the branch is on its way out. Each congregation is dependent upon its young men for future leaders. Unless they are developed and called into the priesthood, the branch will become stagnant and eventually die.

d. Check on families that have moved to other branches and suggest they be transferred in harmony with general church policy. Encourage promptness in transfers and keeping records up-to-date. This will lower the percentage of membership loss in moving. Another help in locating families that have recently moved is to make transfers in duplicate. One is sent to the statistician and one to the new branch. This gives the pastor an opportunity to call while the transfer is being made.

e. Check the number of divided homes. This is an important item in all branches. We should keep in

mind that every home united makes the branch stronger and the family happier.

The fourth way to obtain prospects is to have each member of the branch hand in two names of their closest nonmember friends. Each member should have at least two nonmember friends who would open their homes to a cottage meeting. Or, if the meeting can't be held in the friend's home, the member may hold it in his and invite the friend in. (Limit the number in attendance at each meeting to the member who is doing the asking and the nonmembers who are invited.) I have found these four methods the best in obtaining homes for cottage meetings.

Advertising Methods

The best is always personal advertising by word of mouth. Get the people talking about the church by inviting their friends to each service at the church. The women can help by inviting nonmember women to their meetings and letting them know what is going on. Let them know that the service of the minister is available at all times.

A personal letter from the pastor to each member, informing him what is being done and asking him for his co-operation and prayers for the success of the meeting is good publicity. Another way to advertise is to mail bulletins to each member for a period of weeks. This should be included in your original plans.

Tracts are always important. I find it helpful to present a tract on the subject being presented during the series. *The Call at Evening* is one of the best missionary books we have. Make the nonmember a present of it; give it—don't loan it.

The best advertising is the minister himself, and the first impression is vital. If nonmembers can feel at the very first that you are interested in them and their needs, they will respond. Never leave the impression that you are visiting them to convert them. You are there only

to help them. Be happy and cheerful, but don't overdo it. Be sincere and honest in your observations. Avoid controversial questions. Try to understand the other person's problems and never embarrass him. Give him credit for what he believes, and never belittle that belief. Conduct yourself toward him as if he were your personal friend.

A telephone committee can work very effectively by calling members and friends to remind them of the services to be held.

Type of Service

Cottage meetings should be very informal. By that, I mean there should not be a song and prayer as in the church service. I never start a meeting with prayer until I have visited in the home several times. A cottage meeting is not church; it is a place of instruction. Some people refuse cottage meetings because they think it means singing, prayer, and other religious formalities.

I use slides in conducting my cottage meetings; however, I think flannelgraphs, cards, charts, and chalk talks can accomplish the same results. The reason for the aids is to help in the introduction of a subject or point of discussion. The real reason of the service is to get the listeners to talk. If they have a problem in mind, let them present it and then help them solve it. This is the difference between a cottage meeting and church. Very few times will anyone ask a question after a sermon, but many feel free to express themselves in an informal cottage meeting.

In answering questions, I usually suggest that people use their Bibles, and we check the Scriptures together. I try to impress on them that the truth is in the Scriptures, not just what I personally think. The Bible is our standard of measure. Remember, you will never convert a person unless you can get him to talk. If you find one who does not talk readily, then end your conversation with a direct question. Unless he is extremely stupid, he will answer your question.

Nature of Attendance

(Members, Nonmembers, Family Groups, etc.)

Limit the group to the very minimum, keeping in mind that people will not express themselves when there are too many present. Don't be discouraged if only one or two come at times. This is an asset to your plan. It is better to hold a larger number of meetings than to hold a few with large attendance.

Subject Matter and Arrangement

Your plans for a cottage meeting include certain results. If it is in the home of nonmembers, you are concerned about their becoming better acquainted with Christ. For them to do that, they must know something about the Church of Christ, not Latter Day Saints. Everything that is presented must have Christ as its central figure.

I start my meetings with a lecture on archæology as it applies to ancient America. I attempt to accomplish two things in this first lecture. I try to make it educational and use it as a means of getting better acquainted with the people who come. I say nothing at which they can take offense. Then I bring out the fact that Christ did come to ancient America, and that it was his influence which caused the people of that time to become cultured and powerful. I explain that they became degenerate when they refused to follow the teachings of the Good Shepherd. I do not mention the Book of Mormon at the first meeting.

The second lecture is on the life of Christ. In it, I "build" the Church of Christ, not Latter Day Saints. The church is the center of influence.

In the third lecture, I point out that the original church passed through a period of darkness because of the hardness of men's hearts. While in the first talk, I built the church in the life of Christ, I now show that it was torn down in a period of darkness.

The fourth lecture deals with the Church of Jesus Christ *restored*, not

Latter Day Saints. It is different from any other because of its restoration. Man and God again work together. At this time, I talk about the Book of Mormon, explaining that it came forth with the Restoration. At this point, I have had three weeks in the home, and friendships have been made, confidence has been established, and my listeners are receptive to my message.

I believe that nonmembers can get a better over-all picture of the church and its purposes in these four lectures than by any other method.

Life after death is another excellent lecture in which most all people are interested. Our interpretation meets their questions better than any other theory. It gives them faith, hope, and confidence in the future. It makes God a being of love rather than vengeance.

Obtaining Decisions

Getting decisions is the most difficult task of all. You will have to be very careful in your approach, or you may undo everything that has preceded it. You should be patient, prayerful, sincere, firm, and understanding. Remember your job is to change the thinking of people to new channels. This means they may have to change their lives, their habits, their attitudes, and their thinking. It calls for all the wisdom you have accumulated plus additional wisdom from God. You are acting as the middle man; you stand between God and those you want to see God.

In getting their decisions, you are committing them to a new way of life, new vision, and new responsibilities. Your plan for them at the beginning of the cottage meetings must be completed in the decision. Your desire for them to see Christ as you see him must materialize. In their decision, all this is realized. It is the climax of not only four lectures but also eight or ten sermons and hours of thought, prayer, and friendship. It may mean the realization of the prayers of friends or companions. The decision is the most

important part of the whole meeting. It has to do with their lives. You are introducing them to God. You are helping them to see that they are not working for him, but with him.

In getting decisions, you must develop the art of thinking through them. Put yourself in their place, environment, background, and thinking habits, then ask yourself, "Why change? What benefits will such a change bring? It will mean making new friends, adjusting business habits, a different use of leisure time, and seeing things differently."

If you can give good enough reasons for the change, you can get their decisions. In other words, learn to see through their eyes and feel through their hearts. Always keep in mind that you are tying them to the Church of Jesus Christ—not man. It is Christ's Church they are identifying themselves with.

If you don't get their decision, leave them as good friends.

Ministry of Little Things

It is a good man who can bring to the doing of little things all the dignity and enthusiasm of the doing of big things. There is something about the man who can find joy and satisfaction in humble work which enhances his personality and increases his worth to the church and society. Of course, a man cannot be expected to be forever deprived of big tasks. To be continually engrossed in little things might well lessen his ability to do the larger service, but certainly the humble doing of less noted duties of the church service is a rich course of inner development. Too often we crave for the sensational, while the "little things" cry out for our intelligent and sympathetic attention.

Let us thank God for the ministry of little things and sense it as an avenue of growth in Christ.

—Lorne F. White in the
London, Ontario, Bulletin.

Children and Music

By **BLANCHE NEAL SHIPLEY**

MUSIC IS THE NATURAL HERITAGE of any child, whether he be born in hovel or mansion. Like speech, it is a language. Through it all races, all creeds, all diversities of thought and vocation come into a common channel of understanding and appreciation.

Fortunate is the babe whose mother is not too busy to cuddle him in her arms each day and sing him to sleep. This, too, is the heritage of any child, and a mother who deliberately robs her baby of such an experience is robbing him of some of life's most precious memories. Not only that, she is robbing herself of a personal contact with her child that means more in the forming of good habits and character than all the books on discipline can give her.

A baby who is sung to every day will soon imitate the sounds he hears. At first only in one-note or one-syllable sounds, then in groups of two or three; finally he will delight you with a full phrase of the song you sing to him. Don't worry if it is off key. Some children seem to have perfect co-ordination, and their first efforts at singing are melodious and in tune; others are not so early equipped by nature to do so. They seem to be making only a happy noise, which is all right. Don't suppress or ridicule these first attempts; there is ample time for the development of pitch and tone, but there is never time for a crushed spirit in the musical experience of a child. Keep a wholesome attitude toward his singing efforts; always believe that someday he will sing. The thing most important is to see that he develops happy mental associations with his singing. Never tell a child of any age that he cannot sing. Satis N. Coleman in *Your Child's Music* says, "Discouragement is the greatest handicap that can be placed in the way of singing. You may challenge a child to put forth muscular and mental effort to overcome some obstacle or attain some goal; but the voice doesn't function that way. Effort and strain are the greatest enemies of voice production. Singing in tune must come first through free and spontaneous imitation; later on, self-confidence (which has been built up through singing experiences and happy mental associations with his singing) and thoughtful attention to the sound will help. A crushed spirit is deadly to the singing voice, as many adults know from experience."

CHILDREN DIFFER WIDELY in the age that they first sing. Some can carry a tune of several measures when only two years old, while others do not attain this ability until they are five or six. Don't be alarmed if your child has reached that age and still cannot sing in tune. Few children are monotones, but if your child is one of the few, his is not a hopeless problem at all. Unless some physical defect makes it an impossibility or former experiences have caused inhibitions in personality, your child, with proper training, can learn to sing.

My two daughters have sung since they were big enough to make a noise. Sometimes at church when they were tiny, they almost broke up the congregational singing by their eagerness and volume, but now they keep their voices modulated to suit the occasion. After the girls found that they could sing songs alone, they begged for a "music lesson" practically every day. The lesson idea originated when a neighbor girl began coming to our home twice a week for piano lessons. They were so eager to sing with the piano accompaniment that I played the melodies for them for several days until the novelty wore off, and they were willing to take their "lesson" at any time, anywhere. As long as they want to call it a lesson, I'll allow them to do so, but a small child's singing experience should never be limited to formal "lessons"; it should be free and easy, during play hours or rest times. Did you ever see a youngster laboriously practicing at the piano, his eyes sad and his mouth drawn into a grim line of defiance? Have you ever visited in a home where a child was forced midst tears to sing or speak a piece for "company"? Never do that to your girl or boy. Let their baby years be filled with happy music associations, free of inhibitions; later they will reward you with pleasing public performance and poise. In no sense of the word is a normal child of two to four years physically or mentally equipped for "cut and dried" music lessons of any kind. Satis N. Coleman so ably emphasizes this point when she says, "To try to force the immature power of a child is to blight it."

E. Mildred Nevill of London University says further upon the point, "Forced development is always to be deplored.

Those who drill their children up to a standard which they cannot reach without strain, may be considered good teachers by some, but they are not only poor psychologists but also poor educationists."

CHILDREN ALSO DIFFER widely in the age that they want to "settle down" to a conventional tune and not go rambling off in an imaginative melody stroll all their own. This reminds me of my sister's distress a few years ago when she tried to teach her four-year-old daughter to sing a song all the way through.

"But I want to sing it this way, Mummy," the young cherub would say without fail. "I like it this way much better." And away she would soar into unknown realms, leaving her mother in mental depression.

"Can't you do something about it?" my sister asked me one day. "Do you suppose the child will ever stick to one song long enough to sing it through?"

"Leave her alone," I advised. "She'll come out all right when she gets a little older. After all, four-year-olds are not emotionally settled to 'stay put' too long at a time. Her musical experience is much like her muscular activity in that it must be free, expressive, variable, and above all, happy. Let her sing, and sing with her; gradually she will mature to the stage of 'staying put.'"

And she did.

Almost any mother can sing sufficiently well to sing to and with her children. The quavering qualities of the opera singer are neither necessary nor desirable for young children to imitate. Quite as taboo are the "nosey" tones of many radio singers. Keep your voice natural if you want to preserve the natural qualities in your child's voice. And this is the very thing you want to do. Vocal exercises are harmful to immature voices and should not be indulged in even though you have reasons to believe your child is very talented.

NOW COMES THE PROBLEM of when to start the child on an adult instrument. In this, too, the ages vary, but most authorities agree that it should not be too soon—perhaps between seven and ten—or the child will be pushed ahead of his normal development; this often results in discouragement, loss of interest, establishment of poor working habits, and sometimes resentment against all things musical. A wise parent will consider carefully not only the possible talent of the child, but also the nervous temperament, physical health, and general intellectual ability and maturity as well. A congenial talk with the family doctor, the kindergarten instructor, and

a home column feature

a reputable music teacher may prove beneficial.

In connection with this, again let me quote from Satis N. Coleman in *Your Child's Music*: "Even if your child is very talented, don't be in a hurry for him to make technical progress. Let him first establish his place in the world with a healthy physique, well-adjusted in his relations to his family and fellows; secondly, fill his young life with joyous musical experiences on the childish level, and when he is ready for technical work, he will more than make up for the delay, in both musical progress and physical health."

Perhaps you're saying, "But my child doesn't sing at all, and isn't interested in music of any sort." Cheer up! Formerly, if a child couldn't sing in tune, he was considered unmusical; but now we know that to many children the sense of rhythm comes first. Maybe your child is going to be a drum major or baton twirler! Give him a chance to use his hands and arms, his legs and feet, in fact, all his body in rhythmic expression. Don't be alarmed at any awkwardness he exhibits at first. Keep on singing to him, and let him hear good music on the radio. Encourage him to make up songs of his own, about the birds, the trees, the sky, the sunshine. Ask him a question in song, and perhaps he will answer you in the same manner. If not, don't criticize his nonmusical responses. Keep it on a playful, companionate level if you want good results. Tap tunes with your hands, play "echo" with your voices, imitate animals in the way they walk or jump in both song and rhythm.

Then, if after all your efforts, the little fellow still seems to be unmusical, be consoled by the fact that there must be some onlookers as well as sharers in the musical world. In all probability, as he matures normally, he will respond to the many varied musical experiences in school; don't let over-anxiety cause you to create unwholesome attitudes within the home. There is a certain sacredness attached to the latent powers of a child. Let us not, as mothers, bring misery into a little one's life by forcing development in a way contrary to the plan of the Creator. A normal child living in an atmosphere of love and understanding with ample musical experience will, in due time, respond favorably.

Fragile Threads

On fragile threads

The blossoms cling,
Like friendship, love,
And all good things.

—Trudy Turner.

It's "On the Record"

By Floy Lorene Bennett

IN OUR LAST COLUMN under this title, we discussed the advantages of good phonograph records in helping to entertain and educate children. This time we shall describe two more albums which would make suitable additions to the children's library of recorded music and drama.

The Prettiest Song in the World

"What is the prettiest song in the world, Mother?" Sandy asked. He had heard his mother sing at her work, and his simple question grew into a big curiosity—as sometimes happens with little boys. Sandy's mother did not know the answer, but he would not give up. He would search all over the world until he found the answer himself. As told by Dame Mae Whitty, with the assistance of an orchestra and several soloists (RCA Victor, Y332), one may follow with interest the exciting but almost fruitless wanderings of the small boy. Sandy found the cowboy and listened to his song. He heard the song of Tony, the vegetable man. The music of the big train intrigued him for a while, and the song of the birds was very pretty, too. None of these measured up to his ideal for the prettiest song in the world, however, so he traveled wearily on until he met the river. He enjoyed its lazy song, and he was interested, also, in the loud, harsh song of the city. But after the very funny circus song, he was discouraged and gave up the search. It was late when he returned to his mother. "I couldn't find the most beautiful song in the world, Mother. I heard many pretty ones, but none of them was *most* beautiful. I'm so tired." As Mother tucked her little boy in bed, she sang:

Lullaby, close your eyes and dream away.

Lullaby, tomorrow is another day,
Lullaby, the stars will fill your room with light.
So lullaby, close your eyes and sleep—good-night.

Sandy closed his eyes and just as he was falling asleep, he murmured, "That's it! My mother's lullaby. That's the prettiest song in the whole world. Thank you, Mother. G-o-o-d-n-i-g-h-t."

Pee-Wee, the Piccolo

In our efforts to develop an appreciation of music, especially instrumental or orchestral music, we may be greatly aided by giving the child "Pee-Wee, the Piccolo" (RCA Victor—Y322). Unless the child is precocious, perhaps it would be better to wait until he is four or five years old before introducing him to this particular record, but it is an excellent selec-

tion for pre-school and primary-age children. Woven around the story of the unfortunate Pee-Wee who lost his solo just before a big concert was to be played, is a cleverly designed program for teaching the child to recognize the various instrument voices in the orchestra. They are played singly and in choir groups. Every tone from the orchestra artfully helps to tell the amusing story of poor Pee-Wee who searched everywhere for his solo before he finally found it in the possession of an owl. The owl was reluctant to give it up, but finally he was persuaded, and Pee-Wee proudly carried his solo back to the concert hall where he was greeted with grateful enthusiasm by the rest of the orchestra.

Another record which has been prepared for the same purpose—that of teaching in an entertaining way the voices of various orchestral instruments—is "Rusty in Orchestraville." In addition to furnishing variety in listening fun, using both records will stabilize learning and further appreciation by presenting similar material in different settings.

Love

Love is the benevolence attributed to God as being like a father's affection for his children; also, men's adoration of God. Love is strong liking, fondness and good will.

Our lives are influenced as we read of God's only begotten Son, a precious gift of love to us. His purpose in giving us Jesus Christ was that we might have life more abundantly. Jesus taught us to love, to develop, mentally, physically, and spiritually, and to ponder over noble thoughts. We are bound to have trying experiences while traveling over life's pathway, but with our hearts open to him and with prayers on our lips, we shall do our task triumphantly. Many people owe what they are now to the problems they overcame yesterday.

Are we interested in the welfare of European people? Do we read of their sufferings and possible catastrophes without love and concernment? We should love all of God's children, even those not of this fold, because love is portrayed by our interest in one another. To maintain even a portion of our Heavenly Father's love, we must spread the gospel by living, loving, and teaching in a Christ-like manner.

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Experiences in Church Work

Selections from the autobiography of

J. W. A. BAILEY

(Continued from last week.)

A Mission

WHILE I WAS ATTENDING the General Conference of 1911, Apostle J. F. Curtis spoke to me about taking a mission. I gave him my application, and at that conference I was appointed to labor in the Eastern Oklahoma District. Shortly after I was notified of the appointment, I began to make arrangements to go to my mission. I resigned as branch president, and the congregation elected Elder J. T. Hacket, who had recently moved into the group, to be president.

At the close of the service, Brother Abrahams said to several of us, "How long do you hold your services?" and, looking at his watch, said, "It is now twelve o'clock." I said to him, "You are mistaken about the time. It is only nine o'clock." Brother Abrahams then left for his home which was about ten or twelve blocks away, but he did not reach his home until the early morning. He had had a cerebral hemorrhage. His wife hearing a noise at the front door went to see about it. There she found him lying on the porch. Sister Abrahams sent for the doctor who said the chances were against his getting well.

About three months later, Brother Abrahams was able to be up and around. When I heard this, I went home and made appointment to meet Bishop May at Brother Abrahams' home. As I still held several offices in the branch, including the chairmanship of the building com-

mittee, I wanted to resign in favor of Elder Abrahams, but he would not then accept any of these offices. I here must confess that I was trying to help to fulfill the prophecy. That was the human side of the matter; but God did not need my help. Sometime later, Brother Abrahams became quite active and really did a fine piece of work, the best he ever did. He was a good man, honest and upright. It fell to my lot to say the last words about him.

Oklahoma

As previously stated, I was appointed to the Eastern Oklahoma District. On May 6, 1911, I left home for Wilberton. I preached there for about three weeks. At the time I closed my services, Elder H. R. Harder, the district president, asked me to go to Haileyville, which I did. I was met at the train by the pastor, John S. White, who took me to his home. As I was entering the house, the voice of the Spirit impressed upon my mind the following: "My servant lives here, and if you will abide here and be contented, you shall be blessed in your work." The first thirty days I was there, I preached ninety sermons and baptized eighteen or twenty people.

A sectarian preacher by the name of Nailor announced that he would lecture in his church against "Mormonism." For that evening, we adjourned our services and a number of our people attended Nailor's lecture.

He used the old bombast against Joseph Smith, making many false statements. When I tried to ask a question or so, I was ordered to keep

still. Just a while before he finished his lecture, he made a statement against our church at which I arose to say a few words. Mr. Nailor asked the deacon to take me out of the church. When the deacon started back to where I was seated, a large man stood up and said to him, "Don't you touch that man." The deacon turned around and went back to his seat. I then arose and walked out of their church. Several others, both members and non-members walked out with me. When I reached the outside, I went to the opposite side of the street so that I would not be on their property; and when the people came out, I announced that I would reply to Mr. Nailor's false statements the following evening, on the streets down town. A number of people gathered about me to express their sympathy. When Nailor came out, he ordered me away from in front of their church, but I informed him that I was not on their property. At this point, a fine-appearing man came and stood by me and said, "Stand your grounds." A little later he said to me, "I think you ought to go home with me tonight." I told him that I would let him know in a few minutes; meanwhile I asked Brother White about the matter. Brother White said it would be all right, that this man was a United States deputy marshal. I went with him. His name was Smith. After visiting quite a while, we retired for the night. About 11 o'clock or a little later, there was a knock at the door. I started to get up when Mr. Smith came into the room. He said, "Lie still, it is only a friend at the door." However, I arose. The man that had knocked came in and said that his lodge brothers had just voted to grant me the use of their hall in which to answer the Reverend Nailor. I told him that I had announced I would answer Nailor on the streets. He then said, "I believe it will be safer in the hall." But according to my announcement, I used the streets. A large crowd turned out. The Presbyterian minister hired a large dray wagon for his family

and friends to be seated in.

While I was making my reply, a man standing on the sidewalk called me a liar. Just then a man standing back of me, said, "Sit down; you folks have had your say." Then the man said to me, "Go ahead with your preaching." I looked back to see who it might be that stood for us. It was the man who knocked at my bedroom door the night before. There were several others with him. From the looks of these men, they meant to keep order.

After that I baptized several of Reverend Nailor's members. The above account is only a brief of what happened at Haileyville. (See the *Saints' Herald*, Volume 58; pages 759, 760.)

Wagoner

Sometime later, the district president asked me to stop off at Wagoner to see what could be done there. Early one summer morning as I came out of Kansas City, I stopped at Wagoner. It was not yet daylight when I got off the train. Not knowing as yet where to go, I stood on the station platform, waiting for daylight. I met M. L. Newland, a priest and a real Latter Day Saint. With his assistance, we were able to establish the work at Wagoner. By permission of the city mayor, we preached on the main streets. About a week after I started preaching and putting out tracts, one of the policemen ordered me to stop, but having a written permission from the mayor, I refused to quit. The policeman then threatened to arrest me, but the chief of police came up and said, "Keep on with your services; pay no attention to him."

We continued our services on the streets and in private homes. During our street services, I met Major Ed. M. Main who had commanded the Third United States Colored Cavalry during the Civil War.

After he had heard my sermon on "Joseph Smith the Prophet" and my reference to the "War Revelation," he asked me for a copy of that revelation for which he gave me five

dollars, saying, "According to what you have read, I helped to fulfill that revelation." Major Main became very friendly to us.

On the corner of the main street where we were holding our services, Mr. and Mrs. Thomas H. Ketch had a popcorn and peanut stand. They had a much larger gasoline torch than the one I had. When the wind blew quite hard, my torch would go out. So I asked Mr. and Mrs. Ketch if they would permit me to use their torch to read from. I had two purposes in using their torch. Besides giving me a better light, it gave me an opportunity to get our message across to these good people, and it worked. In a short time they were baptized. As late as the fall of 1944, I met them in Oklahoma City, and they were still in the faith of the Restored Gospel, for which I am thankful.

In my work at Wagoner, I baptized twenty or more people and made many friends to our cause. I baptized a fine family of the Utah Church by the name of Bristow. I also baptized a very large man, six feet six, named C. W. Almgren. He was quite wealthy.

While preaching at Wagoner, I obtained two lots, free, from a man who was laying out a new addition to the city. These lots were given us for a church site.

As we continued to preach and baptize, Apostle J. F. Curtis, associate minister in charge, came and organized this group into a branch. For a time the branch flourished, but in a short while, M. L. Newland, the leading man, died.

Texas

While laboring in Eastern Oklahoma, Elder E. A. Erwin and I held a series of services at Dalby Springs, Texas. Brother Erwin went from Wilberton by train, while I went with Dr. Dalby, his wife, and little son, in their car. When we were about twenty miles from Paris, Texas, we ran into a sand bed, and stripped the differential. Brother Dalby got a man with a team of mules to pull the car about a mile to

higher grounds to a crossroad corner beside a rail fence. There the car was parked for about thirty-six hours. Dr. Dalby got a place in a near-by farm home for his wife and son to stay, while he and I stayed with the car until it could be repaired. That evening a man came by with a lot of fresh fish. We bought several nice ones and had a fry. That night we spread out blankets and slept on the sand. The next day about 10 a. m., I said to Dr. Dalby, who also was an elder, "How would you like me to give you a chart lecture?" While I was only joking with him, the doctor said, "I am game; if you are willing to preach, I am willing to listen." I took my big chart and fastened it on to the brush in the fence-row. Dr. Dalby got a box and seated himself in front of the chart. I had hardly got started to talk about this chart when a man riding a mule came by. He stopped and asked if he could stay. I said, "Yes, sir." A few minutes later a man, his wife, and several others drove up. They too joined our audience, and before we had talked twenty or thirty minutes we had quite a crowd who stayed through the service which lasted about an hour. When I finished my talk, a man asked if we would preach that evening at his home, which was about a mile or a mile and a half away. We agreed to do so. This man had several lanterns hung up in the timber so we would not miss the way. To our surprise, we found quite a crowd gathered at a nice old-time Southern home. Besides preaching for an hour or more, we put out hundreds of tracts. We were asked to stay a while and hold a series of meetings, but we could not as we were on our way to a reunion being held at Dalby Springs.

Before going to this reunion, I heard that there were some rough troublemakers there. This proved to be true.

Brother Erwin and I had not preached many days until someone

(Continued on page 22.)

Rich in Love

HE SAT ACROSS the small, dimly lit room from me, talking about the past. He looked tired. His white hair, his faded shirt—even his worn house slippers looked tired. He spoke slowly, “You know . . . it’s times like this . . . evenin’ . . . when we seem most alone. I hate to see the days gettin’ shorter. I keep busy days, but nighttimes I can’t do much but think.”

“Would it help if I brought some books or magazines?” I asked. “Maybe if you read in the evening you wouldn’t feel so lonely.”

“Don’t read much,” he confessed. “Didn’t get much of an education when I was young. Alice, there, used to read to me a lot when she could talk. She had a nice voice. Used to be one of the best teachers in the state of I-o-way.

“She was a smart one. After we married and she quit teachin’ reg’lar, she’d substitute sometimes. Once she substituted for a rithmetic teacher. There was a boy in her class that never could understand long division, and the other kids called him dumb. Well, Alice couldn’t stand that. Instead of gettin’ all impatient with him ’cause he couldn’t get his problems, she set right down with him after school and showed him how to do it. He never did have any trouble after that. His dad told me he learned more in one day when Alice was teachin’ than he did in a year with the other teachers.

“She was a real worker, Alice was. Didn’t just help out at the school and keep house for me. That wasn’t enough—she went around helpin’ other folks in their homes. If there was anybody sick, she’d go right to ’em and do what she could. She didn’t wait to be called on; she’d just walk in and offer to clean up the house or cook for ’em or whatever needed to be done. She liked to

By NAOMI RUSSELL

grow flowers, too, and take ’em around to the neighbors. I wish you could of seen our back yard up in I-o-way . . . why, it was just like a flower garden—the whole thing. She had roses and sweet peas and daisies and ever’ kind of flower that grows almost. I’ll never forget the sight of our home up there. Fixed it up ourselves and made it one of the prettiest places in the county.”

THE TIRED LOOK was gone as he spoke. “She was beautiful, too. Here, look at this picture of her. Had it taken just ’fore we was married.”

“She *was* beautiful,” I agreed, looking at the photograph he handed me. Then I looked at the Alice who lay on the bed, breathing with an irregular, choking sound as if each breath were a painful struggle to keep alive. The dark curls of the picture were white braids now, and the once bright eyes were closed except for a fraction of an inch through which she could see nothing. As long as I watched her, she neither opened nor entirely closed them. Beside her lay her hands, as pallid and motionless as if they had been made of wax and placed there. Only the rise and fall of the covers as she breathed, and the unceasing gasping and choking sounds identified her as a living being. I shuddered a little as I looked away.

“She’s been like that for nearly eight years,” he said, answering my unvoiced question. “At first . . . when she had the stroke . . . she couldn’t walk. But that wasn’t so bad; she could still tell me what to do, and she could read to me. It was after she lost her voice that . . . the nights seemed so long. I don’t mind taking care of her; the good Lord knows I love her, and I’d

do anything for her. But this way it’s bad, because she can’t even tell me if she’s comfortable or hurtin’ somewhere.”

I noticed how stooped his shoulders were as he walked over to the bed. He sat down, picked up one of the limp hands and patted it gently.

“I don’t know much about . . . religion,” he said falteringly. “Alice told me about the church, and I joined it. She was always doing something for the branch up in I-o-way, and she seemed happy doin’ it, so it must be good. Sometimes the elders come and administer to her, and it seems to help—I think God hears their prayers. I think he hears mine, too. Someday,” he spoke to the wax-like hand he held, “I believe this hand is going to move again. Someday, Alice is going to open her eyes and look at me—just like she used to. She’s going to walk again . . . and talk to me . . . and we’re not going to be lonesome anymore . . . ever.”

I TURNED AWAY as he kissed her hand. “God,” I whispered, “surely such faith and devotion merit a blessing.”

And then I realized He was blessing them—not physically, perhaps, but with a love few mortals ever know. I felt none of the pity for them when I left that I felt when I came. In spite of the drab little room, the faded shirt, the unseeing eyes, and the loneliness, I knew that they were rich. I thought then of the foolish poor who inhabit the earth—the poor of heart and soul who live their whole lives without ever knowing this kind of faith or love.

“God, help them,” I prayed silently as I walked home. “They are the ones who suffer most.”

(This sketch is about two very real people—William and Alice Hussung. Alice is the daughter of J. F. Minton who served the church many years as a missionary. They live at 1032 West Waldo, Independence, Missouri.)

LETTERS

A Trip to Kirtland Temple

A year of fasting and prayer by the Liahona Class—and painstaking planning of the most minute detail by our teacher, High Priest J. L. Prentice, that we might know the joy of having all things prepared ahead for us—had its culmination in our visit to Kirtland Temple on the week-end of May 22, 23 and 24 (Victoria Day).

The thirty-eight members and friends who were privileged to make this memorable trip, together with well-wishers, assembled in the church for prayers under the leadership of Elder Fred Long, before entering the bus at 8 a.m. In the bus, the driver, genial Brother Charlie Hill, welcomed each and instructed us in the most comfortable methods of traveling on an extended trip.

The "Liahona Holiday Extra" was delivered before we left the city. There were song sheets, also, which played a conspicuous part in the program arranged by Brother and Sister E. Clark.

On Saturday night we arrived at the Parmley Hotel in Painesville, Ohio, which became our headquarters. Nine o'clock Sunday morning saw us again united on the bus, where prayer was led by Brother James Wilson. Inspired by the beauty of the countryside, we sang the songs of Zion as we wended our way to the Temple, which was about a twenty-minute drive from the hotel.

We were greeted at the door by Pastor Ray Ashenhurst and the hostesses.

We entered the Temple with full hearts and mingled emotions to the melodic strains of the organ. Again we were welcomed by Pastor Ashenhurst, who announced that this was "Toronto's Day" and that the services had been so arranged that members of our own priesthood would participate in the various meetings. Then followed an address by Brother William Rimes of the Temple, who spoke of brotherly love in a Zion world where brotherhood would be the dominant factor.

At the church school service which followed, we again enjoyed the class discussions and interchange of ideas.

At the 11 o'clock service, High Priest J. L. Prentice, with Brothers Ashenhurst and Long entered the sacred pulpits as the gifted organist played, "He Shall Feed His Flocks Like a Shepherd." It was felt that the

ministry of music added much to the dignity of the service and the liberty of speech granted to the speaker.

At the conclusion of this service, the women's department of the Temple served us a chicken dinner, complete with all the "fixins," in the dining hall opposite the Temple.

Replete with good food and good fellowship, we made the most of the facilities of the recreation room to visit with the Saints. It was particularly heart warming to renew our acquaintance with our beloved brother, Gomer T. Griffiths, who spent the entire day among us. We rejoiced that he still looked forward to completing a century of living.

Later in the afternoon, Pastor Ashenhurst conducted us on a tour of the Temple, graphically pointing out those architectural features, the perfection of design, and the exquisite attention to detail that astonish the modern architect. To the Latter Day Saint, gazing upon the structure and touching with reverent finger the sparkling particles of pottery on the outer walls, it is a hallowed place and a challenge to prove God by prayer, fasting and sacrifice.

It seemed altogether fitting upon returning from the upper rooms to the lower auditorium, to assemble together in a service of praise, prayer, and testimony, under the guidance of Elder Long and Brother Bailey.

A song service, led by Brother Jack Sanford of the Temple and his gifted choir, prepared our minds for the 7:45 p.m. service which concluded our day. The speaker was Elder James Wilson, assisted by Pastor Ashenhurst and Brother W. J. Bailey.

As darkness fell, we bade a reluctant farewell to the Temple and to the many kind Saints who came on board bus to wish us Godspeed. As the bus got under way, many a nostalgic glance went back to the Temple which stood illuminated in the dusk.

A parting service was rendered us by Brother Brown, who preceded the bus in his car over the old trail used in the earlier days by the Saints on their journeys to Painesville. Here we rested until our return home on Monday.

M. RICHARDSON, W. E. PRITS,
Reporters.

Looks Forward to Daily Herald

I am glad there is to be a *Daily Herald* during General Conference. I have always taken it when it was available. In recent years, I have eagerly awaited the regular weekly *Herald* for news of the Conferences, but it has never been as

thorough as the daily.

My father and I have taken the *Herald* since 1872. I was seventy-nine this June. My health is almost perfect, and many people believe me to be much younger than I am. I attribute my good health to a strict observance of the Word of Wisdom.

HERMAN D. SMITH.
Canal Point, Florida

A "Hard to Get" Convert

Through the years, the young man sought with varying degrees of sincerity for light concerning the true church of Jesus Christ. At the age of twenty-one, he felt impelled to study for the ministry in a church of the "reformation" and entered high school, having for classmates youths seven and eight years his junior.

By the time he had graduated from high school and completed two years in college, his perusal of Scriptures had convinced him that the churches of his acquaintance were largely based upon and propagated by the creeds of men. Having come to this conclusion, he was easily induced by the financial difficulties of the "depression" to discontinue his preparation for the ministry.

At about this time, he became engaged as a salesman for a food distributor and called weekly at a grocery store owned by the pastor of the Decatur, Illinois, Branch. This pastor relates that the first time this salesman entered his store, the voice of inspiration said to him, "This young man can become an efficient worker in my church." As the salesman returned week after week, the pastor had confirmed to him many times this same wisdom and admonition. Yet each attempt he made to interest the prospect in the church met with indifference.

The pastor invited the salesman and his wife to the services of the church, but got no response. Unabashed at this seeming rebuke, he placed tracts and other church literature—including the Book of Mormon—in the hands of the prospects, although without any apparent success. Still knowing his cause to be right, the pastor was not too embarrassed to proceed when, after four years of continual effort, he was assured that further efforts to awaken interest in behalf of the Latter Day Saint Church would be fruitless, because any organization that had a tingle of "Mormonism" about it was not only unacceptable but also distasteful. Having a statement of particular objection, the pastor was able to plan an intelligent program to enlighten the minds of the prospects; after that, he gained a more ready audience

when he ventured upon matters of religion. The social gatherings of the Saints were used as a means of introducing his new friends to the type of life of the members of the group. Here he was able to introduce men who were under general church appointment to the prospects and arrange for a visit in their home.

When they were received and welcomed into the home, the pastor was so encouraged that he asked for the privilege of giving them a subscription to the *Saints' Herald*. About this time, Seventy E. Y. Hunker preached a series of missionary sermons in Decatur, which the young man and his wife attended with regularity; they were impressed by the humility of this missionary. Particularly, was the ministry of the missionary and the pastor effective when they visited in the home and bore personal testimony to the goodness of God to them and of his desire to manifest himself to man today. This personal visit and reading the *Saints' Herald* were the two outstanding influences upon the young couple up to that time, for they soon attended the adult class at church school and after a few weeks remained for the morning worship service. President F. Henry Edwards ministered in his capacity as the apostle in charge and mightily influenced the thinking of this young couple in favor of the teachings of the church. Finally, after more than five years of almost constant prayer and effort, the pastor was overjoyed to have the "salesman" ask for baptism into the Reorganized Church.

* * *

As you likely guessed, I was that salesman. From the joy that is in my heart, born of six years of happiness in this church, I want to bear testimony to the prayerful diligence in kingdom-building of my former pastor, Elder O. C. Henson. The tenth part of his missionary effort is not here recorded; yet it is my hope that there is sufficient to encourage the members of the priesthood to renew their efforts to win some "hard-to-get" converts. We must not lose sight of the value of the *Saints' Herald* as a missionary medium nor neglect the office of prayer in planning our "cottage ministry." It may not be amiss to report that three years later my wife was baptized into this church, thus completing the original task Pastor Henson began eight or nine years before.

May God bless all who contended in prayer for our enlistment in the cause of Christ.

KENNETH A. NEWTON.

R. R. No. 1, Box 211-A
Decatur, Illinois

Tribute to a Church Member

I am an old cowboy who is not able to ride at the rodeos anymore, so I travel about keeping track of the show stock. I don't meet many of your people, but I try to meet them as I can, and I always read the papers and books they offer me.

About twenty years ago, I was riding in a roundup in Wyoming, and I met a very fine boy called Jack Dempsey. He had come from Iowa, so some of the men called him the Iowa Cowboy. This boy was a nice looking fellow and you would think that he had lived in the west all his life to see him riding the range. He was well muscled and had blue eyes and a smile that would hardly come off.

The first time I talked with Jack, he learned that my bed roll was missing, so he offered me part of his until mine was found. He had a rather baby face, so I called him "Kid," which seemed to please him. He would smile and call me "Dad."

The first night we slept together, a kind old shepherd walked into our camp to help forget his loneliness by talking to the cowboys around the campfire. The old herder had a beautiful sheep dog that was his sole companion and pride. In those days the cowhands and herders were not on the same social level and, before we knew it, a couple of the boys pushed a homesteader's bulldog on the sheep dog. The bulldog soon had a death grip on the other dog's throat and would have killed him in front of the old herder if Jack had not rushed in and pulled it off by its hind feet and thrown it into a water hole.

When this was suddenly over, the owner of the bulldog was onto Jack with the same suddenness that he had started the dog fight with the help of the two cowboys. To everyone's surprise, it was another David and Goliath affair, and the righteous walked away unharmed and seemingly undisturbed.

Before we rolled in for the night, Jack and I sat on a high rock and had a long visit, as we did for several nights after that. I told him that I knew he must belong to some church, and I asked him a lot of questions. He seemed to have just the answers I wanted. I told him that I would like to pray and didn't know how. He offered to pray with me, and I'll never forget the joy it brought me. How a man could fight like a demon one minute to protect an old man's dog and the next minute could pray with a sinner like me was a miracle. He didn't pray for this life alone, but for our lives in eternity. The first time we prayed, I forgot to put out my cigaret

or take off my hat, but Jack didn't complain as he must have known that a hat goes off and a cigaret goes out when God walks in.

In a few days, the Iowa Cowboy left for the ranch with some throw-backs, and I have never seen or heard of him since. It was at crack-of-dawn he rode over to the bed wagon to bid me good-by. He rode a large grey horse and, as he reached down to shake my hand, he slipped a pocket Bible in my shirt and said, "Take good care of that, Buck; my mother gave me that back in Iowa when I was in the service."

Since that day I have been on the go without hitting the same place twice, but I have never forgotten that boy. I have read his little Bible many times, and I have tried hard to educate myself in religious and business ways. A young fellow here gave me some more of your reading material, and I will go to your church when I can. I understand that you have a lot of men in your church like the Iowa cowboy, and I'm always glad to meet them and shake their hand. I love people who walk fearlessly and proudly through life as the Master did.

I hope to meet you people at your home office and to obtain more books and to someday meet that boy that everyone loved on the Wyoming range—the Iowa Cowboy.

BUCK HARRIS.

Grand Island, Nebraska

Baptisms at Nuneaton

Nuneaton is the youngest branch in the British Isles, yet we have our own place of worship. On Sunday, July 4, six children of the church school were baptized. The parents of these children are not members, yet all were willing for the baptisms to be performed. We look forward to the day when, because of the faith of these little ones, their parents will join with us. On July 18, another baptismal service is to be held, at which time five adults will unite with the church. Four are members of the women's group. To those who are laboring in this part of God's vineyard, there comes the joy of work well done and a greater determination to work harder for the Master.

We are happy to have Brother Frank Fry and his wife, Zeta, living in Nuneaton. We have learned to love them, and we appreciate the great help they have

It was here that so many of the American and Canadian forces used to spend their leaves; to them, we send our best wishes. That God may bless and strengthen us in his great work is our earnest prayer.

B. CHAPMAN.

95 Attleborough Road
Nuneaton, England

A Glimpse of Zion

As we pass through this mundane existence, we catch only glimpses of life's true beauties. But we do anticipate a time when we shall be able to behold fully the beauty God has in store for his obedient children.

The Texas Reunion which we attended in June gave us a glimpse of what will be when everyone feels that he is his brother's keeper. The peace we felt as we worshiped, worked, and played together was truly Zion. As one who has attended many reunions, I can testify that this one has not been surpassed by any previous reunion I have attended. There were no outward manifestations of the spirit—no prophecies or tongues—but the peace which pervaded the grounds was enough for us to know that God was very near.—“I do not ask to see the distant scene, one step enough for me.”

That we may all be faithful until we behold the fruition of Zion is my humble prayer. Ruth Harp

210 Truax Street
San Antonio, Texas

Louisville, Kentucky, Gets a Church Home

This is the story of a miracle—a miracle so wonderful and far-reaching that it has awakened a branch of some two hundred Latter Day Saints to a new vision and meaning of this Restored Gospel.

This is the story of how the faith and perseverance of a few finally were rewarded, bringing joy and a blessing to many. For a long time, the Saints in Louisville, Kentucky, had been hearing about a new church. All too long they had met in an inadequate basement, the only Latter Day Saint Church in a city of half a million people.

There were those whose dream and desire was a new church with necessary facilities, but the Saints lacked courage, and, yes, faith to move forward in the face of obstacles. The faithful few made the best of this small basement, and talked and dreamed of the new church. The day came, however, after many years, when the people's hearts were ready for the task. The building fund grew by leaps and bounds; money-making drives were launched with vigor and success. A building committee was elected, plans formulated, blueprints drawn and submitted to the general church. These were returned with several corrections.

More determined than ever for a new place of worship, a dire necessity by this time, the Saints kept at it. Apostle Maurice L. Draper, in charge of the Southern Mission, and Bishop Henry

Livingston were invited to visit the Louisville Branch to see the possibilities and to advise. To build over the present basement would not be very satisfactory. A new building would cost far more than the Saints in Louisville could ever raise, even with help from Independence.

Sunday, May 16, was the day set aside for Apostle Draper and Bishop Livingston to arrive. There were changes in plans. The church seemed a remote impossibility. The outlook was dark indeed. The Saints prayed earnestly and fervently that God would lead and direct.

Then it happened! A mother of one of the Saints, herself a nonmember, pointed out to the pastor a very beautiful lot for sale on a desirable corner in the southern end of the city. When he went to see the lot, he immediately noticed a building which was also for sale. He could readily foresee the possibilities of remodeling this building into a church which would meet the needs of the Saints to perfection. Upon further investigation, he found the price within the means of the branch. All this was discovered only several days before Apostle Draper was due. Bishop Livingston was unable to come at this time. When Brother Draper was shown the building in question and told the cost of remodeling, he endorsed it wholeheartedly. Time was important, since another Protestant church group was after it, so a call was put through to Bishop Livingston to obtain the sanction of headquarters. This done, the pastor felt assured that God was leading, and the enthusiasm of the Saints was renewed at seeing their dream almost realized. The pastor bought the property himself until the branch could hold a business meeting.

The next Sunday was open house at the building. Those who came and saw the possibilities were overjoyed. There was a peace and quiet about the place, as if it had been waiting to fulfill its purpose. The rest of the story is simple. The branch voted to accept the building and the plan was approved by general officers. Remodeling began on August 10, and the Saints hope to be in their building by fall.

Nothing miraculous about that? The Saints here would tell you differently. It was a miracle which led them to the building; it was an act of God giving wisdom to the men who decided to buy it; it was an overwhelming evidence of faith and love and sacrifice justified, a guarantee to the fact that when man reaches his extremities, God takes over.

There are no happier people anywhere now than in Louisville. They have a revived knowledge that this is the Church of Christ, an unwavering faith in God,

and a distinct unity of purpose which will enable them to overcome any difficulty and move forward with surety and humbleness to finish the task God has given them—to have a better place of worship that men may more fully and clearly see the light that shall one day draw all darkness from the earth.

LUCILLE OLIVER.

404 Christopher Place
Louisville 8, Kentucky

Arab Territory

The articles in the *Saints' Herald* are all very interesting, especially the story of the Book of Mormon, "Other Sheep I Have Which Are Not of This Fold." I've been particularly impressed with the statements regarding the present condition of things in Jerusalem, starting in 1830. Would it be possible for one of the priesthood to give us an article on the territory the Arabs will occupy? Isaac, when blessing Esau after discovering the deception of Jacob, designated certain places where his descendants were expected to dwell.

HILDA HARPER,

63 Firwood Avenue
Urmston, Nr. Manchester
England

Grateful for Blessing

I wish to extend my sincere thanks to all for their cards, letters, and prayers. I have been wonderfully blessed all through the year and have been able to do my work. I have also had the privilege of attending church recently, which has meant much to me.

LILLIAN BOGGESS.

Route 1
Murray, Kentucky

Continues to Study

It has been fifteen years since I left my home in Independence and came here for medical treatment. I enjoyed the out-door work, which I did for nine years, and my work in the occupational therapy department. I have regained my health and am able to study in my spare time. I have completed three Spanish and two French textbooks, and have been a regular reader of newspapers, the *Saints' Herald*, and the Scriptures. I have tried to let my light shine, and, through the grace of God, I expect to remain true to the covenant I made at the water's edge when I was baptized fifty-three years ago.

Ralph Farrell

State Hospital
Saint Joseph, Missouri



Knowledge, Beliefs, and Desires

By Robert Brackenbury, Ph.D.

I HAVE RECENTLY COMPLETED a thesis concerning the knowledge and beliefs of high-school seniors regarding labor unions and management. Among other things, I wanted to determine whether today's seniors agreed in their beliefs more with union leaders or management leaders. Thus, it was necessary for me to determine the issues upon which union leaders and management leaders disagreed. In the attempt to do this, fifty business and labor leaders were asked to indicate their beliefs by marking a test containing sixty items. One of these items will indicate the nature of the test:

(a) The open shop is more democratic than the closed shop.

(b) The open shop and the closed shop are equally democratic.

The business and labor leaders were instructed to indicate with which of the two statements they more nearly agreed. All of the labor leaders who marked the above item chose (b), while all but one of the business leaders chose (a). Thus, there was almost a complete disagreement between business leaders and labor leaders concerning this matter.

It hardly seems likely that this disagreement could have resulted from differences in knowledge between these two groups. Surely both labor leaders and business leaders know what the "open shop" and "closed shop" are, and certainly both groups are acquainted with the term "democratic." It may be that

labor leaders have a different conception of "democracy" than business leaders, but surely the difference is not so great that it accounts for the disagreement between these two groups. How, then, can this disagreement be explained?

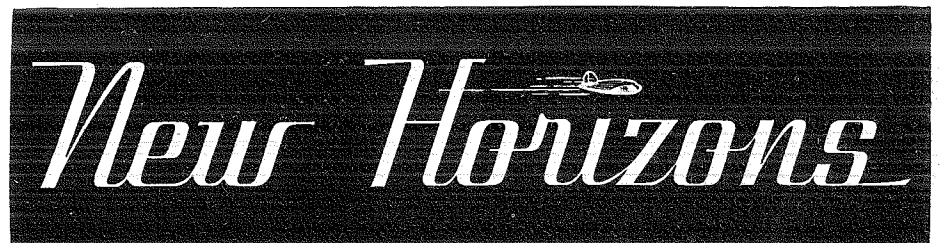
It would seem that the wishes or desires of these groups might account for the disagreement in their belief. Labor leaders, on the whole, approve of the closed shop and, hence, would like to believe that it is as democratic as the open shop. Business leaders, on the other hand, are often inclined to oppose the closed shop and would like to see it regarded as undemocratic. Thus, of the knowledge, facts, and information available to both groups, each selected that which supported what it wanted to believe.

MY STUDY was limited to the field of industrial relations, but other studies in other fields have also revealed that the wish, rather than knowledge, is the basis of belief. Might this hold true also in the field of religion? Or more to the point, do we Latter Day Saints base our beliefs on our wishes and desires rather than on knowledge? Far too often, I fear, we do. The

following example might serve as a concrete illustration of this point.

Shortly after our entrance into World War II, a member of the church arose in a prayer and testimony meeting and spoke to this effect: "If your sons are righteous, have no fear for their safety. God will protect them." These are not his exact words, but they tell, in effect, what he said. I do not doubt that this brother had the best of intentions, for he obviously was trying to allay the fears of parents whose sons were likely to be called to the colors. Nor do I doubt that he sincerely believed what he said. Had he been called upon to prove his belief, I'm sure he could have recited many instances in which a righteous person was in great peril but had not been harmed. What he failed to acknowledge, however, was the many times righteous people had not been spared and the many times unrighteous people had been spared when in great danger. This brother so wanted God to be the kind of deity that protected the righteous that the only evidence he would accept was that which supported his desire.

BUT WISHING does not make it so, and we can't make God into



the sort of being we think we would like him to be. I am not suggesting that our wishes should have no relation to our beliefs or that they should be suppressed or rejected. Alma, when speaking to the Zoramites, said, "But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words." Alma seems to be saying that the first step in believing is desiring to believe and that our beliefs originate in our desires. Indeed, this may be true. But let us not forget that Alma first said, "But behold, if ye will awake and arouse your faculties, even to an *experiment* upon my words." And we are told elsewhere in the Scriptures to hold fast to that which is true. Experimenting upon words and holding fast to that which is true implies rejecting that which is untrue. Thus, my plea is not that we ignore our desires, but rather that we use them as starting points and go on to build our beliefs upon a foundation of knowledge.

Ode to the Pacific

I walked by the sea,
Savoring the sting of salt spray
Flung by white-capped jesters
Laughing at me.
In merry mood, the sea
Frolicked 'round the rocks
In frothing swirls
Free.

I walked by the sea,
Lured by the surging beat of breakers
Lashing the rocks.
In mutinous mood, the sea
Strained to be free
Of the unseen leash that held it
Tide-bound.

I walked in the sea,
As restless as the rhythmic swells
Closing in on me.
And in musing mood, I yearned to be
free
Of my short-sighted shackles that hold
me
Earth-bound. —Aleta Runkle.

The Trouble-Shooter

The Problem of Politics

Question: With politics in the present terrible condition, how can a Latter Day Saint vote intelligently? What attributes must one look for in a candidate running for office, both local and national?

Answer: By Leonard Lea

1. The voter should realize that party is important. Some people say, "I never vote for the party; I vote for the man." The intention is good, but the idea is mistaken. The party stands for certain political principles and purposes. The voter should determine which party principles come nearest to his own convictions and best represent him. Consider not the campaign promises but the record.

2. The voter should not necessarily be anchored to one party for life. Some people are more loyal to their political party than they are to their country. This inevitably leads to bad citizenship, and will betray the country to its ruin. We must be loyal to the welfare of our country above any party.

3. The voter should try to examine the record of the candidate as a man and a citizen. The candidate should have a clear personal record; he should be morally clean and honorable. He should be one who has paid his debts and conducted his business honestly. He should be intelligent. If he is one who has worked for good government in the past and has voted right on important issues, he can probably be trusted in the future.

4. The good church member should not support any corrupt political machine that is fattening itself by robbing the people. Of course,

the member must decide for himself what is, and what is not a corrupt political machine.

5. The church member may wonder if the church should give him guidance or tell him how to vote. The church can only admonish its members to be clean and honest in all their political activities. It can ask all members to do their duty in voting. It cannot safely try to make a "voting block" out of its people, nor can it try to get them to support any particular candidates, without a risk of danger. In the early days, political activity brought persecution. Today, it could bring great harm. The church can favor civic improvement, good schools, and good government. The church has members in both major political parties, and in some of the minor ones, and it cannot favor some without going against others.

6. When we speak of corruption in politics, we should be aware of the total condition of our country. The corrupt politician or machine that buys votes is not more dishonorable than the thousands of citizens who sell themselves for a dollar or a job. The politician is a reflection of the very sorry condition of our social and political life. To have better government and better politics, we need better citizenship.

Keep Your Temper

Joseph Smith to D. S. Holmes on February 18, 1880: "Above everything else, keep your temper. That kept, almost everything else will go like magic." Israel A. Smith.



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Experiences in Church Work

(Continued from page 15.)

wrote on our pulpit, "We give you twenty-four hours to leave." When we read this, Brother Erwin said he thought we had better do so, and he left soon, but I remained for about a week. (Dr. Dalby had left some-time before.) When I left, I joined Brother Erwin at a little railroad town about fifteen or twenty miles away. I had hardly got settled down for a few days when Brother J. N. Cox of Dalby Springs drove up. He said, "I want you brethren to return to Dalby Springs. The Baptists have started an arbor meeting since you have left, and they are telling all manner of falsehoods against our church. I want you to answer them."

Brother Erwin would not go, and he tried to persuade me not to go, saying, "They may kill you." They would have done so had it not been for one of our brethren (a deputy sheriff) who caught the knife that was aimed at my back. In spite of this, I stayed about another week, preaching in our old brush arbor. Before I left, I baptized several more. *(Continued in later issue.)*

Graves of the Martyrs

The Pony Express for July, 1948, a publication devoted to "Stories of Pioneers and Old Trails," published a historical note sent by President Israel A. Smith, along with a picture of the graves of Joseph, Emma, and Hyrum Smith at Nauvoo, Illinois. This item was presented with an article on Abner Blackburn, a western pioneer. President Smith is thanked by the author of the article for contributing information concerning the "Battle of Haun's Mill" in Caldwell County, Missouri, which is given considerable treatment in the Blackburn diary. Blackburn also gave a brief account of events at Nauvoo at the time of the martyrdom of Joseph and Hyrum Smith. The publication of the diary will be continued in a subsequent issue of *The Pony Express*.

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BULLETIN BOARD

Northwestern Ohio District Women's Institute

The women of Northwestern Ohio District will hold a one-day institute at Lima, Ohio, on September 3. Activities will include a business meeting from 9:30 to 10:30; instruction by Eleanor Bryant from 10:30 to 12; a pot-luck luncheon at noon; and an illustrated lecture on Alaska by Elder Clayton Brough in the afternoon.

RUTH SMITH, *Secretary.*

Southwestern Kansas District

The Southwestern Kansas District Conference will be held in Wichita on September 4 and 5. Apostle D. T. Williams is to be present. All branch secretaries are requested to submit statistical reports for the business meeting.

ROBERT E. WILSON,
District Secretary.

All-Day Meeting at Germfask, Michigan

An all-day meeting for the Saints of Sault Ste. Marie District will be held at Germfask, Michigan, on September 5. Activities will begin with a Communion and fellowship service at 9:30 a.m. Eastern Standard Time.

W. A. BUSHILA,
District President.

Attention, Eastern Saints

E. L. Garwood, Route 2, Linesville, Pennsylvania, will have room for two extra passengers who would like transportation to and from General Conference.

REQUESTS FOR PRAYERS

Prayers are requested for Alfred A. Newton of Vernonia, Oregon, who has had a stroke and is very ill. He is an isolated member and will appreciate receiving administration from any elders living near or passing through Vernonia.

Mrs. Rose Stonecipher, Route 3, Iuka, Illinois, asks prayers for her daughter, Pet Lawrence, that she may be healed, if it is God's will, of goiter.

Eva Johns, Route 2, Bluffton, Indiana, requests prayers that, if it is God's will, she might be healed of gall stones. She especially asks to be remembered in prayer by Brother McConnelia of West Virginia, under whose hands she was healed years ago in Kirtland.

ENGAGEMENT

Bayne-Muirhead

Mr. and Mrs. T. H. Muirhead of Rosedale, British Columbia, announce the engagement and approaching marriage of their daughter, Lillian Mae, to Harold Copeland Bayne, son of Mr. and Mrs. W. Bayne of St. Marys, Ontario. The wedding will take place at Stone Church in early fall.

WEDDINGS

Miller-Montgomery

Madoleen Montgomery, daughter of Mr. and Mrs. Ralph Montgomery of Fairland, Oklahoma, was married to William M. Miller, son of William L. Miller of Oronogo, Missouri, on July 30 at the Reorganized Church in Fairland, James Renfroe officiating. Mrs. Miller is a graduate of Graceland College. Mr. Miller will enter his sophomore year at Graceland this September. They are making their home in Lamoni.

Fagan-Ivie

Mary Belle Ivie, daughter of Mr. and Mrs. Bert P. Ivie of Stewartville, Missouri, and Donald W. Fagan, son of Mrs. Maude Fagan of Clarksdale, Missouri, were married August 1 at the Reorganized Church in Stewartville. Elder Gordon E. Hidy performed the double-ring ceremony. The Fagans are making their home in Stewartville.

DEATHS

LUND.—Hilmer Gerald, was born November 10, 1919, in Independence, Missouri, and died December 20, 1942, on a bombing mission over Dieppe, France. A graduate of William Chrisman High School in Independence, he was active in Boy Scout work and served as assistant scoutmaster at the Walnut Park Church. He entered the service on March 20, 1942, and went overseas in September of that year. At the time of his death, he held the rank of staff sergeant.

He is survived by his parents, Mr. and Mrs. John H. Lund; two brothers, Frank and Robert Lund; a sister, Mrs. Kenneth Turner; his maternal grandmother, Mrs. F. W. Jobe, and his paternal grandmother, Mrs. John A. Lund. His body was returned to the States for burial on July 26, 1948. Services were conducted at the Roland Speaks Funeral Chapel, Elders Harry G. Barto and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

GREGG.—Frank Albert, was born January 6, 1884, at Santa Ana, California, and died at his home in Long Beach, California, on July 25, 1948, following a year of painful illness. For about thirty years, he was engaged in business in Long Beach; his cheerfulness, integrity, and devotion won many friends for him. He served his church as a deacon in Long Beach branch, and was also a member of the Masonic Lodge.

He leaves his wife, Hazel; a son, J. Oliver Gregg of Long Beach; a brother, Harry of Los Angeles, California; and two sisters: Mrs. Tracy Mayse of Azusa, California, and Mrs. Margie Dickey of Parker Dam, California. Funeral services were held in the Christensen-Pino Chapel, Pastor J. P. Davis of Long Beach and J. W. Rushton officiating. Interment was in Inglewood cemetery.

BARNES.—Frances Isabell, daughter of Larasia and Manley Nobles, was born August 30, 1866, at Vancleave, Mississippi, and died July 24, 1948, at the home of her daughter in Ocean Springs, Mississippi. On April 19, 1885, she was married to David Barnes; seven children were born to them. She became a member of the Reorganized Church in 1902 and was a faithful worker throughout her life. Mr. Barnes preceded her in death in 1932.

Surviving are five daughters: Mrs. A. G. Miller of Ocean Springs; Lula and Bertha Goff of Vancleave; Mrs. Frank Miller and Mrs. Clyde Tillman of Mobile, Alabama; two sons: A. N. Barnes of Escatawpa, Mississippi, and John D. Barnes of Vancleave; thirty-one grandchildren; and forty great-grandchildren. Funeral services were conducted by High Priest Franklin Steiner, assisted by J. L. Barlo and D. W. Sherman. Burial was in the Latter Day Saint Cemetery at Evergreen.

FROYD.—James, was born October 27, 1874, at Ravenwood, Missouri, and died July 14, 1948, at Maryville, Missouri. He was baptized into the Reorganized Church in 1885 at Bedison, Missouri, and was married to Maud Winslow in 1915. Five children were born to them. Mrs. Froyd died in February, 1944.

Surviving are three sons: James, Ronald, and William; two daughters, Mary Ethel and Ruth Alice, all of Las Vegas, Nevada; and one grandchild, Elder W. E. Peak conducted the funeral service at Price Funeral Home in Maryville. Interment was in Highland Cemetery at Hamilton, Missouri.

SIMMONS.—Joseph Kelley, was born February 1, 1891, at Oscar, Oklahoma, and died July 25, 1948, at Anadarko, Oklahoma. On May 7, 1922, he was married to Lila Pearl Peck of Blackgum, Oklahoma. He was a member of the Reorganized Church.

He is survived by his wife; six sons: Roy, Floyd, Joseph, Glen, Paul, and James, all of Anadarko; two daughters: Mrs. Lois Johnson of Blackgum and Mrs. Lavenia O. Davis of Anadarko; three brothers: W. H. Simmons of Anadarko; and Floyd Simmons of Madera, California; two sisters: Mrs. Garland White and Mrs. Lula Skinner of Hartshorne, Oklahoma; and three grandchildren. Elder L. W. Kohlman of Tulsa conducted the funeral service. Burial was in the Anadarko cemetery.

YORK.—Olive Ellen, daughter of Jasper D. and Lucinda E. Flanders, was born June 24, 1866, near Cameron, Missouri, and died July 15, 1948, at Stewartville, Missouri. She was baptized a member of the Reorganized Church in her youth and remained a firm believer in the Restored Gospel. On April 25, 1886, she was married to Joseph N. York at Stewartville.

She is survived by her husband and three sons: Claud L. of Drumright, Oklahoma; Earl D. of Los Angeles, California; and Lloyd B. of Omaha, Nebraska. Services were held at

the Lyon Funeral Home in Stewartville. The Reverend Vane Miller of the Methodist Church was in charge, and Elder F. L. Hinderks gave the sermon. Interment was in the Stewartville cemetery.

GARRISON.—Susan, daughter of Mr. and Mrs. Charles Ingersoll, was born September 28, 1875, in Atchison, Kansas, and passed away July 23, 1948, at St. Joseph, Missouri. In 1891, she was united in marriage to William Garrison, in Leavenworth, Kansas. For twenty-three years they made their home in Leavenworth, moving in 1914 to St. Joseph. On February 27, 1938, she was baptized a member of the Reorganized Church. She was happy in her church relationship, and her faith brought her many blessings. She did much to help others, especially caring for the sick. She was preceded in death by her husband, who passed away November 2, 1941. She is survived by three sons: Walter and J. W. of St. Joseph; and Charles of Phoenix, Arizona; one sister, Martha Boyles, St. Joseph; two brothers: Henry Ingersoll, Leavenworth, and Walter Ingersoll, St. Joseph; thirteen grandchildren; and six great-grandchildren. Funeral services were conducted by Elder R. Melvin Russell. Interment was in Memorial Park Cemetery in St. Joseph.

KINDER.—Ollie Myrtle, was born April 22, 1880, in Hatfield, Missouri, and died at her home near Eagleville, Missouri, on August 1, 1948. She was married to Clifford Kinder and nine children were born to them. On May 25, 1919, she was baptized into the Reorganized Church by Hubert Case. Her entire life was spent in the vicinity where she was born. Three of her children preceded her in death. She is survived by her husband and six children. Funeral services were conducted by L. G. Holloway, assisted by Paul Campbell, at the Lone Rock Church. Burial was in the Lone Rock Cemetery.

ANDRICK.—Damon Earl, was born August 2, 1948, at Indianapolis, Indiana, and died at birth. He is survived by his parents, William E. and Beulah B. Andrick, and his grandparents, Albert and Bonnie Thompson of Salem, Indiana. Services were conducted at the Smith Funeral Home, Evangelist Arthur W. Gage officiating. Burial was in the Salem cemetery.

HAMLIN.—Henry Fremont, son of Samuel and Maria Hamlin, was born December 16, 1856, in Erie County, New York, and died July 16, 1948, in Denver, Colorado. He spent his youth in Cherry Grove, Minnesota, and on August 17, 1881, was married to Emily Sweet. Mrs. Hamlin died on June 22, 1926, after which he made his home with his daughter, Myrtle Bennett, in Denver. He had been a member of the Reorganized Church since August 30, 1891; his kind disposition and fine character won him many friends. On Father's Day, both in 1947-48, he was the oldest father in Denver Branch.

Surviving are three daughters: Myrtle Bennett of Denver; Cordelia Anderson of Albin, Wyoming; and Ethel Sheldon of Buhl, Idaho; two sons: Fred E. of Vallejo, California, and Raymond W. of Golden, Colorado; ten grandchildren; and eleven great-grandchildren. One daughter, Fern, former wife of Apostle Myron McConley, died in 1931. Funeral services were held at the Moore Chapel in Denver. High Priest E. J. Williams and Elder Merle Howard officiating. Burial was in the Crown Hill Cemetery.

HAVLISCH.—Percy L., was born April 18, 1915, at Olympia, Minnesota, and was killed April 8, 1948, in a violent explosion at Fresno, California. He was baptized into the Reorganized Church at St. Paul, Minnesota, in 1942, and was a devout member until his death. During World War II, he served with the Air Corps in both the European and South Pacific theaters.

He leaves his wife, Genevieve; a son, Hal Bryant; his mother; and nine sisters and brothers. Elder Frank Enix conducted the funeral service. Interment was in the Mountain View Cemetery.

Correction

An error was made in the *Herald* of July 24, page twenty-three, in referring to Brother E. P. Darnell as a member of the Central Missouri Stake Presidency. Brother Darnell is a member of the Central Missouri Stake High Council.

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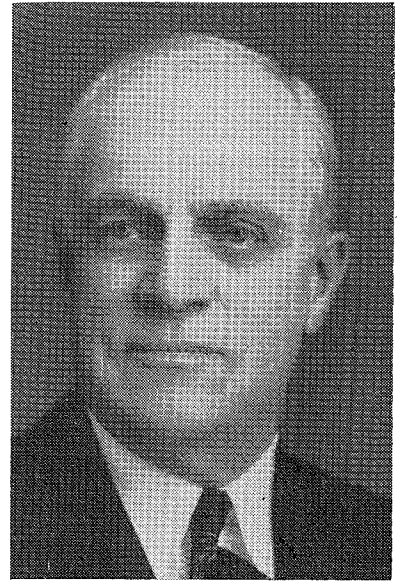
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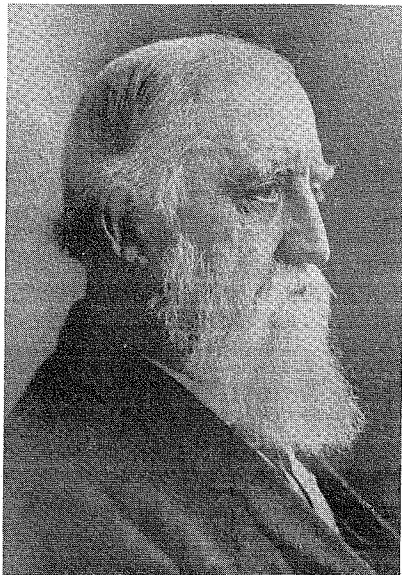
A PRE-VIEW



PRESIDENT ISRAEL A. SMITH
1946—



PRESIDENT FREDERICK M. SMITH
1915-1946



PRESIDENT JOSEPH SMITH
1860-1914

THREE PRESIDENTS OF
THE REORGANIZATION

THE Saints Herald

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NUMBER 36

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General Conference



The General Conference is the highest legislative body of the church, and in its deliberations, every member, branch, district, and stake are directly or indirectly represented. In legislation, enactments of the conference are final. They set the pattern for the work of the church in every field.

To the conference come the reports of all the general quorums, institutions, and officers. Here inspired communications for the guidance of the church are considered and approved. Here over-all policies are determined, immediate goals set, and budgetary appropriations authorized. The general ministry are sustained and the fields of appointee ministers approved.

The fundamental principles underlying General Conference action are divine guidance and common consent. The two are intimately related. Divine guidance should come to the body through the presiding quorums according to their several responsibilities. It should also be experienced directly by individuals, by quorums, and by the body in widely and warmly pervasive inspiration. The measure and the quality of the divine guidance we actually enjoy in conference are directly related to the devotion and preparation which we make as individuals and as a group.

Common consent is not just common assent. It involves free agreement after reasonable explanation and discussion. It also involves leadership which commends itself to the minds and hearts and consciences of the Saints, and so merits their warm approval. Yet again it involves an earnest disposition to "assemble together to agree" (Doctrine and Covenants 41: 1), knowledge of the "church covenants" (27: 4) and "much prayer and faith" (25: 1) on the part of the ex officios and delegates in order that they might rightly weigh the proposals advanced. And, finally, it involves willingness to abide by what is determined until further rightful opportunities for discussion occur (125: 16).

In view of the foregoing, the First Presidency asks that every member and every branch make earnest preparation for the 1948 Conference, remembering the church and her mission and her needs in earnest prayer before the Throne of Grace. —F. H. E. in *The Pastor's Handbook*.

THE REUNIONS have been the main news at Auditorium Headquarters for the past three months, absorbing the attention of church officials, and requiring a great deal of travel and speaking, especially of the Presidency, Twelve, and Bishopric.

In a sense, reports from all the reunions have a great similarity, which is as it should be, since reunions generally are serving people whose lives, homes, problems, needs, and spiritual hungers are much the same.

This year, there is a very general satisfaction with the fine quality of the reunions, with the people attending, and with their response to the church program. Now that the season is over, we have many reasons to be glad for what has been accomplished.

CHURCH OFFICIALS are arranging their schedules and itineraries to converge upon Independence, where efforts to complete arrangements and organization for the General Conference are being intensified. And already, too, they are looking far beyond this conference, working with plans so that there will be a full program for conference to consider. Conference itself is not a busier time for them than the weeks and days immediately preceding it.

APOSTLE MYRON A. McCONLEY and Sister McConley arrived in Independence at the Missouri Pacific station, Saturday evening, August 21, at 8:30. They were happily surprised to find a group of about fifty persons there to greet them, including members of the Presidency, Presiding Bishopric, other church officials and friends. Thus they completed a long and arduous work and journey in England, Holland, Germany, and the Scandinavian countries. Their home in Independence was made ready for them by Brother and Sister Marvin McDole. They will have a period of rest and time to prepare for the General Conference.

DR. F. M. McDOWELL, Director of Religious Education for the church, has returned from a summer of study and research at Columbia University, New York City. He is back at his office, working on the department report to General Conference, to plans for classes and program, and on work to follow during the later fall and winter. More details of plans will be given later.

GOMER T. GRIFFITHS, according to information received by the Presidency, has successfully withstood the effects of an operation, and is apparently on his way to recovery. Brother Griffiths was formerly President of the Quorum of Twelve, and has always been active in the General Conferences and work of the church.

APOSTLE BLAIR JENSEN reports on the fine work of Merle Guthrie, in a series of services at Stokes Bay, Ontario, in the Owen Sound District. There have been three baptisms and one promised, and much good has been done in encouraging and strengthening the members there. They have been at work on their building for three years, and although there is work yet to be done, they have moved into it, and can use it now. They have paid their way as they went along, and what they have is free of debt, and will be free of debt as long as they pursue present policies. Congratulations to those devoted, hard-working church people.

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Looking Both Ways

THE PRESENT GENERAL CONFERENCE INTERIM draws to a close. October of 1948, in April of 1947, appeared to be far distant. And now we take a brief backward look, a *resumé* of what has been accomplished, noting, however, only the high lights. Adopting the formula (though not the exact words) of Ecclesiastes (11: 6) we feel we may say generally on behalf of all the priesthood, especially those under General Conference appointment: "In the morning we sowed the seed, and in the evening we withheld not our hand, not knowing what should prosper, either as to this or that, or whether they would be alike good."

We believe our united labors have been abundantly "prospered."

Pursuant to a program adopted in 1947, surveys of the work in European and Australasian Missions were conducted. President Garver and Bishop Johnson spent many weeks in Australia and President Edwards and Bishop DeLapp covered, as best they could under existing military restrictions, the situation in England and in countries on the Continent where our members are located.

Upon the return of the latter and acting on the recommendations of these brethren, the Joint Council took steps to re-establish the work in war-harassed Europe. Apostle McConley, already in Europe, had assisted in the survey, and soon he and Sister McConley were joined by the following brethren and their families: High Priest Frank Fry, Seventy Glen Johnson, Elders Albert Scherer, and Eugene Theys. All these brethren, under the direction of Brother McConley, have taken hold with vigor, and we are receiving reports of their continued success.

Our members in England, Scandinavian countries, Germany, and Switzerland have been encouraged, and their numbers have been considerably augmented.

In following up the excellent work of Brother McConley, who is returning home, the Presidency have appointed Apostle Jensen to take charge of the missionary work in England and Europe. Brother Jensen and his family will leave for England soon after General Conference.

As a result of the work of President Garver and Bishop Johnson, steps have been already taken with respect to the Australasian Mission: Two of the ministry in Australia, Herman Peisker, a seventy, who had been acting as mission president, and Elder Don A. Alberts, were brought to America, in order to bring about a closer co-ordination of effort, and Apostle Roscoe E. Davey, by appointment of the Presidency, with his family, is to proceed to that far-off mission immediately after General Conference.

Brother Peisker, a man of sterling character, whom everybody loved, as you have already been apprised, became ill soon after his arrival in this country and has been called to his reward. He rests from his labors in Mound Grove Cemetery at Independence.

THE MISSIONARY and local work in the United States is undoubtedly onward, especially wherever the Saints have received apostolic ministry. As a result, there have been marked increases in the number of baptisms, and reports from district meetings and reunions are to the effect that the Saints have been spiritually fed: the comment is frequently heard that reunions held this year have been the largest in attendance and the membership revived as never before.

One unailing index to the spiritual condition of the Saints is their response to the temporal law. Under the wise administration of the Presiding Bishopric and the bishops operating under their direction, the Saints have continued to honor the

law, as reflected in the reports published from time to time by the Bishopric, thus enabling the church to carry on its beneficent objectives without any slowing down of effort because of many disturbing factors, the aftermath of World War II.

Thus we can look forward to the approaching Conference with gratitude because our labors during "the morning" and "the evening" have been so greatly blessed, and with confidence can we contemplate the coming Conference interim (to April, 1950) having the assurance that if we continue "to sow" and "withhold not our hands," the work will continue to receive the favor of the Founder and Finisher of our faith.

A Warning

I cannot close, however, without a solemn warning that the Saints should not become complaisant. It is possible that the world may soon be plunged into another devastating conflict. We need not dwell on the probable results of "all out" or "total" atomic warfare. They are too horrific to speculate upon. However, it may be more than a possibility. Let us ponder the following facts, as reflected in the latest report (May 17) of the Atomic Energy Commission to the Security Council of the United Nations: Here is the startling beginning:

The Atomic Energy Commission reports that it has reached an impasse.

In almost two years of work, the Commission has accomplished much and has succeeded in making clear the essentials of a plan for the control of atomic energy, Nevertheless, it considers that it cannot now prepare a draft treaty

The difficulties which confront the Commission were first evidenced when the plan under consideration by most of the Governments' members of the Commission was rejected by the Soviet Union, "either as a whole or in its separate parts," on the ground that such

Editorial

a plan constituted an unwarranted infringement on national sovereignty.

From all indications, as I write, other impasses may be reached at any time unless Russia demonstrates—as she has not yet shown—a real desire to co-operate in a movement for peace. And so long as international relations are so seriously disrupted, war, to speak conservatively, is possible, and it may be probable. Then, if it is to be war—may God forbid!—and atomic bombs are used; who but the Infinite can foretell the results?

Robert Hutchins, President of Chicago University, whose words ought to have weight, says:

Our problem is not that of progress that we may live better, but of survival that we may live at all.

This age may, if we are clever enough to survive, be known as the great age of atomic energy turned to peaceful pursuits; or it may be known in legends left for creatures who follow us, as the age of atomic destruction and the extinction of the *genus homo*.

So what of the future? The times are tremendously portentous. What see you, my readers, in the "signs of the times"? I would like to be optimistic, but must be realistic.

However, *our work calls us* to go "with forward face and unreluctant soul."

So let the way wind up the hill or down,
O'er rough or smooth, *the journey will be joy.*

Yes, with our story of high adventure to tell the world, with the message of *true* Latter Day Saintism,

Our hearts will keep the courage of the quest
And hope the road's last turn will be the best.

And as "each morn is the world made anew," let us "sow in the morning" and "in the evening withhold not our hands." God will give the increase. ISRAEL A. SMITH

OFFICIAL

European Mission

Apostle M. A. McConley having completed his work in the European Mission, Elder Frank Fry of 40 Highfield, Nuneaton, England, is hereby appointed Acting Minister in Charge of the British Mission, pending the arrival in Europe of Apostle D. Blair Jensen.

Elders Theys and Scherer are in charge of the German and Dutch Missions respectively. They may be reached at Concordia Avenue and Annastraat, Rotterdam, Holland.

Apostle D. Blair Jensen is expected to reach England on or about October 27, when he will take active oversight of the European field.

We take advantage of this opportunity to express our deep gratitude to Brother and Sister McConley for the able and devoted ministry which they have given in Europe under very exacting circumstances. It will be a pleasure to renew association with them at the forthcoming General Conference.

THE FIRST PRESIDENCY,
President Israel A. Smith

European Relief

Attention: Sponsors of Relief for European Families

A word of caution has been received from our representatives in Europe, regarding shipments of clothing from individual sponsors to European families. Apparently some sponsors have been sending more clothing than is necessary and, in some instances new articles have been sent on which the recipient was required to pay a high duty. For instance, it has been reported that one sponsor sent twelve dresses to

one lady, also that several white handbags were sent to one elderly couple. The handbags required payment of duty and were of no particular use to the recipients.

We suggest that sponsors send only serviceable used garments and that good judgment be exercised in the amounts and types of clothing sent. In almost all instances, this office has provided the sponsor with the original clothing requests of the "adopted" family, and it is our suggestion that after these original needs have been filled, the additional amounts sent be limited to replenishing originally requested garments at proper intervals, and additional specific requests direct from the family. We sincerely appreciate the excellent contributions and co-operation the many individuals and groups are making in connection with our sponsorship program.

THE PRESIDING BISHOPRIC

White Masque Presentation

The play presentation of the White Masque Players again this year will be "Family Portrait" with Stephen A. Black as director. The limited capacity of the Little Theater prevented many from gaining admittance last year, therefore, by popular demand the players are repeating this fine play which was so well received last conference. The *Conference Bulletin* will give complete details on how visitors from out of town may be assured of a seat on the night of their preference. Friday and Saturday nights preceding conference week will be reserved for Independence patrons, and the week nights of conference, except Wednesday, will be open for out-of-town visitors. There will be no admittance charge, but, an offering will be taken.

THE SAINTS' HERALD

Volume 95

September 4, 1948

Number 36

Editors: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. Assistants: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Turn of the Centuries' Conference

The General Conference of 1900 was a "turn of the Centuries" Conference. The Nineteenth Century, which saw the dawning of the Restoration Movement, had given way to the Twentieth Century with its on-rushing events. It was at the end of the horse and buggy era and the beginning of the age of rapid transit—with the atomic bomb foreboding a possible rapid exit. The Conference met in the old Brick Church in Lamoni, Iowa.

Echoes from the General Conference Gavel

PHYSICAL SETUP OF PAST GENERAL CONFERENCES

IN THIS AGE of supersonic speed, people come to General Conference by train, bus, automobile, aeroplane. As a small lad, I went to my first General Conference in a covered wagon. That would be a unique experience now, and it appears unique in retrospect, but it was not unique at the time. Everyone who attended that conference came in some sort of horse-drawn vehicle.

The setting of that conference seems unique, more like some of our later-day reunions. Visitors lived in tents or covered wagons, brought most of their provisions with them, and cooked over campfires or sheet iron wood stoves. The assembly met in a big tent in the midst of a natural grove of native trees known as Gallands Grove, in Shelby County, Western Iowa. (This was in 1877.)

The most important event of the Conference for me was meeting my uncle, President Joseph Smith, for the first time in my memory. The picture remains quite vivid. He came down from the speaker's stand at the close of a preaching meeting and walked down the center aisle, shaking hands right and left with the people. I have a memory that they addressed him as "Brother Joseph." Looking back, I recall few people who habitually addressed him as President Smith. They spoke to him and of him as "Brother Joseph." He called most of the people by their first names. He was a fine looking, dignified person, obviously of a strong and balanced personality, and the people respected and loved and trusted him. Presidents Joseph Smith and W. W. Blair presided, with Henry Stebbins as secretary. Among the notables reporting were James Caffall, Charles Derry, T. W.

By Elbert A. Smith

Smith, Jason W. Briggs, E. C. Briggs, John H. Lake, William H. Kelley, D. S. Mills, Columbus Scott, J. J. Cornish, and Gomer T. Griffiths.

Scanning the minutes of the conference, I note in passing an event of some interest. A gavel made by some of the Texas Saints and conveyed by Elder D. H. Bays was presented to President Joseph Smith. This gavel will be mentioned later as it is the one President Smith surrendered to the church at the General Conference many years later, in 1909, feeling that his ministry was soon to terminate.

Another item of business of importance: a committee previously appointed to locate a place of set-

tlement for the church headquarters reported that Decatur County, Iowa, had been selected. The report was adopted. At this conference a move from Plano, Illinois, to Iowa, culminating in the location at Lamoni received official sanction.

FOR A NUMBER OF YEARS our General Conference was rather peripatetic, without fixed abode. As a rule, each annual or semi-annual gathering at its close named the time and place for the next one coming up. The fall conferences ordinarily met in Western Iowa, until discontinued. The spring conference, convening as a rule on or near April 6, met by irregular turns in Plano, Kirtland, Lamoni, and Independence. Gradually the contenders for the honor and work of entertaining the gathering narrowed down to Independence and Lamoni. These two alone had the facilities to house the congregation and lodge the visitors. Finally, the last conference to meet in Lamoni was that of 1919.

Almost from the time of his installation as President of the church, President F. M. Smith pressed for a permanent site for the conference, at church headquarters, convenient to church offices and church records, and with an adequate auditorium.

Thus in my memory, the conference moved by rather slow stages from a big tent in a grove in western Iowa, in the lumber wagon era, to its present setting in the big Auditorium in Independence in the era of jet-propelled planes, radio, radar, and the atom bomb.

Back to Amboy and the Memorable Conference of 1860

LET US TURN BACK now a long way beyond my own memory to the historic conference of 1860. Early in April, a group of Saints were assembling for a conference to be held in Mechanic's Hall in the town of Amboy, Illinois. They had come with great expectation in answer to prayer and long and anx-

ious waiting. They had trusted the promises in the book of Doctrine and Covenants; they had trusted the promises in the revelation given to Jason W. Briggs in November of 1851:

In mine own due time will I call upon the seed of Joseph Smith and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of the church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.—*Church History*, Volume 3, pages 200, 201.

In the meantime, on the morning of April 4, Joseph Smith and his mother, Emma, began their journey to Amboy, first in a small boat rowed by their friend, Captain Gifford, as they crossed the wide expanse of the Mississippi from Nauvoo to take the train at Montrose. There was a storm with wind and rain which kicked up considerable waves, making the trip disagreeable and at times dangerous. Emma remarked that it had ever been thus in her lifetime, when the Lord had a work for her to do, the Evil One always intervened to make it difficult.

Arriving in Amboy, Joseph and Emma to the surprise and delight of the assembled Saints came into a prayer meeting at the home of Stephen and Experience Stone. As they entered the little gathering, everyone present, not by command but by common impulse, arose and stood weeping with joy.

The morning hours of the conference on the sixth of April were devoted to organization and preaching. At 1:30 in the afternoon, Joseph Smith, the third, came forward and was introduced to the conference by Zenas H. Gurley, Sr. After the introduction, Joseph delivered his address, telling of his experiences, his feelings, and his plans. We may well turn back and read it if we wish. It is found in the *Story of the Church* by Inez Smith Davis and in the *History of the Church*, Volume 3.

WE CAN ONLY IMAGINE the deep emotions that stirred the Saints at this conference. Many other things were done of importance, but the coming of Joseph and his ordination which followed his address were the important things which stand forth from that memorable conference. At the close of the ordination, Zenas Gurley, Sr., said, "Brother Joseph, I present this church to you in the name of Jesus Christ." The young man answered with his usual simplicity and sincerity, "May God grant in his infinite mercy I may never do anything to forfeit the high trust confided in me. I pray that he may grant to us power to recall the scattered ones of Israel, and I ask your prayers."—*Story of the Church*, page 407, edition of 1943.

The star of the Reorganization was beginning to rise and shine. The "dark and cloudy day" that followed the murder of the heads of the church was drawing to a close. Young Joseph, as he was called for years, was in his twenty-eighth year. His father, not yet twenty-five, had presided at the organization of the church in 1830.

Ahead of this young man ordained president of the high priesthood, prophet, seer, and revelator to the church in Amboy, 1860, stretched long years of growth in wisdom, experience, vision, and service. The Saints could not know that he was to keep their trust faithfully and preside over the church with distinction for fifty-three years.

Israel L. Rogers as Presiding Bishop

ISRAEL L. ROGERS came to the conference from Sandwich, Illinois. He was delayed on account of a severe illness; however, he was healed instantly in answer to his prayers. He said that when he entered the room, he found Joseph already seated in the chair, presiding over the conference and, to his great consternation, learned that he himself had been chosen presiding bishop of the church. He said to himself,

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"This will never do. I am not the man for such a responsible position."

The next day Brother Rogers came back to the conference, fully determined to refuse and with a speech well worked out in his mind. Elder E. C. Briggs, the first full-time missionary appointee of the Reorganization, led in prayer. He was greatly blessed in the prayer, and the whole congregation was stirred. Israel Rogers forgot his little speech and his resolution and said, "The Lord's will be done."

Immediately after the ordination, a sister approached Bishop Rogers, handed him \$10 and said, "I want to give this money to the Lord." This was the first contribution to the church Bishop Rogers received. Thus, under the leadership of the new president, Young Joseph, the prayer of the first missionary of the Reorganization moved the first bishop of the Reorganization to accept the assignment, and a sister in the congregation was moved to be the first to pay her tithing.

No one can be the first to pay tithing now, but who should wait to be the last?

The Conference of 1873

IN THE *History of the Church*, Volume 4, page 11, the statement is made, "This was one of the most important conferences ever held by the Reorganization and marked an epoch in the development of the church, especially as regards quorum organization."

As indicated in the preceding quotation, the chief event of this conference was the further development, under divine revelation, of the strength of the quorums. The conference met at Plano, Illinois, April 6, Joseph Smith presiding and W. H. Kelley, Duncan Campbell, and Alexander Smith acting as secretaries. On the ninth, President Smith surrendered the chair to Jason W. Briggs, President of the Twelve, who read to the conference the revelation which had been given to President Smith on the preceding March 3. This remarkable revela-

tion is Section 117 in the book of Doctrine and Covenants.

In this revelation the organization of the Presidency was completed by the calling of William W. Blair and David H. Smith to be members of the Presidency and counselors to the President of the church. The Quorum of Twelve was strengthened by the additions of William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert.

The promise was made "if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people."

Fall Conference of 1882 on the Road Back to Zion

THE SEMI-ANNUAL CONFERENCE of 1882 met in Lamoni, September 20. Evidently the meeting was in a temporary tabernacle. The conference minutes chronicled a motion of thanks to the citizens of Lamoni for the use of lumber loaned for the purpose of building the tabernacle.

This was the last of the fall General Conferences and, the first, as I believe, to be held in Lamoni, it was in some ways a memorable gathering. The church was on its way back to Zion. That was the beginning of the promise, "Zion shall not be moved out of her place . . . they that remain and are pure in heart shall return . . . they and their children."—Doctrine and Covenants 98: 4. Lamoni was entering upon her role as a distinctive rallying point, a center of gathering, the place where the church was to gain strength, the place where many of the future ministers of the church were to grow up, to be trained, and to be sent forth to lives of service and distinction, which work still goes on there, particularly in the training of young people in Grace-land College.

Our First Conference in the Kirtland Temple

THE CONFERENCE of 1883 convened at Kirtland, Ohio, in the Temple on April 6. This was an occasion of great rejoicing to those assembled in that sacred building. It was the first conference to be held by the Reorganization in the Temple. Title had come to them through court decision, and they entered into their own under the leadership of President Joseph Smith, who called the meeting to order and presided over the conference. He remarked that he had been born in Kirtland, almost in the shadow of the Temple, fifty years before the gathering.

This conference had one other item of distinction. It was our first delegate conference. President Smith closed his address of welcome and charge to the ministry with these typical words: "In all our deliberations and work we should observe strictly the decorum of brethren and remember he is strongest and wisest who is actuated by the kindest spirit."—*Church History*, Volume 4, page 414.

The Conference of 1896 Ending on a Tragic Note

THE GENERAL CONFERENCE of 1896 was held again in the Kirtland Temple, beginning its devotions on Sunday, with a sermon at 11:00 o'clock by President Joseph Smith, assisted by President W. W. Blair. This was one of the last times these two, so long associated in the presidency, were to stand together in their ministry.

During the conference, President Blair was taken quite severely ill and en route home by train at the close of the conference, he passed away, evidently from a heart attack. This ended a long friendship and official association between President Blair and President Joseph Smith.

The partial disorganization of the presidency effected by the death of W. W. Blair was taken care of by

its reorganization in harmony with the revelation presented to the conference of 1897. The provision was rather unique. Alexander H. Smith was called to be not only the Presiding Patriarch but also a member of the Presidency; and Bishop E. L. Kelley, Presiding Bishop, was named as counselor to the President.

Conference of 1902—Frederick M. Smith Called Into Presidency

THE CONFERENCE of 1902 witnessed a further reorganization of the presidency in accord with the revelation calling Frederick M. Smith and Richard C. Evans as counselors to the president and the release of Alexander Smith and E. L. Kelley from that office to give attention to the duties of their respective offices.

This conference was marked also by the addition to the Quorum of Twelve of stalwart men, Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton.

The Conference of 1900—at the Turn of the Century and the Beginning of a New Era

TO ME, the conference of 1900, held in Lamoni, was memorable for several reasons. In the first place, it marked the turn of the century. The nineteenth century had come to an end, and the twentieth century was just getting under way. It dawned with such bright hopes that, under the clouds of today, we can scarcely remember them. In a way, too, the conference marked the end of one era and the beginning of another. Pictures taken of groups in front of the Brick Church at Lamoni at that conference show horse-drawn vehicles exclusively. But the end of the horse-and-buggy day was at hand. The mechanized era was just beginning.

Secondly, the conference was memorable to me for personal reasons. At the close of its sessions, I received my first General Conference appointment, as did also Paul M. Hanson.

For the first time, we sat on the edges of our chairs waiting to hear our assignments read.

The Conference of 1909

THIS CONFERENCE also is memorable to me for personal reasons. Elder T. W. Williams and I were the press committee and sat at a table at the front of the audience. We were quite close friends at that time and Brother Williams was a man that I had always admired. While I could never agree with some of the positions he would take, I liked him very much.

He had a sparkling personality. He was a brilliant orator, though not a logician. He could carry himself and the audience along to conclusions that he had not always thought out. He was an animated and volatile person in preaching, addressing the conference, or in private conversation. With ready smile, dancing eyes, and fluent speech, he was a charming person, considering himself a radical and rather delighting in making startling statements. One day he closed an address during a conference in the Brick Church with the characteristic declaration, delivered in his own manner: "I am a *radical*!" As he came down from the stand, I shook his hand and said, "Tommy, that was the most *conservative* statement I ever heard you make." My quip pleased him immensely, more than any compliment I could have paid him. And yet, he was a man at times given to spiritual intuition.

On the occasion I started to tell about, during an afternoon business meeting, Brother Williams wrote a letter, signed it, and sealed it in an envelope and gave it to me with a whispered instruction that I was not to open and read it until he gave me permission. Some days later the revelation contained in Doctrine and Covenants 129 was presented by President Joseph Smith. However, it went first to the quorums for their action. I met with the High Priests Quorum in the Methodist church and listened to the reading of the revelation the fifth paragraph of

which dealt with me and presaged a radical change in my ministry, as follows:

The Spirit saith further to me: To fill the vacancy caused by the releasing of Counselor R. C. Evans, present the name of my servant Elbert A. Smith, the son of my servant David H. Smith, who was taken and who awaits his reward, to be chosen, appointed, and ordained as counselor to my servant Joseph Smith and to be one of the presidency. —Doctrine and Covenants 129: 5.

As I left the assembly of high priests, T. W. Williams touched my arm and said, "Brother Elbert, you may read the letter now." I opened it and still have it in my files. This is what he had written:

Lamoni, Iowa, April 16, 1909

My dear Brother Elbert: I had a singular experience this a. m. While in conversation with another your name coming up I was given to realize that the time was near at hand when you would be called to fill the same position in the church which your father occupied. It may come at this conference. If it does, and I am not to say now whether it will or not, it will give you comfort to know I have received this.

With confidence,
your brother in Christ,
T. W. Williams.

I was ordained under the hands of President Joseph Smith and Apostle W. H. Kelley. The next day after my ordination, at the beginning of the business session, President Frederick M. Smith thrust a gavel into my hand and said, "Take charge of the business meeting. Father and I have a committee meeting." I would have preferred a more gradual induction. However I got by as well as could have been expected, excepting for one thing: not being accustomed to wielding the conference gavel, when I called the meeting to order I brought the gavel down on the desk with a bang that gave me a tremendous start. The meeting came to order! And there was a good laugh at my expense. The gavel had a real echo.

With more pleasure, I recall some other incidents, for example, the first evening I was seated with the

presidency in a joint council meeting, President Joseph Smith, the aged prophet, reached forth his hand and put it upon my knee, apparently as a gesture of affection and encouragement, one of those silent acts that say more than words.

I remember, too, a statement made to me by President Frederick M. Smith. As he was bidding me good-by at the close of the conference, he said, "Elbert, we always seem to understand each other without too many words." I recalled then that he had come to me before time to talk over some matters of importance in church work, and it is true that neither he nor I liked to talk interminably about a given problem, but preferred to come directly to the point.

The Jubilee Conference of 1910

IT WAS BECOMING increasingly obvious that so far as the presidency was concerned, we were in "a period of transition." President Joseph Smith was growing old and weary and was gradually shifting the burdens of administrative matters to other shoulders.

The Conference of 1910 was called the "Jubilee Conference" though it had its melancholy features. It was in celebration of the fiftieth anniversary of President Joseph Smith's ordination to the office of president of the high priesthood and prophet, seer, and revelator to the church. Sunday, April sixth, was devoted to an elaborate program of speeches and music and addresses epitomizing the work of Brother Joseph over his fifty years of presidency—historical events, his contribution as administrator, editor, song writer, and jurist, and his personal characteristics.

In his response, Joseph said that there were only three persons in the assembly who attended the conference at Amboy fifty years earlier, himself, E. C. Briggs and Davis Rogers.

Apostle Joseph Luff offered the prayer, which revealed his singular felicity in approaching the Throne

of Grace in a public assembly. Most of us, when we pray publicly, are too conscious of the human audience. Brother Luff seemed to forget the human audience and talk directly to God.

It was toward the close of this "period of transition" that Brother Joseph wrote his hymn, "Lights on the Other Shore," the tune being composed by his long-time friend, Norman Smith. The theme was suggested by words he had remembered as being uttered by his uncle, William B. Smith, when he was growing old and remarked, "The lights are growing brighter on the other shore."

Joseph's Parting Benediction

THE CONFERENCE of 1914 was the last one in the administration of President Joseph Smith. I recall that he pronounced the closing benediction, President Frederick M. Smith being in the chair. These are the closing words of that benediction:

We ask thee that thou wouldst help us one by one to faithfully observe the covenant that we have made with thee, to do that which is right according to our understanding thereof, neither to swerve to the right nor to the left by the inducements or enticements of the Adversary nor the seductions of the world.

Into thy hands we commend us, as a people, as a church, as an association, all officers and members in a common cause, asking thee for a continuance of the care which thou hast had, lo! these many, many years over this cause which we represent; and thus we ask all in Jesus' name. Amen.

These, I believe, are the last words President Joseph Smith ever uttered in our General Conference. When the gavel fell and its echoes resounded down the corridors of time as adjournment was announced, we were to hear him no more in our conference assemblies. May the spirit of that benediction abide with us yet.

(To be continued.)

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Housing for Conference Visitors

The following suggestions are made for the benefit of visitors to the General Conference:

1. Do not rely on the housing committee for reservations if you can make private arrangements.
2. Give the number in your party, the names of each, and the number of rooms required.
3. State whether you are arriving by auto or by public conveyance.
4. Give the date of arrival and length of stay in Independence.
5. If alone, are you willing to share a room?
6. After making reservations, do not cancel without early notice. Cancellation will cause much inconvenience.

Housing assignments will be made after September 1, and each applicant will receive notice as soon as rooms can be located.

GENERAL CONFERENCE
HOUSING COMMITTEE

Needlecraft Conference Notes

This has been a good year. We have had many things that people in other lands have not been privileged to enjoy. They need our help, and we must share with them our blessings.

The Needlecraft Society will need the help of the women of the General Church to aid these people spiritually and financially, and help send missionaries to countries still devastated by the war. It solicits the help of all women in the church for contributions of articles suitable for a bazaar, such as aprons, quilts, towels, all kinds of crochet and embroidery pieces, children's aprons and dresses. Needlecraft will appreciate finished quilts. Independence women are very busy, and help to finish the quilts in time for conference is difficult to obtain.

Send all parcels and contributions to Needlecraft Society, Care of Women's Center, 1034 W. Lexington Street, Independence, Missouri.

General Conference Classes

This is a general preview of the classwork to be offered at the General Conference, October 3 to 10. Further information will be found in the "Conference Program," and in the "Conference Daily Herald," which will be issued later.

The Art of Worship

PROSPECTUS OF CLASSWORK TO BE OFFERED UNDER THE ABOVE TITLE BY APOSTLE ARTHUR A. OAKMAN TO THE ELDERS AT GENERAL CONFERENCE

The Word of God and Our Approach to Him

All true worship is induced primarily by a movement of Deity toward us. Our sinful nature has distorted our conception of the requirements acceptable to him, and thus our faulty notions must be corrected by the spirit of revelation. There is no true worship unless it is initiated, guided, and fulfilled in the spirit of revelation.

Order in the Worship Experience

Certain attitudes and dispositions of character are always evoked in the presence of God. These follow a pattern process which can be readily harmonized with the six fundamental principles of the gospel. The position is taken in these lectures that the worship life of our people can be immeasurably enriched as this process is known by the Melchisedec priesthood and related to the selection of worship materials. There need be no finalized, inelastic, liturgical forms. The pattern of worship is the pattern of life itself, which is not always amenable to logic.

The Ordinances, Revelation Allied to Priesthood

Where there is no calling of men, there is no authority; no heavenly message, no authoritative preaching. To bring the life of God into the souls of people, our Heavenly Father has devised certain basic *ordinances*

which are more than drama, more than symbols, more than an outward form of inward grace. They are the means or the vehicle through which divine life is bestowed. Where there is no priesthood, there are no ordinances; no ordinances, no salvation. This is the unequivocal position of the Restoration Movement.

The Worship Experience and the Moral Law

The most significant result of the spirit of revelation is fraternity. Sin destroys fraternity, because it hardens the heart, and men lose the capacity to love each other. The moral law of the church is given with its provisions and practices to safeguard the spirit of revelation and its most significant fruitage. In this lecture, the relationship between the visiting officers of the branch to the co-operate worship experience will be discussed.

The discussions of the ordinances will occupy two sessions, possibly three, lastly, orders of service and materials for worship. Worship settings will be briefly discussed, the relation of the church plant to church philosophy, the selection of materials, hymns, scriptures, psalms, poetry, special music, the function of the choir and branch officers, such as the organist and chorister will be discussed in this last lecture. It is hoped this discussion will lie within the compass of the average branch function. It is not expected that perfection will be reached, but that we shall do the best we can with what we have.

Ministry in Metropolitan Areas

APOSTLE E. J. GLEAZER, Instructor

This class is for those who have particular concern with the organization and administration of our larger

city branches. It is to be conducted as an open forum with several of the leading pastors presenting the problems and possibilities peculiar to the work in metropolitan areas. General discussion will follow each presentation with the intent of gaining broader understanding and reaching helpful conclusions.

Our Missionary Program for the Local Branch

APOSTLE D. T. WILLIAMS, Instructor

This class will have as its purpose the encouragement of a universal missionary program throughout the church, which will mean a total all-out attack on the problem of winning the world for Christ. It will have as its motivation, every member a missionary, and as its goal, the spiritual development of those within and the winning of those without—"Let him that is warned warn his neighbor."

Administering the Urban Branch

APOSTLE CHARLES R. HIELD in charge of the class.

Class for Pastors and Leaders of Urban Branches

The instructors this year have been selected mainly from among a number who have achieved outstanding success in active participation in local branches. They will explain how they were able to make it work in their branch.

October 4—"Missionary Effort in the Branch," George Njeim.

October 5—"The Forming of City Missions," Garland Tickemyer.

October 6—"Religious Education in the Branch," Glenn Holmes.

October 7—"Women's Activities in the Branch," Mrs. C. W. Slasor.

October 8—"Branch Finances," D. O. Chesworth.

October 9—"Priesthood and the Branch," Charles R. Hield.

Administering the Town and Country Church

WARD A. HOUGAS, Instructor

This course will deal with the administrative problems of the churches in towns of 2,500 or less, (also larger towns that continue to have a rural viewpoint) and the open country church. Only in recent years have the churches of the nation begun to recognize the need of special administration for these churches. This course will bring the best that has been developed in other church organizations as well as in our own. It will be of special interest to all leaders of small-town and country groups. The sociology of the "rural" church will be given consideration as will the relationship of the small-town and open-country church to the community. Latter Day Saint administration will be interpreted in the light of the peculiar needs of this ever-increasing group of church-goers.

Religious Education

Clarifying and Enriching the Church School Improvement Program

On Monday and Tuesday, October 4 and 5, a general assembly for church school workers will be held. Wednesday to Saturday, October 6, 7, 8, and 9, five seminar groups, each concerned with two of the church school standards, will meet.

Working With Children

Each of these classes will meet daily:

The Children's Division in the Church School
Children's Work at Reunions
Vacation Bible Schools
Junior Church
Preparation for Baptism

General Zion's League Council

Project: Evaluating the work of the League for the past year and a

half, including the *Annual*, Mission's Abroad Project, Restoration Festival, and organization and function of the commission system. Objectives and programs for the next inter-conference period will be outlined.

This is for certified delegates representing the various stakes and districts of the church.

Department of Music

The Music Department classwork this year will have two emphases, and the group will divide three days of the week for separate interest groups. On the three days that the class divides into two sections, one section will be for those interested primarily in organ and its use in church, and the other section of the class will be for those who are not primarily interested in organ.

In the organ section we plan to have demonstrations on the two main electronic organs, the Hammond and the Baldwin, and also a consideration of the pipe organ. The art of service playing on the organ will be discussed and demonstrated, and ample time will be provided for round-table discussion. We plan to have several authorities in this field to lead these discussions.

On the three days that these organ discussions are going on, the other section of the class will take up a consideration of "How to Use the Hymnal," led by Evan Fry; Music for the Congregation," led by Herbert Lively; and a discussion of "Church Music and Architecture," by Franklyn Weddle.

These class sessions should be of interest to pastors as well as to those who play organ and those who have the responsibility of guiding the musical work of the local branch and the district.

To the branches that contemplate the purchase of an instrument for their church, the section on organ should prove exceptionally profitable.

Those who attend these classes will also find the daily organ recitals at 1:00 p. m., in the Stone Church particularly helpful.

General Department of Women

General Goal: "Building Zion's Homes and Families."

Conference Theme: "Abundant Living."

First Period: *Women's Work in the Branch.*

"Objectives and Organization,"

Mrs. S. S. Arnson

"Balancing Our Program," Mrs. Frank Hoecker

"Worthy Conversations," Miss B. Mildred Nelson

"Adventures in Home Decoration," Mrs. T. B. Franklin

"Introducing the Church to Our Friends," Independence Program of Friendly Visiting—

Mrs. C. A. Skinner and Mrs. Roscoe E. Davey

"Expanding Appreciation of World Service," Mrs. Myron E. McConley

Second Period: *My Task Through the Years.*

"Building Enduring Foundations," Mrs. C. G. Mesley

"We Mutually Agree," Apostle C. G. Mesley

"Bending the Twig," Mrs. S. A. Burgess

"Insuring Mental Health," Dr. G. Leonard Harrington

"Venturing With Our Youth," Mrs. F. Henry Edwards

"This Crowns My Task," Mrs. Leslie Wight

White Masque

NINA MALONEY, Chairman

The White Masque Players are offering a series of classes for the workers in drama for the small groups as well as the large ones. Classes are as follows: The Actor's Viewpoint and Problems, Mrs. Pauline Fowler; The Director's Viewpoint and Problems, Mrs. Bea McNamara; The Art of Make-up, Mrs. Pauline Fowler; Helpful Hints on Costuming, Mrs. Florence Belcher; Problems of Staging, Mrs. Bea McNamara; Selection of Plays, Mrs. Arlene Cackler.

The Battle Hymn of the Church

IF YOU are a regular General Conference attendee, you are looking forward to the first business session of this year's conference. President Israel A. Smith will probably announce as the opening hymn the well-known "Redeemer of Israel."

Last year, President Smith referred to this first hymn as "the battle hymn of the church." Although the words of "Redeemer of Israel" do not express a crusade in a literal sense, it is a battle hymn in that it expresses complete confidence in the ultimate triumph of the righteous cause of the kingdom. Notice this in the last stanza:

As children of Zion, good tidings
for us,
The tokens already appear;
Fear not and be just, for the kingdom
is ours,
And the hour of redemption is
near.

It is the first verse which is especially fitting for the opening of General Conference. Petition is made for a blessing from "Our King, our Companion, our All."

Redeemer of Israel, our only delight,
On whom for a blessing we call;
Our shadow by day, and our pillar
by night,
Our King, our Companion, our All.

Have you ever noticed how suitable the tune is for these words?

Hum it over to yourself. Notice the simple and straightforward style. It's easy to sing—it's within the range of the average voice. No one has to strain for the high tones or growl to sing the low tones. Unlike many more flighty hymn tunes, this one gives itself well to the solemn dignity of the opening exercises of General Conferences.

OF COURSE, "Redeemer of Israel" hasn't always been used in this conspicuous place. Some of the hymns which held this place during the early conferences of the Reorganization wouldn't be recognized by

most of us. Back in 1878, "Let all the Saints Their Voices Raise," was used. This hymn is unfamiliar to the present generation. We could sing one of the favorites of early conferences, however, without the aid of a hymnbook. This hymn was, "Guide Us, O Thou Great Jehovah."

Although there is no great value in being able to identify "firsts," it has been interesting to trace back and find the first uses of "Redeemer of Israel" in connection with the opening of General Conferences. Early conference minutes merely state that the conference was opened with "singing and prayer." Then, for a number of years, the name of the hymn was not recorded, only the number of the hymn was given. Hymn number 720 was sung for the opening of the 1874 conference, for example. Presuming that the *Saints' Harp* was being used at this time, since it was published in the early 1870's, we found that number 720 is "Redeemer of Israel." A close examination of even earlier hymnbooks might disclose an earlier use of this traditional hymn, but without such extensive research, 1874 appears to be the date of the first conference opened with, "Redeemer of Israel."

From 1874 on, the hymn was used often. By 1890 it was in regular use. It is said that it was a great favorite of "Brother Joseph." Occasionally we find some other hymn was used. Here is a complete list of the General Conferences which began their business sessions by singing "Redeemer of Israel"—

1874	1901
1875 semi-annual	1903 to 1905
1878 2nd hymn	1910 to 1922, 2nd hymn in 1911
1881	
1882	1925 to the pres- ent date.
1885	
1891 to 1898	

The exceptions to the use of this hymn were in:

1900, "Hail to the Brightness of
Zion's Glad Morning"

By HERBERT C. LIVELY

1902, "Praise Ye the Lord"
1908, "God Speed the Right"
1909, "The Morning Breaks"
1923, "We Thank Thee, O God,
for a Prophet"

For those who are statistically minded, out of forty-six General Conferences since 1891, "Redeemer of Israel" has been used thirty-seven times as the first hymn and once as the second hymn. Information regarding the hymns used from 1891 to 1923 was taken from an analysis printed in the *Journal of History*, Volume 17.

AS A CHURCH, our interest in this noted hymn goes back much further than its first use at conference. It probably helped to sustain the Saints many times during the early years. Back in 1832 *The Evening and the Morning Star* printed by the Saints at Independence carried the words to "Redeemer of Israel," under the caption "Hymns selected and prepared for the Church of Christ in these latter days." The following verse was included which is not printed in our present hymnbook:

"The secret of Heaven
The myst'ry below,
That many have sought for so
long,
We know that we know,
For the spirit of Christ
Tells his servants they cannot
be wrong."

W. W. Phelps, the hymn-poet of the early church, is credited with writing the words. Some of his other contributions to our hymnody are, "O Jesus, the Giver of all We Enjoy," "Earth With Her Ten Thousand Flowers," "O God, the Eternal Father," and "The Spirit of God Like a Fire Is Burning." We owe to him a debt of gratitude for giving us a hymn worthy of the tradition of opening our General Conferences with its singing.

General Conferences of the Early Church

Prepared by the Herald Staff from notes by President F. H. Edwards, and from church historical reference material.

THE FIRST GENERAL CONFERENCE of the church is described in the language of Joseph Smith for *Times and Seasons* and is found in *History of the Church* by Heman C. Smith, Volume I, page 87:

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers, or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood.

A pentecostal spiritual experience came to the members of the church on this occasion, and there was great rejoicing. The account given here does not mention the transaction of business of any kind.

The second General Conference of 1831, is described by Joseph Smith:

On the sixth of June the elders from the various parts of the country where they were laboring came in, and the conference before appointed convened in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. . . . It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed: several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints.

Such a summary would be a wonderful statement to be made of any conference.

Numerous special conferences were held, often wherever Joseph

happened to be among church members, in the interest of the work. Some of these gatherings would be called "meetings" or by other names today. The distinction between a general conference and other meetings is not always clear from the language used, so it is difficult to estimate the number of general conferences held in the early church. Conferences of the priesthood were often held.

As the work of the church was being organized and developed, many such conferences were held all through the year.

The last conference in which Joseph Smith is recorded to have taken part before his death was held October 6, 1843, at Nauvoo, and had two principal matters of business: the examination of Sidney Rigdon, counselor to the president, with reference to his standing in church work, and the work on the temple.

IN THE INTERVAL between the martyrdom of the church leaders, Joseph and Hyrum Smith, in June, 1844, and the coming of "Young Joseph" to the presidency of the Reorganization, there were some conferences that had great historical importance.

On June 12, 1852, a conference was held at Beloit, Wisconsin, with Jason W. Briggs chosen to preside. It proclaimed a series of resolutions that may be briefly summarized as follows:

1. The conference repudiated the claims of a number of pretenders to leadership who were in charge of factions.
2. It declared that the president of the church must be a descendant of the founder, Joseph Smith, Jr.
3. It asserted that "as the office of First President of the church grows out

of the authority of the Presiding High Priest . . . no person can legally lay claim to the office of First President of the Church without a previous ordination to the Presidency of the High Priesthood." (This eliminated all the pretenders.)

4. It recognized the validity of ordinations of those who had continued to act within the limits of their authority.

5. It recognized the authority of three books—the Bible, the Book of Mormon, and the Doctrine and Covenants.

6. It refused to recognize any stake appointed by any pretended authority for the gathering of the church.

7. It called for a proclamation of these principles wherever members of the church could be contacted.

Another interim gathering of importance was the semi-annual conference which was held October 6 to 10 on the farm of Israel L. Rogers in Kendall County, Illinois. Z. H. Gurley, Sr., presided, and James Blakeslee and William W. Blair were appointed clerks. A notable event of this conference was the resolution that "this church should publish a monthly church paper and continue it for six months." Under this resolution, *The True Latter Day Saints' Herald* was begun, and *The Saints' Herald* of today is that same publication, somewhat changed in format, and in frequency of appearance.

The emphasis in many early conferences was on spiritual things—prayer, testimony, songs, and the gospel message. Reports entered into their records were more likely to list the blessings enjoyed in their meetings than the resolutions that they passed. People met to strengthen and encourage each other, and to rejoice for the gifts that the great Restoration had brought them, as we do at our reunions.

For outstanding General Conferences from 1860 onward, the reader is referred to the article by Presiding Evangelist Elbert A. Smith.

The Evolution of the Conference Program

THERE IS QUITE a difference!

When you register for General Conference this year, you will be handed an *Official Conference Program* of about fifty pages printed in book form. In it will be scheduled about two hundred services, meetings, and classes, as well as other detailed information about the conference. Obviously, this is too much for any one person to attend in one week's time. You will have the privilege and problem of choosing the meetings and classes you wish to attend.

Choosing was no problem in the 1860's, however. Then, you would have come to a General Conference which met as one group throughout the length of the conference. You would have started right in at 9 o'clock the first morning with the business to be handled, and, after a recess for lunch, you would have probably continued to do business all afternoon. The evenings would have brought you the variety of a preaching service or possibly a prayer meeting. Occasionally, there would be preaching or prayer meetings during the day.

The conference agenda in those days seems to have been flexible and, to some extent, spontaneous. During the 1870 General Conference, the following item was recorded at the close of the afternoon business session: "Resolved, That Brother Josiah Ells occupy the desk for preaching this evening."

The program doesn't appear to have been crowded for time in those days either. An earlier conference recorded, "Elder James Blakeslee spoke upon the first principles of the gospel for about two hours, to a very large and attentive audience."

By 1888, however, an order of meetings was set, and that order lasted for quite a number of years:

9:00 a. m. Prayer meeting.
10:30 a. m. Preaching.
1:30 p. m. until 5:00 p. m. Business meeting.
7:30 p. m. Preaching.

SPECIAL PROGRAMS had crept in by 1916. Although the program for the day's activities was about the same as it had been, one now had to make a choice as to where he would go during the evenings. Here is the 1916 Conference Program:

9:00 a. m. Prayer meeting.
10:45 a. m. Preaching.
2:00 p. m. Business meeting.
7:45 p. m. Preaching in the lower auditorium and a special program in the upper auditorium.

Special programs:

Monday—Session of Women's Auxiliary for Social Service.
Tuesday—Session in the interest of the Sanitarium.
Wednesday—Session in the interest of Graceland College.
Thursday, Saturday and Sunday—"The Messiah" by the General Church Choir directed by Chorister A. N. Hoxie.

In the 1920's, classes invaded the day-time schedule. In 1926, there were morning classes as follows:

Religious Education taught by Walter W. Smith
Heredity and Eugenics taught by Mrs. M. A. Etzenhouser
Stewardship taught by C. E. Wight.
Personal Adjustment taught by M. A. Etzenhouser

After this, the practice of conducting classes at General Conference grew by leaps and bounds. At the big Centennial Conference in 1930 there were thirty-seven different classes from *Beginning Conducting to Science and Religion*.

WHERE DO WE STAND today? Here is a sample program taken from one day of the General Conference to convene next month:

By HERBERT C. LIVELY

7:30 a. m.-8:15 a. m.
Priesthood Worship, Stone Church, upper auditorium
Religious Education Worship, Stone Church Annex

8:30 a. m.-9:30 a. m.
General Prayer Meeting, Stone Church, upper auditorium
Church School Workers
Branch Administration
Drama in the Church
Music in the Church
Safeguarding our Health
Class for Prospective Appointees

9:45 a. m.-10:45 a. m.
General Prayer Meeting
Quorum Sessions
Council of Women
Religious Education Classes

11:00 a. m.-12:00 noon
Preaching Service
Council of Women
Quorum Sessions
Zion's League Assembly

1:00 p. m.-1:40 p. m.
Organ Recital

2:00 p. m.-4:00 p. m.
Business Session

4:00 p. m.-6:00 p. m.
Reception for Registered Women

4:30 p. m.-5:30 p. m.
Book of Mormon Archaeology

5:00 p. m.-5:45 p. m.
Recorded Music Concert

7:30 p. m.-7:45 p. m.
Congregational Singing, Stone Church

7:45 p. m.-9:00 p. m.
Preaching Service, Stone Church
Graduation Exercises, Auditorium
Class of 1948, Independence Sanitarium and Hospital
Family Portrait, Stone Church Annex,
The White Masque Players

There is quite a difference, isn't there?

The Lord helps those who keep moving.—Motto of Florence Nightingale.

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Apostle Paul M. Hanson

World traveler, author, archaeologist, missionary, and church officer—these are the careers that Apostle Paul M. Hanson, President of the Quorum of Twelve, has crowded into one busy life.

In travel, some of the major points included in his journeys have been the British Isles, many European countries, the Mediterranean, Palestine, the Near East, Mexico and Central America, and many other places, including nearly every part of the United States.

In the field of archaeology, his excellent book, *Jesus Christ Among Ancient Americans*, dealing with the countries and remains that relate to the Book of Mormon, has been selling steadily and has received wide appreciation. He has prepared the manuscript for a new work, dealing less with archaeology and more with modern cities, peoples, and experiences in the same lands. This work will be more of a popular and less technical character, and is now in line for publication. Throughout the years, Apostle Hanson has contributed many articles to church periodicals.

Naturally, his visits to many countries have been concerned with missionary work, and he is today at the head of the quorum which is chiefly

responsible for our expanding missionary program in all the world.

Following the death of President Frederick M. Smith, the General Conference had the task of choosing a successor. With Presiding Evangelist Elbert A. Smith, Apostle Hanson shared the responsibility of directing the conference at the time President Israel A. Smith was brought into office.

Christians in the U.S.A.

The *Christian Herald's* Annual Report (1948) on Membership of Religious Bodies in the United States (issue of August, 1948), reveals a number of interesting facts:

At the end of the year 1947, the total number of members of religious bodies, Protestant and non-Protestant, was 77,386,188. This was a gain of 3,713,006 over 1946.

This brings our national percentage of religious people up to fifty-three per cent, which is the highest in the history of our country. If we mourn that only half of our nation is even nominally Christian, let us take comfort in looking back to the year 1890, when only twenty-two per cent of the people were on church records. This will also cure any tendency to go harking back to "the good old times."

Of the 223 Protestant denominations, *Christian Herald* lists the ninety-eight largest bodies, and taking them in order we stand at number thirty-five in the list.

Protestant membership totals 46,149,676. Roman Catholics claim 25,286,178. Protestant gain in one year was two and six tenths per cent, while the Catholic gain was three and five tenths per cent. Religion is not making a rapid gain in the country, but a rather steady progress.

A few other figures will be of interest. Jewish congregations now include 4,641,000 members; Russian Orthodox, 300,000; Greek Orthodox, 300,000; International General Assembly of Spiritualists, 150,000; Buddhists, 70,000; two other bodies of Spiritualists, 23,347.



Patriarch Frederick A. Smith

Brother Frederick A. Smith was Presiding Patriarch and Evangelist from 1913 until April, 1938, when he was appointed by President Frederick M. Smith as President Emeritus of the Order of Evangelists. He was a member of the Quorum of Twelve from 1902 until his ordination as an evangelist. Prior to that, he had served as a seventy from April, 1894. He has been an elder since 1891, a priest since June, 1890, and a deacon since July, 1882.

In his appointments, he has served as a pastor in Omaha and its suburbs, and in St. Louis, and as Apostle in charge of missions in Canada and in a large part of the United States. As Presiding Evangelist, his responsibility extended wherever the work of the church did.

Brother Smith has fifty-five years of continuous church work under appointment to his credit, counting his present appointment. He continues to labor as time and strength permit, and his health is good. In all his service he has manifested a steadiness and faithfulness to his responsibility that give a worthy example to younger men.

Resort to sermons, but to prayers most;
Praying's the end of preaching.
—Herbert Temple, *The Church Porch*.

Those Who Have Presided Over the Conferences

J. W. BRIGGS presided over all the conferences of the Reorganization from the special conference of June, 1852, until and including April 6, 1857. And he again presided at the two conferences of 1858, making thirteen in all. Z. H. Gurley is reported to have presided at the semi-annual conference of 1857, and the special conference of 1859, the semi-annual conference of 1859, and the Amboy, Illinois, conference of 1860. Samuel Powers presided over the General Conference of 1859. This gives us a total of eighteen conferences from 1852 up to and including that of April, 1860.

Joseph Smith, after he became President of the church, presided over every conference, annual and semi-annual up to and including the General Conference of 1897, except for the semi-annual conference of 1896, when Charles Derry presided, and the semi-annual conference of 1876 when W. W. Blair presided. This made a total of fifty-eight conferences presided over by President Smith.

After 1897, all the General Conferences have been presided over by the First Presidency, either designated as the First Presidency or as "President Joseph Smith and his counselors" (until 1914), or a similar form used for his successors. There have been two exceptions. In 1915, even though President Frederick M. Smith was ill and unable to be present, Gomer T. Griffiths, President of the Quorum of Twelve, moved that he be named to preside over the conference, with Elbert A. Smith. Brother Elbert requested that he be given help in the work of presiding, and G. T. Griffiths and F. A. Smith were selected by the conference to assist him.

Two years later the situation was

reversed; Brother Elbert was absent through sickness, and President Frederick M. Smith presided.

In 1946, the President of the Quorum of Twelve, Paul M. Hanson, was associated with the members of the First Presidency in presiding over the conference. This was because of the necessity for reorganizing the First Presidency because of the death of President Frederick M. Smith.

THE NEXT GENERAL CONFERENCE will be the one hundred seventeenth of the Reorganization. It therefore appears that President Joseph Smith was associated in the Presidency of the General Conference seventy-eight times; President Frederick M. Smith, twenty-three times; Elbert A. Smith, twenty-three times.

By way of explanation, it should be noted that the semi-annual conferences were General Conferences. The first of these was October 6, 1852, and the last was September 20, 1882. In the Reorganization there have been sixty-seven annual conferences, thirty-one semi-annual conferences, and the two special conferences of June 12, 1852, and June 10, 1859. This brings the total to exactly 100 in 1920. Since 1920 we have had conferences at varying intervals, although the underlying principle is that they shall be held biennially. The 1922 conference came after an interval of two and a half years, 1923 was a year later, 1925 a year and a half later, 1926 and 1927 were at yearly intervals, 1928 was held in October, giving a year and a half between it and the preceding and succeeding conference. Since that time and up until the death of President F. M. Smith, conferences were held every two years. The 1947 conference was held one year after the preceding gathering, and the 1948 conference is expected to divide evenly the time between April, 1947, and April, 1950.

Where the General Conferences Have Been Held

Although General Conferences are now invariably held at church headquarters at Independence, Missouri, this has not always been so. They have been moved around, for various reasons, particularly in the early days of the Reorganization.

In the pre-Amboy period, most of these conferences were held at Zarahemla, Wisconsin, and in regions round about. Later, western Iowa became a center for semi-annual conferences, while many of the annual gatherings were held in or near Plano, Illinois. Later, Lamoni, Iowa, and Independence, Missouri, shared the honor of entertaining the annual General Conferences. Nowadays, all General Conferences are held at Independence. In 1920 the place for the General Conference was fixed at Independence.

For the number of annual General Conferences, Independence leads the list with thirty-two. Lamoni is second with fifteen; Plano, Illinois, third with fourteen.

Still in the list of annual conferences, Zarahemla, Wisconsin, had six; Amboy, Illinois, four; Beaverton, Illinois, one in 1859; Mission, Illinois, one in 1862; Keokuk, Iowa, one in 1867; St. Louis had two, in 1869 and 1872; and Kirtland, Ohio, had several, 1883, 1887, 1891, 1896, and 1904.

In the list of semi-annual conferences, Council Bluffs, Iowa, had twelve; Gallands Grove, Iowa, six; Zarahemla, Wisconsin, six; Lamoni, Iowa, one in 1882; Union Grove, Iowa, one; Pottawattamie, Iowa, one; Sandwich, Illinois, two; Kendall County, Illinois, that of 1859; Yellowstone, Wisconsin, that of 1852.

A very important special conference was held in Beloit, Wisconsin, in June, 1852.

General Church Finances

As the church approaches General Conference, we believe it wise that the membership be informed about the problems pertaining to the management of its economic concerns. It is imperative that we continue to conduct our affairs by basic principles of sound finance.

Any successful program will depend upon regular and continued income guaranteed through church-wide compliance with the financial law. The church will be strong spiritually in just the proportion that it is supported financially.

If we use wisely our financial income and resources so as to increase and develop our ministerial personnel, to aid our educational and service institutions, and to support our social program, we have reasonable expectancy for growth.

Tithes and offerings are used in accordance with appropriations made by the General Conference, the procedure being as follows:

A. Budget request forms are sent out to all departments of the church so that they can submit an estimate of their needs for the period to be covered by the budget.

B. Preparation of budgetary estimates by the Presiding Bishopric, for review and action of subcommittee of the Board of Appropriations, consisting of one of the First Presidency, one of the Presiding Bishopric, and one of the Quorum of Twelve.

C. Review and action on the recommendations of the subcommittee by the Board of Appropriations, which board consists of members of the First Presidency, the Quorum of Twelve, and the Order of Bishops.

D. Presentation of the recommendations of the Board of Appropriations to the General Conference for its consideration and action. After the conference acts, the budget adopted is administered by the Presiding Bishopric in respect to its total

provisions. The heads of departments and stakes are responsible for the administration of the budgets relating to their own departments or stakes. Items of general church character are administered by the Presiding Bishopric, subject to the rights and responsibilities of the First Presidency, the Quorum of Twelve, and other officers concerned.—*The Pastor's Handbook*.

The Profession of Nursing

From the Independence Sanitarium and Hospital there has come to the editorial offices a copy of the excellent new illustrated booklet and catalog concerning the School of Nursing.

Girls who have finished high school or who have had some college training should consider the advantages and opportunities of nursing as a profession.

Training at the School of Nursing of the Sanitarium is a contribution to church work, as this institution serves not only the local community but also church people from many parts of the country. For young women who have not visited the Independence Sanitarium and Hospital, this free booklet is very informative; it shows pictures of the buildings and grounds, classrooms, laboratories, library, and social centers enjoyed by those who are student nurses. Full information on entrance requirements and curriculum of study are given. Young women or parents who wish to obtain this information can do so by writing to Miss Nelle Morgan, R. N., Director of Nurses, Independence Sanitarium and Hospital, Van Horn Boulevard, Independence, Missouri.

President Smith says, "We expect the Conference to be a momentous one." Don't miss any of it. The Conference Daily Herald is only \$1. Subscribe today.

Should Young Men of College Age Attend College This Year?

By G. N. Briggs, President Emeritus, Graceland College

In view of the new draft law, young men who might attend college now are wondering what their duty is under present conditions. Parents are in a quandary as to what to advise. A government official recently was called upon to give his advice on this same problem. Here is what he said:

The Selective Service Act should not cause any young man to alter his plan for attending college this fall. In view of the recognized need for a great force of technically trained young men as part of a program of national defense, it is essential that high school graduates expecting to enter college work in the fall of 1948 should proceed promptly to carry out their plans for their studies. Even if some of them are called later for military service, the college work they will have completed will be of great value to them.

Should a college student be called during the college year, he will not have his work interrupted immediately. The draft law provides that any person who is satisfactorily pursuing a full-time college course shall have his induction postponed until the end of the academic year. In addition, the law provides that the President may defer any "category or categories of students for such periods of time as he may deem appropriate."

Thus it seems evident that it is the intent of Congress to encourage young men of college age to enter college at once so as to prepare to render the maximum of service when needed. One's greatest loyalty can be evidenced by making the maximum preparation by attending college, and at the same time prepare himself for the most useful life as a civilian by his service to his country and his church.

I strongly recommend to parents and our young men the advisability of making every effort and sacrifice to enter college this September, not only from the standpoint of their own best interests, but for the best interests of the government and the church.

Worship Suggestions for October

These thoughts are suggestive only, and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.

Theme for the Month: I'LL BE WHAT YOU WANT ME TO BE

OCTOBER 3, 1948

I'LL DO WHAT YOU WANT ME TO DO

Instrumental Prelude: Saints' Hymnal, No. 287

Call to Worship:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 6-8.

Theme Hymn for the Month: "Lord, Speak to Me, that I May Speak," No. 215

Suggested Scripture:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and walk and not faint.—Doctrine and Covenants 86: 3.

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

Whatsoever thy hand findeth to do, do it with thy might.—Ecclesiastes 9: 10.

The story of the rich young ruler as told in Mark 10: 15-26.

Thoughts About Doing:

To do the will of God, the way he requires it to be done, several things are very important to us. We must know exactly:

1. WHAT he wants us to do. The three volumes of Scripture answer this requirement. We must be familiar with the laws of God if we are to obey them.
2. HOW he wants it done. We must be able to look into the mirror of our lives—our souls—and see pic-

tured there the image of God, so that those beholding us may know that we are indeed his sons and daughters.

3. WHEN it is to be done. Now! We cannot wait for tomorrow. It has been well said, "Tomorrow never comes."

4. WHY? Not only for our own good and those we love, but for the entire world—Russians, Jews, Negroes, Germans—our next-door neighbor. We can never be free until all the world is freed by the loving example of Christ, our elder brother.

Hymns: "Work, for the Night Is Coming," No. 222; "Let Us, Brother, Let us Gladly," No. 287; "Spirit of God," No. 198

Poems for Meditation:

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about.
—Kagawa.

He who is clear of sight goes forth
And does a kindly deed,
He the thrill of true joy knows—
His example we should heed.
He boasts not of his noble act,
He asks not for reward;
But in his own heart, all intact,
His happiness is stored.
—Carves.

OCTOBER 10, 1948

I'LL GO WHERE YOU WANT ME TO GO

Call to Worship:

Come ye, and let us walk in the light of the Lord. He will teach us of his ways, and we will walk in his paths. Lighten our darkness, we beseech thee, O God. Reveal thyself unto us as we worship thee.—*Zion's League Handbook.*

Theme Hymn: "Lord, Speak to Me, That I May Speak," No. 215

Scripture:

Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15.

Know ye not that I must be about my Father's business?—Luke 2: 49.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, unto the end of the world.—Matthew 28: 18, 19, Inspired Version.

BY IOLA TORDOFF

Quartet: "I'll Go Where You Want Me to Go," No. 292

Thoughts About Doing:

God requires that some go into foreign lands to spread his gospel—into far places where men of God have never been. It seems heroic and great to us, and it is. It takes courage, self-sacrifice, and a deep love for God and his creation—man. Of many of us he requires that our lives be lived right at home, in the same old place. At home, however, we can "go" where he wants us to go. We can go to work, to school, to play—anywhere—determined as we go, cheerful, helpful, loving, godlike in our going. A man can go home after a particularly trying day at work, or school, and be cross, cranky, kick the cat, nag at the children, and find fault with his wife; or he can go home in the way God wants him to, trying to forget the troubles of the day and trying to make life more pleasant for those he loves. Some of the greatest unsung heroes are those who never travel more than a few miles from their home town, but who each day go where God wants them to go by doing his will in each thing that is said or done.

Hymns: "We've a Story to Tell to the Nations," No. 297; "A Charge to Keep I Have," No. 201; "Tenderly, Tenderly, Lead Thou Me On," No. 267; "O Master, Let Me Walk With Thee," No. 213; "Send Me Forth, O Blessed Master," No. 214.

Poetry:

I said, "Let me walk in the fields."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

I cast one look at the field,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine;
And into my heart came he;
And I walked in a light divine,
The path I had feared to see.
—George MacDonald.

To every man there openeth
A high way and a low.
The high soul climbs the high way,
The low soul gropes the low,
While in between on the misty flats,
The rest drift to and fro,
And to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.
—John Oxenham.

Dedication: Eight or ten sentence prayers
in dedication could close this wor-
ship service.

OCTOBER 17, 1948

I'LL SAY WHAT YOU WANT ME
TO SAY

Prelude: "We Come With Joy the Truth
to Teach You," No. 393

Call to Worship:

Let the words of my mouth and the medita-
tions of my heart, be acceptable in thy sight,
O Lord, my strength and my redeemer.—
Psalm 19: 14.

Theme Hymn: "Lord, Speak to Me,
That I May Speak," No. 215

Scripture:

And I give unto you a commandment, that
you teach one another the doctrine of the
kingdom, teach ye diligently and my grace
shall attend you . . . teach one another words
of wisdom . . . learn to impart one to an-
other as the gospel requires.—Doctrine and
Covenants 85: 21, 36, 38.

These things command and teach . . . be
thou an example of the believers, in word,
in conversation, in charity, in spirit, in faith, in
purity.—I Timothy 4: 11, 12.

Hymns: "I Love to Tell the Story," No.
306; "We've a Story to Tell," No.
397; "We Come With Joy the Truth
to Teach You," No. 393; "O Zion,
Haste," No. 388

Thoughts About Saying:

Speech is important, but what one says
is infinitely more important. One can
talk much and yet say nothing; one can
speak volumes in but a few words. Man's
words reveal the thoughts in his mind.
They are the guide to what he really is.

Inspirational Poem:

We are living, we are dwelling
In a grand and awful time,
When each hour some fate is telling—
To be living is sublime.
Rise, O Saints, in all thy vigor,
Stand erect on holy sod;
Turn from aimless indecision;
Rise up in the strength of God!

Worlds are changing, old forms crumbling,
Souls of courage times demand,
Those who see the way as prophets
Lead toward the promised land.
Rise, O saints, in all thy vision,

Let thy voice be heard abroad,
Speak! let every nerve and sinew
Count for Zion, count for God!
—Author Unknown.

OCTOBER 24, 1948

I'LL SERVE AS YOU WANT ME TO
SERVE

Prelude: "O Jesus, I Have Promised,"
No. 298.

Call to Worship:

Now, behold, a marvelous work is about to
come forth among the children of men, there-
fore, O ye that embark in the service of God,
see that ye serve him with all your heart,
might, mind, and strength . . . if ye have
desires to serve God, ye are called to work,
for, behold, the field is white already to har-
vest . . . and faith, hope, charity and love,
with an eye single to the glory of God, quali-
fies him for the work.—Doctrine and Cove-
nants 4: 1.

Hymns: "The Bread That Giveth,"
No. 225; "Take My Life," No. 307;
"Hark, the Voice of Jesus Calling,"
No. 344; "Prince of Peace," No.
278; "O Master Workman of the
Race," No. 152.

Scripture:

Choose you this day whom ye will serve
. . . but as for me and my house, we will
serve the Lord.—Joshua 24: 15.

By love serve one another. For all the law
is fulfilled in one word, even in this; Thou
shalt love thy neighbor as thyself.—Galatians
5: 13, 14.

Be kindly affectioned one to another with
brotherly love; in honor preferring one an-
other; not slothful in business; fervent in
spirit; serving the Lord.—Romans 12: 10, 11.

If any man serve me, let him follow me;
and where I am, there shall also my servant be;
if any man serve me, him will my Father
honor.—John 12: 26.

Poem Helps:

O Son of Man, thou madest known
Through quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

O workman true, may we fulfill
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

Thou master workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for thy world we share.
—Milton S. Littlefield.

Oh, may we hold the light of faith
Where all the world can see.
And true to thy abiding trust,
Oh, may we ever be.
In love and service lead us on,
We follow glad and free,
Keeping our vision all undimmed,
Reflecting ours from thee.
—Oriole Handbook.

Thoughts on Service:

Here is a man who was born in an obscure
village, the child of a peasant woman. He
grew up in another obscure village. He
worked in a carpenter shop until he was thirty,
and then for three years he was an itinerant
preacher. He never owned a home. He never
had a family. He never went to college. He
never put his foot inside a big city. He never
traveled two hundred miles from the place
he was born. He never did one of the things
that usually accompanies greatness. He had no
credentials but himself.

While still a young man, the tide of public
opinion turned against him. His friends ran
away. One of them denied him. He was
turned over to his enemies. He went through
the mockery of a trial. He was nailed to the
cross between two thieves. His executioners
gambled for the only piece of property he had
on earth while he was dying, and that was his
coat. When he was dead, he was taken down
and laid in a borrowed grave through the pity
of a friend.

Nineteen hundred wide centuries have come
and gone, and today he is the centerpiece of
the human race and the leader of the column
of progress.

I am far within the mark when I say that
all the armies that ever marched, and all the
navies that ever were built, and all the parlia-
ments that ever sat and all the kings that ever
reigned, put together, have not affected the
life of man upon this earth as powerfully as
has that One Solitary Life.—Author Unknown.

It is because of the manner in which
Christ lived, and the service that he lov-
ingly gave to others, that he is so well
remembered.

Dedication:

(This may be used as a choral reading,
responsive reading by the congregation,
or sung—using the verses for a solo, and
the congregation singing the chorus.)

"Are ye ready," saith the Master,
"To come in the open gate?
I have entered it before you,
And your coming I await."

"Will you follow," saith the Master,
"Though the way be hard and long?
Will you shun temptations' challenge,
And go forward with a song?"

"Are ye able," saith the Master,
"To stand firm when others fall?
Will you suffer crucifixion
That there might come life for all?"

CHORUS:

Lord, we will follow,
Where'er thou dost lead.
Help us to serve thee
In word and deed.
Thy holy spirit send down from above,
And light thou our pathway,
Oh, thou God of love.

—Roy Cheville.

OCTOBER 31, 1948

I'LL BUILD AS YOU WANT ME TO
BUILD

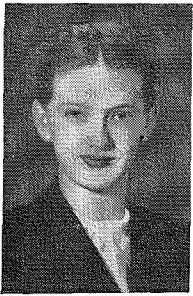
Call to Worship:

Therefore, I say unto you, take no thought
for your life, what ye shall eat, what ye shall
(Continued on page 23.)

HERE ARE THE WRITERS - - -

whose contributions have appeared in *New Horizons* during the past two years. (There were a few, of course, who didn't supply pictures, and so we are unable to feature them in this second anniversary review.)

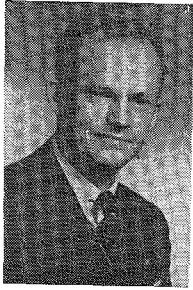
To all who have written, we say thanks . . . thanks for making *New Horizons* a favorite of *Herald* readers.



Ruth Midgorden
Goodwin



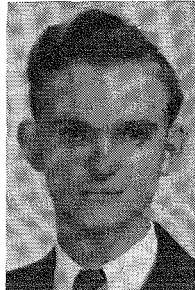
L. Wayne
Updike



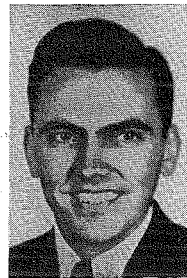
Carl Mesle



Ruth Draper



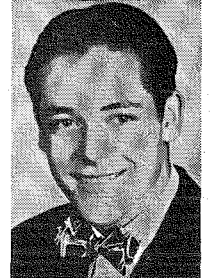
Howard Downs



Roland Inlow



Isabella Shaw Fisher



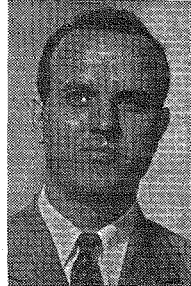
Stanley Johnson



Betty Sanford



Howard Moore



Lloyd Cleveland



Rich Price



Bernie Fleearty



Dwain Miller



Ione Sartwell



Barbara McFarlane



Sadi Anka Moon



Louise Wrigley



Frances Hartman



Philip Moore



Virginia Moorman



Jeane Nelson



Foch Worthington



Betty Clark



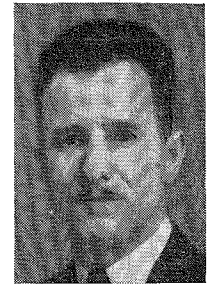
Elbert Dempsey, Jr.



Carolyn Scott



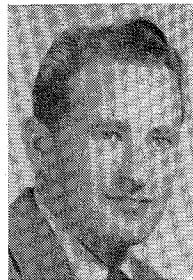
Warren Chelline



Walter Johnson



Aleta Runkle



Chet Weldon



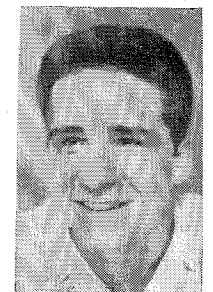
Martha Ford Floro



Kenneth Floro



Charles Kornman



Richard Wilkie



Robert Anderson



Andy Scott



B. Mildred Nelson



Bill Searles



Mabel Holman



Margaret Barker



Elaine Carson



Eveline Burgess



Doris Miller



Melvin Fowler



Edith Toda



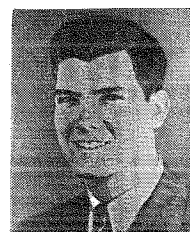
Doreen Trudell



Alice Folkes



Frances Ultican



Bob Buckingham



Mary Shaw



Robert Brackenbury



Arthur Rock



Larry Hawk



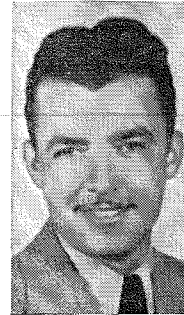
Marie Gosline



Alice Crossan



Glen Cargyle



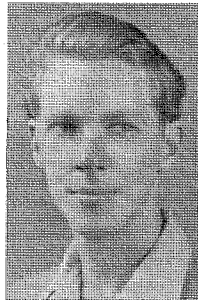
Joseph Piedimonte



Dayle Bethel



Hazel Anderson



Don Higgins



Wayne Simmons



Verneil Simmons



Nora Moser



Fred Alexander



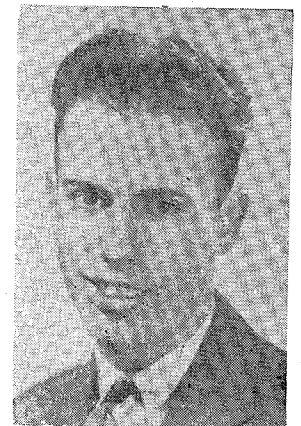
Biloine Whiting



Josephine Skelton



Sara Van Fleet



Gene Theys



F. Edward Butterworth



Mr. and Mrs.
Fred Young



Naomi Russell
Editor, "New Horizons"

If you are a young person (and we use the term liberally)—if you enjoy writing and have some ideas you'd like to share, we invite you to submit them to New Horizons. We think you'll find it a most satisfying experience.

BULLETIN BOARD

Michigan Women's Institute

The women of Central Michigan District will hold an institute at Beaverton on September 14 at the church. Registration will begin at 9 a.m. Activities of the day include a social service from 10 to 11, District President B. H. Doty in charge; and classes at 11 a.m. and 2 p.m., Mrs. Nellie Mottashed of Belding instructing. Class topics are "Women's Work in the Branch" and "Co-operative and Progressive Program Planning." The local women will serve lunch at noon. Registration fee, fifty cents.

CHRISTY DOTY,
District Women's Leader.

Wants Weldon Series for Missionary Work

I should like to get as many copies as possible of the *Heralds* containing Roy Weldon's series, "Other Sheep I Have Which Are Not of This Fold." I have a number of Chippewa Indian friends who are interested in reading this material.

ROY B. LORENTZEN.
906 12th Street
Bemidji, Minnesota

West Virginia District Conference

The annual West Virginia District Conference will be held on September 25 and 26 at the church in Wheeling (Forty-second and Jacob Streets). The theme for the conference is "Onward Together." The first session will begin at 7 p.m. on Saturday with a song service, after which Elder Merle Guthrie will speak. Sunday's activities include a 9:30 a.m. prayer service; preaching at 11; business session at 2 p.m. (annual reports will be given and district officers elected at this time); and an ordination service at 3:15. Reports should be sent promptly to Mrs. May R. Griffin, 2001 Nineteenth Street, Parkersburg, West Virginia.

Flint-Port Huron District Conference

The annual Flint-Port Huron District Conference will be held in Flint, Michigan, at the Newall Street Church on September 12. A short devotional will be conducted by Elder E. E. Smith, pastor of Port Huron Branch, at 9 a.m., followed by a general prayer service and preaching at 10:45. Dinner will be served at the church. The business session will begin at 2 p.m., at which time annual reports will be read, district officers and General Conference delegates elected, and recommendations for ordination voted upon. All reports and communications should be sent to Mary Sears, 2541 Tiffin Street, Flint, Michigan.

Northwestern Ohio District Conference

The Northwestern Ohio District Conference will be held at Toledo, Ohio, on September 12, beginning with a prayer service at 9 a.m. Jerome Wildermuth of Cleveland, Ohio, will be the guest speaker at 10:45. Dinner will be served at 12 o'clock, followed by a musical program at 1 p.m. The business session, with District President Alvin Wadsworth in charge, will begin at 1:45.

REQUESTS FOR PRAYERS

William F. Brown, Box 107, Model, Colorado, asks to be remembered in the prayers of the Saints. He is seventy-seven years old, an invalid, and is in constant pain.

Charles A. Peck, R. F. D. 2, Box 69, Greenville, Michigan, asks prayers for his wife, that she may have strength to do her work, and for himself that he may be healed of his affliction.

WEDDINGS

Harned-Corbett

Donna Lee Corbett, daughter of Mr. and Mrs. William Corbett of Topeka, Kansas, and Stacey B. Harned, son of Mr. and Mrs. E. L. Raveill of Warrensburg, Missouri, were married March 17 at the Reorganized Church in Warrensburg, Pastor Ward A. Hougas officiating. They are making their home at Lakeside, California. Mr. Harned is in the Navy and is stationed at San Diego.

Davis-Umphrey

Elaine Umphrey, daughter of Mr. and Mrs. Floyd Umphrey of Bentley, Michigan, and Earl Davis, son of Mr. and Mrs. Lee Davis of Pontiac, Michigan, were married July 24 at the Reorganized Church in Bentley. Elder John Umphrey read the double-ring ceremony. Mr. and Mrs. Davis are making their home in southern Missouri.

Jackel-Wilder

Mary Jo Wilder, daughter of Elder and Mrs. J. E. Wilder of Mercedes, Texas, and Wayne Jackel, son of Mr. and Mrs. R. T. Jackel of Edenburg, Texas, were married at the Reorganized Church in Alamo, Texas. Elder Wilder performed the double-ring ceremony. Mr. and Mrs. Jackel, both graduates of Graceland College, will make their home in Marshall, Texas, where Mr. Jackel is employed by Sears, Roebuck and Company.

Worship Suggestions for October

(Continued from page 19.)

drink; nor yet for your bodies, what ye shall put on. Is not the life more than meat, and the body than raiment? Wherefore, seek not the things of this world, but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 28, 38, Inspired Version.

Hymns: "These Things Shall Be," No. 187; "Savior, I Follow on, Guided by Thee," No. 268; "I'm Pressing on the Upward Way," No. 241

Scripture:

Build upon my rock, which is my gospel; deny not the spirit of prophecy.—Doctrine and Covenants 10: 11.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 18.

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

... And they said, Let us rise up and build. So they strengthened their hands for this work.—Nehemiah 2: 18.

So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work.—Nehemiah 4: 6.

Thoughts on Building:

The Church and Youth, a pamphlet by the late President F. M. Smith, is excellent reference material.

We have been given the rules for building Zion. It is up to us to prove what kind of construction engineers we become. It does not matter how well the blue prints are drawn, how explicit the instructions given, or how well located and good the ground, if we do not

follow the plan given. Likewise, we need to know how to follow instructions. We can have only the type of building we are willing to erect. It can be small and carelessly constructed, or one that will be an asset to the kingdom of God in every way.

There is no higher calling than that of being a true Saint of God. Let us build our lives and community to that end, for our stewardship is that of a balanced structure of physical, intellectual, spiritual, and social growth. We can, by going, doing, saying, serving, and building, "Be what he wants us to be."

Meditation: "Onward to Zion," No. 436—Piano and violin duet.

Poems:

MAN-MAKING

We are all blind until we see
That in the human plan
Nothing is worth the making, if
It does not make the man.

Why build these cities glorious
If man unbuilds good?
In vain we build the work, unless
The builder also grows.
—Edwin Markham.

Petition:

Thou Master Workman, grant us grace
The challenge of our task to face
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for thy world we share.
—Milton S. Littlefield.

Dedication:

THE SPOKEN PRAYER

(May be sung to the tune, "Aurelia," page 230, Saints' Hymnal.)

We would be building ever
With love to raise each stone,
Assured that we shall never,
If faithful, work alone.
By God's clear light designing
The temple's building plan,
We'll stand, with faith combining;
United man to man.

Teach us, that our creation
Be built on solid rock,
That on this firm foundation
No change shall ever shock,
Thus shall our lofty dreaming
Be sharpened into deed,
Till from the tower gleaming
Speaks out the gospel creed.

Oh, keep us building ever—
May nothing stay our hands.
Nor trifles rise to sever
Our zeal for thy commands.
We build with consecration
A shrine of lasting worth
That in the congregation
Our God may dwell on earth.
—Author Unknown.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

92867
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LETTERS

It Pays to Keep the Financial Law

When we started keeping a budget in our church income record book about nine years ago, we did not do so because we felt we had to nor because we expected blessings in return; we did it because of a desire within our hearts to do so. When we balanced up our books to make out our inventory at the end of our first year of tithing payments, we found that my husband's salary had doubled, and each year since then he has received an increase in salary. When we were first married—almost ten years ago—we were living in a furnished apartment, but after getting our tithing payments well under way each month, it wasn't long until we were able to get our furniture, pay it out, and tithe it as we went along. We thanked God for this blessing, as we had desired to secure our furniture at a time when we thought it impossible to do so. We have received so many blessings, we cannot begin to repeat them, but there is one incident that I would like to tell about.

A year ago last January my husband was critically injured while delivering mail on his rural route. For ten days the doctors would not give me any encouragement for his recovery, but through prayer and faith and administration he was healed by the power of God. He suffered a crushed right kidney, crushed lungs, nine broken ribs, and a broken collar bone. I had to carry on alone for six or eight weeks by taking over his job at Spartan Branch Post Office, Tulsa, Oklahoma, but there were many expenses to be met along with car payments and living expenses. Being a notary, I had saved thirty dollars in quarters and, with my wages, I was able to meet all of our obligations; this left only a very few pennies for food. The same night, after paying all our bills, I went to the hospital to see my husband, and was met there by one of the rural route carriers. He handed me an envelope with sixty-one dollars in it, and told me that it was a gift from the rural carriers to help me out. I was so overcome with happiness and thankfulness to God my entire body

shook with sobs. Little did the carrier know how much I needed that money. I realized that God was watching over us, and I feel that paying our tithing in the past years was, in a way, responsible for it.

We receive many blessings in return for paying only a tenth of our increase. I have now been appointed clerk in charge at Spartan Branch, and my husband is very near the top as to a regular carrier with the main post office in Tulsa. We give our Heavenly Father thanks for these many blessings but feel within our hearts that in many ways it has come to pass from paying our tithing. Our greatest desire is to become more worthy of the blessings we have received and most of all, never to be found guilty of neglecting our tithing. I could write a book on the many things which we have accomplished through blessings from God and through keeping the financial law.

MILDRED D. PRIDEAUX.

Spartan Branch P. O.
Tulsa, Oklahoma

Report From Albin, Wyoming

Sunday, June 20, was a special day for Saints at Albin, Wyoming. For the first time since the organization of the branch in 1914, they had a church building of their own in which to meet. Although not entirely completed on this first Sunday, the basement church has been equipped with electric lighting, water, four large dining tables, seating for more than one hundred persons, silverware, dishes, and a piano. Other improvements and additions are being made week by week.

Guest speaker on the opening Sunday was Elder Houston Hobart of Colorado Springs, Colorado, who is Eastern Colorado district president. During the week of June 20-27, he delivered a series of sermons dealing with the Restoration, its organization, beliefs, and development. These meetings were well attended by a number of nonmembers as well as local members and visitors from Cheyenne, Torrington, Wheatland, and other smaller near-by communities.

Officers for the branch were elected on Wednesday evening, June 23, with Elder Ed P. Anderson being sustained as pastor.

One of the promising enterprises at the present time is the organization of a church school band, under the capable direction of Bruce Bell. He is being assisted by Mrs. Bell, and the group

meets to practice each Wednesday evening in the church. The children and their audiences are responding enthusiastically.

Approximately one hundred persons attended the all-day services the opening Sunday, after which a basket dinner was served.

After a long period of inactivity, this branch hopes to increase and prosper now that a meeting place has been constructed. It is also our hope that the church building which has been planned to be built over the present basement will not be long in materializing.

To all Saints living near Albin, Wyoming, or to any who may visit our locality, we extend a sincere welcome to our services each Sunday.

ALICE CROSSAN.

Albin, Wyoming

From Mexico City

We left Omaha, Nebraska, on Monday, July 19, and arrived at my daughter's home on Thursday, July 22. Riding the city busses to and from places of interest and losing oneself among the crowds of busy *Latinos* is such a profitable way to sharpen the mind and loosen the burr on one's tongue.

Today my wife and I stood in front of the Aztec Calendar Stone in the National Museum, talking with an Aztec about thirty years of age. He said he had lived among the ruins and heard of the traditions of his people all his life, but had never realized until now the importance and magnitude of the ancient culture of his people.

In the Mayan room was a display of the arts and culture of that ancient civilization. A Mexican guide was saying, "Modern Mayas are a progressive people. Frequently they come to the city and open upon businesses, making a success of whatever they try."

What an opportunity of evangelization for the Seventies! What a world for exploration! Our missionary task reminds me of the admonition in Doctrine and Covenants 87:1-4, "Set in order your houses," etc. I also remember the saying, "God is never in a hurry—God is never late."

ALBERT L. LOVING.

Attixco 159-2
Mexico City,
Mexico D.F.



Photograph by Marvin M. McDole

A CITY SET ON A HILL
The Independence Sanitarium and Hospital

THE
Saints Herald

VOLUME 95

SEPTEMBER 11, 1948

NUMBER 37

www.LatterDayTruth.org

At Silver Lake

Day softly snuffs the stars out
 And lays the moon away,
 Then looks around her
 Sleepily.
 She tiptoes gently through the trees
 Onto the meadow.
 She stands a moment, lacing little breezes
 Through her hair.
 She stoops to dip her fingers in the shining lake,
 Then slips beneath the tent flaps.
 Silently, she makes the people wake.
 She smiles to see them stretch and yawn,
 And then she hurries on,
 The happy hum of folks awakening,
 In tune with Christ,
 Still singing in her ears.

LOUISE WRIGLEY



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 Echoes From the General Conference Gavel, *by Elbert A. Smith* 7
 Elements of Spiritual Power—Part I, *by Seventy George A. Njeim* 12
 The Effect of the Income Tax Law on Church Contributions 15
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Purpose of the Daily Herald

Since we must depend so much on the help of many volunteer workers in producing the "Conference Daily Herald," we wish to continue to share with them a discussion of our plans and purposes.

Our job is no playtime business. It's a serious and responsible task. We shall have to work hard, in the short time that we labor together, to do our task as well as we can. Though we shall find pleasure and happiness in this project; we are not primarily concerned with entertainment.

Now, to the purposes of the "Conference Daily Herald":

1. To present the reports to the General Conference in printed and permanent form.
2. To record the minutes of the business sessions of the conference.
3. To give good summaries of the main points and best thoughts presented in every class, forum, sermon, discussion, or meeting.
4. To capture the spirit and feeling of the conference, and interpret its significance to the church.

First, the "Conference Daily Herald" will be a convenience to those who attend. They cannot possibly be at all meetings, nor are they qualified to take notes on all the meetings they attend. Skilled writers and volunteers will make a permanent record of the conference for them to take home.

Second, the "Conference Daily" will bring the story of the conference to those who cannot attend, will give them a record and a picture that will be valuable to them. In condensed form, it will preserve the best thoughts, ideas, and facts produced at the meetings.

PLANS FOR REPORTING CONFERENCE

To be sure that everybody can know how the plan is to work, and be able to co-operate, we repeat the main points of our procedure:

1. Let all those attending the Conference who can write, be ready to serve by helping to report some one class or activity. If each writer will be ready to report one thing, we can cover the conference completely.
2. Equipment for the writer. Bring a portable typewriter if you can. Use standard size letter paper, 8 1/2 x 11. If you write by hand, ink is better than pencil, and both of them are better than the ball-point things, which cause us the most trouble.
3. Appointment of reporters. Each instructor, or discussion leader who is in charge through the conference, should try to appoint a good reporter the first thing Monday morning. Try to get the ablest member of the class to do it. Those who are already interested in the classwork can do the best work.

4. Reporting. As soon as possible after each class, the reporter should write about a three-hundred-word summary (a page, double-spaced typewritten) of the class session. This should be turned in at the "Herald" booth, or the Pressroom, where a box will be kept to receive reports. Reports should be turned in immediately to reach publication in time. Delay will hurt the project.

5. By Thursday, the reporter will know very well what the contribution of the course is. Get your final story in by the afternoon of Thursday, if possible. This will enable us to round out and complete our work. Of course, some classes and the sermons will have material on Friday that should be reported, and we will welcome these.

Working together, everyone doing his or her best, we can render a fine service to the conference, the church, and our church officers. We will welcome and be grateful for your assistance. —L. J. L., for the Editors.

Why the General Conference

AT EVERY GENERAL CONFERENCE, when the expenses of the gathering are considered, there are some members who ask the question, "Why do we have it?" It would be a good thing for every member to try to answer that question for himself, honestly and fully; for it would lead to an appreciation of the General Conferences, and a benefit far greater than members usually enjoy.

In a way, the General Conference is symbolic of the Gathering. For a limited time, and in a few ways, the members of the church establish a community of interest and fellowship that will be enjoyed more fully when the people are gathered on a permanent basis. It is a foretaste of Zion, a preview of the Kingdom which represents our highest and finest ideals.

LAST WEEK at one of the city prayer meetings, there was some discussion of the loneliness and difficulty of living away from other members of the church and of the blessings and benefits of having church people as neighbors and friends. This is a fact that is verified in the testimony of every isolated member who moves to a place where he can enjoy the benefits of fellowship with a strong and thriving branch of the church.

It is true that God can and does bless his children in many ways, even though they may live in places where they are isolated from others of their faith. Many spiritual blessings are conferred directly through prayer and inspiration.

But many of the most significant and satisfying blessings and helps that come to us are given through the ministry of our brothers and sisters in the faith. God did not intend that his children should find all blessings in selfishness or in isolation. The kingdom of God will not consist of many individuals living in splendid isolation. It is rather the ideal described by Paul as "the

body of Christ." We are the members of the body. It is an organization, a corporate entity.

FOR EXAMPLE, take the prayer meeting mentioned above. All the people who met there could have obtained blessings if they had remained at home, reading the Scripture and engaging in prayer. It is hardly probable that they would have done it—though it would be possible. But probabilities are much nearer reality than possibilities. Meeting together, they had a fine experience of praying together, exchanging thoughts, and giving each other help and encouragement. No one person can have or originate by himself all the good thoughts on any subject. He is limited to his own single, narrow viewpoint unless he meets others and exchanges thoughts with them. The church provides a meeting ground in which members can give to each other the best that they have learned and thought. The aged and experienced members contribute their wisdom and understanding. The young contribute their youth, their enthusiasm, and devotion. One would have to be very limited in intellectual capacity not to benefit by association with other church members. The more intelligent people can learn something from everyone they meet. Only the dull of mind and heart gain nothing from meeting others.

YESTERDAY, a friend of mine—a man older and more experienced in the church work—came to my office to visit with me. While he visited, we had a foretaste of the intellectual and spiritual fellowship that belongs to Zion. He gave me something that I could never have acquired by myself. Out of his experience and understanding came something peculiarly his own, and beautifully good. But he faced a problem in which he thought I could give him some help. He asked that

we might pray together. We did. The bond of friendship that held us together before is even stronger now. We shall always understand each other better for that experience. To be where one can have such fellowship is a part of the gathering. It is a privilege that belongs to the Kingdom. I believe that he is stronger now to meet the problem he must try to solve. And I am stronger, too.

IN OLDER TIMES, the accounts of the General Conferences made much of the meetings for prayer and testimony, of the spiritual gifts, and of the blessings of God. There was much mention of the preaching which was done with power and understanding. Sometimes business transactions were hardly mentioned at all. Business was necessary, but incidental. The main purposes were to strengthen the Saints, to give and receive encouragement, to learn from each other.

Today, we have a tendency to keep our eyes upon the business sessions. It is true that they are very important, but they are not the whole conference. The personal meetings and conversations of church officers and members, the friendship and good will, the good spirit enjoyed in the meetings—these too are basic parts of the conference. Let us appreciate the whole range of our experiences together in the General Conference that is shortly to be here.

When a person lives far from the church, he may have to consider what it will cost him financially to attend. But he must also consider what it will cost him spiritually not to attend. So we must think of our General Conferences. The cost of not holding them would be far greater in terms of things that we value most. We get more out of them than we can ever put into them.

L. J. L.

Editorial

Across the Desk

From Elder James Daugherty, July 21, 1948:

I am happy to report a well-balanced increase for the Wisconsin District for the first six months of 1948. We have, to date, forty-six baptisms for the district. Our membership is small, only 1,011, but we are expecting at least a six per cent increase by the end of the year. We have had a twenty-five per cent increase in attendance and almost a fifty per cent increase in tithing. In fact, we have more tithing paid to date than was paid in both the Southern and Northern Wisconsin Districts last year at this time. This is due to the fine work of Brother Ed Ford, our bishop's agent. If we continue, we will more than double any year Wisconsin has ever had, and we have reason to believe it will get better. We have more than tripled the *Annual Tithing Statements*.

The Saints of Wisconsin are feeling good about the work of the church, and their prayers are always for the success of the whole organization.

Appreciation of Gifts Sent to Norway

The following letter was received by Elder L. R. Holmes who supervises the packing and mailing of relief boxes for the Saints in Europe. It was translated by Seventy E. Y. Hunker.

Bøn, Norway

Mr. Agent Holmes:

I send you my heartiest thanks for the package (bundle) that I received February 27, 1948. It had been a long time en route. Yes, you can well believe I was happy when I saw all the lovely things it contained. God will reward you again. I receive only fifty-five crowns (kroner) per month as "old-age pension." I was seventy-eight years old on January 2, 1948, but God has been good to me. He has provided for me until the present, and he will continue to do so through the days I still have remaining. It is so good to have a Father in heaven; he cares for us.

I have had many heavy trials, but he has helped me through them all up to the present. I have now be-

longed to this Latter Day work for over forty years, but I have never doubted. I know it is the truth; and if I remain faithful until the end, he will give me the crown of life. I had never heard the true Latter Day Saints, but the Utah Mormons lived beside us one time. I heard them often but I felt none of God's Spirit, but at this time Muceus came here—the first to inform us about the Reorganized Church. I attended a meeting and sat near the pulpit, and when he entered the pulpit, before he had said a word, I began to tremble so I thought I had become ill, and thought I would go home again, but then I felt calm again, and he began to preach. It was then I understood that this church is the only right one. No longer could I be heedless. I united with the church at once, and not a minute have I doubted this work. I have been administered to and healed of sickness. I have heard the voice of God's Spirit speaking to me, so I know in whom I have believed.

Yes, my prayer is to God, that he may be near me in the days I have left, so I at last may enter into my rest, away from the trials and difficulties down here.

And now I must close, with the best and most affectionate greetings. That God may bless you richly is my fervent prayer.

Hearty thanks for all the good things.

Charlotte Andersen
Nygard Street,
Bøn, Norway

Note: Sister Andersen related to me, personally, her experience at this one meeting, which was the first service of our church she ever attended. She received the testimony that our work is true. Her testimony was given to me over twenty years ago. She still stands by it.

THE SAINTS' HERALD

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A Gift to Memorial Library

(Copy of a letter)

Bishop G. L. DeLapp
The Auditorium
Dear Brother DeLapp:

We are sending in \$135 from the sale of the mottoes containing President F. M. Smith's "Seven Rules of Spiritual Growth and Development," which we prepared for sale last conference.

The members of the General Women's Council decided to give the amount collected to the Frederick Madison Smith Memorial Library Fund and are happy that such a tidy amount has been realized.

Sincerely,

PAULINE J. ARNSON,
Chairman General Council of Women.

Should Laymen Lead in Public Prayer

All of us are called upon to offer prayer from time to time, and there seems to be no reason why representative members of the church who do not hold the priesthood should not be asked to pray in public services when necessity arises. Of course, precedence should always be given to members of the priesthood, but if these are not available, officers may call on others at their discretion.

A Young Boy's Sacrifice

Bishop Harold Cackler, who is in charge of the church program for European relief, relates an interesting and inspiring story of a six-year-old boy who attends the Enoch Hill congregation of the church. This lad, Hyrum Huskey, lives with his parents at Twenty-seventh and Santa Fe, Route five, Independence.

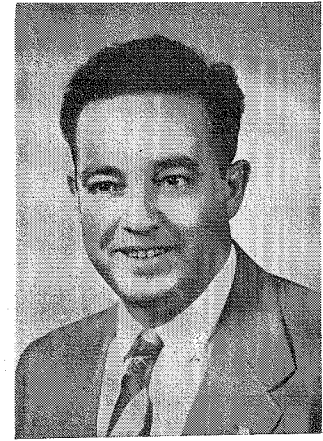
Once each month for the last three months, Hyrum has come to the Auditorium to make a donation of \$5.00 for the relief of children and church members in Europe. He earns the money in a working deal with his parents. He learned that if he went to get the milk for use in the home, he could save a nickel a bottle. Hyrum walks a considerable distance to get the milk, and the parents give him the difference in money. This he donates to help out in the good cause.

Conflict in the Local Church

Its Diagnosis and Treatment

By GERALD GABRIEL

This is a chapter, "The Rural Church and Conflicts," from a study being made by the author under the direction of the University of Missouri, to be entitled, "The Rural Church." The author's previous contributions have been widely appreciated, and we look forward to the opportunity of publishing other pieces of his work.



CONFLICTS IN RURAL CHURCHES have led to more downfalls, empty buildings, and lost congregations than any other one factor. However, the church that knows no conflict is quite frequently in a state of stagnancy. Where men are alert and progressive, they will never be free from interest clashes; on the other hand, co-operation is not just an activity, it is a state of mind and can only be achieved by co-operative means.

When one group action cuts across the interest of another group, conflicts begin. If one group is determined to prove how wicked the action of the other group is, while that group is bent on showing how noble it is, neither will be concerned with the church as a whole. Conflict often occurs at the point where a change from existing conditions is proposed, regardless of its worth, unless the matter has been discussed openly and freely over a considerable period of time and some general agreement has been reached. It frequently happens that two groups, whose functions are interdependent, find themselves in conflict because of misconceptions; with a plan of periodic conferring, such wrong ideas could be clarified before they reached a point of antagonism. Various kinds of conflicts may arise in connection with newcomers, race groups or groups of previous relationships; these types of cliques are to be expected in a gathering program.

We usually find ourselves in the midst of conflict without realizing

how we arrived there. It is rarely discovered while it is yet impending. When we finally are faced with it, we are baffled, and because of the fog of misunderstanding and mistrust which has arisen, we are further confused in seeking ways and means of proper adjustment. Each group feels itself the champion of a righteous cause, each sees the other as a destructive force against the things it values and cherishes. Disagreement reaches a stage of emotional irritation which stands as a barrier against the usual application of techniques for solving such conflict. In an effort to break up this misunderstanding, "more heat than light" is thrown into the situation.

CONFLICTS FREQUENTLY ARISE from two individuals and then widens to include the entire circle of friends of each of the conflicting individuals. The emotion of each individual re-enforces and, being re-enforced by that of his neighbor, the cumulative reaction is likely to be highly controversial; or it may be re-enforced by the interaction between groups through the process of "circular response," either by action, spoken word, or facial expression of disapproval. All human events belong to the cumulative series, and it is not always profitable to go through the process of unraveling each sequence in relation to a given event. On the other hand, failure to see the relation between immediate conflict and its preceding causal

factors prevents understanding and rational treatment of the current conflict. The present conflict may be based on a revival of earlier conflicts that were considered peaceably solved.

It may have grown out of rivals between organizations, leaders, or stimulators of conflict for their own advantage to secure power over the whole when they are in minority or to divert attention from their own shortcomings. In some instances, a church group may be harmonious within itself and then be plunged into destructive conflict because of the attitude of larger groups outside the boundary of the church, which attitudes exert influence over some within.

We might better understand how conflicts start by noting this quotation from Dr. Hornell Harts' conception of social motivation:

As we try to carry out this . . . aim, certain things and certain people prove to be helpful, while other things and other people interfere and thwart our purposes. Now we are all so constructed that we tend to adopt as parts of ourselves, or if you prefer, as annexes to ourselves, those things and people which help us to carry out our purposes. We treasure the becoming hat or the good-looking suit which wins for us attention and approval; we adopt as dear friends those with whom we achieve things; we take in as allies and partners those who help us to wield power; we come to love those who share our griefs and sorrows. But the opposite process also goes on. Even the dog snarls and snaps at the iceman who has beaten him with

his tongs. If we have taken orange juice with castor oil, we come to hate the orange juice, not for its own sake, but because it has become associated with a distasteful experience. How much more are we likely to become angry and bitter with people who block us off from achievement, who cause us to be disgraced, who take power from us, who despise and reject us. . . . One focus of comradeship and of shared experience . . . he clings to them, and suffers when he is forced to be separated from them. He aids them, cares for them, and develops them. He believes in them; he thinks of them in terms of beauty and of admiration; he finds excuses for their faults . . . do ill and you rouse his resentment and resistance.

What Can Be Done

THERE ARE, of course, no inflexible rules for dealing with conflict. What we need is to create a readiness always to achieve a genuine solution, emotional as well as intellectual. Instead of having two or more groups wasting their energy in conflict and faultfinding, we need to have those groups co-operating in mind and spirit, working together for a common goal.

It is very often helpful (and a short cut) to search out the individuals who stand as symbols of their respective groups; then proceed from there. In surveying the situation, it is well to use this method as a beginner, but avoid jumping to conclusions. Begin where the people are and have them learn the facts with you (or after you, without their knowing you are ahead of them); then have them make the survey and their own decision under guidance. Try to find the cause, and work from there.

In general, conflicts can be attacked successfully in one of two ways, either by minimizing the conflict, or by integrating the interest of those who are at conflict with one another.

Minimizing Conflicts

(1) Some conflicts may be minimized by allowing a plan to perish of its own weight (although this is

time-consuming) when it is recognized that reasoning will not break it up and the plan is so impractical that it is doomed to wear itself out after a short try. (2) Some conflicts can be minimized by recognizing forthcoming changes as inevitable. (3) Another solution is to minimize in such a way as to "save face." Often after a group has been convinced it is wrong, it will continue its stand to "save face." This remaining obstacle must be overcome by contacting those resistant to change in a manner that will bring about the desired end without loss to anyone. (4) When one member of the group has aroused the antagonism of another group toward him or her as a person, and that antagonism threatens the relationship of the two groups, it is sometimes necessary to withdraw that individual in order to safeguard the functioning of the whole. (5) Minimize by taking the other group along in the deliberation. The deliberation being "theirs," they come to an understanding and reverse their combat of discontention to aid its promotion. (6) Minimize by calling on expert opinion. If experts are called in on both sides, each is inclined to support the contention of the group which engaged him, and the solution of the controversy is farther off than ever. It is best not to call in experts until the "mindset" conflict has been replaced by one of agreement; then the expert should co-operate in the gathering of facts and in considering these facts in the light of the interests and needs of the groups involved. (7) Minimize the conflict by long-time planning. Ample time is of utmost importance for developments to take place, so that at every point the obstacles of joint action may be removed and full participation of all concerned may be secured.

(Note—The resolution will be more fruitful if it includes a new factor, which does not touch on those differences that are sore spots of the past and take time to heal over.)

Integrating Interests

To anticipate conflict or to dispel destructive emotions is but a part of the task in combating conflicts; the greater task is the harnessing of energies behind the threatened conflict and then turning it to constructive uses. Compromise leads to repression of antagonisms, which, in turn, brings them forth later in greater intensity—victory of one side leaves the conflict antagonisms still in the ascendant. There must be the devising of a way in which the needs of all groups are adjusted, the discovery of a solution which will add to rather than detract from existing satisfaction.

(1) First the problem must be analyzed; get at the roots of the thing. (2) Then recognize the identity of interests, and (3) utilize *existing* common interests. (4) If there is no sufficient common interest, create a common interest. (5) If a nominal agreement has been reached, replace it with a real agreement. (6) In the event of adding new groups or minority groups already existing, aid in their self-realization and adjustments.

What Not to Do

1. Do not bring social pressure to bear to solve a conflict.
2. Do not corral by voting it down or by legal action.
3. Do not irritate by mass meetings or publicizing.
4. Do not stifle by denying opportunity for discussion, by threatening, by making appeals to conflicting interest or appeals to loyalty.
5. Do not substitute or obscure the issue.
6. Do not be misled by a small group of people who talk so much they make you think the dissatisfaction is widespread.

Agreement Should Not Involve

1. Victory or defeat for anyone.
2. Only verbal agreement. It should bring functional co-operation.

(Continued on page 23.)

Echoes from the General Conference Gavel

The Memorable Conference of 1915

PART II

The Presidency Reorganized

By Elbert A. Smith

THE DEATH of President Joseph Smith left the church without a president. However, the First Presidency was not dissolved, as two members remained. A joint council of the Quorum of Twelve Apostles, the Presiding Patriarch, and the Presidents of Seventy adopted this resolution:

We pledge our confidence in support of the fidelity of our beloved brethren, F. M. Smith and E. A. Smith, as members of the presiding quorum of the church and acting as the Presidency of the church until the convening of the conference of 1915. — Saints' Herald, December 23, 1914.

The successor to President Joseph Smith had been indicated by revelation, and the church approached the conference of 1915 without uneasiness or trepidation. President Frederick M. Smith had been spending some time in the East, completing certain studies. At the time, I was living in Lamoni and was making preparation for the conference, when, on the second day of April, I received a telegram announcing that President Frederick M. Smith was ill and unable to travel, and prayers were requested on his behalf. This telegram was signed by his wife, Ruth. It indicated quite clearly that Brother Fred M. might not be at the conference at which he was expected to be approved and ordained as President of the Church.

The receipt of this telegram rather set me back on my heels, but it was immediately necessary to find more secure footing. The agent at the station who received the telegram, or some confidential friend, proceeded to broadcast it, so that almost before I had read the message, the

news was about town. President Smith was ill with what proved to be double pneumonia and quite a serious illness. Naturally, the people were disturbed. President Joseph Smith, who had been prophet, leader, and friend for more than half a century, was dead. His son, who had been indicated by revelation as his successor, was dangerously ill and probably would not be at the conference. Nevertheless, the people rallied with courage to meet the sit-

uation. Having called the conference to order, I felt led to make a statement, quoted in part:

It becomes my unhappy lot this morning to stand before you as the sole representative of the First Presidency present. During the year we have met with the loss of our beloved Prophet and leader, President Joseph Smith. Now, because of this seemingly unfortunate and untimely illness of Frederick M. Smith, I am required to call this sixty-second Conference to order, and stand before you alone for the Presidency. But while I feel bowed down to the earth, personally, so far as the church is concerned, it is no time for doubt, it is no time for wavering. It is a time for courage and devotion and faith.

Someone said since our President died, that the church was like sheep without a shepherd. Have we not learned to say,



PRESIDENTS JOSEPH SMITH AND WILLIAM W. BLAIR

So far as we know, this excellent old-time picture has never before been published. Probably it was taken sometime between 1890 and 1895. The photograph recently came into possession of President I. A. Smith.

"The Lord is my shepherd, I shall not want"? . . . I never felt more confident in this work than I do now. It is a time for courage, it is a time for faith and for devotion. We have had trouble. We shall have more trouble; but God will be with us.

The conference voted to sustain the two members of the Presidency to preside, and at my request, associated with me, Gomer T. Griffiths, President of the Quorum of Twelve, and Presiding Patriarch Frederick A. Smith.

Into Troubled Waters

We still cherished somewhat the hope that President Frederick M. Smith would recover sufficiently to attend the later sessions of the conference when the matter of his installation might be taken up; and so I rather stalled for time. However, the trouble I had suggested might yet lie before us very quickly materialized.

Bishop E. L. Kelley was growing old and, in the opinion of some, there was not adequate help in his office. There was no charge against his personal integrity. It was thought that with the help he had, and in his declining health, the situation financially was not safe, and there was a determination on the part of some to force an immediate reorganization of the Presiding Bishopric. Others were equally determined in their stand to prevent any such action and to protect the interests of Bishop Kelley until the Bishopric could be organized in the usual manner.

At my suggestion, the entire matter was referred to a mass meeting of the Presidency, Twelve, and Seventies, sometimes referred to as the "co-ordinate quorums" in jurisdiction. These quorums proceeded to meet in the lower auditorium of the Brick Church daily. Very soon a deadlock developed which it seemed impossible to break and bring a report to the conference with any degree of unity such as would command respect.

Under these conditions, the conference met daily for a few minutes and adjourned that the quorums might convene in the lower auditorium to wrestle with the problem, which we did daily, usually from 9 o'clock in the forenoon until late at night. The entire financial situation was canvassed pro and con with the division becoming more marked. Our militant Scotch brother, Daniel



JOHNNIE CORNISH, MISSIONARY

One of our best-known and most successful old-time missionaries. A rather homely, friendly, wholesome man who had known mob violence at firsthand, and yet believed in and used three textbooks on "how to win friends and influence people."

McGregor, tossing back his mane of hair and with his fiery oratory, led the forces of those who would compel an immediate reorganization of the Presiding Bishopric. Some radical stands were taken. One man of some standing declared, "If this matter is not adjusted to my satisfaction, I will quit." Such statements challenged me, and I declared, "I do not know what will happen before I die, but as I feel now, when I quit there will not be one plank left to stand on." Down in the audience somewhere I heard John Garver remark, *sotto voce*, "They are getting Brother Elbert stirred up."

The Way Opens Before Us

This was the situation when the way out opened up suddenly, as it often does when the church is in trouble. I may say without disrespect to Gomer T. Griffiths, my associate at the time, that early in the conference when I yielded the chair to him, he ran into heavy waters. Motions and counter-motions and amendments piled up, confusion developed, and the situation was saved only by adjournment. However, Gomer made ample restitution for this embarrassment which came to him and to his assembly at the time.

Gomer Griffiths at his best was truly an apostle and often received the spirit of prophecy. In the midst of this contention and deadlock (which delayed and annoyed the whole conference), Gomer was seated by my side and suddenly he nudged me and asked permission to speak, saying that he thought he saw a way out. Permission being given, he asked that the meeting be adjourned for "a few minutes" to let the Presidency and the Twelve retire, and emphatically promised that we would return shortly with a recommendation that would be adopted by the quorums and which the conference would approve without debate. That seemed to me a strong promise to make, but we agreed, and the quorums adjourned. Representing the Presidency, I met with the Twelve in the "students' room" in the rear of the old Brick Church. We were there thirty minutes. Gomer had the germ of the idea, and others elaborated it, then I wrote out a resolution to which all agreed. We returned to the mass meeting of the priesthood, which gave its immediate support to our recommendation with only five negative votes.

We adjourned and took our report to the next session of the conference. A tense moment followed its reading, but someone moved its adoption, another moved the previous question, and, without discussion, our report was approved by an overwhelming vote. A feeling of relief and satisfaction came over the con-

ference, and we moved forward unitedly to the task of considering and sustaining the successor in the office of President of the Church.

The Calling of Frederick M. Smith Approved

By now it was apparent that Brother Fred M. would not be able to come to the conference. The bone of contention concerning the Bishopric was removed. Unity had returned. In harmony with the program previously adopted by the chief quorums, Apostle Griffiths, President of the Quorum of Twelve, took the chair; a motion designating President Frederick M. Smith as successor in the Presidency was made by Apostle F. M. Sheehy. The vote in favor by delegates and ex-officio delegates was unanimous. All other members present were then allowed to vote, and their vote was unanimous. Not an opposing vote was cast. Provision was made for the ordination to take place later, which occurred on the evening of Wednesday, May 5, in the upper auditorium of the Stone Church in Independence, Missouri.

Administrations Change But the Church Goes On

Thus the memorable conference of 1915 marked the end of one long period of church administration and the beginning of another. President Frederick M. Smith had been received by a unanimous vote. He was young—a man of extraordinary physical and mental strength. He had not asked for such an office or calling, but it had come to him, and I know that according to his own understanding and conviction, he made studious, prayerful, and careful preparation.

When the gavel fell and the conference was adjourned and we moved out into another year, I could not foresee that the time would come years later when I would for the last time grasp in farewell the hand of this new President and be required again to have some part with others in the reorganization of the Presi-

dency of the church and the calling and sustaining of another President, our beloved President, Israel A. Smith.

General Conference Procedure

General Conference is and always was the supreme legislative body of the church. In it, through their own chosen representatives, the people may initiate legislation from the



EVANGELIST F. G. PITT

Brother Pitt died en route to the Conference of 1940, in his ninety-second year. For more than a half century he was a beloved and familiar figure in our conferences. His splendid singing voice ministered to us and ended on the song, "God Is So Good to Me."

floor of the conference; and they may approve or disapprove, or refer or amend the legislation suggested by any presiding officer or council of the church; or they may lay the matter on the table—a convenient and dignified way of doing to death legislation on which there is no desire to vote for or against.

The old-time conferences were also very much an open forum of debate. Many questions were debated at considerable length. Those were the days when people liked to listen to debates—debates on church matters and religion in general. Times have changed. Perhaps our people are less given to argument. Besides, the conference is a much larger body. As compared with the

old-time conference, if the same percentage of delegates in this larger body took the floor to debate questions as often and as long as they did of old, the conference would be in session continuously for a long, long time. Our procedure has been streamlined. General Conference is still a free and open forum; it alone has the power to limit the time of debate on a given question. But in these days there is no tendency to permit anyone to talk to death either the question or the assembly.

Pen Sketches of Old-timers

Johnny Cornish, Missionary

During fifty years of active ministry, "Johnny" Cornish made his name a household word in Canada and the United States and himself a welcome visitor to our General Conferences.

He was a wiry, active, friendly man with blue eyes and smiling face. When he first began to preach, he had difficulty reading his own text. But he was not minded to remain ignorant. He became a rather well-read man and mastered an admirable working vocabulary as preacher and writer.

He preached to thousands of people, and many were converted. Among those converted, a number became ministers and carried on his work. My recollection of him at conference time had to do with the period before the afternoon business session. He always came early and went up and down the aisles shaking hands with friends. Everyone knew Johnny Cornish—and Johnny Cornish knew everyone. Then quite often he would be invited to the rostrum to talk a while before business was taken up. He held the rapt attention of his hearers with a simple, conviction-bearing testimony of missionary life and spiritual experiences. Most of all, he liked to tell of the time when he was baptizing at night in the River Thames in London, Canada. This was his story in his own words:

On account of working at daily labor this baptism was performed on Wednesday, late in the evening of December 29, 1875; an intensely dark night. After our prayer meeting, Mrs. John Taylor and Miss Sarah Lively, who had, as stated in her letter, attended our meetings in the city, were baptized by me in the River Thames, when suddenly there came a very beautiful light from heaven, which rested upon all—both members and nonmembers—brighter than the sun at noonday. There were about thirty persons present, and I feel sure that none of them could forget that night. It came down with a sound like a mighty rushing wind. We could hear it far above in the distance, and as it reached the place where we stood we were enveloped in the brightest and most beautiful light I ever saw—the glory of the Lord. . . . After baptism and dismissal, the light did not go out, but gradually up until it vanished from our sight, leaving us in darkness as dense and impenetrable as before.—*Into the Latter Day Light*, J. J. Cornish, pages 48-50.

Evangelist F. G. Pitt

Looking back over the years, there come to mind a great number of men who figured prominently in General Conference gatherings. You will recall Brother F. G. Pitt. His ministry as an ordained man covered a span of a little less than sixty-four years, going back to the early days in Plano when he was associated with Brother Joseph.

We remember his ministry of song ending on the note, "God is so good to me." Marcella Schenck writes, "If I ever reach the good place where he has gone, I plan to ask him to sing that song again, with an angel chorus humming in the background."

A handsome man of soldierly bearing, who had served his country and was also a soldier of the cross, his appearance and personality one time inspired these lines:

There's a look to him like soldiers
Marching up the hill to glory.
There's a sound to him like trumpets,

When he tells the gospel story.
When he sings we hear the angels
Chant salvation's stirring chorus.
And we know that Zion's banner
Rides above us and before us.

Apostle and Evangelist U. W. Greene

There was U. W. Greene, a cul-



APOSTLE AND EVANGELIST U. W. GREENE

A cultured, Christian gentleman, he brought grace and dignity to the office of minister for Christ. Ordained Apostle, 1902; Patriarch, 1922.

tured, Christian gentleman, bringing grace and dignity to the office of minister for Christ. He came at last to live and die in Zion, but some of his heart he left "down East in Maine."

Militant Missionary T. W. Chatburn

There was T. W. Chatburn, one-time Union soldier and member of the Grand Army of the Republic. He always looked the soldier, erect and military in his bearing, and he was of a militant spirit. In a day when Utah Mormon polygamy was an issue of national importance, he returned from a mission in Utah with the smoke of battle in his nostrils and, speaking to the conference, he closed with this statement:

"I am for *anything* to down Utah Mormonism!" As Bishop M. T. Short would have said, that statement was "too scopative," and immediately it was challenged. Someone rose to a point of order and begged Brother Chatburn to qualify that statement. Cocking one eye toward the ceiling and speaking in a slow, Yankee, nasal drawl, Brother Chatburn said, "Well, I will make it anything *r-e-a-s-o-n-a-b-l-y* honorable." He could usually be depended on to stick a harpoon of wit into most any problem under discussion. His last statement provoked laughter, it seemed so absurd; but when you stop to think about it, we are told in the Bible that all God wants of any of us is a *reasonable* service, and reason should go along with honor as with all the other Christian graces.

Heman C. Smith and Joseph Luff

Going back over the earlier years of my recollections and following down some distance, viewing those now gone to their rest, I recall numerous men of strength and weight in the Quorum of Twelve Apostles, among them the one-time president, Alexander Smith, John W. Wight, William Kelley, Charles Derry, Peter Anderson, and a number of others. Perhaps no two of them in my recollection carried more weight in our conferences than Apostle Heman C. Smith and Apostle Joseph Luff.

The last two that I have named were quite different in their characteristics and approach, both in preaching and in argumentation on the floor of the conference. When Heman C. Smith felt called upon to join the fray in defense of something he believed in or to attack something he did not believe in, he had tremendous influence with the audience. He drove his arguments home one by one with sledge-ham-

mer blows. He rather rarely made an appeal to the emotions. When he finished, if anyone felt converted to go along with him in his conclusions, that man rather definitely understood his reasons for going along and something about the objective.

Joseph Luff was one of the most brilliant orators the church has ever known. He was of a highly complex organization himself, nervous in temperament, and emotional. He had great power to sway an audience. He was, perhaps, the one man whom I would most rather not have on the other side of a question I felt called upon to defend.

Heman had a dry sort of wit that made him a good traveling companion. He disliked sarcasm and said to me one time, "It is a dangerous two-edged weapon." But he could use it when someone tried to "push him around." There is the traditional episode with the Mormon bishop. One of our brethren in Salt Lake City had died. His wife and children were Utah Mormons. The body was interred in the Mormon cemetery. As Heman stood by the graveside, a Mormon bishop sidled up to him and said: "It is too bad this man has to sleep here among our people—he never did get on with them while he was alive." Heman drew in his breath in a characteristic fashion and blandly replied, "Oh, do not let that worry you too much. He will be up and gone a thousand years ahead of the others."

It was my lot to be with Heman at a tragic moment in his life. His beloved daughter Beth was dying. She was a young wife and mother with much to live for, a lovely person. Heman was a man of iron will, but as it drew on to midnight he dropped on his knees by the bedside

of his daughter and said, "O Lord, not my will but thine be done." Beth slipped away almost immediately thereafter. I observed that from that time on Heman had a finer, more compassionate and understanding ministry to the people.



APOSTLE GOMER T. GRIFFITHS

Gomer, known to the Island Saints as "Gomera," is shown here in the prime of his vigor. Hat on, ready to go any time, anywhere, on any mission appointed him by the church: to the United States, Canada, Britain, Europe, Australia, the Islands of the Pacific, or the Holy Land. First ordained as priest, September 3, 1876, he has had approximately seventy-two years in the ministry. Ordained Apostle, 1887; president of the Quorum of Apostles, 1913; Patriarch, 1922.

Presiding Bishop E. L. Kelley

When it came to forensic contests in the General Conference, perhaps no man ever excelled Bishop E. L. Kelley. President F. M. Smith sometimes said that Bishop Kelley was the ablest "catch-as-catch-can" debater in the church. He seldom referred to notes. He always seemed to carry the subject in his mind, in-

cluding figures and facts. He was an even-tempered and just man and never held a grudge against those who opposed him in conference debate.

He was always considerate of the poor and needy. However, he did not relish being imposed upon. At a time when church offices were on the second floor of the building now housing the Crown Drug Store, a man came into the Bishop's office and told a heart-breaking story about the needs of his family. Bishop Kelley gave him five dollars to relieve their immediate distress. Glancing out the window a moment later, he saw the man entering a saloon just across the street. With considerable celerity, the good bishop was down the stairs and across the street. Entering the saloon, he recovered the five dollars intact. It was reserved for a bishop to enter a saloon in Independence and come out with more money than he had when he went in.

The church needed a man of strong convictions and of impressive and determined action, and the church had such a bishop in E. L. Kelley. When he embarked on an enterprise, it was very difficult to put a road block in his way that would stop him. Our old-time Welch missionary, Evan Morgan (or as his Welsh brethren called him, "E-van Mor-gan," with emphasis on the closing syllables), one time said to me about Bishop Kelley, "He starts down a road. We put a gate across the road and say, 'You can't go this way, Brother Kelley.' And Brother Kelley simply smiles and says, 'Very well, I don't have to go that way,' and then—" At that point, Evan Morgan with his right hand de-

(Continued on page 22.)

Elements of Spiritual Power—Part 1

By SEVENTY GEORGE A. NJEIM

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948.

LISTEN

IN ATTEMPTING to find the varied elements of spiritual power, I came to discover that they stem out of two main sources which are listed in the revelation of the latter days as: *listen* and *behold*. The use of the former appears almost exclusive with the Doctrine and Covenants, and the latter appears to be more prevalent in the Book of Mormon. It is in these two sources that all elements of spiritual power are combined.

The significance of listen, or that of its synonym, harken, can be seen from the frequent repetition of the words in the early revelations given to the church. The Lord intends us to more than just turn our ears to him when he employs the usage of them. He wants us to be attentive to his word, to devote mind and thought to it, and to completely occupy ourselves with it. True listening can be had only when all the cognitive faculties of our soul become instruments of reception. Our lack of accomplishments in the vocation the Lord has given us (which we have willingly agreed to take upon ourselves) speaks louder than any praises or hosannas we sing to Him.

Of course, the world that we find ourselves in is an organized force blocking the efforts of anyone trying to listen. For the listening that we are talking about, the time element is essential. Our grandfathers and even our fathers were more blessed in finding time for listening than we are. Life in their day was not so complex as ours, and its requirements were much more simple. To "keep up with the Joneses" now

takes all the time one can possibly find. Even at that, for some of us there are not sufficient hours in the day for the accomplishment of what society and daily living impose. And when time is available, commercial interests see to it that it is not used in a way that will reduce their gains.

JUST AS IMPORTANT as the time element is the condition for listening. Without peace of mind and soul, no one can listen to the word of God. True listening, as we said, is a property of the soul. The world is ever expanding our wants and needs and placing contentment in the archives of obsolete virtues. Even if contentment were our lot, frustration and defeat meet us at every turn. Prosperity is soon succeeded by depression, and hardly do we hear of peace until hostilities are resumed. And as if that were not enough to make life the bitter pill that it now is, we have in addition the commercialization of sex and its promiscuity that is ever threatening our moral and domestic security. In the face of this, how could we listen?

It is stated that Marshal Foch, leader of the allied armies in the First World War, said, "Our duty is to find a weak spot in the enemy's line of defense and attack. If we can't find one, we must make one." What applies to physical warfare also applies to spiritual warfare. If the voice of Christ is to be heard by us, and the world is jamming reception, we must find a weak spot in the enemy's defense line or make one. There is good advice in the words of the hymn that says, "Take time to be holy." We must take time to read, to meditate, to contemplate, to pray, to work, and to have fellowship with the Saints. These are the elements which, when com-

combined, bring us the voice of Christ—the only source of spiritual power. If the world does not permit the natural urge within us to find expression and be in tune with that voice, we must find time.

THE FIRST ELEMENT we suggested in "tuning in" is reading. By that we mean reading the word of God as given us in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. The words "poverty in the midst of plenty" have become proverbial, and I do not know of any people they apply to better than us. We have more sacred and divine literature than any other Christian people that we can mention, yet we know very little of what we have. This applies to the local ministry as well as to the laity of the church. I think it was Victor Hugo who said, "Reading is the holding of conversation with and enjoying the companionship of the sages of time." If that be true of literature in general, how much more important should it be regarding the reading of our sacred literature. Here we will have converse with the prophets, saints, and, more especially, with Christ. We will have companionship with them; and, since association infuses the traits of the stronger into the weaker, we will have infused into us the secret of victory. In the homes of our fathers, it was mandatory and habitual to read the Word of God before going to work in the morning or to bed at night. This practice has been generally abandoned in the majority of our homes. With this abandonment has gone the peace and tranquility which characterized their lives.

Next to the reading of our sacred literature, I should like to suggest reading the history of our movement in particular and the history of the Hebrews in general. This knowledge would raise our appreciation of the solidarity of the Word of God and of the frailty of man and

his opinions. Also, since our faith is prophetic, it deals with the present epoch, and the reading of current events with the awareness of what the Lord has told us will increase our cognizance of a power infinitely greater than any this world of ours knows. As I look at the disintegration taking place in the world around us, I see it through the eyes of the prophet of Palmyra and become appreciative of the words the Lord gave us over a hundred years ago. The march of events is leading people to two opposing states—the state of fear and the state of hope. We should, if our knowledge of God's dealings with man is strong enough, be inspired with courage.

NO READING of the sacred word, however extensive it may be, is of any lasting value without meditation. Meditation is a lost art to a world ever living in the realm of the material at the expense of the spiritual. When we speak of meditation, we have in mind the thought the Psalmist expressed when he said, "but his delight is in the law of the Lord; and in his law does he meditate day and night." It is for that reason we have attempted to list meditation after reading. When we read the Word of God and meditate on it, we simply open the cage door of the soul and allow it to enter into the celestial world. When it comes back, we find it radiant with joy. The man who reads the word of God without meditating on it is like the pilot that flies without a compass. If the word of God is our ship, meditation is its anchor. It is partly due to the lack of meditation over the word God gave us that we find the Saints far from the harbor and buffeted by the ever-increasing fury of the storm. Only by listening to the voice of the Almighty can we find our bearing and reach port. As we meditate on the law of God, we give the soul a chance to listen.

THERE ARE TIMES when even the most proficient of us in the scripture and those of us who have

drunk deeply of the fount of spiritual insight find ourselves in the gloom of doubt. I would suggest the contemplation of the universe at such times. I remember once, at the close of a series of meetings, I came home only to find myself peeling and coring pears until 1:30 a. m. That alone was no calamity. I love, to the chagrin of my wife, to putter around the kitchen and show her how to cook, and I especially glory in the accumulation of foodstuffs for the winter. On this occasion, however, the branch I had left was riddled with difficulties, and the response to the series was disappointing. Added to that was the return of a deep-seated affliction making spiritual and physical endurance an impossibility. Even God was gone from the picture. For two days previously, I had tried to understand him and his system of justice, but could not find him. At 1:30 a. m., the last of the pears was in the jars, and my wife suggested that I throw the peelings and cores in the garden. As I stepped out, I was immediately greeted by the frosty, refreshing atmosphere that clothes the nights of eastern Canada in late September. The brilliance of stars was more luminous that night than ever before. Even the moon was vibrant with life and splendor. The stillness of the night emptied my soul of every foul element, and the beauty of my surroundings flooded my being. As I stood there, I listened until my wife asked what was keeping me out at such a late hour. I suggested that she come out, too, and she did. Together we watched. We were past the time in our lives when star gazing held romantic appeal, but we were not as yet mature enough not to listen to the voice of the eternal. Pains, aches, and discouragements fled before the exhibition of nature at its best. We understood, then, how the Psalmist saw his salvation coming from the hills.

As a study is made of the lives of holy men, we find that prayer is an inevitable step in their attempt at listening to God. Too many people look at prayer as an act of begging

and hence is below their dignity. This element does enter into prayer, but it is insignificantly minute in comparison with the total purpose of prayer. Prayer is not begging. Prayer is the language of a soul attempting to harmonize itself with the God discovered through reading the sacred word—a God whose picture has become indelibly printed on the consciousness through meditation and contemplation. Its first utterance is that of recognition and praise. It recognizes the sovereignty, or as Christ puts it, the fatherhood of God and praises his name. Its second desire is that of a pledge and dedication. In one glance it sees the harmony and peace above and the sin and discord below. Its discontent manifests itself in the petition, "thy kingdom come, thy will be done on earth as it is done in heaven." In its attempt to fulfill its sacred pledge, many features come to hinder it. This might be the need for physical sustenance or the cleansing of internal impurity. Such can hardly be called begging when the benefits accrued are used for the sake of universal harmony. Prayer is a self absorbed in selfless tasks. To some, it is a hardship to pray, but prayer is natural when it follows reading and meditation. It becomes a converse with God.

THE FIFTH STEP in our listening is our Christian warfare. This carries our prayers from the theoretic side of life to the active side. Thus far we have come in contact only with the divine voice. To assure that voice any semblance of permanence, the principles of the kingdom we have prayed for must be lived and promulgated. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Disobedience to the divine command results in severance of heavenly communication. This is true of the movement as well as of individuals in the movement. When we are

asked to listen in the Doctrine and Covenants, we are asked to listen to instructions which organize us to preach Jesus Christ and tell us how to live in order that our preaching may be more effective. In the book, this appears under the heading of priesthood and Zion. Those who have been obedient to this instruction always inspire us by their lives as well as by their words. The disunity one sees in the Restoration Movement is the result of disobeying this instruction. As one becomes active in the work of the Lord, he is bound to hear his voice. "Work, for I am with you, saith the Lord of hosts."—Haggai 2: 4.

Too often we hear of the staleness of our prayer meetings and the lack of attendance at them. Can one be wrong in assuming that the Saints lack a testimony? Testimony is the result of experience with God, and experience is the result of our warfare, or, as Paul puts it, our "tribulation." The thing that leads us to tribulation is our faith and its obligatory powers. (Romans 5: 1-4.) The proof of these words of Paul is clearly shown in our own experience. Whenever we were active in the work of the Lord, we carried a cross, which, in return, shortened the distance between him and us so that we could hear his voice.

THE LAST STEP which will assure our hearing God's voice is fellowship. Through the means already mentioned, we listen to the Almighty, but there are times when these means fail and spiritual power is at a low ebb. At such times, fellowship is an indisputable help. On many an occasion, when exceedingly discouraged, I have come into the company of some worth-while Saints. They knew little or nothing of my difficulties, and I had no purpose of visiting them other than our friendship which had developed throughout the years. After meetings of this type, I began to discover that my difficulties disappeared. In analyzing what took place there, I

found that unconsciously they told me of their experiences with God, and in return brought out of me that which I was not able to see before. It took me some time to discover that such visits were prayer meetings minus the formality. The promise of the Savior of being present with two or three that come together in his name is true; when we confine that to mean church meetings only, we are wrong. Some means should be discovered to help the Saints have more wholesome fellowship with each other outside church buildings. Fellowship inspires hope in times of despair and dispells the clouds of doubt so the sunshine of the spirit may rejuvenate the drooping soul.

This whole matter of listening to the divine voice that strengthens us may be summed up in the experiences of Moses, Mohammed, Old Testament prophets, Jesus Christ and, finally, the Latter Day Prophet. These men in their different days stood apart from all men because of their contact with the Almighty. Millions of men were blessed through their ministration and were able to contact the source of their strength. The similarity of the means which brought them in contact with the voice of God is outstanding. They were all acquainted with the word of God. Their environment was such that they found themselves freed from tradition and absorbed in meditation. When they looked to the God they knew through the word and became more sure of him through meditation and contemplation, they sought him and he came close to them.

Joseph Smith knew the Bible. This is the part the Reformation played in paving the way for the Restoration—it made the word of God of more avail to the public.

The traditions of the Pilgrim Fathers and all who came to the New World were left behind. The country as a whole was a frontier and afforded time for meditation and contemplation. Their sore needs were presented to the God they knew in the Bible, and whose picture was made much more luminous by the

conditioning the environment wrought in them. For that reason, when Joseph besought refuge in that God from the ever-deteriorating spiritual condition, the sanctuary of heaven was opened to him. Through the fellowship of those who had heard that same voice and by virtue of his obedience to his commission, he continued to be the mouthpiece of God and was able to endure unto death.

May we as the missionaries of Christ to the world harken to him and teach others to do so. Let us go to our "desert places." Civilization encumbers the soul.

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The Effect of the Income Tax Law on Church Contributions

A GOOD MANY PEOPLE have raised questions about the extent to which deductions could be made for gifts made to the church as tithes or offerings. One who is familiar with the income tax law suggested the following illustration:

In a certain situation, an individual giving \$1,000 might actually give this at a cost to himself of only \$800, for in that gift the deduction is allowed and the amount of \$200 is saved on income tax.

The government has been very generous in this respect, and there are a number of people who have been privileged to take advantage of the provision made in the income tax law to encourage gifts to benevolent institutions by making such a concession in income taxes.

This illustrates how a person can get his tithing brought up to date in these days of high wages and salaries at lower cost through the amount that it saves on his income tax. In some cases the saving would be even higher, twenty-two per cent, twenty-six per cent or more, depending upon the tax bracket in which the person's income places him.

Individual circumstances, of course, have a bearing upon the situation, but as a general rule where a person's other deductions such as taxes paid, interest paid, and medical deduction total approximately ten per cent or more of his adjusted gross income, all religious and charitable contributions during the year (not to exceed fifteen per cent of the adjusted gross income) will be a further deduction and serve to reduce the income tax by twenty per cent, twenty-two per cent, twenty-six per cent or even higher, as the case may be. Therefore, in analyzing his income tax situation, it will be helpful to the taxpayer as well as to the church to see if a substantial increase in church contributions will not assist materially in reducing his income tax; in this way he can, at the same time, catch up on his tithing obligation.

HAVE YOU MADE YOUR WILL?

In connection with this question, you may also desire to have some information as to the proper manner in which to make a bequest or legacy to the church or some of the church institutions. We advise that you have an attorney in your community prepare your will for you to make sure that it complies with all of the laws of your state covering the subject; and when consulting with him, you may give him the following information regarding such amounts as you desire to bequeath to the church or its institutions:

A bequest or legacy to the church should read:

I do hereby give, devise and bequeath unto G. Leslie DeLapp, Presiding Bishop, as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints, and to his successors in office for the use and benefit of said church, the sum ofDollars (\$.....).

If property is devised, it should be described.

A bequest or legacy to Graceland College should read:

I do hereby give, devise and bequeath unto Graceland College, Inc., of Lamoni, Iowa, the sum of Dollars (\$.....).

A bequest or legacy to the Sanitarium should read:

I do hereby give, devise and bequeath unto Independence Sanitarium and Hospital, a corporation of Independence, Missouri, the sum of Dollars (\$.....).

A bequest or legacy to the Herald Publishing House should read:

I do hereby give, devise and bequeath unto the Herald Publishing House, a Trust Estate, of Independence, Missouri, the sum ofDollars (\$.....)

A bequest or legacy for the Saints' Home at Lamoni, or the Resthaven in Independence, should read:

I do hereby give, devise and bequeath unto G. Leslie DeLapp, Presiding Bishop, as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints, and to his successors in office, for the use and benefit of the Saints' Home for the Aged at Lamoni, Iowa (or of the Resthaven, a Convalescent Home, at Independence, Missouri), the sum of Dollars (\$.....).

Frequently it is desired to leave the residue of the estate to the church after making provisions for certain legacies or bequests, and the proper manner to show this is as follows:

All the rest, residue and remainder of my estate, whether real, personal or mixed and wheresoever situated, I do hereby give, devise and bequeath unto G. Leslie DeLapp, Presiding Bishop, as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints, and to his successors in office for the use and benefit of said church.

Stretching the Home Furnishing Dollar

By MARIAN BROCK BLUMENSCHN

MANY YOUNG COUPLES have a story to tell of how they set up housekeeping on a very limited budget, of how they refinished old auction pieces or even started from scratch and built their own tables, desks, and coffee table. They are justly proud of their homemade furniture and of having saved as much as a hundred dollars on a single piece. Ours is but one of these stories.

When we moved into our first real home, on being released from the Army, we had two baby beds, a high chair, and an old organ. With a great deal of enthusiasm and very little experience, we set out to make our own furniture. Inspiration for the modern design, which we felt most easily adapted to our needs and to homemade furniture, came directly from our "Idea Book"—a collection of magazine clippings on home furnishing and decorating.

We furnished our large living-dining room with the following items:

Dining table	\$ 15.00
Buffet (from material on hand)	2.00
2 sectional davenports	34.00
2 reading lamps	6.00
Desk (from material on hand)	—
Piano	16.00
2 end tables and book shelf (custom made)	60.00
6 birch dining chairs (on sale)	21.00
Total	\$154.00

WE COULD HAVE SAVED even more by making our own bookshelves and end tables instead of having a carpenter make them. The dining table, three by seven feet, is designed to fit the dining area at one end of the living room and is large enough to seat eight comfortably. Although the table is constructed of yellow pine, the top

The author attended Graceland in 1938. Her husband, Dr. John Blumenschein, is head of the student church group at Columbia, Missouri. They have three children.

Their living room, pictured below, is even more attractive than the photographs portray it. The matching dining table, chairs, buffet, and piano are interesting features not shown here.

(which must be most durable) is covered with gum plywood and finished in light wheat tone with a varnish called "Bar Top." This Bar Top is a clear varnish with a bakelite base developed for hard wear and service. Its peculiar qualities are resistance to heat, moisture, and scarring; it also brings out the grain of the wood beautifully.

Our buffet is a converted chest of drawers, which was given to us. The top two drawers were removed, shelves were put in their place and simple doors were fitted to the top half of the chest, which now accommodates our dinnerware. Two bottom drawers leave ample space for linens.

THE MOST difficult project of all we undertook was making our modern sectional divan out of old used davenports. The two units, one three-quarters length, the other full-length, fit together to form a continuous corner sofa. I would not minimize the time and patient effort that it takes to redesign and remake a davenport. For several weeks we were regular patrons at Barney's Wednesday night furniture auction. Finally we acquired the following materials with which we set to work:

3 old davenports	\$21.00
2 large woven bedspreads	13.00
Cord and tacks50
Total	\$34.50

We removed old upholstery cloth and took off the arms and backs. In order to get a new, low, straight-lined look, we built frames for the backs, tied in springs and applied padding, which we borrowed from the third davenport. The least ex-



a home column feature

pensive upholstery material we could find was woven bedspreads. Later I made slip covers of cotton twill which snap on and off for easy laundering.

We also made our reading lamps and desk and remodeled the piano. Our boxlike end tables of gum plywood are finished with Bar Top to harmonize with the dining table at the opposite end of the room. They help to eliminate clutter in the living room by keeping current magazines, music, and church materials behind closed doors.

The necessity of stretching our home furnishing dollars gave us an opportunity to work out a problem together, to use our own ingenuity and originality. In the last year and a half we have had good service and derived much satisfaction from our homemade furniture.

Repeat Performance

Ideas for stretching the clothing dollars

THE OLD ADAGE, "Waste not, want not," may well be applied to our family's clothing as well as to their food. Let's search our closets for old clothes with a future, pull discarded woolens out of moth balls, and, if we can't use them as they are, remake them. By putting idle garments to work, we reduce the demand for new clothing, and we have more money in the family purse for other necessities or for savings. Even before the "new look" forced us to make over our dresses, most of us had made over suits and coats into clothing for the children. But have you ever thought of making over knit garments? What do you do with Pa's old long-legged cotton underdrawers, for instance, or your husband's worn undershirts? Old "knits" can be cut just as you would other materials. Many will not ravel and those loosely-woven ones, such as sweaters, can be machine-stitched close to the edge before or just after cutting. You can use a commercial pattern as you would for other ma-

terial; cut around pattern pieces as usual. Raw edges may be finished with blanket stitch or single crochet. Convert those worn white cotton undershirts into a soft nightgown for the baby or a T-shirt just like Dad's for a small boy. From a moth-eaten wool bathing suit and a few scraps of bright felt, make a Dutch bonnet and mitten set, the kind school girls like. You'll find instructions for making over knits and many good suggestions in the government bulletin, "Knitwear Make-Overs," Miscellaneous Number 575, Superintendent of Documents, United States Department of Agriculture, Washington, D. C.

The Tale of a Shirt

Last spring I made myself a nice white cotton blouse out of one my husband's worn shirts. It was quick and easy to make because I used the buttons and buttonholes just as they were instead of making new ones. Out of discarded shirts, I have made our little girl a white pinafore and Brent, aged four, a stripped blouse. When time and old shirts permit, I plan to make a child's sunsuit and an apron. For all these clothes, I rip the shirts up and use commercial patterns. Sometimes there is only enough good material for handkerchiefs for Dad or a new collar set for myself.

Bag of Tricks

Has your chenille robe faded a bit? Restore its original color by swishing it in a hot dye bath in your washing machine. The same technique is fine for bedspreads and sun-faded drapes. Girls slacks can be made from a man's trousers. Make a child's coat from white flannels. The scrap bag may yield a harvest of unsuspected riches—scarfs, collars, dickies, and new trim for a tired dress. It takes much thought and planning to stretch a slim budget to clothe an active growing family. In these critical times, nothing need be wasted. Clothing that cannot be made over for your own family can be renovated and sent to

friends and fellow Saints in faraway, war-torn countries.

For some of these ideas, I'm indebted to the government bulletin, "Knitwear Make-overs" and *The New Encyclopedia of Modern Sewing*, by Dickson and Blondin.

M. B. B.

Our Penny Drive

By Mrs. H. Liberto, North Hollywood, California

OUR PENNY DRIVE started in our ladies' aid group. One woman was chosen to be in charge and take the responsibility. She is always at her little station in the rear of the church after services with her box or money bag.

The *Church Bulletin* which is handed out at the door to all who come to church Sunday morning contains a notice of the penny drive. Following the services, she collects the pennies. After a year's time, everyone knows when he sees Sister Liggett that it's pennies she's after. She also contacts the group leaders and they pass the word on to their groups, so each one co-operates by saving all the pennies and turning them over to the one in charge. We now have four groups working.

To make the job of collecting pennies a bit easier, Sister Liggett keeps penny wrappers on hand and wraps the coins as she collects them. Enclosed is a clipping from our bulletin as follows:

PENNY DRIVE CONTINUES: Sister Elizabeth Liggett requests that attention be called to the continuation of the "Mile-of-Pennies" effort and expresses appreciation to the groups and individuals who have given generous assistance.

When the news gets around, everyone drops his pennies in a certain little place through the week and brings them to church on Sunday.

This has proved quite satisfactory as a money-making project in our little branch.

Experiences in Church Work

Selections from the Autobiography of J. W. A. BAILEY

(Continued.)

Nodaway

An Experience Concerning "Spirit Consciousness."

WHILE DOING MISSIONARY WORK in eastern Oklahoma, I had a talk with one of our missionaries on the subject of the spirit of man. This brother expressed himself as doubting "the consciousness of the spirit between death and the resurrection." Up to this time, I had taken for granted that what our church taught on the subject is right (and I still believe it). But for a time, the argument that Brother X made disturbed me much. And, adding to my concern, on my way home just before General Conference, I got on the train at McAlester and was seated with an Adventist minister who was also a doctor. The subject of "spirit consciousness after death" came up, and I will frankly admit that his argument, for a time, completely upset me.

For days I felt very perturbed over the matter, but I kept it to myself lest I disturb others. As I went about my daily task, I prayed about it, asking for divine light on the subject.

One night, in the latter part of March, 1913, I had another dream or night vision such as I have mentioned several times before. These dreams, that I have had over a period of sixty years, are different from ordinary dreams. They are vivid and impressive, and they remain clear in my memory.

I have tried to relate these experiences accurately without any coloring whatever; in fact, I am not relating them as impressively as they came to me.

On the previously mentioned night, I saw in dream or vision, a spirit being standing by my bed. It appeared to be a young person, very handsome, with fine, penetrating eyes, and a pleasing personality. This being seemed to be transparent, about the color of light amber. It looked so pleasantly at me, I tried to shake hands with it, but I was made to know that I could not do so. While this being never spoke a word to me, its very presence was impressive.

Whether dream or vision, it served the purpose of satisfying my mind on the subject, and stimulated a desire in me to make a study of the matter.

AT THE GENERAL CONFERENCE of 1913, I was appointed to labor in the Nodaway District. I found this to be a very interesting field. I came in contact with several fine "old-time" Saints who had been Utah Mormons and were brought out of Utah by United States Government officers. From them, I learned much of the despotic rule of Brigham Young.

I first went to the home of Elder R. K. Ross and labored around Ross Grove, Mound City, and Maitland. While preaching in these parts, I baptized William Rowlett and Mrs. B. V. Chambers, wife of the mayor of Maitland.

I went from here to Guilford, where I held a series of services and had good attendance. The editor of the Guilford paper gave me several fine "write-ups." In August, I started a tent meeting at Ravenwood. While we were holding these services, one Thomas Smith was holding a tent meeting at Parnell, about five miles from Ravenwood. He made several visits to challenge me to a debate. With the consent of our people, I accepted his challenge, and we held a debate with our Campbellite opponent. Elder Ed. Fanning was my moderator, and we had a fine old man—a member of the Catholic Church—to act as chairman. A number of times, he ruled in our favor. This probably caused some of the prejudice that was later manifested against us.

When the debate was over, all of our people who lived miles away left. Also most all the good people of the town left also, and I was alone. I was staying with a fine Jewish man by the name of Louis J. Kaufman. When the tent was empty, a group of men started to come in at the back of the tent. I heard them say, "Here he is. Let's hang him." I quickly turned the lights out and made my way to the front of the tent. There I met an old man by the name of Leary, returning. He walked to me and took hold of my arm and said, "Come with me. My minister is leading a mob against you." We kept in the light of the street lights and started for the Kaufman home, where I was staying. When we got in front of the house, we found a mob waiting for us. They began throwing eggs at us. They hit Mr. Leary, but only one egg came near hitting me. It broke on my brief case. I then walked out into the street and stood

under a street light. Mr. Leary went after those he thought threw the eggs that hit him. When he reached the main street, he came up with several of them, especially with the one he thought was the leader of that group. Mr. Leary, who was a fine old man and well-to-do, threw the leader through a front window. This put a stop to the main activity of the mob, for they did not dare to hurt Mr. Leary. Mr. Leary came back to me. I went with him to a telephone and called John Gates, who, with his son, came in and took me out to their home.

I should like to say a few words about this man, John Gates. When I first set up the tent at Ravenwood, Sister Gates told me that, for certain reasons, her husband was not very friendly to the church. During the services, Mr. Gates came but stayed outside. A few evenings after I had been preaching, Sister Gates came into the tent early and said to me, "My husband is outside and would like to see you." I went out and met Mr. Gates. After greetings, he handed me six silver dollars and said, "If my children ask you to baptize them, it will be all right with me."

Rough Treatment

THE DAY AFTER the incident with the mob, I baptized four: Eva M. Powell, daughter of Elder and Sister Joseph Powell; Fannie Fay Gates, who is now Mrs. C. W. Clark; Margaret Esther Gates, who is now the wife of Patriarch F. A. Smith; and their brother, Grant Gates. These baptisms were the great "pay off" for the trials we went through there.

A day or so after the baptismal service, I was back in Ravenwood. I had been up to the Kaufman home getting my things packed. After I had finished, I started to go down to the post office. On the way, I met a tall, gray-haired man—a doctor who lived in Ravenwood. He asked me where I was going. I told him down to the post office. He then said, "I will walk along with you." As yet it had not dawned upon me that he was an enemy. As we were walking down the main street, he said I should leave the town. I told him that I would not leave until I was ready. At that he took hold of my left ear and began to get a little rough. Many thoughts passed through my mind. I first thought I

would just knock him down, a thing I could have done easily as I was a strong, young man. But something said to me, "If you do, what effect will it have on the church?" As I was trying to think the matter through (for this was a great humiliation), a Mr. Hiram came out of his store and said to the doctor, "You turn loose of that man." I thanked this storekeeper for his kindness and told him that he had saved me from hitting the doctor.

These little mistreatments and humiliations we have been called upon to endure do not begin to compare to the great sacrifice and humiliation the Blessed Master went through for us.

Sometime after I left that district, I heard that our good friend, Mr. Louis Kaufman, had lost his business at Ravenwood because he had befriended us. I felt bad about the matter and often wished I could talk to him. Years later, when holding services at Atchison, Kansas, I went down town to get a few things. I stepped into a store and the man that met me asked me what he could do for me. When I was about to tell him, I saw Mr. Kaufman in the rear of the building. I excused myself and went back to see him. After greeting him, I began to apologize for what took place at Ravenwood, telling him how sorry I was that he was a clerk in someone else's store. He laughed and said that he was the owner of that store. He also had four other stores like it, besides a garment factory in Kansas City. This fine Jewish man, who is the son of a Rabbi, was very much interested in our work.

The Physical Resurrection

SHORTLY AFTER closing my services at Ravenwood, I went to Guilford to hold another series there, this time in the church.

One Sunday morning, I preached on the subject, "The Physical Resurrection." When I had finished my sermon, the branch president arose and told the audience that what I had preached was not true. I felt terribly hurt and humiliated. I arose and announced that my series of services there was closed. As I was saying good-by to a number of the Saints and friends, another elder came to me and endorsed Brother Ivy's position; he even called in question the scriptural statement (Luke 24: 42, 43) that Jesus ate fish and honeycomb after his resurrection. He said, "If Jesus had eaten a piece of fish or beefsteak after his resurrection, anyone standing by could see it in his stomach." I remarked, "You were not standing by, but the apostles were."

After this experience, I decided to quit missionary work. On my way home I called on President Joseph Smith and asked him the following question, "Will

the resurrection be physical, and will we eat and drink in the millennium?" His answer was "Yes," and then he called my attention to the sixty-fifth chapter of Isaiah.

I went on home, unpacked my books and clothing and set about to fix up my fruit and garden farm for operation. I had been home only about a month when I received a letter from Apostle J. W. Rushton, minister in charge. In his letter, he said, "When you get your visit out at home, I would like for you to return to your mission field."

Testing a Spiritual Experience

ONE NIGHT, while sleeping alone in the northeast room of our home near Warrensburg, I heard a voice saying, "Go back to Nodaway." I said to myself, "This is just my subconscious mind speaking." So I turned over and went back to sleep. Again, I heard the same voice saying, "Go back to Nodaway," and again I tried to dismiss the matter and went to sleep. Then, the same voice spoke the third time, repeating the same words, but the voice was more impressive than before. I was not made to feel that this was a spiritual manifestation, so I got up and knelt in prayer, asking God for further light on the matter. Then I went back to bed. Sometime later that night I had a dream or vision in which I saw a group of people standing by a large body of water. Then I saw twelve people step out from the crowd and stand by themselves, and I heard the same voice say, "If you will go back to Nodaway, you can baptize these twelve people."

I did not try to go to sleep again that night but thanked God for his divine direction; I also made a promise that I would return to Nodaway.

When I arose in the morning, I told my family about the matter, which explained my change of mind. When I left home, I went directly to the home of Brother and Sister R. K. Ross. I told them about this experience and asked them to be witnesses. I was determined to make a test of this whole matter.

While I was at the Ross home, I preached a few nights and on Sunday morning at Ross Grove Branch. I also preached on the streets at Mound City in the afternoons.

WHEN I CLOSED these services, Brother William Rowlett, whom I had baptized a few months before, asked me if I would go down to the Bigelow Valley. I said, "Yes," and we left one afternoon.

We reached our destination quite late in the evening. The Rowletts took me to the home of Mr. and Mrs. Lundy who

lived near a schoolhouse and arranged for me to stay with them for a few days until other arrangements could be made. Mr. Lundy was one of the school directors. In a few days, the Lundys became so interested in the services that they requested me to make their place my missionary home, but to visit about as I might wish.

After we started the services and had an opportunity to look the surroundings over, it seemed to me that I had seen this place sometime before, especially so when the people began to pack the schoolhouse. I felt quite sure I had seen several of these people in my dream or vision. In fact, when I began to baptize several, I spoke to a Mrs. Brown and asked her when she was going to be baptized. She said, "I am not going to be baptized." Then I replied, "Yes, but you will be." "Who knows the most about it, you or I?" she asked. I said, "I do."

Before closing this series of services, I baptized ten, including Mrs. Brown, her brother, Mr. Lundy, and his wife. Here I wish to say a few words about the conversion and baptism of Brother Lundy and his sister, Mrs. Brown.

As I have already said, I stayed at the home of Mr. and Mrs. Lundy. They were fine people and always expressed themselves as believing our message, so one day I asked Mr. Lundy why he put off being baptized. He said that he could not do so as there were some things that stood in his way. I did not press the question any further then. As he kept getting more favorable to our work, I again asked him why he put off being baptized. This time he told me. He said that there had been a misunderstanding between him and his sister over the division of some property. Here I let the matter rest.

Sometime later as I was walking to the schoolhouse to preach, I was pondering over in my mind what I should preach about when I felt prompted by the spirit that I should preach again on repentance. This I did, with greater liberty than I ever had before on that subject. When I was about through my sermon, I noticed that Mr. Lundy had gotten up out of his seat, which was in the rear of the building on the left side. In a few moments, I noticed that his sister who was seated on the right side of the house arose. I just stood still while they made their way to the stand where they met, embraced each other, and then asked for baptism. Nearly all the people in the house wept. This was a heart-warming experience that I shall never forget.

(To be continued.)

The Church and Public Relations

By FREDERICK LEE YOUNG



ONE OF THE BIGGEST problems the church has had to face since its organization in 1830 has been its relation to the people who have not been members.

Many of the unfortunate acts which were committed toward the early religious movements were due to a disregard by members of the nonmembers around them.

Today, nearly every large organization—whether religious or commercial—considers public relations so important that it spends millions of dollars annually to improve these relations.

As a church, we have a difficult public relations problem because the branches are so spread out over the world. Each community has different problems, making it difficult for the church to set up policies. This difficulty does have its bright side, however; it allows for greater participation of individual members in the work.

An industrious public relations director can be a great help to his branch or group in many ways. He can stimulate interest in the church work among the members of the

congregation, help the priesthood in missionary work, and bring the church before the eyes of nonmembers.

PUBLIC RELATIONS is no longer the hocus-pocus that press-agentry was years ago. Today the public relations director has certain basic tools with which to work in accomplishing his goals. These include newspaper advertising, signs, news stories, personal contacts, and the telephone.

The first step in a public relations program is to have a conference with the leaders of your branch. Let them decide what goals the branch is working toward. Your purpose is not to decide what the goals are but how to reach them.

Some goals to reach for may be making your branch easier to locate by people in the city and by travelers passing through, letting more people know about the Sunday and special services, creating more interest among members in the church work, and beautifying the church.

As you progress in your program, you will find special problems arising that require the decision of the branch leaders, and you will undoubtedly want to change your plans from time to time.

The second step in your campaign will be a plan to work by. You should make an outline of the methods you expect to use and how you expect to use them. Let's take the first mentioned problem as an example.

What tools can you use in gaining this goal? The first is the telephone book. Your pastor's name, address, and telephone number may be put in the telephone directory under the church name in the church section for a small cost. If the church has a telephone, it can be added, too.

Another tool to be used is the directories at hotels, bus and railroad stations, and airports. These places generally maintain church directories for the convenience of their customers. If, after checking, you find that your branch is not listed on the directories, ask that it be placed there.

Where no such directories are kept, there may be bulletin boards on which cards may be posted. A good size for such a card is five by seven inches. Included on the card should be the church name, address, list of services, the pastor's name, address, and telephone number. Make the name of the church large enough that it can be read several feet away. The cards should be printed in an appropriate letter type which is in keeping with the dignity of the church. Most printers will assist you in choosing letter types and colors of ink. Check the bulletin boards periodically to see that the cards are still up and in good condition.

Signboards and other advertisements may be used so long as they are appropriate. Careful consideration must be given to every step in your plan to see that it is in keeping with that which you wish to accomplish.

THIS PLAN should increase your attendance, especially among the new people in your community. It also puts the name of your church before those who previously did not know there was such a church. If you keep a close check, you will find

New Horizons

that some people who see the name and address of the church will come out of a desire to see what type of church you have.

The next step in your campaign is to find out how your plan is working. Public relations workers have been studying this problem for years. The only established way to find how the program is progressing is to make surveys. The way you make the survey will depend on the size of your branch.

In a small branch, it will be easy to notice any strangers at services. When you see them come into the church, ask them if any of your notices influenced their coming to church.

At a larger branch, a visitors' register with a column in which they might write "yes" or "no" as to whether your "tools" helped will suffice. Don't be discouraged if you can't see that your work produces big results. It may take years for the effects to come to light. You may never know how much good you have accomplished, but at least you are doing your part to make the church available to anyone who is interested in attending.

MUCH OF PUBLIC RELATIONS WORK is routine. It is doing this routine work with skill and promptness that brings success.

A routine job that pays off is the placing of weekly church notices in the local newspapers. Most papers carry weekly notices free. All that the editor asks is that they be brought in every week in time to be published. Look in your particular paper to see when they are published. The notice should be at the newspaper office the day before it goes to press.

Notices generally include a list of Sunday and weekday services, the time of each, the name of the speaker, and his subject. Also included should be the pastor's name, address, and telephone number, and the name and address of the church. They should be typewritten or plainly printed. Do not use longhand unless you have to; typing is clearer

and prevents mistakes. It is not necessary to write the notice exactly as it will appear. As long as you have the essential information, the editor will have it rewritten to conform with the paper's style.

It may seem unnecessary to keep mentioning that the name of the church and the pastor should be included on notices and posters, but experience has shown that these are often omitted by people who have been doing the work for years.

Nearly everyone in your community and surrounding areas reads at least one newspaper every day. Show

Suggested arrangement for Bulletin Board Card

REORGANIZED CHURCH OF JESUS CHRIST
OF
LATTER DAY SAINTS
321 South Oak Street

Sunday services:
Church school, 9:30 a. m.
Preaching 11 a. m., 7:30 p. m.
Bible study class, Monday, 7 p. m.
Prayer service, Wednesday, 8 p. m.
J. J. Jones, Pastor
323 South Oak Street Telephone 8036

these people that you think so much of your church you want them to know about it by placing your weekly notices.

Paid newspaper advertising should be used once in a while. Editors are often more willing to co-operate with a public relations director if he adds to the newspaper's income occasionally. As it is, the churches have a chance to get more free advertising than any other organizations. When you have a special series of meetings, don't hesitate to place an ad in the local papers. The newspapers employ people who will help you draw up your ad at no expense to you. They have had experience. Let them help you.

NEWSTORIES are also effective. Check your papers to see what type of church news they carry, then watch your church activities for like

events about which you can turn in stories. Some suggested events that are news-worthy are well-known speakers, an election of new officers, church building plans, and recreational activities. Get your stories to the paper in sufficient time to allow for their use. For example, if a picnic is scheduled for Friday evening, have the news story into the paper not later than Thursday noon. If it is a story of something that has already happened, take it or call it in to the paper as soon as possible after the event occurs. There is nothing so useless as an old news story. Don't try to write the story as the newspaper wants it; the editor will rewrite it anyway. Give him the information as you have it. Type to double space your information whenever possible.

Radio stations should be included in the same category as newspapers. However, listen to the station and see what type of church information is used before you ask any favors.

One thing that should not be overlooked in any church public relations campaign is the condition of the church building. Attendance to church services can be increased by keeping the building in good repair. There are people (both members and nonmembers) who feel that they cannot worship in a building that is in poor repair. This is an important part of public relations. If you have a neat, well-kept church, the community will think much better of you than if you have a run-down shack.

SOME BRANCHES and organizations publish newspapers as a means of creating more interest. This is a good idea if properly handled. The paper should be informative. It should be given away, not sold. Papers which are charged for are seldom bought by anyone except those who already have an interest in the group. They should be given to everyone who is willing to accept them. They should be printed if possible, but mimeographing can

be used if care is taken in the preparation of the stencil.

Everything that is done in connection with the public relations program should have the same high quality that we consider our religion has.

Public relations is a broad field and the amount of good that can be accomplished is limited only by the ingenuity of the individual and the amount of co-operation received from the branch leaders and members.

Many good books have been written on public relations. You should study them carefully in order to find ways to improve your programs.

Echoes from the General Conference Gavel

(Continued from page 11.)

scribed a semi-circular motion and then pointed straight ahead, indicating that Bishop Kelley had detoured around the road block and gone on in the way he had planned to go.

President W. W. Blair

W. W. Blair, long-time friend and counselor to President Joseph Smith, was a genial, friendly man with a warm handshake and a cheery smile. He was a confirmed optimist and each recurring conference was always the best. He wore a beard but had a smooth shaven upper lip. His mouth was straight lipped and firm. If you looked closely, you noticed he had very shrewd eyes. He should have been a good checker player—perhaps was. Certainly, he knew his way around in the councils and conferences of the church.

He and his wife Elizabeth were thoroughly committed to the Restored Gospel and made many sacrifices for it. I was told of the time when he was abroad in the mission field when the church was poor—for a time the family at home was reduced to a diet of corn bread and

sorghum, and little Fred B. Blair, asked to say grace at the table, said fervently, "Thank God we have plenty of sorghum."

Brother Blair's missionary tours were profitable to the church. For example, quite some years before he was called to the Presidency, in 1864, to be exact, he prosecuted a successful missionary series in Syracuse, Ohio. Among those whom he converted and baptized were David and Martha Griffiths; at the same time he blessed their little son, Gomer T. Griffiths. Gomer was destined to carry the torch farther afield than Brother Blair ever dreamed of traveling.

There was one thing that puzzled me. In politics, Brother Joseph was an ardent and active Republican, dating back, I believe, to the time when he heard Abraham Lincoln debate Stephen A. Douglas. On the other hand, his counselor, Brother Blair, was an active and ardent Democrat. Both were democratic in their relation with the people. But in church policies, Joseph seemed to be the Democrat. Blair believed in, and as one of the *Herald* editors advocated a very strong central church government. Joseph spent little time arguing about his authority and prerogatives. His friends thought him too prone to surrender some of his Presidential rights.

Brother Blair's campaigning for a strong central church government aroused the opposition of some of the men of the Twelve who feared any sign of that which they termed "Brighamism." I always felt that Brother Joseph, who was more moderate and democratic, fell heir to some of this opposition leveled at his colleague. The esteemed apostle who, during a conference shook his finger at Brother Joseph and said, "We will not tolerate a Pope in this church," must have been thinking primarily about Brother Blair's arguments.

When I was a young man, not yet in the active ministry, looking on from the side lines, President Joseph Smith and President W. W. Blair

were the outstanding figures in our General Conference gatherings.

President Joseph Smith

President Joseph Smith gathered about him strong men. It was the era of rugged individualism. In the first place, these men were independent thinkers and rugged individualists of strong convictions or they would not have espoused an unpopular cause. In the second place, they needed to be all of that to withstand the hammering the church took from press and pulpit.

To co-ordinate these strong and divergent personalities and get them to work together as individuals and groups and quorums, was a task that for years challenged the patience, charity, and wisdom of President Joseph Smith. In that work, he succeeded remarkably well, though there were always some carping critics, chronic faultfinders who could and did grieve his soul.

I have always thought that President Joseph Smith was the best balanced embodiment of the Christian graces that I have ever known. He was a man of great dignity, but also of humility. He had a strong sense of justice, always balanced by mercy. He was a man of deep emotions, but they were controlled and disciplined by a strong will and a wise mind.

The tribute paid him in the *Kansas City Journal* at the time of his death said:

He was the prophet, but first of all he was the Christian gentleman and the good citizen . . . embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation that Joseph Smith leaves to the world as the real interpretation of an ecclesiastical message translated into terms of human character.—*Kansas City Journal*, December 12, 1914.

The Gavel

AS A RULE, each member of the Presidency has had one or several gavels. If I may judge by my own experience, a man does not feel entirely at ease presiding with a gavel that belongs to some other person.

Southwestern Iowa District Conference

The Southwestern Iowa District Conference will be held Sunday, September 12. Two identical services are scheduled for 8:30 and 11 a.m., with Apostle D. T. Williams as speaker. There will be a devotional at 9:45, in which all are privileged to take part. A basket dinner is to be served in the lower auditorium at noon (bring your own lunch). A business session will be held at 2 p.m. for the election of district officers, approval of three priesthood calls, and matters concerning the reunion and youth camp.

AMOS GRAYBILL,
District President.
DONNA OLSEN, *Secretary.*

Books Wanted

D. O. Chesworth, 56 Alumni Street, Fall River, Massachusetts, needs copies of the following books: *The Failures of Campbellism*, E. E. Long; *The Manuscript Found* (published in 1908 at Lamoni); *The Interpreter*, G. T. Griffiths; *The Christian Sabbath*, Columbus Scott; *From Palmyra to Independence*, R. Etzenhouser; *True Succession in Church Presidency*, Heman C. Smith; and *Doctrines and Dogmas of Utah Mormonism Exposed*, J. D. Stead. Please do not mail any book without confirmation on the price.

Isaac Carlile, Lamoni, Iowa, wishes to purchase a copy of *Blind Fannie's Poetry* and J. D. Stead's *Doctrines and Dogmas of Utah Mormonism Exposed*.

O. E. Slayton, 1351 South Pearl, Independence, Missouri, wants to purchase a copy of Roth's *Gospel Messenger*.

REQUESTS FOR PRAYERS

Juanita Bowman, Route 4, Box 288, Jasper, Alabama, requests prayers that she might be relieved of pain in her hip and arm and also that she might be healed of goiter. She is an isolated Saint.

Mrs. Andrew A. Emmel, Route 1, Burt, Michigan, requests prayers for her husband's spiritual welfare and for her son, Lawrence, a patient at St. Mary's Hospital. She would also appreciate having any Saints who live near Hazel Park, Michigan, visit her daughter, Miss Cornell Emmel, at 1243 East George Street. She has been isolated from the church for some time.

WEDDINGS

Cimino-Sanderson

Beverly Sanderson, daughter of Mr. and Mrs. Lauren H. Sanderson of Colorado Springs, Colorado, and Joseph Cimino, Jr., son of Mr. and Mrs. Joseph Cimino, also of Colorado Springs, were married August 1 at the Reorganized Church in Colorado Springs. Elder J. D. Curtis performed the double-ring ceremony. The couple will make their home in Colorado Springs.

Astroski-Hanggi

Phyllis Hanggi, daughter of Mr. and Mrs. Maurice Hanggi of Sterling, Michigan, and Cyril Astroski, son of Mr. and Mrs. Mike Astroski, also of Sterling, were married August 14 in the Bentley, Michigan, Reorganized Church, Elder John Umphrey officiating. They are making their home near Sterling.

Bregoff-Budworth

Barbra-Belle Elise Budworth, daughter of Mr. and Mrs. Benjamin H. Budworth, and Robert M. Bregoff, son of Mrs. Sadie Bregoff, of San Francisco, California, were married August 15 at the home of the bride's parents. Elder Floyd Cline read the double-ring ceremony. They will make their home in San Francisco.

The gavel is a symbol or emblem of authority. With our people it may be regarded as representing authority from on high given to the member of the Presidency presiding by virtue of his call and ordination, and authority from the church that, by its vote, has designated the Presidency to preside over a given conference.

President Frederick M. Smith had a number of gavels, only two of which I remember seeing him use. One was made of orange wood and was brought from Jerusalem by Apostle Gomer T. Griffiths as a present. This was the one he rather habitually used. The other one, made of ivory, he seemed to prize, but I do not recall that he used it very much in presiding.

President Joseph Smith had two gavels. I do not remember that he had any others. Both of them made front page news at General Conferences. One of them, perhaps the most historic, was made of lignum vitæ, a dark, hard, and heavy wood. It was sent to him by the Saints of Texas by the hands of D. H. Bays, who presented it to him during the fall conference of 1877 in Western Iowa. (See *Saints' Herald*, 1877, page 292.) Something of a ceremony attended the presentation.

This gavel, President Joseph Smith surrendered to the church at the Conference of 1909, on Wednesday, April 14. He requested that it be preserved in the archives of the church as a historic relic. He remarked that it had been in his possession from the time it was presented to him, and he had used it at each succeeding conference, missing only one spring conference and possibly two of the autumn sessions.

At the conference of 1910, a gavel was brought to the rostrum and, in an eloquent speech, Apostle U. W. Greene presented it to Joseph Smith for the Presidency. Brother Greene remarked that seven years previously the Prince and power of darkness for the third time sought to destroy the Kirtland Temple. A bolt of lightning tore a piece of walnut timber from the corner of the Temple.

From it this gavel had been fashioned. Brother Joseph used it a few times at General Conference and one time remarked that it still had in it "some of the thunder from the bolt that tore it from the Temple."

At one time, I owned three gavels. One was made of oak from one of the buildings erected by the Pilgrim Fathers at Plymouth. The other was of orange wood and mate to the one presented to President Frederick M. Smith by Apostle Griffiths. This one I habitually used.

The third gavel in my possession was the one from the Temple presented to the Presidency by Apostle U. W. Greene on behalf of some of the Saints of Kirtland in 1910. One day after the death of President Joseph Smith, President F. M. Smith, to my surprise, put the gavel in my hand, and said, "Elbert, you better take care of this." I was delighted to accept the stewardship and cherished that gavel and used it a few times. At the Conference of 1940, with the concurrence of President F. M. Smith, I surrendered it to President Israel A. Smith.

Thus, in imagination, to the echoes of that old-timel gavel, I adjourn this session of General Conference reminiscences.

Conflict in the Local Church Its Diagnosis and Treatment

(Continued from page 6.)

Things That Can Be Done to Prevent Conflict

1. Be positive in criticism.

(a) Find actions in individuals that can be approved—encourage these. Positive recognition of such naturally brings satisfaction to an individual, and more time and effort will be given to their further improvement.

(b) When individual or group action merits commendation, make a public issue of it.

(c) Negative criticism should be used only as a last resort; then it should be sandwiched between two or more positive criticisms.

2. Be positive toward the gospel.

(a) Affirm the good that it is bringing.
(b) Lead people to live by love—point out the blessings following the good life.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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herald house

Independence, Missouri

This new teen-age book was published by a New York publisher. The author wrote "Dawn of Peace" for us several years ago, and as a church member she is anxious for her just published book to reach those persons in the church who are interested in a story of the early days in Kansas.

BUFFALO GOLD

Fifteen-year-old Anson Hull, with his father, mother, and sister homestead on the central Kansas plains. Against the grimness of living in a dugout, which further impairs his father's health, and fear of attack by Indians is Anson's love of the land. He discovers that to survive they must contend with Texas cattlemen, make friends with the Indians, hunt wild horses and buffalo, and most important of all find a crop which could survive Kansas droughts and which is suitable for Kansas land. Anson has many thrilling adventures finding security for his family. (Ages 12 to 16)



\$2.25

About the Author:

Mrs. Geraldine Wyatt lives here in Independence and attends Englewood and Stone Churches. She was born in Kansas on what was practically the Chisholm Trail at Hope, Kansas. This is her second book (the first we published—"Dawn of Peace") to be published, and she has completed a third, which her publisher in New York has an option on.



Photo by Harold Smith

CHURCH LANDMARKS

The Mansion House

NAUVOO, ILLINOIS

THE Saints Herald

VOLUME 95

SEPTEMBER 18, 1948

NUMBER 38

www.LatterDayTruth.org

Agency

P. S.

When man would walk
 Among the trinkets of the bargain shelves
 And choose some bauble that can be no worth
 This day or any,
 God in love weeps for what he might have chosen.
 He loves man and lets him feel
 The pain of burns
 Won from fingering cheap merchandise.
 He loves him when he comes back
 Scarred—
 He rejoices when his earthchild says,
 "I'm sorry, God, and I know better now.
 What good things would you show to me?"
 But scars remain—
 The mark of man's learning
 And God's loving.

—SADI ANKA MOON

* CONFERENCE DAILY HERALD

Coverage: Those who want a complete story of the General Conference should take the Conference Daily Herald. It will contain all the reports, the minutes of the business sessions, accounts of classwork, summaries of as many sermons as can be obtained, and everything that will be of interest to church workers and faithful members. Space will not permit the weekly "Saint's Herald" to duplicate all these features. So far as possible, we shall give a summary of the main news, but the purpose of the two publications is quite distinct.

Auditorium officials and the management of the Herald Publishing House have promised to do everything possible to facilitate our heavy work of reporting the General Conference. This help is deeply appreciated, and very important to the success of our work.

May we ask all writers who can serve as reporters for the conference to read carefully the previous notices that have appeared in the "Herald" concerning our work on the Daily Herald. These will be repeated in summary form in the first issue of the Daily so that all workers will have full directions available.

* ROOMS FOR VISITORS

Visitors at the General Conference should be sure to arrange for their rooms before they come, if at all possible. Otherwise, they should be prepared to accept rooms at a distance from the Auditorium and do some bus traveling. The housing shortage has taken nearly all available space for resident working people, and special arrangements will be necessary to make room for Conference personnel. The Housing Committee finds that its first appeal for rooms is bringing a slow response.

* ACCIDENT PREVENTION

The car hunger in America is reflected in Independence, where there are more cars on the streets than ever before, and where the driver must be as careful as he would have to be in Kansas City or in Chicago. General Conferences seem to have a certain percentage of accidents to pedestrians and drivers, in spite of all the efforts that are made to warn people to be careful, and to protect them by providing extra police forces to direct traffic. The City of Independence has done much to help. The real need is for visitors to co-operate and be careful. Look where you are going—your bones are more fragile than a car or truck. Yield the right-of-way if necessary to protect yourself—better three minutes on the curb than three months in the hospital. Every Conference is saddened for some people by accidents and injuries that could have been avoided easily. Let's make this a safe Conference.

* SEE INDEPENDENCE

Many visitors come a long way to visit the General Conference, and often find it good to visit interesting spots in this area. The Independence Chamber of Commerce has literature about the city which is free to visitors; the office is located in the Memorial Building at Pleasant and Maple Streets. Be sure to see in Independence the following: President Truman's home on North Delaware Street; the Virginia Colonial style courthouse on the Square; the first courthouse of Jackson County (log construction) on Kansas Street just west of Main, back of the City Hall; Slover Park, north of U. S. 24; Noland Road parkway in the south part of the city; the Missouri River from the bluffs, by River Road; the new bridge on Liberty Road (U. S. 71 cut-off).

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THE SAINTS' HERALD

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September 18, 1948

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U. S. A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Approaches to Zion

Two Schools of Thought

FROM THE VERY BEGINNING of the Restoration, it was apparent that Joseph Smith, the prophet of the latter days, had something more important in mind than the building of another church. It was not only his purpose to make Christian individuals out of his converts—he wanted to gather them into groups where they could establish religious, cultural, social, and economic relationships that would result in a truly Christian community life.

For the realization of this ideal, the revelations in the Doctrine and Covenants direct the lines of thought and effort along two channels, but toward a common end.

One of these channels of effort is the improvement of the human material out of which the proposed Zion is to be built. A great many appeals to the people have been made to persuade them to strive for higher moral and ethical standards, for a richer spiritual life, for a wider culture and education, for greater competence in the many fields of service to the church.

The other channel of effort is the creation of an organization which shall bring the people into social and economic relationships that will provide justice, equity, and efficiency in the common life.

Around these two channels of effort, two schools of thought have been developed. Those who believe in personal development quote, "For this is Zion, the pure in heart."—Doctrine and Covenants 94:5. Those who believe in the institutional approach quote, "Organize yourselves" (85: 36; 101: 2; etc.). They aim at a single goal.

A Common Purpose

If the students of the problems of Zion of these two schools have not always understood each other, if they have sometimes viewed each other as opponents rather than as

partners, we should not necessarily consider the separation of their efforts as inevitable. They can and must get together if Zion is ever to be achieved. No system can ever bring us a real Zion without a redeemed people. No amount of personal redemption can ever achieve Zion without a carefully-planned organization. The two schools need each other. They are a team working for a common purpose. Not everybody is able to serve in both departments of effort. Wherever we serve, we ought to appreciate and try to understand what the other group is doing. "We" cannot succeed without them. "They" cannot succeed without us. All must work together.

The Gathering

How frequently the command has come, "Gather yourselves together unto the land of Zion."—Doctrine and Covenants 100: 5. Some have wondered why, and some have ventured to question the wisdom of the Gathering.

Yet it must be clear to the thoughtful observer that if church members are to help each other, they must live near groups of other church people. Nomadic church members who scatter themselves to the four winds cannot expect to benefit very much, so far as organization is concerned, from church membership; their principal benefits are personal and spiritual. The economic and social benefits are practically lost. As our people develop the spirit and the institutions of Zion, as they establish the practical features and program of Christian community life, the benefits of living in church communities will be greater in comparison with isolation.

The Fallacy of Perfectionism

Human beings are constituted so that they sometimes expect perfec-

tion of others, but not of themselves. Perfection appears so easy to attain in a field where the observer does not know intimately the details and difficulties; in his own field, it seems impossible.

Look at the people in any congregation of the church. Consider the struggles they have within themselves, as well as with their environment. Observe how difficult it is to obtain self-control, as well as control of external conditions. If you know the individuals of the congregation well, try to imagine them as Zion-building material. Your sympathy and understanding of those people will be vastly increased. But you will also see that perfection is a long way off.

If we must expect perfection, let us expect it of ourselves and make generous allowances of time for the development of other people.

Measuring the Gains

Here at headquarters, in the center of the largest concentration of members the church has, we need to take some pains to keep our perspective in judging our progress. We live in most of the same houses that were here a quarter of a century ago; we traverse the same streets that resounded to the tread of pioneer ancestors. Outwardly, conditions do not change very rapidly. The most important gains are those of mind and spirit, and are therefore invisible to the casual observer. Yet it is like living in a different world to be here, as compared with living elsewhere. The strain and loneliness of living far from church members, surrounded by strangers, is like being an exile. Here, one has the feeling of being at home, and among his own people. There are other ways of describing the difference, but this will make it clear. Our ideal of Zion is a place where our church people can feel at home.

L. J. L.

Editorial

OFFICIAL

Notice

Any Saints having church books, such as the Book of Mormon, Doctrine and Covenants, Testaments and Bibles, in any of the Scandinavian or German languages, which they are through with, please send them to Apostle D. B. Jensen, The Auditorium, Independence, Missouri, for use in the European Mission.

THE FIRST PRESIDENCY,
By Israel A. Smith

Gilbert J. Waller Memorial

At the 1946 General Conference, approval was given by the conference for an appropriation in the amount of \$7,500 for the purchase of a site for a church at Honolulu to be known as "The Waller Memorial Church."

It has been called to the attention of the General Church authorities that there are undoubtedly many friends of the late Gilbert J. Waller residing in the districts along the west coast who might wish to make a contribution to this memorial. Those so desiring are invited to send their contributions to Bishop E. C. Burdick, 2445 41st Street, Sacramento, California, who will receipt for them and forward funds to the General Church to be set aside for this purpose.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Approved:

THE FIRST PRESIDENCY,
By Israel A. Smith

Notice of Appointment of Bishop's Agent Utah District

Notice is hereby given of the appointment of Brother Joseph Elkins, Route 2, Box 594-C, Sandy, Utah, as Bishop's Agent of the Utah District, succeeding Brother Harry C. Stoker, who is resigning from this office. Solicitors are hereby notified to send their reports for the month of September and each succeeding month thereafter to Brother Elkins at the

address given.

We take this opportunity of expressing our appreciation to Brother Stoker for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Stoker during the period of his service and take this opportunity of commending Brother Elkins to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:

THE FIRST PRESIDENCY,
By F. Henry Edwards

The Auditorium

Quite a number of people have raised questions as to the present status of the Auditorium—why it is not being finished, and what will be involved in its completion. It is encouraging to note the interest of the church membership in regard to this headquarters building, and perhaps a word of explanation would be helpful.

The total amount appropriated to date by General Conferences of recent years is \$275,000. When we got figures covering the cost of the contemplated work, it appeared that it would be questionable that we could complete one unit of the work with the amount of money available. We have been giving consideration to covering the dome with copper, doing the stone work on the pinnacle supporting the dome, and putting a roof on the flat deck. As we went into this, we encountered some architectural problems, for it was obvious that whatever work we did on the dome would necessarily have to be tied in with and conform to any revision of style to be considered for the rest of the building. Studies are being made of this at the present time, and additional studies will be made until such time as we have reasonable assurance that our plans have the approval of the church officers concerned.

The amount now invested in the Auditorium is \$730,995.87, which in addition to the \$275,000 appropri-

ated will mean an investment of \$1,005,995.87. It is difficult to estimate the costs that will be involved in its total completion, but we have learned from experience that completing specific units, such as the foyer and ramps leading to the general offices, or the radio department's offices and studios, or the acoustical treatment of the main auditorium, or the floors and seating, will run into a very large sum of money. Yet we think it possible to complete projects of this character on a pay-as-we-go basis, as circumstances permit.

We realize that there are some people throughout the church who become impatient, feeling that we should make more substantial progress. We are quite sure that none of these people can feel quite as deeply as do we, who of necessity spend so much time here in the building, meet so many people, and hear so many complaints—surely they cannot be more desirous of completing the building than we are. We continue in our position that it must be a part of the total program of the church, and additional appropriations will be recommended looking toward the completion of such units as may be within the range of our ability.

There are also those who feel that building conditions will never improve. It seems apparent that it will be a year or two before some of the shortages of building materials will be eliminated, but there are evidences in the economic picture which begin to point toward some stabilization of building costs and of labor.

In the meantime, those who are particularly anxious to see this building completed have available to them the opportunity to make contributions specifically to the Auditorium Fund. All such contributions will be used for the purpose for which given.

Undoubtedly we will be in a position to take some definite action relative to the Auditorium at the General Conference.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.
www.LatterDayTruth.org

As a Young Negro Sees the Church

By Walter Irving Dean, Jr.

During the past year at Graceland, a Sunday morning unit of presentations, discussions, and worship was developed on "The Church and Race." Three groups were studied: the Polynesians, the American Indians, and the Negroes. For the last, Walter Dean of Detroit, Michigan, was invited to speak. He was asked to interpret the role of the Negro in our church. He is a young Latter Day Saint. This article is an abridgment of his presentation.

—Roy A. Cheville, Graceland College.

OUR CHURCH LITERATURE counsels us in many places that the Gospel of the Restoration is to go to all lands, to all peoples, to the farthest islands. In carrying out this command, the church should want to consider the "home market." This involves those who can be reached without spanning waters or going to far places. A sizable ten per cent of that home market is made up by the American Negro. To date, the church has dealt with this ten per cent only casually and with casual results. Now it is time to inquire how the church may earnestly and effectively attempt to convert dark Americans.

Latter Day Saints Can Declare Themselves

We are small—hardly 120,000—and we are widely scattered. We have not the time nor the money, nor the personnel to launch big social projects. But we can throw our influence with the groups who are speaking out for social justice. We can blend our voices with the chorus that sings of brotherhood and possibly now and then take a solo part. We shall need to remember that while we are Zion bound, we do not forget the Zion things for which we have a right to exist.

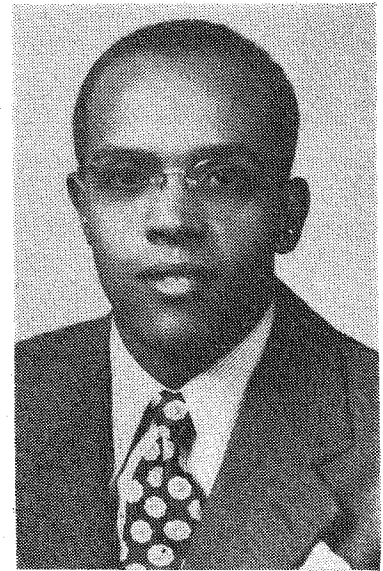
The places to take action and the places in which to speak out are where we have our greatest strength, and that is in Missouri. The state

has over 250,000 Negroes. As we speak of Zion and the gathering, Negroes and students of society learn of Independence as the center place and of Missouri as the home of the church. They are not going to be impressed by a church that speaks one thing and does another. They will wonder if our people are sharing in race relations committees, dealing with housing, employment, education, health, recreation, etc. In both Kansas City and Saint Louis, committees of this nature are doing significant work.

The Roman Catholic Church has been doing some things worthy of study. Of course it has numbers and power and wealth. It has provided schools, colleges, hospitals, and social service, and it has offered a nonsegregated church. It has not just said, "Be ye warmed and filled," it has helped to provide things needful for the body. Our claims for the establishment of a Zion social order places even greater responsibility upon us.

One or Many?

The church faces making a choice between segregation and integration. The very nature of its message is involved. Will it become a chameleon and change colors every time it meets a new people? There is the story of a well-behaved chameleon that came to a Scotch plaid and tried to cross it. He would have to imitate six different yarn colors. He died at the crossroads. Will the church



BIOGRAPHICAL SKETCH

The author is a graduate of Northwestern High School in Detroit and is now a part-time student at Wayne University. He has sixty hours of credit in a general literary curriculum in the Liberal Arts College. He is a journeyman machinist at the Rouge Plant of the Ford Motor Company and lives at 15459 Log Cabin, Detroit, Michigan.

change colors and form color churches? Can there not be one multi-colored church? Is there danger that the church will die at the crossroads on the color plaid of races?

In 1946, the Federal Council of Churches of Christ made this declaration:

The Federal Council of Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation, they will work for a non-segregated church and a nonsegregated society.

Many national gatherings of churches have moved in this direction. Sometimes it seems there has been more talk than action, but such stated policies tend to modify practices. Such matters move slowly.

Our church must think through its policy and speak its voice.

What Kind of Mission Quarters?

The kind of mission places we set up will have much to do with determining the kind of Negro we are going to attract. The type of convert we are aiming to enlist is not likely to be well-impressed by some humble quarters provided. Missions held in abandoned stores or makeshift rental quarters may label themselves as something to be avoided. Some of the ministers assigned to these missions may not be overgifted in their homiletical abilities. We need to remember these things as we see the growth of late of large Negro churches, handsomely furnished and supplied with well-trained clergymen. Much as we might like to attract and convert middle- and upper-class Negroes, our methods may be suited only to the lower, economic class.

In such a situation there is likely to be a spirit of superiority in white members of the church as they meet with Negro members. The social position of Latter Day Saints has bettered through recent years. The very cordial attitude of the white members may involve an unconscious sense of superiority. There may be the tendency to generalize about Negroes and to place them all in an inferior category. We need education that will enable us to see the differences within the Negro world and the socio-economic hierarchies operating there. There must be more than cordiality; there must be understanding that will remove the strains on the brotherhood capacities of Latter Day Saints. Our methods must permit us to speak to more than one class of Negroes.

Understanding Is Indispensable

The job before us calls for something more than sentimentality. Our church must become a school that sees social relationships understandingly. Those who have eliminated and erased hatreds have done so by

seeing the reasons for their enmities and prejudices as senseless and groundless. This is being worked at here at Graceland, but the procedure must become more widespread. We want a people that loves knowingly. Such a subject calling for study is the Negro. Our church ought to lead the way in promoting this understanding. In our membership, the Negro is not to be an unknown quantity to be feared and disliked.

Some good work is being done in the educational field of our church. Some of our youth quarterlies have excellent lessons. Some articles in the *Herald* are launching out. Occasionally, however, materials appear which stimulate us to say, "Brother, your prejudices are showing."

There Is an Urgency

The church must be very discriminating in allotting its energies and in selecting the problems it tackles. But some questions cannot wait. In some areas, we cannot drift along. Yet, no problem can be separated from the total work of the church. The shaping up of a program of converting the Negro and caring for him will be done in the light of all the undertakings of the church. Our educational program, our youth program, our missions abroad program, our priesthood training program—all are related to this task of working with the Negroes about us.

There is an urgency for the church itself. We cannot forget the parable of the ninety and nine. It bids us remember the one that was outside the fold.

"There Ain't No Jesus"

BY MARIE GOSLINE

THERE IS A TRUE STORY about a little Mexican boy named Juan. The teacher in the rural school had taught the first graders the "Lord's Prayer." Just as the children finished repeating it on a certain morning, little Juan raised his hand. When the teacher spoke to him, he rose quietly from his seat and walked up the aisle. That was the first time Miss Jones really saw Juan. She noticed then the hungry look on his face. She saw his bare feet, his ragged, blue overalls. He stood in front of her and looked her squarely in the eye as he said, "Miss Jones, there ain't no Jesus!"

How could Miss Jones tell little Juan that the One who marks a sparrow's fall also cares for hungry little Mexican boys? How could she tell him—who probably had no bed in which to sleep—that there really was a Jesus?

In preaching the gospel to the world, there is a place for each one of us. The woman who serves a dinner to a hungry neighbor and the one who goes into a home to nurse where there is illness are both preaching the gospel of Jesus Christ. We must prepare the way for the seventy by seeing that the physical wants of the little Juans are satisfied. One does not need to be a member of the seventy to be a missionary. He who serves in the meanest capacity sometimes serves the best. He who serves those nearest at hand is preaching the gospel to the world. He who serves where the need is greatest is a true missionary.

We "little" people have much to do—much that the Seventy cannot do. We have only a minor part to play in this great drama of preaching Christ to the world, but we have important lines to speak to make the play a success. We must prepare the way for the Seventy and serve after the visiting missionary is gone. Too many times we settle back, after baptism, harboring the thought that the race is won, and we can at last relax. But in this game we are playing, in this great work we have undertaken, there is no time for relaxation. After baptism, it's up to us to help "feed the lambs." We must cut down the number of little Juans. Remember, it isn't Juan's fault that he so firmly believes "there ain't no Jesus." It's yours. It's mine.

Forgetting the Past

By Evan A. Fry

SOMEWHERE I HAVE READ a story of two men who had partaken too freely of the flowing bowl and left their tippling place in the wee hours of the morning to row across a certain body of water to their homes. They entered the boat; each took up an oar and started rowing as vigorously as his condition would allow. As the dawn broke several hours later, they discovered that they had not moved an inch for all their hard rowing. They had forgotten to untie the rope that held the boat to the dock.

So we often fail to untie ourselves from the past, and then spend long, weary hours trying to progress and get ahead in the business of life without result or success. We cannot press forward while we are bound to the past. Paul had to forget those things which were behind before he could press toward the mark, or reach forth to the things which were before. Forgetting is sometimes more important than remembering, for it is the thing which enables memory to function at all. If we constantly had to have at our mental fingertips a vivid memory of each insignificant detail which has happened to us during a lifetime, there would be no room in consciousness for the serious and more important business of living. Because we forget a thousand and one inconsequential incidents and ideas and happenings every day, we have room and capacity to remember the things that need remembering. Forgetting the things that are behind, we reach forth to the things which are before. Leaving behind in forgetfulness the sinful and wicked past is more important than working toward righteousness, for all the work and struggle toward righteousness of which we are capable will not get us anywhere if we are tied securely to the evil of the past. We cannot carry evil with us as we press forward, or it will spoil

all the righteousness which we achieve.

THERE ARE TWO TYPES of things we need to forget as we press forward. The first is our own mistakes, sins, follies, and shortcomings; the second is the mistakes, sins, follies, and shortcomings of others.

Many years ago I was thrown into association with a very interesting woman who was a negative example of the first kind of forgetting. She had once been a very sinful woman. Her sinful life culminated in a rather brutal and gory murder, for which she served a number of years in the penitentiary. Somehow, she had a change of heart there; she discovered religion, gave herself—I believe sincerely—to Christ, and when released on parole undertook evangelistic work. So far, so good—but, she never could forget her past life. She rehearsed her sins and crimes to innumerable congregations to prove what Christ could do for a sinful woman. So far as I could observe, her life during this period was above reproach; she was sincerely trying to bring others under the influence of the Christ she had learned to love. But many of her efforts were nullified, and her own personal growth stunted by her failure to forget the past and press forward. She was trying to press forward without cutting the ropes that held her to her past life.

Repentance always involves both forsaking and forgetting the evil past. If the blood of Christ cleanses us from all sin, we should forget that sin, cast it out of our thoughts and our memories—wipe the slate clean—and reach forth to the things that are before. A life which is composed of good but is hopelessly and inextricably mixed with the festering evil of the past has not really felt the cleansing or pardoning or redeeming power of Christ, who makes us new creatures by canceling

out the past. Dwelling in memory on the sin of the past, regretting it, sorrowing for it, worrying about it, cannot undo what has been done and only wastes time which should be spent in pressing forward.

The second category of things we need to forget as we press forward consists of the things other people have done—perhaps to us. People who nurture and carefully cherish the memory of every snub, wrong, slight, insult, injury, and injustice are only harming and hindering themselves. When tied fast to such things of the past, they cannot reach forth to those things which are before or press toward the mark for the prize of the high calling of God in Christ Jesus. Furthermore, the constant retention of such things in memory generates physical poisons which give rise to manifold physical and psychical ills. Constant remembrance and fostering of old emotions of hate, anger, resentment, and ill will not only make forward progress impossible, but, if continued, will eventually kill both physically and spiritually the person who harbors and indulges them.

PERHAPS YOU ARE thinking that memory is not so fickle or unreliable that it can forget completely either the personal sins or the sins of others toward us. That is true. If a man has done you a great injury or wrong, you are not apt to forget it so completely that you carelessly put yourself in a position to have the injury repeated by one who has manifested no spirit of repentance. Neither is it psychically or physically healthful to bury your resentment deep in the subconscious where it will fester and grow to poison your whole mind. But there

should be a banishing of such unpleasantness from the thoughts in a spirit of forgiveness, and a replacement of those memories with thoughts about more pleasant and profitable things. As Paul recommends in the fourth chapter of Philippians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Few men have had more to forget than Paul. As one of the leading persecutors of the Christian Church, there was blood on his hands, and many crimes for which he felt himself guilty. You will find Paul making a few references to the greatness of his sin, but never does he descend to describing it in detail. The past was dead and forgotten—canceled, cleansed, blotted out—by the atonement of Christ. As a champion of the Christian Church, he himself was later persecuted and hated, both within and without the church; but there is never a trace of bitterness or resentment or brooding remembrance of injuries done him. He forgot the things which were past and gone, and which could not now be helped, and did one thing—pressed toward the mark for the prize of the high calling of God in Christ Jesus.

Apology

By Frances M. Mills

If a word I've said, or left unsaid,
Has grieved someone so fine;
If a frown has come in place of a
smile,
Then I've hurt a friend of mine.

It is easier far to hurt than to heal;
Time is too short to spend
In meaningless grudges and jealousies
When they strike at the heart of
a friend.

If a fancied slight to my foolish pride
Has come like a cloud o'er the day,
Let a smile, like the sun, shine through
again,
Sweeping the cloud away.

Let's DO Something About the Liquor Evil

By Vida M. Fletcher

WHEN WE ARE faced with the need of actually doing something about some of the problems which plague our world today, the staggering size of them is enough to discourage many people. For that reason, a number of us are living with, or near, evils which could be controlled if we *did* something about them.

Take the liquor evil, for instance—there are many thousands of taverns in our land; practically every town has one or more. Despite the liquor ads and the loud mouths of some who indulge, there are millions of good people who do not drink and are alarmed at the situation, but who are *doing* nothing about it.

A few are doing all in their power to arouse public interest, but they feel that their efforts are futile because of lack of support. It is about as effective as for one person to try to lift a ton weight—it can't be done. But a dozen strong men can lift a ton and forty men could do it easily. So, if five million people each lift only an ounce, a quarter of a million tons could be lifted without anyone's feeling that he had contributed his help. Compare this in terms of public opinion—every person who knows that drink is a social evil and does nothing to combat it may be adding his "ounce" of influence to the toleration of this great destroyer. Dr. E. Stanley Jones asks the pertinent question, "As far as it depends on *me* and on circumstances which I control, what am I doing *now*; when steps am I taking to end things that are wrong?"

We Latter Day Saints owe the world a demonstration of what could be done, but what are we doing? A comparison with what other churches are doing might be in order. Many churches have a temperance lesson included in their church school studies every quarter and some very pertinent and timely teaching is being done. What are we doing? Is there a temperance lesson a year in our church school texts?

Several churches have temperance boards or committees, and some publish excellent material for educational use. Can we name a single publication that we have sponsored along temperance lines? Other pastors preach temperance sermons several times a year. How often do we hear them from our pulpits? Other churches teach children to sign a temperance pledge and teach them safeguards against the

liquor habit. Have your children ever seen a temperance pledge?

Why are we so passive—so strangely silent? Are our youth exempt from the temptations of tobacco and liquor? Are they so divinely endowed that none are being led astray by these traffics in human souls and bodies? Why do we, as the church of the living God, ignore these problems?

AS suggested before, the size of the issue is so great that it is discouraging, but we cannot remain passive and accomplish the work God has given us to do. There are many good people, who, if they could put down an evil with one mighty effort, would gladly make that effort. But evils are not usually eradicated that way. As they were built up by many small wrongs done by many people, they must be overcome by many people lending their influence, whether it be an ounce or a ton, to the cause that is right. Those ounces of influence that seem so small can put the terror of God into the hearts of conspiring men who are forcing this evil upon us to the destruction of our youth.

Perhaps our influence is small, but let's make it count on the right side. Commend people who are trying to do something—maybe they do not do things the way they ought to be done; if that is the case, we can help do it better. Temperance workers hear a great deal of criticism about the way they go at the evil—they would be glad if more of those who feel capable of criticising would lend their superior talents to the good cause. But the main thing is—*do* something! If we can't do a lot, let's do a little. The least we can do is to keep ourselves free of those evil indulgences which defile the body and destroy the soul. Since temperance is one of the tenets of the Christian faith, no Saint's home should be contaminated by liquor or tobacco.

Also we can lend our influence by voicing our opposition to these evils. In this election year, we should make our votes count for human welfare rather than political expediency. Too long voters have put politics ahead of morals at the ballot box. As Christians and as Saints, we should make our influence felt on the side of temperance.

On Being Unequally Yoked

By CHARLES A. DAVIES

YOUNG PEOPLE SEEKING COUNSEL often ask as to the advisability of marriage to those not of our faith, and particularly to those of the Roman Catholic Church. This is not a matter that can be passed over lightly, nor can it be dealt with on grounds of prejudice. The answer to this question should, of course, be given long before it is asked in a specific case where an attachment has already been formed. My experience has been that where deep attachment has been allowed to take place, the heart wins, at least at the time, and thus the marriage takes place with all the problems in its train to be figured out afterwards. The time to straighten out this problem is before the age of marital decision is reached; and the responsibility rests with the family of each young person. The mind must guide the heart as it surveys the matrimonial field for a likely life-mate.

If parents have analyzed the question dispassionately and made the matter one of open discussion in the family circle, at the table, in family devotionals, sufficient understanding of the difficulties involved in unequal partnerships will have been given to enable the young person to make his own decision with all the facts before him. What more can a parent do to fulfill this responsibility than to see that the facts are before the chooser? Parents in these days do not choose marriage partners for their children. Christian marriage is based, firstly, upon the pure love of one person for another in contrast to some non-Christian philosophies that love is consequent upon marriage, as, for instance, in countries of the East.

IN REGARD TO the Christian point of view, the parental responsibility is not abrogated, but remains

for the father and mother to teach such principles that will enable young people to choose wisely. This does not apply solely to religion but to all phases of compatibility. Therefore, I would widen the consideration of the question asked so that it may be answered in the wider vision of the requirements of marriage. From pastoral and counseling experience, I know that there are many reasons for marital disaster other than religious differences. The modern frankness in discussing the whole question of marriage choice among young people should be maintained under healthy, expert guidance. Of the important considerations, three stand out boldly: (1) ignorance of the physical and psychological aspects, (2) infatuation without calm consideration of temperament and interests, and (3) vital differences in religion.

I have said that open discussion is better than clouded ignorance. This I believe is vital in the case of physical and psychological ignorance, but I do not mean that type of discussion which has become pathological in its trend—by which satisfaction is obtained for minds that have become crooked in their attitudes. There is a stimulus in this age that is causing reaction with an undue interest on this level. Parental counsel is the ideal avenue for this understanding essential to a happy choice. Failing this, and it is only too evident that a high percentage of parents do fall down in this responsibility, wise guidance must be had from some other source of good training—ministerial or medical. Much unequal yoking is observed on the level of this first point of importance, and it can be guarded against only in so far as children and young people are given a normal psychological outlook. This is a primary duty of the parents and the

church; correct presentation will solve many of the problems associated with distortion and ignorance so fatal to happy marriage.

Parents are charged also with ensuring that growing young people recognize the fact that what may be classed as normal temperaments vary within that normality to such a degree that two normal people may be incompatible. This is often a cause for friction between young people and their parents when parents indicate their feelings concerning a developing incompatible partnership. This problem, too, is best met by the maintenance of open forum in family discussion from childhood up. Love at first sight is like hurling a stone with one's eyes shut after having been turned round three times. It may hit a target, but not necessarily the right target. Parents need to be aware of the demon of prejudice in this matter of temperament, but where such matters have been kept open before the family as a whole, this danger is lessened. Modern youngsters, however, have been freed from the cramping circumstances that ruled in some places in the past and their intelligent reaction is a factor not to be disregarded.

THE THIRD FACTOR which causes a high percentage of fatalities in the unequal marriage partnership is the one which stimulated this article—the religious question. Latter Day Saints are surely faced with a problem here. It has no simple solution. On the one hand we have the statement from Doctrine and Covenants, admonishing all members that they should not be unequally yoked with unbelievers, and on

the other hand within a church community such as ours there is not sufficient choice always to permit a selection of a partner with other aspects of the union compatible. This second aspect can best be faced by our seeking social contact within the church fellowship farther from the circumference of our local church life; in this, the reunions and conferences play no mean part in the widening range of compatible choices. The fact is emphasized, however, that Latter Day Saints who are wholeheartedly converted to the aims and ideals of our movement face a terrific handicap in pursuit of their life's ideals if a partner is unable to join in working at tasks toward that goal. The ideal is that both should be able to walk in the same path of faith. There is no more important goal for a Latter Day Saint than to rear a family in the constructive Zionie task of the church. How can that be done if there are widely divergent views held by the parents such as exist when one is a Roman Catholic and the other a Latter Day Saint? Here we have two churches that run parallel in their claim to divine authority. We, as a church, believe that there was an apostasy and that with it divine authority was withdrawn from the supplanting organization and all the denominations that were derived therefrom. Of the two sections, the Roman Catholics have maintained a vigor which might be emulated by our own adherents. The anemia that has attached to the protesting groups may make it possible for partners from their section of church life to be more open to consideration of the Restored Gospel. All things being equal in the first two points of compatibility emphasized in this article, it would appear that Protestant attachments are less likely to lead to disaster than attachments to one of the mother church, but very definite, earnest, and prayerful consideration of both parties is essential. Certainly partnership with a Roman Catho-

lic means a division in the home on the vital question of religion. Our beliefs are positive. The two claims are divergent. What of the religious outlook of the children?

WHEN CHILDREN COME, the problem is acute. Two persons may be compatible in temperament and may conceivably hold divergent views on authoritative religion, but a child cannot be trained in two divergent paths without spiritual and psychological damage of the first magnitude. The Roman Church knows this and logically makes no secret of its opinions, believing, as it does, that the spiritual life of the future family is at stake—and is it not?

It is necessary to give some consideration to the definition of the word *unbelievers* used in the admonition to the church in these days. It has a much wider application than to limit it to description of those Christians who do not have the understanding of the gospel as we have revealed to us by the mercy of God. The large majority of people in this age are neither of the Roman Catholic nor other derived groups. They are among that body that can best be described as unbelievers. They do not accept God and Christ in any particular way and very often in no way at all. These people are the most needy and are fertile ground for the sowing of our message today. However, if alliance in marriage is had with one from this group, how can the ideals of family responsibility be worked out in the spirit of the latter day work? To contract for a lifelong partnership with one who has no basic faith in God and Jesus Christ is to plan for a life of disharmony or to agree to sink one's vital convictions as to the hope and salvation of the world. What could be done for children of such a marriage?

THESSE ARE THE CONSIDERATIONS I would place before the young people of our church. Compatibility is essential in all matters of import. Physically, psychologically, and spir-

itually there must be common ground. To what extent you demand, this will be the deciding factor in your choice. If properly trained by parents from childhood, you will be in a position to make a choice with all the factors in mind. You will be able to face the facts, which only each person in a specific case knows, along with these vital factors which I have mentioned. You will be able to make the choice by which your mutual partnership, and those whom you will most likely bring into the world, shall live.

The church leaves the matter with you. We do not forbid you to make your own choice on pain of excommunication, but we ask you to consider the purposes of the kingdom as a priority without question in your vital deliberations.

The Worth of Advertising

A few days ago a middle-aged lady called the church office asking whether or not we had a Bible with Joseph Smith's name in it. She had just been to the Public Library where she saw a copy of the Inspired Version and, after reading the seventh chapter of Genesis, was so inspired that she wanted to read the rest of the Bible.

This lady came into the office, and the office secretary arranged for an interview that the book might be more fully explained to her. She is a nonmember with no church connection whatsoever. She happened to be in the home of a church member at one time and, seeing the Book of Mormon, perused its pages and finally read it. She is completely thrilled with the Book of Mormon and found our office through our ad in the *Detroit News*. She is one of several who attend a Bible class with some special teacher.

We ought always to have our Bible, Book of Mormon, and Doctrine and Covenants lying in an appropriate place in our home so that visitors might be able to see and to peruse their pages if they desire.

—*Detroit News Bulletin*.

Through the Dark Glass

THROUGHOUT THE CHURCH, preparations are being made for General Conference. Here in the center place, homes are being scrubbed and polished with extra care so that cleanliness may shine through the open doors of welcome to conference visitors. In other places, plans are being made for vacations to be taken during early October, arrangements are being made for the running of farms and ranches, housewives are making advance schedules, and small children are exacting promises from their playmates to care for the pets left alone at home.

On every hand there is the excitement of material preparation. Are the spiritual preparations we are making as great? We have within us potentialities of spiritual power, ready for expression as we develop in the knowledge and understanding of our Father's laws. Although attainment of knowledge requires consistent study periods, our prayers now may be for understanding—understanding of spiritual development itself, understanding of our church doctrines and procedures, understanding of each other!

The promise given us in Matthew 18: 20, "Where two or three are gathered together in my name, there am I in the midst of them," should ring joyously in our hearts. Our church was organized in this belief. How wonderful an experience, how wonderful a spirit when thousands are gathered together in his name! The Lord will surely dwell in the midst of his Saints in this condition, unifying, blessing, strengthening, and endowing them. A short time ago the *Herald* carried this notation: "President Smith says, 'We expect the Conference to be a momentous one.'" Are we preparing individually for a momentous conference? What are we putting into the preparation for it? Are we, as members of the body of Christ, spiritually adequate to follow the direction of

By FRANCES HARTMAN

Christ through his prophet? Have we knelt in humility and earnestness of heart to ask the Father's blessing not only upon the gathering of the Saints but upon the First Presidency, the Presiding Bishopric, the various quorums, counselors, and authorities upon whom rests much responsibility?

IN THE WRITINGS of Paul, we are told that "now we see as through a glass darkly," but we know that through the transforming power of God we may see the light of truth before us if we have prepared for such revelation.

The plan of Zion is a marvelous one. With the world in darkness and transgression, can we afford to call it only a plan? Can we be content to think and talk in terms of the future? Those who have caught a glimpse of the wondrous glory of an active, workable Zion can no longer be satisfied in looking through a dark glass. Their hearts and souls stretch out toward their goal, toward the ultimate Zion. They know that it is only through this goal that the sickened world can regain hope for a healthful recovery from the conditions in which it finds itself. There is no peace on the earth except that established by the Prince of Peace; there is no faith but that planted in human hearts by the Creator; there is no plan that can succeed for the abundant life of which men dream separate from the one called "Zion the beautiful."

If we were to seek spiritual unfoldment for ourselves, we would fast and pray to be purified of our dross so that the holy light might be reflected through us. How much graver is our responsibility in seeking spiritual unfoldment for the General Church. Each member attending conference this year will be representing the peoples of Europe and the peoples of the islands of the

sea as well as themselves. Yes, even thrice fold is their responsibility, for they shall represent those other nations of the world which have not yet heard the gospel in its fullness. For these reasons, then, it behooves the Saints to be discontent with the dark glass and to seek the revelation of light. Again in the words of Paul:

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

Forward

God bless New Hampshire, from her granite peaks
Once more the voice of Stark and Langdon speaks:

Who is it now despairs? Oh, faint of heart

Take courage from these northern mountains,
And gather strength to bear a nobler part.

The angel of God's blessing encamps
With freedom on the field of fight;
Still to his banner, day by day are pressing
Unlooked for allies, striking for the right.

Courage then, brave hearts, be firm—
be true,
The noble deeds our father did
Can we not also do?

The day is breaking in the East
Of which the prophets told,
And brightens up the Sky of Time,
The Christian Age of Gold.
Old Might to Right is yielding—
Battle blade to clerkly pen;
Earth's monarchs are her peoples,
And her serfs stand up as men.

So shall the sturdy pioneer
Go joyful on his way,
To wed Penobscot's waters
With San Francisco Bay;
To make the rugged places smooth
And sow the vales with grain;
And bear with Liberty and Law
The Bible in his train.
The mighty West shall bless the East,
And sea shall answer sea,
And mountain unto mountain call,
"Praise God, for we are free!"

—John Greenleaf Whittier

(NOTE: These inspiring lines by the great American poet were selected and read by John Zimmerman, Jr., at the VJ-Day exercises held at Camp Idlewild, Guernsey Island, Lake Winnepesaukee, White Mountains, New Hampshire.)

Elements of Spiritual Power—Part 2

By SEVENTY GEORGE A. NJEIM

Substance of a lecture presented at the Convention of Twelve and Seventy, Kansas City, Missouri, January 3 to 9, 1948.

“Behold”

IN APPROACHING the second half of my assignment, I have chosen *behold* as another source of spiritual strength and have divided this into two main divisions—beholding God in the fulfillment of his word, and beholding him in the sacrament of the Lord’s Supper.

Much of our spiritual weakness can be attributed to our inability to behold the acts of God and to focus our sight on him sufficiently to become like him. Undoubtedly this condition is due to the marvelous things man has accomplished during the last one hundred years, which seem to catch the eye of even the most stalwart of us. Man has bridged the valleys, tunneled the mountains, harnessed the waters, invaded the depth of the oceans, climbed into the stratosphere, used the air waves for communication, conquered stubborn diseases, illuminated the darkness, and is now tampering successfully with the very elements. This conquest by man of the physical creation has displayed his acts in a very prominent position and obscured God and his acts so that we have a difficult task in beholding him. It appears we have forgotten the fact that Isaiah saw the displacement of God by man, and even his denial, and recorded it to us in the twenty-ninth chapter of his book. He branded the act as the “turning of things upside down” and likened it to “a potter’s clay”—devoid of any durability. The laboratory is the new edifice of worship, while the temple of God has become deserted.

Truly, man’s ingenuity has wrought much during the last hundred and fifty years, but what bene-

fit is he deriving from it? His success made it possible for empires to be established in the far corners of the globe; his industry and commerce made it possible for cities to be erected and life to come up from a primitive state to the present state of refinement and comfort. But as we look at it today, we find that all this marvelous work of man is in a state of disintegration. In our own lifetime we have witnessed the rising of empires only to see their dissolution on the morrow. The cities of Europe, which were the pride of our civilization, are now half in ruin. Much industry was bombed out of existence, and more than half of the inhabitants of this earth are living in constant fear and want. It is hardly credible that in a century and half we have been able to see the rise of the greatest of civilizations and also to witness their downfall. History has given us no such parallel.

THE PEOPLE of the world see these things and take them, as the saying goes, “in stride”; but to a Latter Day Saint it should mean more. We should behold God behind these acts. We should behold the one who said, while in Palestine, “Without me, ye can do nothing.” We should behold the one who inspired a young man on this continent over a hundred years ago to tell the world, “Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is revealed, and his sword is bathed in heaven, and it shall fall upon the inhabitants of earth.” We should also behold his justice in so doing. It is done because men care not to “hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the

prophets and apostles”; it is done because “they have strayed from mine ordinances, and have broken the everlasting covenant”; it is done because they do not “seek the Lord to establish his righteousness,” and finally, it is done because “every man walketh in his own way, and after the image of his own god.” We should behold Moroni descending from the celestial world, announcing to a world wrapped in sin and misery the destruction by the sword, famine, and pestilence if they continue to glorify the ego. We should behold the veracity of his statement in Nagasaki and Hiroshima; we should behold it in the human want represented in the Marshall Plan and the Friendship Train; we should behold it in the flu epidemic and in the concentration camp. But to behold the angel and his message from this angle only is to behold half of the picture. This is only the word of warning. We should behold him revealing to men a record which would convince them that Jesus is the Christ if they would only believe. If fear invaded our soul at his first utterances, we should listen to him announcing the joyful news, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” If the present leadership in the world is disappointing to us—and who has not been disappointed in it?—let us behold him and hear him declare, “The Lord whom ye seek shall suddenly come to his temple.” This is the message of grace and hope.

AS WE BEHOLD the first side of this picture, we see a matchless missionary weapon, the equal of which the world can never produce. In the hands of a people who are able to behold the other side of it, this weapon becomes most effective because it inspires with strength and courage. To behold the “rending of the kingdoms” is not enough. We must behold the One that also said,

"Ye can not see it now, [in 1832] yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people."—*Doctrine and Covenants* 83: 24.

To behold God and his acts from this angle only is to behold him intellectually. All of us are amazed at the exhibition of divine power on exactly the prophetic lines given to us by latter day prophets, but we are baffled. We see the desolation of abomination, but we are saddened. We are just beginning to notice that our allegiance to things ephemeral is much greater than to things eternal. With the people of the earth, we are standing afar off and bemoaning the destruction of Babylon. In reality, I am amazed at myself as I notice how intellectually and leisurely I have been beholding God. I preach the rending of man-made kingdoms and the establishment of the kingdom of God. That, however, was all right when it was the German, the French, the Italian, and the Turkish kingdoms. The story has considerably changed as I now see the sword of divine justice hanging over the Arab kingdoms. I dare say that my brethren of the British Empire know what I am talking about as they see the further disintegration of that mighty realm. We think we are beholding Christ only, but it appears that we are beholding Caesar also. We think that our allegiance is to God only, but now we discover that mammon has a claim on it as well. I notice that even my American brethren have defective vision. They seem to stagger at the thought of the prospect that this mighty republic of ours might share the fate of previous American powers mentioned in the *Book of Mormon*. This intellectual vision by the Saints of the acts of God is responsible, I dare say, for our present condition as a church. To behold God intellectually is not enough; we must behold him in the sacrament of his supper.

THE SACRAMENT OF THE LORD'S SUPPER, like the rest of his teachings, has been thrown into the

theological butcher shop and cut beyond recognition. Some have become cannibals and think that they are actually eating the body of the Lord when they partake of the emblems. Some think that Christ never instituted such a sacrament but that Paul introduced it into the Christian Church, taking it from pagan mysteries. Others think it to be for remembrance and passively receive it. And there are those who look at it as the New Passover, and some yet as the feast of the Agab. All these contradictory views are supported by equally contradictory scriptural statements.

To us, however, the sacrament of the Lord's Supper has a unique meaning. If that meaning is made obscure in the New Testament, it certainly is not the case with the *Doctrine and Covenants* and the *Book of Mormon*. In the former, it is stated we should go to the house of the Lord and offer our sacraments so that we "may be kept more fully unspotted from the world."—*Doctrine and Covenants* 59: 2. I can see no meaning that is nobler and holier than this. It is here the intellectual vision is combined with the spiritual and together focus on the only and true source of our spiritual power.

Here the question may be raised as to how the Communion may "keep us more fully unspotted from the world." The answer is simple. Our garments are made white in the waters of baptism. That is what we as special witnesses for Christ preach. But in baptism, we do more than have our sins washed away; in baptism we make a covenant with God—he to wash our sins, and we to become perfect; he to bless us, and we to become kingdom-builders. How many of us can truthfully say that we have kept the terms of that covenant? Our white garments have become spotted, and the once perfect life has imperfection appearing in it. The Lord knew that such would be our lot and, for that reason, left us this sacrament. As the ancient Israelites were physically stricken by the venomous reptiles

and healed when they beheld the brazen serpent, so do we regain our spiritual strength as we behold the broken body.

THE SACRAMENT OF THE LORD'S SUPPER was timed to purposely come at the close of Christ's ministry on earth. It is the summation of his earthly activity and the conclusion of his sermon of life. It is the chest containing the treasure; when we open it, we behold its beauty. In *III Nephi* 8: 55, he says, "Behold, I am the light which ye shall hold up, that which ye have seen me do." In the same chapter, verse 49, he tells us that he is our example. It is by remembering the example he set for us in isolated deeds that we remember him. This remembrance is active, not passive. It is intended that the memory of his deeds becomes the yardstick for our actions. For three years, he taught his disciples the way of the abundant life. Now he makes the summary of that life. This sacrament occupied little of his time, but that little is so designed to set a chain reaction in our mentality and set us on fire with righteousness. The question why this man was killed brings us to an inescapable review of his activities and purposes. That is why he said, "With desire I have desired to eat this passover with you." This passover was different—it contained the final object lesson. Furthermore, the disciples were ready to be on their own.

When we behold the Communion in that way—and there is no other way for us beside this—we immediately become challenged by two contrasting things. First, "The earnest expectation of the creature for the manifestation of sons of God," and second, the way the Son of man met that expectation. Creation everywhere is groaning under the burden of sin and is exhausted crying for the sons of God—for you and for me. Only One has met the challenge, but the world is in deep doubt about him. Why don't we answer that cry? We are weak; we are crushed;

there is no spiritual strength in us. We have a wishbone, but no will to act. Whenever we think we are ready to act, we do not seem to know how. Let us behold the emblems. In them, we find the remedy for our spiritual ills. We have raised this sacrament to a place of beauty. Let us now raise it to a place of efficacy. Where are the spotted garments that can't be made more fully white? Once we see the purposeful life of that man, we become constrained. We can meet the challenge and manifest ourselves only through Christ who strengthens us.

WHAT, FOR INSTANCE, are the showers that dare spot our garments? The accumulation of earthly goods? They are needed. Christ wanted only his daily bread. He could have accumulated, but there would have been no broken body and manifestation of the Son of God—there could have been no Christian civilization. The love of home and family life? Had he preferred that, there would have been no broken body, and there would have been no joy so far as you and I are concerned. This is the shower that dares spot my garments. I weaken before it and complain, and finally resolve to quit the whole unthankful task as homesickness increases, but I am doing it yet. The body I see on the first Sunday of the month does not permit me to quit. It is a missionary's body. And, furthermore, it was broken because it did not shrink from its responsibility. When the ugly and wild sounds of this jungle which we call civilization frighten me, I dare not turn back. On the first Sunday of the month—and I wish that it could be on every Sunday—I see that body. He was broken when he knew that real danger awaited him in Jerusalem, yet he set his face toward it. When I know that my brother has definitely wronged me, I become angry, yet I dare not bring a "railing accusation" against him. I remember that body. When on the

cross, Christ prayed for God to forgive his enemies. I went through a shower of spots this last Sunday as I was on my way to Second Church in Independence to tell the people about the significance of the Lord's Supper, but thank the Lord, I was kept more fully unspotted. I read in the *Kansas City Star* about the shipment of T.N.T. that was discovered in New York and was intended for the murder of my people, and my bosom was full of hate. With that hate still growing, I sat beholding the emblems. Had my message been given in that mood, it would have been utter mockery, but thank God, it wasn't. As I beheld that body, I beheld life in it. I beheld it moving and speaking to me. These are the words that I heard as I listened: "As I, though geneologically descended from the Jews, was not of them spiritually, they killed me. So will thy people do to you. You only have one family, and that is the family of God; you only have one language, the language of the Spirit." I may have been crazy, my friends, but I was kept more fully unspotted. I beheld, I listened.

THE REASON this Communion has not been a sacrament for us is due perhaps to the misunderstanding of a word. This word is "renewal." To the great majority it has come to mean that we can break the covenant of baptism at will, and at will make it once more as we sit and partake of the emblems. Woe unto him that looks at the Communion of the Lord in that light. He shall have no life in him. By this word, we mean the bracing up of the covenant, not the breaking of it; we mean the regaining of strength, not the loss of it; we mean the infusion of a new life, not extinction of it. I wish that someone of us would find a new word which would fully cover that meaning and bring the Saints out of their delusion. To some, the meaning of this holy sacrament has so degenerated that they dare use it to display their feelings. Somebody was wronged

by someone else, or he thinks he was, then he comes soliciting our sympathy by his conspicuous abstinence. The one that would do that has become so defective in vision that he can't behold Christ breaking these emblems and receiving of them in the presence of Judas when he knew that disciple would soon betray him.

What we need as we serve these emblems is the prophetic vision that is rightly promised us when we give the sacramental message. We should have that deep insight into and the exposition of our sinful nature in such a manner that each may become fully aware of his shortcoming and hateful deeds. Then we should have that prophetic ability to see and expose the beauty, the harmony, and the majesty of the life of this Christ so the contrast between the two becomes great. It is then, as we behold Christ, that we cover our eyes with shame and say like Peter of old, "Depart from me, Lord, for I am a sinful man." —Luke 5: 8.

Beholding the acts of God being displayed in the theater of human life, beholding our imperfection contrasted against His perfection, what self could continue to be wrapped in its egotism or worship at the shrine of its own accomplishment? Only in beholding him can we become spiritually strong. He is exhibited through his acts and through the emblems of a body that was broken in the discharge of its duty toward God and in service to humanity. In that way, he becomes our example.

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Experiences in Church Work

Selections from the Autobiography of J. W. A. BAILEY

AFTER HAVING PREACHED there for about six weeks or longer and baptizing ten, I thought it would be wise to close the series of services. After that I went home for a while. Later I returned to the district to attend a conference which was held at Bedison. Elders R. K. Ross, Warren E. Peak, Ed. Fannon, and others were there.

During the conference I told Elder Ross that I expected to go home to stay until after General Conference. He then said, "You have not finished your work until you have baptized twelve in a large body of water." I tried to claim that the two I had baptized at Ross Grove would make up the twelve, but he held out, and rightly so, that the twelve were to be baptized after I had received the manifestation and that at the same place.

To be honest about the matter, I did not see how this could be, as it was February and quite cold.

At the close of the conference, Brother Peak to my surprise, asked me if I knew of any place where he and I might go together and hold a few services. I told him that the only place I knew of, just then, would be the schoolhouse near Fortescue. We went there and put out an announcement of our services. At first we had fine attendance, but it soon turned very cold and began to snow, so we agreed to close the next night or so.

As the weather grew colder, I announced that the next night would be our last service for the time. At the close of that evening service, Brother Lundy's daughter came forward and asked for baptism, which I announced would be at ten o'clock the next day at the customary place—the elbow of the Missouri River.

When Brother Peak and I went to our room that night, I said to him, "I believe you should have the honor of performing this baptism." To be honest, I wanted to get out of this cold job, but I could not prevail on Brother Peak to do so. Up to this time the "dream of baptizing twelve" had slipped my mind, but on retiring for the night the "dream" came to mind. Then I said to myself, "If there could have been one more, then the dream would be literally fulfilled."

The next morning, to my surprise, when we reached the bank of the river, there stood another lady dressed in white. She, too, asked for baptism. This completed the manifestation. May I say God is surely in his work.

President Joseph Smith's Testimony

IN THE FALL of 1913, when passing through Independence en route to my field in the Nodaway District, I met President Joseph Smith in front of the Jackson County Bank. I went up to him and said, "Good morning, Brother Joseph." He said, "Good morning, and who are you?" I said, "Bailey of Warrensburg." He then said, "Oh, yes, Brother Bailey, I know you. Where are you going?" I said to him, "I am going to the Nodaway District." Then he said to me, "Before you go, I want to tell you something—tell it to you from my own lips. My father did lay his hands on me and set me apart to be his successor," etc. I thanked him for that personal information, and went on to the Nodaway District to the home of R. K. Ross. While there, I had a dream in which I saw President Joseph Smith standing on a rostrum. Then I saw a personage whom I understood to be Joseph the Seer who was descending from the heavens; he lifted his son Joseph up, and they both disappeared. Then I saw President F. M. Smith step upon the rostrum where his father stood.

A short time later, I met President F. M. Smith and told him about this experience. I also said to him, "Your father is going to leave us in the near future."

Little did I know at the time I had the last two mentioned experiences that I would ever be sent to Utah on a mission and would have to deal with the vital differences between the two churches.

When I was meeting the Mormons, I greatly appreciated what Brother Joseph had told me—that his father had set him apart to be his successor. This coming from such a man of God left no room for doubt.

The dream or vision I had of the "Three Presidents" gave added confirmation to my faith concerning lineal succession of the presidency, which is one of the chief points of difference between the two churches.

President Israel A. Smith

While writing concerning the succession of the presidency, I wish to say a few words about President Israel

A. Smith. As early as 1910, I was impressed that Israel would some day be in the presidency. Years later when I became better acquainted with Brother Israel, I told him several times that he would be the successor to his brother, President F. M. Smith. About six weeks before Israel was chosen to be a counselor in the presidency, I called on him at his office in the Battery Building to have a visit with him before I returned to Salt Lake City. Brother Israel seemed to be somewhat blue. After talking a few minutes, I said to him, "Brother Israel, the next time I see you, you will be in the Presidency." Israel, being an unassuming man, said something like this, "I am not aspiring to any office." He seemed to be doubtful of what I said. After I left his office, I wished I had not made the statement. However, there were a number of things in my mind that led me to say what I did. Shortly after I had returned to Salt Lake City, I received a telegram from Israel, saying that he had been called into the presidency. When I received this telegram, I offered a prayer of thanks to our Heavenly Father.

Kansas

At the General Conference of 1914, I received my first appointment to the Northeastern Kansas District. I first went to Fanning, where the district officers lived.

I held a short series of services there. Then, by the request of the district president, I went to Topeka. After consulting with the branch president, I held a series of meetings in the little church that was located down in the "east bottoms." I soon saw that there was not much opportunity of expansion there. I saw, also, that we had a number of talented people who could help us in a street series. I took the matter up with the branch president first. He agreed to it, then we talked it over with the members, especially those on whom we would depend for help.

We had a group of fine singers, among whom were the Wolfes, Robinsons, Keiffers, Beroniuses, Williams, the Jacobson girls, and a number of

others whose names I cannot call to mind just now. These people and the general membership were very loyal to our street and open-air services.

From this group, I later baptized three; J. Franklin Wolfe, Charles H. Beronius, and John T. Williams.

The Experience at Michigan Valley

In 1915, I was requested to go to Michigan Valley, Kansas, to see Brother and Sister William C. Cadwell, who had been isolated from the church for a number of years. I arrived there July 1, and Brother Cadwell, who was the station agent for the Missouri Pacific, met me and took me to their home. We talked over the possibility of holding a few services there.

We obtained a vacant lot at the side of a brick store building just across from a lumber yard near the railroad. I cleaned up the lot, then arranged with the lumber yard man to borrow enough lumber to make a six by twelve platform, and two twelve by twelve box seats. I carried this lumber across the street and arranged the platform and seats, then I put up posters announcing our services.

The first evening I went early and put up a large chart, but when the time came to preach, I was greatly disappointed. Brother and Sister Cadwell were the only ones on the seats. A few others stood on the walk and across the street.

Though badly discouraged, I was determined to give it a good try before calling it quits.

There were in the town two young ministers, pastors of two different denominations. During the week they were attending school somewhere near Michigan Valley, and over the week end, they would take care of their respective churches. The next Saturday evening, after I had started my services, these young preachers called to see me. I had my big chart up and had placed my Bible on the pulpit just before they called. They asked me if I would permit them to occupy for a few minutes when I opened the services.

I told them yes, that they could have half the time (about half an hour) and after they were through, I would use about that much time. While we were waiting for the time to begin the services, the older one of these young preachers walked up to the stand and seeing my Bible, he asked me if he might be permitted to

look at it. I said, "Yes, if you will handle it with care and not move the markers." I then went up near the stand. (This Bible was well marked and interleaved with sermon notes.) The young preacher looked my Bible through for a few minutes, then took a seat until the services started.

When I went upon the platform to open the meeting, I noticed that quite a group began to gather in and take seats. When I announced that these young ministers would occupy the first part of the service, those who were yet standing came in and filled all the available seats, and many stood.

The younger man spoke first. He only used about five minutes and did not say much—just a few slurring remarks. But when the older man got up to talk, he started off by saying that he had examined my Bible and found that it is the best-marked Bible he had ever seen. Then he said, "This man knows the Bible through and through, and I warn you people to stay away from here. He is a dangerous man to listen to." He tried to leave the impression that one being so well-posted in the Scriptures could more easily deceive the people. He spoke along this line for about ten or fifteen minutes, then left the stand. Some of the people began to arise to leave, but I quickly took the stand and said to them, "Won't you please remain a little longer? I would like to say a few words to you." They remained. I then said to them, "My friends, who would you rather hear preach or explain the Scriptures, one who knows the Bible or one who admits he does not know the Bible?" This statement had the desired effect. Most of the people caught the meaning of my statement and remained to hear me speak. Night after night the audience kept increasing until we had to enlarge the seating space. People came as far as seventy-five miles. To the right of us, there was quite a vacant space where these people parked their cars.

I preached about two weeks before I announced that I would close on a certain evening in order to return the lumber and get away the next day to fill another appointment. Then a man arose and asked me if I would stay another day if he would have the lumber returned. I said, "Yes, if it can be so arranged with the lumber yard man." He was in the audience and said, "That will be all right." The night I closed, a number of men piled up the lumber and made me a nice little offering. Then they asked me when I could return. I told them

that I could bring the district tent there about the first of September. They said they would pay all expenses. Elder Samuel Twombly and I took the tent to Michigan Valley about that time. After we got the tent set up ready for use, the religious opposition got busy and put out a diphtheria scare and, through a doctor who was against us, had all public meetings forbidden.

I suppose they thought we would pack up and leave. I was determined to stay that time, but Brother Twombly had other things to do and could not stay.

During the time, I visited among the people, talking to them in their homes. Those opposing me soon saw that this ban on public meetings was working against the children going to school, so they removed the quarantine.

Then we started the tent services, but it turned quite cool and we had to get several oil stoves to keep the tent warm. I preached for several weeks and had a nice crowd every evening, but it soon became too cold for tent work, so I closed the services. While we did not baptize anyone there, we did make a number of friends, and some investigated our message.

Holden Stake

Believing this to be a ripe spot for missionary work, I intended to return the next year, but before I got around to do so, I was chosen counselor to the Holden Stake Bishop, C. J. Hunt.

Later, the Joint Council requested me to devote all of my time to missionary work.

On April 15, 1920, I was ordained to the office of Seventy, and in 1922, I was appointed supervisor of the missionary work in Holden Stake. During my work in the stake, I made a number of new openings; two of them—Buckner and Blue Springs—have developed into good branches. These congregations are the result of tent services.

From the time (1904) I was ordained a priest, I did quite a bit of street and tent work. The Warrensburg and Wagoner Branches were organized as the result of street preaching. (See Matthew 22: 9; Luke 14: 23.) I opened up the work at Biglow by holding a series of services in a school-house.

In my church work, I discovered that the use of charts and the stereopticon were a wonderful help to get our message across to people.

Besides the other kinds of work I did in the church, other than real

missionary work, I baptized over four hundred, all of whom I hope and pray will obtain eternal life.

The Auditorium

In 1932, I was placed in charge of guide work at the Auditorium. Choosing Bishop C. J. Hunt and S. S. Smith as my assistants, I developed the work to explain the church history and doctrines to the many visitors of all faiths who visited the building.

Salt Lake City

On November 10, 1934, I was asked by Apostle E. J. Gleazer and the Presidency if I would go to Salt Lake City and take over the work there. My answer was "Yes." I took a little time to get ready for the trip, which I made the last of December.

Bishop G. L. DeLapp appointed me to be the bishop's agent of the Utah District. In this work I served for nearly eight years.

A short time after I took over the Salt Lake Branch, President Smith appointed me to be president of the Utah District, subject to the approval of the district conference. In this capacity, I also served approximately eight years. At the General Conference of 1936, I was reappointed as missionary and also continued to serve as district president.

In Utah—1935

A few days after I reached Salt Lake City, Elder R. C. Evans of the Utah Church challenged me for a debate which we held in a private home. For several evening of two hours each and thirty alternate speeches, we discussed the main points of differences between the two churches. The main point of discussion centered around "True Succession of the Presidency" and the "Apostasy and Reorganization of the Church."

While laboring in Salt Lake City and the Utah District, we had a number of rich experiences, a few of which I wish to mention briefly.

A number of times I was invited to lecture to different groups on the vital differences between the Reorganized Church and the Utah Church. After most of these lectures, I would answer questions sometimes for an hour or more.

These groups included some very fine and prominent people such as Dr. Francis W. Kirkham, the Woodruffs, the Cannons, and others.

A short time after we went to Salt Lake City, Professor J. S. Washburn of Provo requested me to lecture to

his seminary class. Before giving my first lecture, I talked it over with the professor. Lest I should offend these people if I talked about the differences, I suggested that it might be best for me to talk on the Book of Mormon. But the professor said, "I can do that. We want you to lecture on the history of the Reorganized Church, its authority, etc." This I did with a good degree of liberty.

The next lecture I gave to these joint classes was on the vital differences between the two churches.

Professor E. Cecil McGavin, who had charge of the Latter Day Saint seminary work in Salt Lake City, brought several of his classes a number of times to our church for me to lecture to them on the main points of difference between the two churches. Many times these classes would come as early as 7:30 and stay until 10 or 10:30, asking questions.

I always invited Professor McGavin and his associate professor to be seated on the rostrum, and I always had Professor McGavin to assist and to act as chairman. I found him to be a fine man, and in all these lectures when I was making some strong point, I would ask Professor McGavin if that were correct; to such questions he always answered "Yes." During my stay at Salt Lake City, Professor McGavin brought hundreds of his people to our church to hear us explain the vital differences between the two churches.

On March 8, 1940, I received a call to come to Malad, Idaho, to lecture to the Latter Day Saint seminary. I got there quite early and met the two seminary teachers. I asked, "When do you want me to give the lecture?" They said, "We want you to give a lecture every hour." I said, "That's fine. We are ready to do so." I gave six lectures to the classes and one to the general assembly.

When I started to lecture, one of the professors said, "Why don't you give the same lecture, as you have a different class each time?" I said to him, "I have the same professor every time, and besides, these classes will talk the matter over."

On May 19, 1940, I preached the baccalaureate sermon in the Mormon tabernacle at Malad. There was a large crowd and fine interest.

Through the courtesy of Radio Station KSL and the kind assistance of our good friend, Harry Clarke, we were permitted to put on a half-hour hymn program on February 18, 1942.

This was one of the finest experiences we had in Utah.

A short time before we left Utah, I received a call to meet with the "Daughters of the Utah Pioneers." On July 20, 1942, I spent two hours lecturing to them and answering questions. I left them some reading matter on the differences between the two churches. I had an interesting meeting with these ladies in the state capitol building.

Just a short time before we were called away from Salt Lake City, Dr. Francis W. Kirkham came to our church office and asked me if I had Emma Smith's last testimony. I told him, yes, that it is recorded in Volume III, pages 353-358 of our *Church History*. He then asked if he might read it. I said, "Yes, indeed, you may read it here or take the book with you." When I handed him the book, he said, "I will read it here." As he read, he made a few notes. When he finished reading, I said to him, "I would like to ask you one question which you may feel free to answer or not to answer." Then by his consent, I asked him this question, "Do you believe her (Emma Smith's) testimony?" His answer was, "Yes."

It has been impressed upon my mind a number of times that there will come a time when hundreds and thousands of the honest people who are in the Utah Mormon Church will be converted and join the true church in succession. I wish I could live to see that day.

Independence

At the October Joint Council in 1942, it was decided that I should come east. On November 28, 1942, we left Salt Lake City for Independence. On December 28, 1942, I was appointed to labor in Independence under the direction of the First Presidency and Presiding Bishopric.

President F. M. Smith asked me to work with President Israel A. Smith in research work on Mormonism. Besides doing this kind of work, I was asked to index the *Heralds* and to make special notes dealing with the differences between the two churches—especially the statements of the late President Joseph Smith. I indexed some seventy volumes of the *Herald*, an index volume to each volume of the *Herald*. I extracted a book of valuable notes and articles, mostly from the pen of Joseph Smith and other leaders of the church.

During my work in Independence, I was asked by Bishop G. L. DeLapp

(Continued on page 23.)

"From This Day Forward"

By MRS. MARGARET GIBSON

THERE COMES A DAY to each of us, if we are sincerely trying to serve God, when we catch a glimpse of what, with his help, we could make of our lives. If we cherish this vision and act toward its realization, we grow. New avenues of approach to the goal open before us, and we become "growing personalities."

Too often, however, we lose sight of the heavenly vision in our frantic effort to accomplish today's work. Tomorrow, or the day after that, we'll start improvement but how can we improve today with all we have to do?

The tomorrows pass; and suddenly, too suddenly, we are old. A day comes when we realize that we've crossed the summit of the slope and are going "downhill." In genuine anguish, we look over our pitifully small collection of life's sheaves. What have we done with the generous allotment of talents which God has so kindly given us? Once we could write—but somehow we didn't get around to exercising that gift. We always wanted to visit our neighbors, but somehow they've come and gone, and we just smiled and greeted them but never got to know them. And our personalities! Some day we were going to curb our nagging, but today we are ill-tempered, worried, brusque—after all these years!

And we always wanted to *look nice*, to have an erect carriage, an attractive walk, be well-groomed, and beautifully but simply and economically dressed.

But here we are—poor in posture, not well-groomed, querulous, nagging—our talents buried in the ground—and we are on the "far" side of fifty!

Our hearts fail us. Where is the promise of our early years? God has called us to greatness, to an eternal purpose in his on-going plan. Our brief moment in this mortal sphere was meant to be a beautiful, glowing thing. Men and women have suffered and bled that we might have this spark of time illumined by freedom of choice and opportunity. The Son of God died on the cross that we might have the chance to be but a little lower than the angels of heaven. And—God pity us—look at us! What have we done with our one chance—we who have been called to be Saints of the most high God? We are truly ashamed and repentant.

WE ARE NOT DEAD YET. We are intelligent enough to know that eternity is still ours for *growth*, though what we call physical life may not be long. Those lessons we learn here, we will not need to learn in the hereafter. Hope stirs within us again as the Spirit of God begins to kindle anew in a repentant and contrite heart.

Our buried talent? Let us dig it up again and invest it before the Master calls for the accounting. Some of the greatest books and poems of all time were written by men and women over fifty years of age. Surely we are richer in experiences of life than we were twenty years ago. *Take our talent, Lord and use it! Help us to recognize and know what we should write and give us strength to do it.*

Our neighbor whom God expected us to warn? Some, we shall never see again—but we have new ones. *Today, not tomorrow, we*

shall make a call.

Our nagging? That will be a hard thing to overcome at our age. *Help us today, Lord, to keep free of it and then tomorrow, and still tomorrow continue to help us. From this day forward help us to be serene.*

We've never been good housekeepers, Lord, and now that we're past fifty, we're tired. When we see what needs to be done, it is so much that it discourages us. It's too late now.

No, it isn't. Do all our tasks of today and one thing more. And do all of tomorrow's work tomorrow, and one thing more. God will give us strength for that much, and as we approach our goal, we'll be amazed at the help God gives us. All he asks is that we steadfastly keep on trying, not going faster than he gives us strength.

And grooming. Today we saw a lady, our age, stately, beautiful in her carriage, well-dressed, gracious, perfectly groomed. We have let ourselves go—our figures are poor, our shoulders are round, our heels are run over, and our hair is dry. Let's keep that lady in mind. We can look like her, or certainly just as attractive. We can be well-dressed. We can have a lovely voice, good posture, and perfect grooming. Let's have that satisfaction anyway—for the rest of our lives.

BUT WHERE CAN WE START?

Today we can stand as we saw that woman stand and walk as she walked. Today we can try to fix our hair in a new and becoming way. Today we can manicure our nails, and take our shoes down to have the heels straightened. *Help us, Lord, as we walk down town, not to slump, we've slumped all these years. Remind us to stand straight until we feel right.*

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- - - a home column feature - - -

And, oh, yes, let's do without whipped cream and so much butter today. Tomorrow we'll walk straight, and stand straight on our feet, and use the new hair-do, and leave out the whipped cream and butter, and keep the manicure in order, and one thing more, we'll start on an attractive wardrobe. Our present one has the "old look" and is getting dilapidated.

First let's see what we have and plan to fix that up. We remember that once the church was told that God would send no new revelation until it made use of what instruction it had already received. That principle is basically sound with material possessions, too, and we shall use it now.

All things that need to be sent to the cleaners will go today. And we shall pile in one place all those things which need darning and mending and buttons. Tomorrow we shall fix those; the following day, we'll launder and press all our frilly collars and cuffs. We will find several things we can send away so that someone else can use them—some things that we'd forgotten we have—some things that we can make over. A flower and a veil can make an old hat, and inexpensive earrings can add real charm to a costume.

If we stand straight, keep dainty, take our weight down gradually, and plan wisely for accessories, we are well on the way to personal charm in appearance.

New clothes are very expensive today, but many of us are free to take sewing courses and learn to make our own clothing. The lessons are inexpensive and fun. We learn how to choose colors and styles, and we make friends with many fine people who have the same aims we have.

Charm is deeper than personal appearance, although personal appearance greatly enhances charm. A personality that captivates, warms, and *draws* people comes from the inner soul of the individual. It cannot be counterfeited; it is the genuine spirit of the Lord. One

who truly loves God takes on some of his attributes. He feels, to a degree, the love and compassion toward his fellow men that Christ felt.

THIS WILL BE DIFFICULT to attain.

It will be necessary for us to be constant in prayer, to be slow to anger, to be patient and understanding, and to care little—or not at all—for ourselves. For others, we Latter Day Saints are to be channels through which the love of God

can pour.

Today, Lord, let me have toward my husband and my children that mind "which is in Christ Jesus." Let it remain tomorrow and all the tomorrows, and help it grow until it includes all mankind.

Today, let us do all that the day requires and one thing more. If we do that, the Endowment of Power for which God, the church and the world waits will be poured out upon us at the coming General Conference.

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A Square Deal for Everybody

WE ALL SEEK TO FIND a Utopia in our lives. We look forward to the time when we're going to be happy and secure. But I wonder if the man who looks forward to happiness and security is ever going to find it. Real happiness and real security, I think, can be found only in daily and lifelong service to God and to society—today.

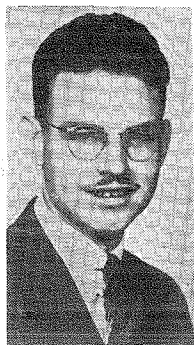
Our present society is fraught with evils—wars, poverty, crime and prejudices which eliminate opportunity. Why? Because man wants security and happiness. But it's not the goal that causes evil. I think the goal of happiness and security is certainly a righteous one. The principal evil is that we want happiness and security first for ourselves . . . or first for our families . . . or first for the United States . . . or first for white people . . . or first for Gentiles. That, along with the idea that security and happiness is achieved by possession is the real evil. Happiness and security can be achieved only world-wide and only through service—not possession.

Do you want to see that haughty family across the street have security and happiness? Or would you get a little fiendish glee out of seeing the finance company come and take a few pieces of their furniture or their automobile away? Do you want to see your business competitor have happiness and security? Or would it give you delight to squeeze him out of business with a little underhanded cutthroat competition? Do you want to see the Negro and the Jew have social and economic security? Do you want the money

you give to Red Cross and Community Chest and the package you send to Europe to be used to help the Negro and the Jew? Or would you just as soon see that Negro starve because he can't find a job, or that Jew killed in a concentration camp because of his beliefs?

HAPPINESS AND SECURITY can be achieved only world-wide and through service—not possession. If

Here Is the Writer



Phil Briggs, a native of Lamoni, Iowa, now manages the French Way Cleaners in Des Moines, Iowa. Before accepting that responsibility, he earned his M. A. degree in personnel management from the University of Chicago. He is a priest and graduated from Graceland College in 1943, during which year he was student body president. He's had several years of high school and college journalism experience and is an all 'round good sport—and sports' fan. One of his greatest talents is one of which he is least aware, the ability to inspire the confidence of his friends.

we would have life, we must serve others. Then would be that ultimate achievement in happiness and security.

That life is certainly exemplified by Jesus. He was not after possession, wealth, flattering friends, or economic power. His life was one of service, service to others—all others—without discrimination.

Often in the course of history, we

By Phil Briggs

have known of persons and peoples seeking security by primarily one means. That means has been one of possession for themselves. And possession for one or a few necessarily means oppression over the rest. In every one of those historical phases, it has been evident that ideas, emotions, and feelings of people cannot be suppressed. The only way to conquer the world is through ideas and attitudes—to conquer it with a relationship among human beings which is based on the attitude that the happiness and security of every individual, regardless of race, color, or creed is necessary to one's own happiness and security; a faith in human nature; a belief that all people are striving to improve society—striving to co-ordinate their lives to one of service in a righteous society. From this faith and belief will evolve one world with one people, and for each a happiness and security beyond our present comprehension.

We can say, "Thy will be done" by following the principles of Christ in our daily relations with people—the principles of service.

Thy kingdom come, thy will be done on earth as it is in heaven. May this be our earnest resolve.

His Will

"Mind is all,"
My reason said to me.
"I need but choose,
For I am free."
And God was far away
Until I felt a pull—
A voice that whispered to my
heart,
"This is his will!"

—TRUDY TURNER

New Horizons

The Trouble-Shooter

Guilty or Not Guilty?

QUESTION: Does the church believe that, if a man enlists in the service of his country and is called upon to fight and kill other men, God will charge him with murder, while if he is drafted and kills others in battle, God will not hold him guilty?

ANSWER: By F. Carl Mesle

To the best of my knowledge, the church has never expressed an official view in this matter, but I believe the Scriptures below would lead us to the interpretation which follows:

Renounce war and proclaim peace And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people will not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I the Lord, would give unto them a commandment and justify them in going out to battle against that nation, tongue, or people.—Doctrine and Covenants 95: 3, 6.

And I saw a heaven opened, and behold a white horse, and he that sat upon him is called Faithful and True, and in righteousness he doth judge and make war.—Revelation 19: 11.

Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood, if it were necessary.—Alma 21: 135.

Section 112 of the Doctrine and Covenants opens with the thesis that "governments were instituted of God for the benefit of man." It would seem logical, then, that man should be prepared to defend a good government in time of need.

Men do not generally enlist in the service for the purpose of killing anyone. They enlist rather for one of several reasons, among which are: (1) to make a better living, (2) to serve their country, (3) to escape the draft—that is, to seek an advan-

tage in opportunity or position over those being drafted, or (4) to seek adventure and escape from the "humdrum" existence they normally lead.

Because war is such a gamble for individuals as well as nations, there is a tendency for eligible men to wait until their country calls for their services rather than to speed up the procedure by enlisting and taking the risk that their situation may be made more dangerous and undesirable as a result.

Actually, with war today a national effort, it would be hard to say that the man who fires the gun or drops the bomb is any more responsible for the deaths which may result than is the man or woman who manufactures guns and shells or the farmer who raises corn to feed the workers and fighters, unless the man at the front becomes involved in war atrocities.

The key to our problem would seem to be found rather in the purpose of the war. We entered the last war with an almost unanimous national mind that we were being forced to defend our nation and our principles against those who would have enslaved the world. The men, then, who recognized this danger and stepped forward to enlist could hardly be condemned above the men who simply awaited their turn.

On the other hand, if a person were convinced that his country was fighting a war of aggression entirely out of harmony with God's purposes, and he stepped forward to enlist with the forces of evil, he would certainly earn God's displeasure, whereas if he were drafted against his will, he would seem to bear little responsibility for all the acts to which he might be forced. Even so, let it be recorded that history con-

Will Your Label Stick?

By Grace Crocker

On the shelf of a grocery store, we often see a can with a label that is partly torn. Such is not a true representative of the company which produces it.

So it is with us; we are representing a great company—The Reorganized Church of Jesus Christ of Latter Day Saints. This company claims to have found the way to a more abundant life, and we, as representatives, are responsible for selling the world its product. If we are convinced but not truly converted, we may find our label coming off as we are caught up by the whirl of present-day living. If we are real Latter Day Saints, we will go thousands of miles to sell the world our product.

It makes a difference whether or not our labels stick. We are the salesmen of Christ's great church. If we succeed in building the Zion of our dreams, it will be because our labels stuck. This takes humility, love, a deep desire to learn, a willingness to do that which is asked of us, and open eyes to see the things which are not asked of us but need to be done.

The world is like a shrewd business man—ready to buy our product only after we have proved its quality. Our lives are the best means of representation God has. We are on the shelf before the great human market, and every hour some prospective customer stands before us reading our label.

Let us be all that the label, "Latter Day Saint," implies, and let us hold tenaciously to it.

tains many examples of men, who, having been pressed into battle in a cause to which they were opposed, have died on the field without having made any effort to fight or otherwise defend themselves.

Caring for Sanitarium Babies

Members of the Mothers' Club of Independence carry on a great work for mothers and babies at the Independence Sanitarium and Hospital. Now they are calling for help in their General Conference work in behalf of their service.

By **MADGE SIEGFRIED**

Historian of the Independence Mothers' Club

WHEN THE INDEPENDENCE MOTHERS' CLUB was organized in June, 1911, the membership consisted of fewer than a dozen young married women. There are now twenty-four. In due time, we were reaching out for an objective other than our social gathering and found that the Children's Home in Lamoni could use our help. Soon after the home was discontinued, we decided on another project—furnishing infant's apparel and nursery equipment for the Independence Sanitarium maternity department. That was in January, 1916, under the leadership of Clara Dudley Haberlein.

This hobby has grown upon our membership to such an extent that we feel a very special interest in the babies themselves, in the nurses who tend them, and in the reactions of parents to our work. When we have asked Miss Copeland, the Hospital Superintendent, if we overstep a bit in our interest in the affairs of "the fourth floor" in general, she has been most indulgent.

We were going strong when Miss Copeland came to the Sanitarium as superintendent twenty-five years ago last January, and we have been cordial friends through the succeeding years. No group was more excited than ours when a reception in her honor was tendered her, celebrating this twenty-fifth anniversary. It was a gala occasion, and long lines of well-wishers streamed in and out of the spacious nurses' lounge all evening; it was the high point of our years of service for the Sanitarium, also.

MATERNITY AND NURSERY DEPARTMENTS

Miss Mabel Faulkner is supervisor of the fourth floor, the maternity department, and Miss Ina Hatty is supervisor of the nursery. The student nurses' education includes theory and practice in the care of the mother and the newborn babe. She attends fifty-four formal lectures in obstetrics

and obstetrical nursing, and the balance by Miss Faulkner and Miss Hattey.

THE NURSES' TRAINING

Every nurse has a total of three months in the obstetrical department receiving clinical experience, having had experience in the general care of patients before she is assigned to the maternity department. In this experience, she learns to care for the mother in labor and after delivery of the child. She is taught what to teach the mother as to general hygiene and the care of herself after she goes home from the hospital. When a nurse relays this information to a mother at the hospital, she does it under supervision of a graduate nurse. This instruction is given the mother so that during early ambulation, the mother will do nothing which will interfere with her future good health.

The girls each have their experience as "charge" nurses. They are taught by Miss Faulkner to take charge on the floor as if she were not there. Eventually, after graduation, some are specially chosen for such responsibility, according to their preferences and adaptability.

Then comes the experience given students when they are assigned to the nursery. Miss Hattey's program includes teaching the students "charge" duty also. They are all taught to recognize abnormal symptoms and to report these symptoms to the supervisor and the doctor.

PROBLEM PARENTS

Psychology is taught the student nurses so that they will be better fitted to cope with the unexpected situations which come their way. A young husband, for instance, was completely puzzled, remote, and rather dazed when a little daughter was born instead of the son of which he had dreamed. Besides, she was "such a funny looking little thing," "so tiny," "so red," etc. Miss Hattey simply slipped away with the baby and

dressed her in her very best. When the father next saw the baby in its nursery crib, the transformation in him was immediate; tears came as he exclaimed, "Gosh, she's a honey, isn't she?"

One young mother's first child was a boy, and she was disappointed. After four days passed and she still could not be reconciled to a son, the nurse reported the situation to her supervisor. Miss Hattey's efforts in reasoning with the mother were unsuccessful until she said to her, "There is a little girl baby down the hall with her mother now. She is permanently crippled." She then described the case. "Your little son is strong and perfect. This little girl's mother loves her dearly. Would you like me to see if she would consider trading babies with you?" The mother clung to her baby boy and whispered, "No, no, I'll keep him. I WANT him." Later Miss Hattey peeked in and saw the mother fondling and feeding her little son.

THE CHAPLAIN'S WORK

Soon after the nurses come on duty at 7 a.m., Chaplain Donald Lentz appears. He saunters along outside the big nursery window, stops to look at each baby, giving it a smile. Then he calls on the mothers.

When a baby is ill, Latter Day Saint mothers want the chaplain's prayers and administration. This ordinance of our faith is not generally understood by nonmembers and has to be explained. Recently, the supervisor asked a mother if she would like the chaplain to pray for her baby, who was critically ill. She became frightened, thinking the baby was expected to die. When she understood administration and that the nurses also pray over their little charges, she exclaimed, "Oh, yes, please, please *do* pray for my baby." This baby was taken out of the incubator only four days later! "The happiness on the face of this mother was better payment than any financial remuneration could have been," exclaimed Miss Hattey.

Marvelous new equipment and methods used in the nursery have aided greatly in the preservation of the life of the little "prematures"; and the "spastic ones," who happen along once in a while, have a better chance for normal living now.

WORK OF THE MOTHER'S CLUB

The Mother's Club is happy to have been in a position to adopt the nursery and see to its every need, whether in

up-to-date equipment or other supplies. Our latest project—that of making about four dozen appliqued and embroidered bedspreads for the cribs—is nearing completion. In this, we have been ably assisted by a group of young mothers, the Pan-A-Delphia Sewing Club. In many of our former enterprises, we have been the fortunate recipients of generous donations and contributions in both cash and supplies from interested individuals and groups both in the States and abroad for which we wish to again say "Thank You." We also beg continued interest and co-operation. The year, 1948, promises to be a record year for the nursery, with 646 babies having been born from January 1 to August 1.

HELP NEEDED

The Independence Mother's Club will have its usual nursery booth at General Conference this October and will include articles contributed for sale for the Nursery Benefit Fund. Please send requests for patterns and for information to our secretary, Mrs. Rose Etzenhouser, 1317 West College, Independence, Missouri. Other officers for 1948 and 1949 are: Mrs. Ardyce DeLapp, president; Mrs. May Lloyd, vice-president; and Mrs. Fanny McGuire, treasurer.

Experiences in Church Work

(Continued from page 17.)

to make a drawing showing the order of the different quorums of the Aaronic priesthood and their relationship to each other and to the Presiding Bishop and his assistants. This I did with pleasure, as I had worked on this matter years before when I was connected with the Holden Stake Bishopric.

By request of Apostle C. R. Hield in the latter part of 1944, I made a missionary tour over the southern mission. The principal subject presented was "The Differences Between our Church and the Utah Mormon Church."

I visited nearly all the principal branches in the southern field. Though I worked hard to cover this mission, I enjoyed it immensely and wish I could do it again.

About the first of September, 1945, President Israel A. Smith and Bishop C. A. Skinner asked me to spend a little time in Nauvoo. I made the trip and was met by Elder J. E. Vanderwood, whom I assisted in guide work for about two weeks. Before I returned home, I preached a few

BULLETIN BOARD

A Camera for Church Services

Roy Beck of Atherton, Missouri (phone Independence 323-N-1), has studied photography with the purpose of serving the church, and has a good camera which he is willing to use in helping church writers or producers of visual aids slides and materials for missionary and educational work. Anyone in this area who needs the help of a photographer to assist in church work may communicate with Brother Beck.

Chatham District Conference

The fall conference of Chatham District will be held in Wabash, Ontario, on Sunday, September 26. The schedule of services is as follows: fellowship, 9 a.m.; preaching 11; business session, 2 p.m.; preaching, 3 and 7. District President J. A. Pray will be in charge of the conference, and Seventy H. I. Velt will be the guest minister. District officers should mail their reports to the district secretary at once.

PEARL CANNIFF,
District Secretary.

Wants to Contact Members

Mr. and Mrs. William P. Sterling, 2538 Dodier, Apartment 11, St. Louis, Missouri, will appreciate having members in that vicinity visit them.

REQUESTS FOR PRAYERS

Prayers are requested by Mrs. Don Baldwin for Mrs. Mary Huffman whose son was accidentally killed by a neighbor boy. For those who wish to write, her address is 1631 North Main Street, Kewanee, Illinois.

Margaret Leach of Kamiah, Idaho, requests prayers for Herman Hess, who was seriously injured when a log fell on him, breaking his hips and his legs in four places.

Mrs. Virgil Powers, 904 Pearl Street, Greenville, Michigan, asks the Saints to pray for the spiritual welfare of her family.

ENGAGEMENT

Taylor-Butler

Mr. and Mrs. E. O. Butler of Hammond, Indiana, announce the engagement of their daughter, Evalyn La Vern, to Joseph Clifford Taylor, son of Mr. and Mrs. C. C. Taylor of Kansas City, Missouri. The wedding will take place October 12 at the Stone Church in Independence.

WEDDINGS

Piedimonte-Nortonen

Hulda Nortonen, foster daughter of Mr. and Mrs. Ralph Hardy of Lexington, Massachusetts, and Joseph Piedimonte, son of Mr. and Mrs. Angelo Piedimonte of Philadelphia, Pennsylvania, were married August 15 at the Reorganized Church in Somerville, Massachusetts. Apostle George G. Lewis performed the double-ring ceremony. Both bride and groom attended Graceland College. Follow-

nights at Ft. Madison.

On my way home, I felt quite ill. The next day I felt some better, but by October 6, I had to see a doctor. Later I became quite sick and have not as yet recovered.

At the General Conference of 1946, I was superannuated and, while I greatly appreciate the honor extended, I felt that I had reached the "end of the journey."

(The End.)

ing a honeymoon in New Hampshire, they will make their home in Berkeley, California, where Mr. Piedimonte is a student at the University of California.

Ulrich-Hershner

Mary Alta Hershner, daughter of Mr. and Mrs. Jacob George Hershner of Canon City, Colorado, and James A. Ulrich, son of Mr. and Mrs. Isaac Ulrich, also of Canon City, were married June 13 at the Reorganized Church in Colorado Springs, Colorado. Elder J. D. Curtis performed the ceremony.

Asher-Sharpnack

Wilma Jean Sharpnack, daughter of Mr. and Mrs. Zina Sharpnack of Salem, Oregon, and Delman Robert Asher, son of Mr. and Mrs. Charles H. Asher, also of Salem, were married at the First Christian Church in Salem on July 6.

McCord-Van Valkenburg

Letha Ione Van Valkenburg, daughter of Mr. and Mrs. O. F. Van Valkenburg of Eagle Rock, California, and Hale Clifford McCord, Jr., of Stewartville, Missouri, were married June 12 in the East Los Angeles Reorganized Church. District President Louis J. Ostertag read the double-ring ceremony. After spending the summer in California, Mr. and Mrs. McCord will attend the University of Missouri. Both are Graceland graduates.

Fisher-Shaw

Isabella Agnes Shaw, daughter of Mrs. Stella I. Shaw of Edmonton, Alberta, and Kenneth George Fisher, son of Mr. and Mrs. F. G. Fisher of Birsay, Saskatchewan, were married August 7 at the Reorganized Church in Edmonton. Elder Alvin Walrath performed the double-ring ceremony. They are making their home in Saskatoon, Saskatchewan, where Mr. Fisher is attending the university.

Meredith-Church

Marilyn Ruth Church, daughter of Dr. and Mrs. Charles F. Church, Jr., of Independence, Missouri, and Leslie H. Meredith, son of Dr. and Mrs. H. Voas Meredith of Iowa City, Iowa, were married August 29 at the Reorganized Church in Englewood. Patriarch Elbert A. Smith performed the double-ring ceremony. Mr. and Mrs. Meredith, both graduates of Graceland College, will make their home in Iowa City, where they will attend the University of Iowa.

Wolfe-Wolfe

Mr. and Mrs. Ray Wolfe of Carterville, Missouri, announce the marriage of their daughter, Irene, to Wayne W. Wolfe, son of Mr. and Mrs. Ira C. Wolfe of Columbus, Nebraska. The wedding took place on July 6 in the Reorganized Church at Joplin, Missouri, Elder Arthur J. Rock officiating.

BIRTHS

Dr. and Mrs. Gordon Brown of Essex, Ontario, announce the birth of a son, Robert Charles, born July 10. Mrs. Brown is the former June White of Toronto, Ontario.

A daughter, Mary Judith, was born on August 6 to Mr. and Mrs. Thomas J. Hollaman of Independence, Missouri. Mrs. Hollaman is the former Carol Stubbart of Independence.

A son, Kenneth Ray, was born on July 22 to Mr. and Mrs. Robert W. Murdock at the Independence Sanitarium. Mrs. Murdock is the former Laura Coop.

Mr. and Mrs. Raymond Holloway of Lamoni, Iowa, announce the birth of a son, James Leonard, born August 11 at the Leon Hospital. Mrs. Holloway is the former Jeanette Shenbondy of Akron, Ohio.

A son, Guy Flynn, was born on March 2 to Mr. and Mrs. Jack Van Eaton of Los Angeles, California. He was blessed on May 2 by District President Louis J. Ostertag. Mrs. Van Eaton, the former Lacygne Van Valkenburg, is a graduate of Graceland College.

A son, Christopher Alan, was born on July 13 to Mr. and Mrs. Edwin Johnson of Los Angeles, California. He was blessed on August 22 by Elder V. L. Lum.

Mr. and Mrs. Paul Watson of Independence, Missouri, announce the birth of a son, Frederick Rodney, born August 3. Mrs. Watson is the former Ruth Cunningham of Galesburg, Illinois.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

92867

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BRIEFS

NEW YORK DISTRICT.—The annual New York District business meeting was held on May 30 for the election of district officers and delegates to General Conference. High Priest P. L. Weegar of Buffalo was elected president, with Elders S. Hayes and T. Yates as counselors. Six delegates will represent the district at Conference.

PASADENA, CALIFORNIA.—John, Jr., infant son of Mr. and Mrs. John Roberts, and Richard Thomas, son of Mr. and Mrs. Lewis E. Scott, were blessed at the 11 o'clock service on Sunday morning, July 25, by Elders John W. Rushton and Fred A. Cool.

WARRINGTON, ENGLAND.—On July 2, members of the church school, along with forty other groups from the Church of England and the Catholic Church, paraded through the streets, led by Seventy Glen Johnson, Elder Eric Rowe, District President W. Entwistle, and Pastor S. Dawbarn. Priests Lampard and Dawbarn carried the church flag. Other features of the parade were the model fire engine on which was mounted the "gospel ladder"; a large bluebird made of flowers in the center of a ring of roses and carried by the Blue Bird Girls; and a tableau depicting the pure in heart made of flowers and displayed by members of the primary department. Following the parade, the children spent the rest of the day at Walton Gardens.

SOUTHERN NEW ENGLAND DISTRICT.—The Southern New England District Reunion was held at Onset, Massachusetts, July 17 to 25. The theme of the reunion was "Embark in the Service of God." The annual district business meeting was held on Saturday morning, and the afternoon was devoted to recreation. Apostle George Lewis gave the first sermon of the reunion in the evening. President F. Henry Edwards, Bishop D. O. Chesworth, and E. J. Gleazer, Jr., president of Graceland College, were the Sunday speakers. The daily schedule included an 8:45 prayer service each morning, with a special fellowship for young people; children's activities from 8:45 to 12, under the direction of Elsie Cummings, assisted by

Florence Gordon and Edna Chesworth; junior and junior high activities from 8:45 to 12 supervised by Dorothy Fisher, District President Reed Holmes, and Mr. and Mrs. Myron Fisher, Jr.; classes for young people and adults from 10 to 12, President Edwards, Apostle Lewis, E. J. Gleazer, Jr., and Bishop Chesworth instructing; choir rehearsal from 1 to 1:30 under the direction of Alice Chesworth; recreation at 1:30; a class at 3 on Monday, Wednesday, and Friday for women, Mrs. F. Henry Edwards teaching; a hobby show on Tuesday and a business meeting on Thursday; a recreational leadership class from 6:30 to 7:15, directed by Reed Holmes; preaching at 7:30; and evensong at 8:45. Features of the final Sunday were a youth fellowship at 7 a.m., a prayer service at 9, a sermon by President Edwards at 11; and a baptismal and confirmation service in the afternoon.

TERLTON, OKLAHOMA.—An all-day service was held at the church on Sunday, August 22. Following church school, Bernie Bayless gave the morning address. At noon, a basket dinner was enjoyed by the group. Two new members were baptized in the after-

noon by Elder W. B. Howard. The confirmation service was held in the evening preceding the final sermon of the day, which was preached by L. A. Harper.

EAST LOS ANGELES, CALIFORNIA.

—The first anniversary of the organization of East Los Angeles Branch was observed on August 17. A chicken dinner was served to 100 members and friends by the women of the branch; Mrs. Cora Neice, women's leader, baked the "birthday" cake. The after-dinner program consisted of four short talks by Pastor V. L. Lum, Elder Lynn E. Smith, Mrs. Ann Jasper, and District President Louis J. Ostertag. James Campbell sang "The Holy City," and former Pastor L. L. Southerland gave the benediction and blessing. Since the church was finished last year, the grounds have been landscaped and a baby grand piano purchased. A stove and cabinets have been added to the kitchen. As the result of a workers' conference held last September, three credit classes have been completed by twenty persons. A junior church has been established, and splendid use is being made of visual aids.

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My Brother's Keeper

Why walkest thou alone, dear soul,
 When I am close to thee?
 Come, put thy hand into mine own,
 Our way is clear to see.

To us all earth is stretched before,
 Sweet is the path we've found.
 And lo, the Spirit of the Lord
 Lifts us above the ground,
 For feet bruise not upon the stones
 When they are led by him;
 And visions glimpsed once through his love
 Can nevermore grow dim.

Release thy burdens, let them go;
 Let faith dissolve thy fear—
 Thy heart shall flood with happiness
 Within this passing year.

—FRANCES HARTMAN



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The Daily Herald

1. Reminders to instructors and leaders:
 Your subject is important, or it wouldn't be on the Conference Program. It should be reported in the Conference "Daily Herald" so that your message will extend far beyond the class or group, to all the people of the church. We have only one means of getting it reported: that is for you to appoint an able and reliable reporter at the first meeting on Monday. Tell him or her to write the account of each session, and turn it in as soon as possible.

2. Reminders to reporters:
 Attend the classes or meetings of most interest to you. Take full notes. Either before or at the end of class, see the leader to get appointment to report for the class. This will prevent duplication. If you report one good series of class meetings, it will be a fine contribution, and will not hinder your enjoyment of the Conference. Immediately after the class, write your account (about one page double space typewritten) and put it in the Daily box at the Herald Booth or Pressroom. Speed is important.

We also need reporters to cover sermons, prayer meetings, and a number of special events. For some of these assignments, see Daily Editors. Besides these, the Daily can use some good features based upon human interest material, conversations, conference incidents, or personalities. Reporters should sign every contribution so that credit can be given.

DRIVING TO CONFERENCE?

Remember, when you drive to Conference, there are more cars on the road, and many in worse condition, than ever before in our history. More of the drivers are drunk, or untrained, or crazy, too. Drive carefully and save your life. The following rules will help:

1. Drive moderately. Speed kills.
2. Treat your car with care. It is a weapon that can kill you and other people. It has no mechanism to save your life, except your intelligence.
3. Never pass cars on hills or curves.
4. Don't insist too stubbornly on getting your half of the road. The other driver may be too drunk to care or know. Yield a little and live.
5. Never go out on the shoulder to pass another car. It is a sure invitation to the undertaker.
6. If you get in a tight spot, slow down. No matter what threatens, slow down. Only very seldom will speed save you. Your brake is your friend. The accelerator is your enemy.
7. Keep on your side of the center line. It is your life line.
8. Don't pass unless you can see at least half a mile ahead. It takes you up to a minute to pass another car. Another car can send you to eternity in that time. And there's no return ticket.

WEST COLLEGE STREET MISSION is a growing Independence group, sponsored by Stone Church, that has been thriving under the leadership of Odess Athey and his counselor, Joseph White. The group has shown strong devotion and sacrifice in raising the funds for the erection of their church.

On Monday, September 13, the "Independence Examiner" carried a fine account of the laying of the cornerstone for the new church building at 1021 West College Street, the event occurring on Sunday evening, September 12, at six o'clock.

President Israel A. Smith officiated at this service, assisted by Glaude A. Smith, pastor of Stone Church. Copies of "The Examiner," the "Herald," and other items were laid in the metal box back of the cornerstone. Apostle C. G. Mesley delivered the principal address, and Elder Charles V. Graham gave the prayer.

George Gregory Lewis, Apostle

(1901-1948)

This week death stalked one of our finest families and struck down its guiding spirit. The appalling toll taken by the hazards of highway travel has invaded the Joint Council circle. Today, Thursday, September 16, we have just laid in the tomb our friend and counselor, the loving and lovable Apostle George G. Lewis.

The pomp and circumstance of these last rites are marred by the tragic fact that no one of his kin was able to be present; and all the members of his immediate family, grievously injured but by the grace of God escaping the fowler's snare, lay on hospital beds. In their absence, however, Apostle C. G. Mesley and wife, Bishop Walter N. Johnson and wife, and Patriarch C. A. Dickenson and wife, lifelong acquaintances and friends of Brother Lewis, were present as mourners.

The tragic story is briefly told: Last Sunday when all nature smiled benignly upon the world, Brother Lewis and wife Edith, their daughters Alice June and Judith Ann, aged 17 and 15 respectively, and George, 8, were en route from their home in Kansas City to Lamoni, there to leave Alice June to become a student at Graceland College. From events hardly known on the instant and in the emergency, only now hazily recalled, their automobile collided with a bridge abutment near Winston, Missouri. Brother Lewis alone was thrown from the car, receiving head injuries from the impact, immediately causing unconsciousness from which he did not recover. The hour was approximately 9:30 in the morning.

All the others suffered terribly from the collision, the car being almost totally ruined. Members of the Missouri Highway Patrol were soon on the scene, and Brother Lewis, who was obviously the most critically injured, was rushed to a hospital at Cameron, and the others

were taken to a hospital in St. Joseph.

By fortunate circumstance Bishop G. L. DeLapp and family en route to Lamoni on a similar mission came along in a few minutes after the accident. Sending his family on by another car, Bishop DeLapp immediately took charge of the situation. Soon Presidents Garver and Edwards and Dr. C. F. Grabske, Church Physician, were in Cameron, and in midafternoon Brother Lewis was brought to the Independence Sanitarium.

Administration and everything within the power of skilled and professional men have been done to care for this family. However, Brother Lewis during Monday grew steadily weaker and expired a little after midnight on the morning of Tuesday, the 14th.

At present it is expected that Sister Lewis and the children, though suffering fractures and severe lacerations, will survive. Further particulars will be given in a later *Herald*.

The services this afternoon at the Stone Church were in charge of Apostle Paul M. Hanson. Elder L. F. P. Curry delivered the address. They were assisted by President John F. Garver and Patriarch C. A. Dickenson of Australia.

The active pallbearers, members of the Quorum of Twelve, were: Charles R. Hield, Maurice Draper, D. T. Williams, Wallace Smith, Arthur A. Oakman, Roscoe Davey.

The honorary pallbearers were: Israel A. Smith, president of the church; F. Henry Edwards, member of the First Presidency; Edmund J. Gleazer and D. Blair Jensen, members of the Quorum of Twelve; G. Leslie DeLapp, Presiding Bishop; Henry L. Livingston, member of the Presiding Bishopric; Z. Z. Renfroe and F. Edward Butterworth, members of the Quorum of Seventies; Floyd M. McDowell, Director of Religious Education; O. W. Newton, Secretary to the First Presidency;

Glaude A. Smith, Pastor of the Stone Church, and Dr. Charles F. Grabske, Church Physician.

THE FIRST PRESIDENCY,
By Israel A. Smith.

The Power to Endure

The General Conference of the church will begin under a shadow—the loss of two splendid men who have occupied positions of high responsibility and who have given outstanding service. Both men came into the church work in the Australasian Mission, and were especially loved and respected by the Australian Saints.

Australia has made a remarkable contribution to the leadership of the church, in men of ability, power, and integrity. The loss will bear down more heavily on them than on others, because of their love and respect for these men.

All the church shares this grief. Americans everywhere deeply loved Apostle Lewis. And in the brief time he was here, Brother Peisker had won the hearts of all who met him. We know that Australia has lost most heavily—but the rest of us feel it very deeply too.

At such a time, our power to endure is tested. Under this trial, some may weaken. Others will brace themselves and become stronger.

Under these circumstances, we have need to examine ourselves to see what we ought to think, how we should feel, and what our reaction to this calamity shall be.

We have not been promised freedom from trouble or trials. But we have been promised that God will give us strength to endure the adversities that come upon us as a result of the conditions of the world, and of life. And we have the hope of eternal life, knowing that this world is not our end or destiny. This gives us the strength by which we can endure all things, if we are faithful.

L. J. L.

Apostle George G. Lewis

A most severe shock has come to the church in the serious injury of Apostle George G. Lewis and his family in a motor car accident on Sunday, September 12, and his death from his injuries on Tuesday, September 14. The family were on their way from Kansas City to Lamoni, where the eldest daughter, Alice June, was to have entered Graceland as a freshman. The accident occurred north of Cameron on U.S. highway 69. There are differing accounts of the accident and of the circumstances leading to it, but it is known that the Lewis car crashed into a bridge, and that all of the members of the family were injured badly. Apostle Lewis was taken to a hospital at Cameron, where facilities for treating him were inadequate, until Bishop G. L. DeLapp could arrange to have him brought to the Independence Sanitarium and Hospital. There the local physicians did all that was possible to save him, calling a brain specialist from Kansas City on account of a skull fracture. During Monday hope was entertained that he might have a chance to recover, but in the evening he was weaker, and life ceased about 12:30 Tuesday morning.

Sister Lewis and the three children—Alice June, seventeen, Judith Ann, fourteen, and George Gregory, eight—were all painfully and dangerously injured, involving bone fractures. At this writing, they have experienced enough improvement to give encouragement to hopes for their ultimate recovery.

Apostle Lewis was born at Wallsend, New South Wales, Australia, November 17, 1901. His early education was received in that state, and he entered into civil service for the government, and was in the Navigation Department



for six years. From 1924 to 1927 he was at Graceland College, graduating there. Going on to the University of Chicago, he won the degrees Ph. B. and M.A., completing his work in 1929. After that he entered into church work under appointment. He was ordained a member of the Quorum of Twelve on April 15, 1932. After a period of service in the United States, he was appointed to be in charge of the Australasian Mission, remaining in that work until relieved by Apostle C. G. Mesley. He has since been very active in the work of his quorum in the United States, and served as Secretary of the Quorum of Twelve.

Apostle Lewis brought to all his ministerial service, as to all his personal contacts, the kindness and refinement of a Christian gentleman. In culture and education, in spiritual depth, in his sympathy and understanding for

people, he brought a rich and devoted ministry to the church. His influence will live in the grateful memories and lives of the people he served.

Brother Lewis had but one standard, and that was the best. He was a fine neighbor and friend, always kind and considerate, always living as a minister and representative of Christ. He will be greatly missed.

With her life hardly more than hanging in the balance, Sister Lewis (she was widely known as Edith Woods before her marriage) will face a most difficult prospect, if the critical injuries she has sustained admit her recovery. While Brother Lewis was away serving the church for long periods of time, she kept the home and took the responsibility for the care and nurture of the family, being with her companion all during the mission abroad. Now, with the sorrow of her loss to weigh her down, she will have the entire burden to carry. The love and sympathy of her many friends will go out to her, and they will consider it an honor to help in whatever way they can.

The loss of Brother Lewis at any time would be a bitter blow. Coming before the General Conference, it has taken a strong worker and leader out of the ranks, and made a gap in the program, since his place must be filled.

This first form of our publication must go to press before we can receive official statements from the leaders of the church or from his quorum. Further statements will be made, either in the second form, or in a succeeding issue.

L. L.

THE SAINTS' HERALD

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Beginning at the Grass Roots

AN APPROACH TO MINISTRY

By *G. L. DeLapp*

Presiding Bishop of the Church

IN THESE DAYS when everything seems to be done on the basis of large-scale operations, we are quite apt to lose sight of the fact that basic to the success of any great project is the consideration and study given to the minute details and the many factors which enter into their organization. It is common knowledge that the victories achieved by our armies in and following the D-Day invasion were the result of the most careful planning and organization ever undertaken in the history of military warfare. The success of business organizations such as General Motors, General Electric, Ford, and others had their origin in the perfecting of mechanics which made possible the development of their products, while at the same time giving especial attention to the organization of the forces of management, finance, and production.

Whether it is government, industry, business, or politics, it is the attention and time given to the individual, to the development of his capacities, to the utilization of those capacities, and to the perfection of organization of individuals into groups, that determines the ultimate success as well as the social contribution made to society. The average person sees the tangible results, but fails to see the elements involved in the attainment of those results. So it is with those of us

who envision the goals of the church, and in that envisionment get a comprehensive picture of the desirable objectives toward which we are working. It is not quite so easy to see the relationship of the little things we are doing each day (or fail to do each day) to the attainment of these objectives. It would seem highly essential, then, that if we are to achieve Zion, we should get to the "grass roots" of our problems and our relationships.

THE POINT OF BEGINNING in the attainment of our broad objectives must necessarily be with ministry, and ministry has its beginning in priesthood; priesthood has its beginning in and through the Aaronic order. When the Aaronic priesthood was conferred upon Joseph Smith and Oliver Cowdery, there was conferred "... the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins." Joseph Smith stated, "Accordingly we went and were baptized. I baptized him first [referring to Oliver Cowdery] and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded."

Thus, in compliance with the instructions received from the messenger who had visited them, they became members of the church, then

members of the Aaronic priesthood, and the promise was given to them of the conferring in due time of the Melchisedec priesthood: "The messenger who visited us upon this occasion, and conferred this priesthood upon us, said his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger."

Surely there is emphasized in this remarkable experience of Joseph Smith and Oliver Cowdery the great importance of the Aaronic priesthood. As we think of the need for ministry within the church, we sense the importance of Aaronic priesthood and the opportunities that it affords the church to extend ministry not only to its members, but also to those who do not have a knowledge of the gospel.

While considerable progress has been made in calling and directing the activities of the Aaronic priesthood, there is now open to us one of the greatest opportunities for expanding this ministry that we have ever enjoyed. The establishment of Zion is dependent upon our achiev-

ing a number of intermediate goals; some of these may be listed as follows:

1. Assisting the members of the church to develop a faith in God and an appreciation of the purpose of the church.
2. Strengthening our home ties through ministry to the home.
3. Strengthening the priesthood through the selection and training of men for specific functions.
4. Instructing and training our membership in home management and directing the members of the home toward attainment of special qualities in the fields of economics, business, culture and community interests.

To these could be added many more, but real progress toward their attainment is largely dependent on the type of ministry we develop and give to our church membership. The "grass roots," so far as ministry is concerned, begins with the ministry of the Aaronic priesthood.

IT IS PHYSICALLY IMPOSSIBLE for the pastor of a congregation to give more than occasional ministry to the members in our large congregations, and as our church is now situated, it is only the larger congregations which enjoy the ministry of a full-time pastor. In a given congregation of 400 members, we have represented something between 100 and 150 families. In some branches of this size, the number of families would be greater than this figure, due to the number of "divided families" or families in which there are nonmembers. The responsibility of personal visitation by one pastor to this many families would be so great that relatively few of them could expect to receive much in the way of personal ministry. This personal ministry can be had only through use of the local priesthood, and particularly through use of the Aaronic priesthood.

In a recent survey in one of the stakes, a classification of priesthood

was made, covering each congregation, giving consideration to the following: personal qualifications, educational qualifications, standing among the Saints, reputation in the community, personal appearance, attitude toward the church, credit standing, moral standing, physical condition, industry, and initiative. This appraisal was on the basis of 104 different points. Using only one branch as an illustration, on only fifty of the points were members of the priesthood rated "above average," and in only five of the points of those "above average" were found men in the "excellent" column. As to educational qualifications, approximately seventy per cent had gone beyond grade school, thirty per cent had gone through high school, and fifteen per cent had at least two years of college. On the appraisal as to studiousness, fifteen per cent were rated "good," a little under fifty per cent, "average," and about thirty-five per cent, "fair." This branch was made up of some fifty-seven families.

As one examines the status of such a branch, he sees obvious need to give consideration to one of two things—either an educational program which will raise the level of the ability of the priesthood to minister, or the drawing of new blood into the group to stimulate growth in the branch. Probably the solution to this lies in doing both. The ministry of the Aaronic priesthood is most important, and if we can recognize the need for careful selection and training of the members of this order, we will be approaching our problem at the roots where we can do something about it.

WE ARE CARRYING ON in Independence, under the supervision of the Presiding Bishopric, a program of education, quorum work, and training of the Aaronic priesthood; it is an effort to tackle this problem at what we consider a most vital spot. The general area of these studies is that of ministry to the family, and the course is divided into units which include the following:

- I. The Latter Day Saint Family (Home)
- II. The Church and the Home Working Together
- III. The Minister as Counselor
- IV. Ministering in the Home (Visiting)

It is contemplated that Aaronic priesthood training in basic ministries will cover a three-year period of which the first is covered in the foregoing four divisions.

That there is need for activation of this ministry is apparent in some of the statistics that are being gathered. As a part of our program, we have monthly meetings. At the June meeting, when the President of the Church spoke, we had attendance that averaged from eight per cent in one of the congregations to sixty-five per cent of the Aaronic priesthood in another congregation; at the subsequent meeting, attendance of the Aaronic priesthood members ranged from no per cent to forty per cent. Of the total of 492 members of the Aaronic priesthood in Independence, only 165 attended this general meeting of the Aaronic priesthood at its point of highest attendance.

Other percentages of activity are of interest. Of the total of 492 members, 285 have been rated as active. Active priests, teachers and deacons are 134, forty-seven and 104 respectively—or, on a percentage basis, sixty-three per cent, forty-eight per cent and fifty-seven per cent.

These statements are not made critically, but to point out the scope of our problem and to emphasize that attainment of the goals of the church, such as community building, world-wide evangelization, economic organization within the stakes and the establishment of the storehouse, cannot be considered as immediately possible. These things are dependent upon our attacking the job in the area of improved ministry or, as we have suggested, beginning "at the grass roots."

The world prays for power, but rejects the principles in which it is.—
Wm. Penn.

“None Other Name”

Be it known unto you all that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.—Acts 4: 10-12.

By Evan A. Fry

WE ARE LIVING in a day of conflicting ideologies. Christianity is spreading through the world, but Christians are still a minority among the peoples of the world. This Christian minority is being challenged by many forms of atheism—the atheism of indifference, the atheism of mammon-worship or other forms of idolatry, the atheism of Communism. Christianity is being challenged by many other varieties of “isms” and philosophies. The world continues to be divided by leaders with conflicting claims upon the loyalties and the allegiance of the people. The world continues to be besieged by various political and social messiahs with axes to grind, some of whom ignore Jesus, and some of whom attempt to attach themselves as “tails to his kite.”

Other men are saying that Jesus is not what fundamental Christianity claims him to be—that he was only a great man, a great teacher, a great prophet—but nothing more. Some self-styled prophets in these hectic days have gone so far as to claim equality with him, or even identify themselves with him through some mystic process of reincarnation.

Since the world began, many prophets have claimed to bring the revelation of God to human minds, and to point men to the way of justice, truth, life, light, and peace. Many such prophets have been good men and have taught their followers a way of life superior to the accepted code of their day. But there is no historical proof that any of them

ever proved his divinity or supernatural powers by rising from the dead—though some of them claimed they were going to do so.

HOW CAN A MAN in this day and age determine whether he who claims to be a prophet is a prophet? There are several tests which might be applied, but let us call attention to just this one. According to Revelation 19:10, “The testimony of Jesus is the spirit of prophecy.” A true prophet of God will bear witness to the divinity of God’s only begotten Son, Jesus Christ, for the testimony of Jesus is the very essence and substance of prophecy. All of the Old Testament prophets looked forward to a Messiah, and testified of him; and that testimony proved their calling of God. That is why I am sure that there is something wrong with the usual translations of John 10:8, in which Jesus is made to say, “All who came before me were thieves and robbers.” But how about the ancient prophets who testified of him, looked forward to him, prepared the way for him? A better translation reads, “All who came before me who testified not of me were thieves and robbers,” and this agrees with John’s statement that the testimony of Jesus is the spirit of prophecy.

Critics of Christianity have pointed out that there have been many who claimed to be saviors and messiahs—many who claimed to be able to solve all the world’s ills if men would accept and follow their teachings. Some even claimed virgin birth; some were

crucified; some claimed immortality; some have based their claim on a theory of transmigration of souls, claiming that Christ dwelt in them in a new body and with a new name. But no savior or messiah except Jesus has proved his divinity and immortality by rising from the grave, keeping the same name, the same physical form, the same body changed to immortality.

Jesus was and is unique in several other ways. Because he conquered the power of sin and death, he became our Redeemer. Through belief on his name and obedience to his laws and principles of life, we, too, may live. Death holds no terrors for the man who has accepted and known Jesus Christ. In his name, and his name alone, we have hope of a glorious resurrection.

JESUS WAS UNIQUE in that he was the supreme revelation of God. Other men have revealed glimpses of God here and there, partially mixed with error. But Jesus was “the word made flesh, full of grace and truth,” a supreme revelation of God. Everything he did, everything he said, everything he was, revealed God. He not only told about God, he was God. He showed to men a God of love—a kind and merciful Heavenly Father. He showed to men a God of justice, a God who could not be bribed by ritualistic worship or wealth or political power. He showed to men a God of holiness, who could not be tempted with evil. He showed a God at work in the world—“My Father worketh hitherto, and I work.” He

showed to men an omnipotent God—a God of power. “All power is given unto me in heaven and in earth.” He showed to men an immanent God, who is not far from every one of us, in whom we live and move and have our being, a God who is conscious of the lily of the field and the sparrow that falls. Jesus is the supreme revelation of God.

Jesus is our advocate with the Father. When he left the earth, he returned to his Father. Having lived in human flesh, and subjected himself to all the pains and trials and temptations of the flesh, he can plead our case with sympathy and understanding before his Father; for “we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” “And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous,” who knew joy and sorrow, pleasure and pain, companionship and loneliness, popularity and persecution.

Jesus is unique in that he is the supreme entity in which divergent groups and individuals may lose themselves in a common allegiance and mutual self-surrender—each losing something of himself, and each gaining vastly more than he loses. No man can be happy living for himself alone. He is happy only when he can lose himself in some great cause which gives his life worth and dignity and meaning. When a man and woman marry, each must subordinate and lose self in something which is bigger than either one of them, or both of them together—a new family unit. Some men lose themselves in a business, or a nation, or a labor movement, but every one of the entities which men create draws lines that exclude certain types or classes of other people as inferior or unwelcome. The nation absorbs only its own citizens; it has

no room for foreigners. The family includes only husband and wife and children; if it includes more, it ceases to be a family. The church or labor union or corporation includes only those specifically dedicated to that particular cause. But in Christ, we find that supreme entity in which all men may lose themselves. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.”—Galatians 3: 28. We shall have “one world” only through Christ—not by conquering each other, but by all surrendering to Christ. There is none other name given whereby men may be saved.

WHEN MEN COME to you, seeking your allegiance for this or that or the other scheme which will unify the world and make all men brothers; when they come claiming to be prophets of God, or spiritual reincarnations of Christ, remember that there is no other name given under heaven whereby man may be saved. Remember that Jesus is the only supreme revelation of God, the only

Savior and Redeemer of men, our only advocate with the Father, and the only supreme entity in which all the divergent interests and loyalties of the world may be unified. There will be new prophets sent from time to time to re-interpret old truth and to bear witness to their own generation that Jesus is the Christ in the spirit of prophecy, which is the testimony of Jesus. But Jesus will not come as a reincarnation or as a new prophet or as a mystic spiritual essence. In the days in which we live “there shall arise false Christs, and false prophets . . . wherefore, if they say unto you, Behold, he is in the desert, go not forth; behold he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be.” And “this same Jesus” which was taken up into heaven “shall so come in like manner as you have seen him go into heaven.” No other name is given for men’s salvation, and other foundation can no man lay than that is laid, which is Christ Jesus.

What Is Faith?

FAITH is the dynamic of life. It is one of the greatest controlling forces of life in that practically every act of our lives is a demonstration of faith in something or in someone. To drive a car today is not only proof of faith in yourself, your car, but in the millions of your fellow men.

A man once feared that if he went to sleep he wouldn’t wake up. The strain killed him.

The fact that there is such a wide market for alarm clocks is proof that most of us believe we can be made to wake up. It also demonstrates a childlike faith in alarm clocks.

Faith is the great lubricant which keeps the wheels of the world turning. It is the great basis of all endeavor. All business is conducted on credit, merely another name for faith. The check you write demonstrates your faith in the bank. And the man who accepts it proves his faith in you.

Faith is not only assent, but active belief. Hopeless is the man who lacks faith in God and man. Yes, faith is the dynamic of life. If positive faith dies, a negative faith takes its place. We live by faith of one kind or another.

—Lorne F. White, Editor, *London, Ontario, Bulletin.*

Questions for the Shepherds

By SEVENTY Z. Z. RENFROE

Substance of a lecture presented at the Convention of Twelve and Seventy held at Kansas City, Missouri, January 3 to 9, 1948.

For the Son of man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if it so be that he find it, verily, I say unto you, he rejoiceth more over that sheep, than over the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18: 11-14.

IN THIS SCRIPTURE, Jesus calls our attention to a truth which is all too often overlooked by the church of today. The Master makes it very clear that the scope of the ministerial labor of the priesthood is not for the baptized believer alone, but should reach out into the entire community, by making the church the center of the spiritual life of the people. Jesus says that to accomplish this tremendous task we must leave the ninety and nine who are safe in the sheepfold and go in search of that which is lost. However, in many of our congregations the work of the ministry is expended in trying to solve problems which arise within the membership of the congregation, and therefore little is done in going out in search of those who are lost. Most of these problems arise within the church due to the inactivity of the membership, and inactivity always causes contention, strife, jealousy, and envy.

These problems can be solved only when we carefully and prayerfully organize our priesthood so that every man is able to function according to the call of God to him. As it would be almost impossible for priesthood members to reach the untold hundreds in the church community, they must instruct and train the membership of the group to assist in this great work of soul-winning.

In our endeavor to reach those who are lost, it is necessary to have a well-trained pastoral ministry. When we speak of pastoral ministry, we are not thinking only of the presiding officer of the branch, but of every active member of the priesthood of the branch. Every member of the priesthood of any group has pastoral responsibility regardless of the office he occupies in the priesthood, whether it be high priest, elder, priest, teacher or deacon. Each one has his duties in serving the church in the community.

God, speaking through the Prophet Joseph Smith, said:

Wherefore, now let every man learn his duty and to act in the office in which he is appointed in all diligence.—Doctrine and Covenants 104: 44.

In this revelation to the priesthood, God expresses his intention that every man should learn his duty and then to *act*, in all diligence in his particular office. The various duties of each member of the priesthood are explicitly given in the Bible, Book of Mormon, and the Doctrine and Covenants as well as in a number of periodicals printed by the church, such as the *Pastor's Manual* and *Priesthood Journals*. But many a member of the priesthood feels that he does not have the time, aside from his ministerial labors and providing a living for his family, to

make a careful study of his priesthood responsibilities. Where such a condition exists, it would be very helpful if someone could be selected to make a careful study of the duties of all offices and conduct priesthood classes so that every man might come to a better understanding of his duties. With a well-trained priesthood, we could have a much better planned missionary program.

WE HAVE BEEN QUITE SLOW, as a church, in working out a missionary program suitable to our needs. Instead of the branch working in a continued missionary program, its leaders occasionally decide they need a series of missionary meetings. So they secure the missionary, he arrives, and the series begins, after a limited amount of planning and organizing, and usually the results are disappointing. Because this condition exists in so many of our branches, we would like to make some suggestions.

Sometimes in trying to find a solution for our missionary problems, we find that a questionnaire can be a valuable aid in analyzing our problem and grasping the scope of our responsibilities. I shall present some questions that may stimulate original thinking and result in some constructive methods of missionary endeavor. These questions are directed largely to the presiding officer of the branch or group, but, as we have stated before, each member of the priesthood has pastoral responsibilities in carrying out the ministerial labors in the local church. In as much as this is true, each and every local priesthood member might well reflect on these questions and receive them as a challenge to his personal ministry.

1. What are the missionary plans of your branch?

2. Does the membership understand your missionary program?

3. Do you plan your program with your membership?

4. Do you give each member a definite missionary assignment and see to it that he has the necessary equipment for carrying out this assignment?

5. Does your branch have the necessary equipment for conducting cottage meetings?

If you do not have this equipment and do not know what to buy, consult the apostle, the seventy, or the missionary elder of your district. He will advise you in purchasing of visual aids, flannelgraphs, books and periodicals, which will be helpful in your soul-winning campaign. Those who are assigned the task of using these aids must be not only well-informed in teaching the laws of the kingdom, but also skilled in the use of this equipment so that the cottage meeting may bring inspiration and light and the non-member friend will be so inspired that he will invite the priesthood to return for additional meetings.

6. Who should conduct cottage meetings?

Only those who are well-trained and will qualify for such services. There are those who seem to feel that this missionary work should be carried on only by those under church appointment. We believe that it should be supervised by these men, but the actual work ought to be carried on by those local Saints who qualify. General church appointees may be able to conduct such services, but with the shortage we have in our missionary personnel, it seems unwise that these men be expected to carry on all such meetings. However, they should help to organize the priesthood of each branch for such work, that through

the co-ordinated efforts of the priesthood and the membership of each branch, this teaching program might be carried on in cottage meetings by use of available aids and by personal contact with non-member friends. When there are a number of nonmembers interested in the work of the church, the branch should plan a series of missionary services to be held at the church as the culmination of the missionary effort of the local group. This is the time when the General Church appointee should be called in for his full-time service. This series of missionary services must be properly advertised, well-planned, and organized. Of equal importance is the fact that we tie the family life of nonmember friends with church life. By all means urge their attendance at church services, giving each one a responsibility such as he is able to perform. Always make the nonmember feel welcome at your meetings.

7. In planning your church service, do you think of the needs of the community, or do you plan your services for the church membership only?

We should plan our church life so as to take in those sheep who are lost. This means the priesthood should know the life of the people in that community and try to plan services which will bring spiritual life and ministry to all.

8. How long has it been since you have visited each member of your branch?

9. Do you have a complete roster of each person in your branch, showing names, addresses, phone numbers, and activity status?

10. When members fail to attend church, how long do you let them go without attention?

There is a danger in letting wounds fester too long. When people suddenly drop out of attendance, there is usually something wrong. If they are disgruntled or ill, they need ministry

if they are to maintain spiritual health.

The pastor's duty is to have a genuine interest in the individual problems of each member, and he must act in such a way as to make the member realize the existence of this interest.

11. Have you set a time in your labors in which the members may feel free to consult with you?

12. Do you send birthday and anniversary cards, congratulations when they are in order, and expressions of sympathy in time of sorrow to the members of your group?

13. Have you a means of keeping your members informed concerning the activities of the group, including services and social functions?

14. Do you ask yourself this question in connection with the planning of each service or activity: "Why am I planning this particular type of service, and whom am I trying to reach?"

15. Is it planned that the one who is to officiate may let the Holy Spirit so direct that those who attend may receive their spiritual needs?

16. Do you inform the one who is to preside over services ahead of time so that he can make proper preparations through thought and prayer, and so be able to preside with spiritual power and dignity?

17. Are the members ever embarrassed because of the awkwardness of the one presiding or by the lack of a well-organized and well-planned service?

18. Do you consult with your departmental heads to get their co-operation before services are planned?

Services should be planned in advance so that those who attend may rightly feel that the church is a house of prayer and worship, not a house of confusion.

19. There are members of the church, and sometimes even non-

members, who become delinquent and are quite sensitive to their delinquency. Do you handle your affairs in such a way so as not to embarrass them by unwise reference to their past negligence or their present activity?

I am sure that people do not appreciate having their shortcomings broadcast either by members of the priesthood or congregation. However, when a member begins to show signs of negligence, an investigation should be made by the priesthood member; if offenses and misunderstanding exist, a sincere attempt should be made to have such difficulties quickly and harmoniously corrected.

20. Do you tactfully and straightforwardly teach the men of the priesthood, both old and young, their duties to God, to the church, and to the community so that they may more adequately minister to the needs of the people?

Does each member of the priesthood of your branch show by his actions that he is a man of God, a man of faithfulness to his duties, and a man of righteousness, who radiates and exercises true leadership?

Each member of the priesthood should try to analyze himself. Such examinations are necessary in helping us to more fully achieve the goals which God expects the church to accomplish.

The pastor is only one of the many members who go to make up the membership of the branch. He is the one member who has been called by revelation to the priesthood and has been chosen by the people to preside over the branch. The presiding officer and all other members of the priesthood and congregation have great responsibilities to the community. Paul to the Corinthians said of the members that they were called to be saints. Then their responsibility is similar to that of priesthood; they must be filled with the same missionary spirit as the priesthood. Let him who is warned,

warn his neighbor.

Men of the priesthood must cultivate higher ministerial standards. They must be active, well-informed in the doctrines of the church; they must be polite, kind, and trustworthy, clean in habits and dress; their conversation must be dignified and constructive.

If a priesthood member does not understand his duties and there is no one in the branch to instruct him, it would be well to call on the missionary arm of the church, so that the general church can send in a competent instructor. This man should not only teach the theory of effective ministry but also should show each priesthood member how to properly function in the office to which he has been called. What this type of instruction, each branch should be able to organize in such a way as to make it possible for its ministry to reach out to all the surrounding regions, so that missions and church schools might be organized in strategic localities.

21. How often should a branch carry on a "priesthood school," conducted by a competent general church appointee?

Such a school should be conducted at least once a year so that the branch may be taught the new methods of evangelism. There should also be instruction given in the use of any new equipment recommended for missionary aids.

A repetition of this training is necessary as there will always be points not entirely understood by the various members of the priesthood, and each year these may be ironed out and clarified, demonstrations may be made and responsibilities shown as an ever-increasing effort to help those who are failing in their ministry. In this way failure may be turned into success.

22. Why should we plan a missionary series several weeks or months in advance?

Such planning should be done so that the Saints can plan their

own affairs in a way that will give time to their nonmember friends in an effort to prepare them for the services.

(a) The membership could begin early with fasting and praying for the meetings.

(b) Nonmembers should be notified in advance so they can plan their work and social functions to permit them to attend each evening. It is also important that every member attend each service.

(c) The members should provide transportation for their nonmember friends when necessary.

23. How often should a branch have a missionary series?

This depends on the life of the branch, but we believe each one should have at least two well-planned series of missionary services each year, for the evangelistic program is the life of the branch. Any group without evangelistic power ceases to live. Our Scripture lesson says that Jesus came to save that which was lost. We must all be willing to leave the ninety and nine and go in search of the lost sheep, finding those who have strayed and bringing them into the sheepfold.

The church is governed by priesthood today just as it was in days of old. These men of the priesthood are called by divine revelation, approved by the membership, ordained to officiate in the ordinances of the church. When selected, they are not to use their priesthood to gratify their pride or to exercise dominion or compulsion over the souls of men; they are to be the servants of Jesus Christ, to stand in the Master's stead to serve people. May we as members of the priesthood qualify for this great service.

A stone fit for the wall will not be left by the roadside.—Persian proverb.

Lest We Forget the Lamanite

By **VERNEIL W. SIMMONS**

THE doorbell rings. You open the door, and the messenger hands you a registered letter. "Are you Jones, Whitney, and Carrigan?" "No, but I'm Carrigan. I'll take it." "Sign here, please."

The messenger leaves, and you break the seal and read it. Careful, don't discard it! It is addressed to Jones and Whitney, also.

In part, this serves to illustrate the circumstances surrounding the coming forth of the Book of Mormon, delivered to the Restored Church by a heavenly messenger. The address on the Book of Mormon message reads, according to Mormon's preface: "Written to the Lamanites who are a remnant of the house of Israel; and also to the Jew and Gentile." We members of the Gentile church have signed for it, have broken the seal, and some of us have read it. What next?

Do we tell our friends, "You must let me show you a letter I just received . . . it tells all about where the American Indian came from"? Or have we discarded the letter and pasted the envelope in our stamp collection—"postmarked by Deity"? Or have we filed it, intending to keep it as a matter of good business, but feel it nonessential to our present program?

One wonders what the Great Postmaster General would say if the other addressees should ask him, "Say, when are we going to get that letter you promised us?"

In the day when the Book of Mormon was first published, the church was clearly admonished to fulfill its part in forwarding the message to the Lamanite. In section 2, paragraph 6, of the Doctrine and Covenants, we read:

And for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved.

In the first half of the nineteenth century, little was known of the Indian population in the Americas. The North American Indian had been pushed beyond the Mississippi River by the advance of the white man from the east. In 1831, the church's first

mission was to the Lamanites in eastern Kansas. This missionary journey did not result in the conversion of any appreciable part of the Lamanites who are a remnant of the Book of Mormon peoples. It would appear that there is a great work yet to be done, if we are to be obedient to the commands of Deity in working among the remnant of the seed of Lehi.

PERHAPS if we sense the importance of the "remnant of Jacob" to our hope of establishing Zion, we may take more seriously our responsibility in delivering the message entrusted to us. The Book of Mormon contains many "covenants" made with the "fathers" of the present-day Lamanites. Many of these contain promises concerning the establishment of the New Jerusalem.

And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst, and ministered unto them.¹

. . . . when they had all given glory unto Jesus, he said unto them, Behold, now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel.²

. . . . And the Father hath commanded me that I should give unto you this land for your inheritance.³

. . . . Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem.⁴

. . . . And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and tearth in pieces, and none can deliver.⁵

. . . . Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds.⁶

. . . . But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.⁷

. . . . And then shall the power of heaven come down among them; and I also will be in the midst and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people.⁸

Nearly two thousand years ago, these promises were made by Christ to a small group of people gathered about a temple in the Land Bountiful, somewhere on the American continents. Following his crucifixion, Jesus appeared to the Nephites in this land, fulfilling the words of their prophets. He brought them the assurance that the land on which they lived was to be their perpetual inheritance—a promised land upon which the New Jerusalem should be built.

Following Christ's visit to the Nephites, it is recorded that all the people were converted to his gospel, and for nearly two hundred years they lived under the gospel law. However, this did not fulfill the terms of the preceding prophecy, for the Nephites did not build the New Jerusalem. While among them, Jesus foretold the fate of their nation, reassuring them that, in time to come, his church would be set up again on this continent. He was to establish his church within the Gentile nation, and from that people the gospel was to come again unto the Nephites, a remnant of Jacob.

In that "latter day," this remnant should become a mighty people in the midst of the nations about them, even as a "young lion among the flocks of sheep." Jesus' words were plain: "I will establish my church among them [the Gentiles] . . . and they shall assist my people, the remnant of Jacob, [Lehi's seed] . . . that they may build a city, which shall be called the New Jerusalem." It is interesting to note that the "remnant of Jacob" is to be the principal agent in building the New Jerusalem, assisted by the Gentiles. The following verses in this prophecy emphasize that it is in the day that *this gospel shall be preached unto the "remnant of Jacob"* that the work of the Father shall commence in the gathering together of his dispersed peoples.

And now, Joseph, my last born, whom I have brought out of the wilderness of my afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.⁹

. . . . And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith.

To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the

house of Israel, and unto the seed of thy brethren.

And now blessed art thou, Joseph.¹⁰

Lehi, the leader of the colony which left Jerusalem 600 years before the birth of Christ, left this special blessing upon the head of his youngest son Joseph. From it we learn:

1. The seed of Joseph, son of Lehi, should not be utterly destroyed.

2. The "one mighty" who should assist in restoring the house of Israel should be of the seed of Joseph, son of Lehi.

We are told in the Book of Mormon that Lehi and his family are of the lineage of Manasseh, oldest son of Joseph of Egypt. Since Joseph Smith's patriarchal blessing reveals him to be of the house of Ephraim, he does not fulfill the above prophecy. It must be that out of the scattered seed of Joseph, son of Lehi, one shall yet arise to bring about "much restoration to the house of Israel." Evidently, then, this "one mighty" must arise out of the remnant known as the American Indian. Therefore the establishment of the kingdom of God does have a direct connection with our delivery of the Book of Mormon to, and the conversion of, the Lamanite-Nephite remnant.

IF it be true that the establishment of the kingdom of God is to be concurrent with the conversion of the "remnant of Jacob," then there are several things for us, as a church, to do. We must learn *who* these peoples are, *where* they are, and then take the Book of Mormon to them.

Perhaps we are too prone to believe that all the Indians of the American continents are descendants of the sons of Lehi. We do not know this to be true, and it is not borne out by scientific study. Today's anthropologists find many different types of peoples in different portions of the New World and postulate the theory of a multiple origin. Nowhere in the Book of Mormon do we find a statement that those people were the sole inhabitants of this land. There may have been others unknown to them.

If we are to convert the seed of Joseph, then we must have some idea of where this "seed" is to be found. Since we cannot rule out the possibility of other migrations, we must know what portion of the land is likely to contain the descendants of Lehi.

Because the record of the Nephites was found in upper New York state, many have come to believe that the Lamanites and Nephites were spread

over all the area now known as the United States. But we cannot find proof for this belief; on the contrary, serious study will lead us to the conclusion that they never inhabited this portion of North America during Book of Mormon history.

When Cortez and his armies reached the land of the Aztecs, they discovered the highest Indian culture on the North American continent. Peru, in South America, was the only other comparable Indian civilization. The North American Indians, with the exception of the Pueblo group, were scattered, nomadic tribes. Dr. Edgar L. Hewett, foremost authority on primitive cultures of the southwest, states that the vast community houses of the Pueblos were built during the second millennium of our time program, beginning with the tenth century A.D. He includes the construction of the huge earth structures of the Ohio mound builders in this same time sequence.¹¹ Dendrochronology, the science of dating by tree rings, has established the dates of southwestern sites quite definitely. Hewett, with other modern archaeologists, believes these cultures to be the highest in the United States previous to the coming of the white man. Since these civilizations came hundreds of years after the Book of Mormon was written, we must rule them out in our search for the land of Lehi's people.

IT is a recognized fact that when this country was first discovered by Europeans, the largest populations of native peoples were in the middle American area, and in the mountainous country of Peru. Why, if the seed of Lehi had previously lived within the greater portion of North America, would they have left the broad, fertile plains and mountain valleys where there was room for all, to migrate across deserts and rocky, barren lands, to the rain forests of Mexico and Guatemala, there to build up the culture found by Cortez? The Nephites and Lamanites were Hebrews, a race accustomed to living in a small geographical area. The area of Palestine is about one hundred forty miles long, twenty-three miles wide in the north, and eighty miles wide in the south. This was the homeland of the Israelites for generations. Intensely nationalistic, they would not be absorbed by another people, even in captivity, and returned to their own land at every opportunity.

It seems reasonable to believe that the people of Lehi had the same racial characteristics. We know that in the land of Nephi, the righteous

engaged in warfare with the Lamanites for centuries without showing any intention of giving up their land. It was only when God commanded Mosiah to take the righteous and leave the land that they moved northward and discovered the people of Zarahemla. Later, when the Lamanites attempted to force them out of Zarahemla, they resisted just as stubbornly as before, even though there was ample room northward to move into. Their record indicates that they were not a nomadic people, drifting from place to place, but that they built up the country solidly until "the people were as numerous almost, as it were the sands of the sea," according to the words of Mormon.

In the Book of Mosiah there is the story of a searching party that went from the land of Zarahemla to the land of Nephi to learn the fate of an earlier group who had returned to the land of their first inheritance. The record explains that the searching party did not know the way and was forced to wander forty days before reaching the land of Nephi. In a later chapter in the same book, we read of Alma and his people who fled from the oppression of the king in the land of Nephi to a land eight days distant. When they were eventually found by the Lamanites, they again fled and traveled thirteen days to reach Zarahemla. This gives us a possible distance of twenty-one days travel time between the two lands. We know that the people traveled with their goods, their children, and their stock, so we are safe in assuming that they did not advance many miles a day. The Nephites had lived this short distance from the land of Zarahemla for nearly 400 years before they learned of its existence. This strengthens our belief that they remained true to their racial heritage; they were not explorers by nature.

In all ages when God has worked with a righteous group of people, the principle of the gathering has been employed. Enoch was instructed to gather his people together into one place so they might become more righteous. Jared led his people to this land that they might live together in harmony. The Jews, as a chosen people, lived in a tiny area in close contact with one another. Nephi gathered his people into one land that they might be separate from their wicked brethren, and he taught them to live in city-communities. Their numbers were few, comparatively speaking, and they could not have

covered large areas of land and still have been united. Nearly six centuries passed before the Nephites spread beyond the "narrow neck" and inhabited the land northward. When Christ came to these people and brought his kingdom gospel, they were an already gathered group. They did not have to be commanded to rally to a center place, as do the peoples of this age, and their period of kingdom development bore immediate fruit. Certainly they must have occupied a limited area.

WE have indicated that the Nephites, being of Hebrew lineage, would have the instinct to cling to their lands, no matter what befell them. This is graphically portrayed in the story of their final battle. Knowing they were outnumbered and their victory uncertain, they still chose to fight it out rather than concede their land to the Lamanites. Certainly they had an opportunity, during the four-year period of preparation, to move out of the land; but they did not do this. If, for a period of a thousand years of Book of Mormon history, they stayed in the same area, we have every reason to believe that we shall find the remnants of those people still living in the area their forefathers occupied.

Today we find the distribution of Indian peoples to be much the same as when Columbus discovered the New World. In Carleton Beal's recent book, *America South*, he lists the Indian population in the following ratio:

Country	Total Population	Indian Population	Indian Percentage
Guatemala	3,500,000	2,100,000	60 %
Bolivia	3,000,000	1,500,000	50 %
Ecuador	3,500,000	1,750,000	50 %
Peru	7,000,000	3,500,000	50 %
Mexico	20,000,000	5,000,000	25 %
Argentina	14,000,000	300,000	2.1 %
United States	135,000,000	370,000	.027%

These figures still do not give the true picture. In Guatemala, the remaining forty per cent of the population is largely mestizo, mixed Indian and Spanish. Besides the 5,000,000 of pure Indian blood in Mexico, fifty per cent more is composed of mestizos. We find large percentages of Indians in all Central American countries with the exception of Costa Rica, which is populated almost entirely by Spaniards. Indian predominance is lower in the other South American countries but still makes up a substantial part of the population. Argentina, on the extreme end of the southern continent, had very few In-

dians at the time of Spanish colonization and has about the same number today.¹²

It appears from the preceding table that Mexico, Guatemala, and the middle western countries of South America have an Indian population far in excess of that in the United States. Therefore we should give close attention to the possibility of those lands fitting the geography of the Book of Mormon.

In attempting the location of Book of Mormon lands, let us examine the geography of those areas described by Mormon in his abridged account of the Book of Alma. Since Mormon lived in the fourth century after the crucifixion of Christ (when the face of the land was greatly changed), we may regard his description of topography as largely similar to what may exist today. Perhaps most familiar is the term "narrow neck of land" which is described as dividing the "land southward" from the "land northward." The conclusion is often too quickly reached that this must have been the Isthmus of Panama, the most narrow portion of land between the two continents. The following reasons will indicate why we do not believe that the "narrow neck" can be the Isthmus of Panama.

GOING first to the story of the Jaredites, as told by Ether, we find that this narrow neck marked the southern boundary of their lands. They used the land southward, called Bountiful by the Nephites, as a game preserve; and the Jaredites built a huge city by the sea, close to the narrow pass. In the time of the Nephites, this narrow passage was traveled rather extensively. People from the land of Zarahemla moved north of the isthmus and settled in Desolation. A large city, called Desolation, was built near the pass, also near the sea. Hagoth built a shipyard at this place and shipped lumber to the people further north, because the latter land was barren of trees. Trade was carried on between the lands across this territory. Close to this passage were abandoned cities of the Jaredites, upon which the Nephites built their centers. During the decline of the Nephite nation, their armies fought Lamanite armies back and forth across this area, first one and then the other being victorious. Many relics of the cultures which overlapped at this point should still be extant today.

In describing the lands south of the "narrow neck," Mormon says:

Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; . . .

And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea;

And thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land southward.

And it came to pass that the Nephites had inhabited the land Bountiful even from the east unto the west sea.¹³

At another point he adds:

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east.¹⁴

It would appear that assuming the "narrow neck" to be Panama, just because it is the narrowest point, is hardly sufficient to locate the land decisively. The lands southward from the isthmus, nearly surrounded by water must fit into the picture also.

Turn to a map of Central America and the southern part of Mexico, and there it will be found that much of the area is nearly surrounded by water; also there will be found a region that appears to be embraced in the statement "they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east."¹⁵

The Isthmus of Tehuantepec, located in southern Mexico, is a much more likely counterpart for the "narrow neck of land" described by Mormon. Although it is somewhat wider than the Isthmus of Panama, it does answer the requirement of a passage linking a southern area nearly surrounded by water to a land northward. Many ruins testify to its early occupation, in contrast to Panama which has produced few, if any, remains of very early cultures.

Eight years ago, Matthew Sterling, a well-known archaeologist, began work in southern Mexico, resulting in the discovery of a culture which today is accepted by most archaeologists as being contemporary with those unnamed cultures labeled Archaic. This archaic period is roughly dated between 500 B. C. and A.D. 300, and the La Venta culture, so named for the first site opened in the state of Vera Cruz, is the first of that period to be definitely isolated and named. The cities and cultural remains of this distinctive people are found in various sites in the Isthmus of Tehuantepec from the east to the west sea.

IN the reports covering the discoveries of these eight years, we find massive stone carvings, giant heads, altars, steles, and other ob-

jects of art described. Can we attribute all these things to the Nephites?

In the law of Moses, we read:

Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it, for I am the Lord your God.¹⁶

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth.¹⁷

The Nephites were Hebrews, and they kept the law of Moses until Christ came among them. Proof of this we find in the story of Abinadi, who was burned at the stake by an unrighteous group for preaching the necessity of keeping the law of Moses. And he specifically quoted the passages from Leviticus and Exodus.¹⁸ It would seem extremely unlikely that the Nephites can be credited with carving the many figures of men and animals found among the ruins of the great cities throughout Central America. In connection with this thought, it is interesting to note the following, taken from the report by Sterling:

In our big stratigraphic trenches by the river, we found an early occupation site of the monument carvers, buried under 20 feet of soil. Above this and ten feet beneath the surface was another occupation level with a different style of pottery and different clay figures, showing that after the site had been abandoned by its original builders, another people had arrived and occupied it. . . .

Locating and clearing these stones [referring to several stone carvings described in previous paragraphs] was not easy. Many were almost completely buried. All were hidden in dense jungle and some were gripped in the roots of enormous trees. Most were on the sides or bottoms of the steep ravines which here and there cut through the site.

Our conclusion was that the later people revealed by our stratigraphic trenches had rolled the stones to their present locations, with great effort in an attempt to dispose of them, or at least get them out of sight.¹⁹

In many archaeological reports, we find reference to the discovery of such objects which have apparently been deliberately broken and defaced. If the Nephites moved into the land of the Jaredites and found such idols in their abandoned cities, it seems reasonable to assume that they would have made some such effort to dispose of them.

Here in the vicinity of the Isthmus of Tehuantepec are found evidences of an overlapping of cultures, one of which destroyed the "graven images" of the previous group. Here is an area scattered with cities of "cement" and other traces of a large population. Here the Spaniards found a great civilization, built upon the ruins of previous cultures.

Concerning the antiquity of the

ruins in Panama, the modern archaeologist has this to say:

No remains have been unearthed in Panama to which an age of more than two or three centuries before the Spanish conquest can be given.²⁰

At the present time no trace of early migration to South America has been detected in the Isthmian region.²¹

Added to such evidence is the fact that the mountains and high plateaus of western South America certainly do not fit the description of a land nearly surrounded by water.

One other statement of importance is this:

An examination of the topography, vegetation and climate of Panama and the adjacent territory reveals a singularly and surprisingly difficult approach to South America today. Dire necessity alone would force primitive people to attempt the passage of such regions, especially if the difficulties of travel were enhanced by lack of geographical knowledge.²²

Herbert C. Lank, in his book on the Pan American Highway through South America, describes the problem of crossing the territory from the Canal Zone to the Colombian border as one of the major holdups to the completion of the highway. The problem of building a road through this section is so great that other means have been considered, such as putting in a ferry to transport cars to the Colombian coast. It seems unlikely that this portion of land could have been traveled so extensively as we know the "narrow neck" was during the time of Nephite history.

IF we confine the Book of Mormon peoples to Central America, we are then faced with the existence of the Indian nation in Peru, which reveals so many traits similar to the middle American civilizations. There is much archaeological proof that the Peruvian civilization had a common origin with that of the middle American and as much more to indicate that there was an early separation of the two peoples. The Spanish historians recorded many legends found among the Indians at the time of the conquest of Peru which fit nicely into Book of Mormon history. They had the story of the period of darkness at Christ's crucifixion, the tradition of the "bearded white man" who gave them laws by which to live, a belief in the resurrection of the body after death—in fact, so many beliefs similar to Christianity that some historians thought one of the apostles had traveled in this land. But in many ways there was a marked difference between the two Indian centers. The religious concepts of the Peruvians

were very different from those of the Aztecs. They worshiped a Creator God, known as Wiracocha. They did not have a war god, such as the Aztecs had, and they did not offer human sacrifices.

It is believed by some that the migration from middle America occurred very early, since there is no indication, thus far, that the Peruvians had any knowledge of calendar inscriptions or the art of hieroglyphic writing, as did the Mayas of Central America.

The late Philip Ainsworth Means, an authority on Peruvian civilizations, in discussing the possible connection between the two countries, makes this statement:

Among the thousands of pottery vessels from Nicaragua only one was obviously Mayan; among tens of thousands of specimens from Costa Rica only one jar may possibly be Mayan. Nothing at all which beyond argument must be of Mayan manufacture is known from Panama or South America.²³

Surely the land of Peru could not be the land of Nephi which carried on extensive trade with the other lands northward.

Did a group of the Nephitic peoples migrate to the lands of Peru? Perhaps one of Hagoth's ships, which sailed away and was never heard of more was responsible for carrying a colony there. These ships, mentioned in Alma's writings, have been used to show the possibility of Nephites being carried to the Hawaiian and other Pacific islands . . . why not Peru?

Mormon wrote but a fraction of the things on the numerous records he had in his possession. Of the groups of people that occasionally moved out from the main body, either knowledge of them was lost (which is probable) or Mormon did not feel their actions important enough to record in his abridgement. In any event, we may assume that a migration from the mother country to Peru occurred.

WE now have a picture of the Book of Mormon lands. The evidence seems to indicate that they existed only in Central America, bounded on the south by the Isthmus of Panama (a virtual barrier rather than a passage way), and divided centrally by the Isthmus of Tehuantepec, with the land Desolation northward in the Mexico of today.

Another problem must be dealt with before we can complete this picture.

If the lands and peoples which Mormon described were not in the United States, then we must answer the question: How did the record of his people come to be in western New York state?

The final battle of the Nephites took place at the hill that Mormon called Cumorah. Indications are that this hill was in the land of Desolation, not far distant from the narrow passage. In the description of the last years of the Nephites, we read of many battles being fought across the narrow neck of land. In the year A.D. 375, the city of Desolation, which was close to the isthmus and also near the sea, fell to the Lamanites, and the Nephites could not retake it. But they did hold the major portion of their land until A.D. 380. In that year the Lamanites came again, and from then on the Nephites were forced to retreat. There is no indication during this period, from A.D. 375 to A.D. 380, that the people fled from their land. On the contrary, they desperately defended the portion of land they still retained. It seems incredible to think that between the time they lost the city Desolation, clearly located near the "narrow neck" and the sea,²⁴ and the time, five years later, when they began the gathering to Hill Cumorah, that a whole nation could have traveled from the isthmus to the hill in New York state.

Mormon was granted a period of four years in which to gather all his people together, and he chose Hill Cumorah for the gathering place because here "we had hopes to gain advantage over the Lamanites."²⁵ Mormon had been a soldier since the age of fifteen. For years he had led his people in battle and knew the art of warfare. The area about Hill Cumorah, or the hill itself, must have offered the best advantages possible for the defense of his people. This fact is doubly emphasized when we realize that the Jaredites chose this same location when they gathered for their battle of extermination.²⁶

In their story, we learn of two leaders and their armies fighting back and forth across the land from sea to sea. Coriantumr pursued Lib to the western sea; here Lib turned upon his enemy and drove him back eastward. Lib was killed in battle, and his brother Shiz took his place. He forced Coriantumr eastward to the eastern seashore. From here the armies moved inland again and finally fought their final battle at the hill Ramah, the same hill which the Ne-

phites called Cumorah.²⁷ It is extremely unlikely that these battles could have been fought from sea to sea, across a country the width of the United States, though it would be entirely possible in the narrow area of Mexico.

I think anyone who has visited the hill in New York will agree that it can hardly be considered as an outstanding strategic point for defense in a battle involving hundreds of thousands of people. And we have no archaeological evidence of any kind to indicate that two mighty races of people fought to the death in the valley about the hill. Not only should there be evidence in weapons of war but in all the artifacts used in everyday living. For around Mormon's Hill Cumorah, the Jareditic and Nephitic nations spent their last few years. But today there is no evidence of such an occupation in the vicinity of the Hill Cumorah in New York state.

There is one other point of great interest concerning the hill which Mormon described. It was during the four years that he lived at this location, during the gathering of his people, that he made the plates and wrote the abridgment of the sacred records. Gold must have been available to him, either in the hill itself or near by. And it was here, just before the final great battle, that he hid all the sacred records, with the exception of the abridgment which he had just made. This he gave to his son Moroni with instructions concerning it. But following the battle, he again took the gold plates of the abridgment and wrote the last chapter in the history of his people—the account of their overwhelming destruction. When Moroni first writes on the plates, it is much later; his father has been killed in battle, and he is alone and without ore to make more plates. In the twenty years or more that pass between Moroni's first writing and his last, we see ample time for him to have traveled from his own land to the distant country where he hid the records. Considering the many evidences that point to the unlikelihood of the hill in New York being the one in which Mormon hid the sacred records, we can only assume that Moroni traveled under divine guidance to this land; and then, in memory of his father and his people, he gave the name Cumorah to the hill in the state of New York where he finally deposited the gold plates of the abridgment.

THE gospel of the kingdom must be preached to the remnant of the seed of Jacob. God preserved their record for centuries that we might have the opportunity to minister to them and to restore them to their proper place in the family of God. We, of the lineage of Ephraim, they, of the seed of Manasseh—both descendants of Joseph, the son of Jacob—must together build the New Jerusalem in this, Joseph's land. We cannot exclude Lehi's people. This is their country by ancient covenant; they dreamed of the New Jerusalem centuries before our day.

If, as logical evidence indicates, the main body of the Nephite-Lamanite remnant exists today in the lands of their former greatness, then we have some problems to meet in carrying the gospel to them. Foremost is the problem of language. In Latin America, the official language is Spanish, but many tribes speak only their own native tongue. Those who would minister to the Latin-American peoples will find a knowledge of Spanish essential. Second in importance is an understanding of the Indian, his culture, his economic problems. How great is the challenge to the young people of our church who are convinced of the necessity of carrying the gospel to the American Indian of Latin America in this, the latter day. We do not imply that it is unnecessary to carry the message to the scattered groups in our own nation, but we do feel this to be a minor step in reaching the main remnant.

Perhaps one may feel that many, many years are needed to convert the Indian into a useful member of society, fit to associate with us in the building of the kingdom. If so, the chapters in the Book of Alma dealing with the ministry of the sons of Mosiah among the Lamanites make interesting reading.²⁸ In the story of the sons of Mosiah, we may have a shadow of things to come. They testified that because they went among their brethren with mercy and love in their hearts, they were able to bring thousands of them to a knowledge of the truth. Their friends laughed at them when they said they were going to the lands of the Lamanites to preach. It was not thought that the Lamanites could be convinced of the wrongness of their traditions, nor be taught to live peaceably among the righteous group of Nephites. Yet God gave Ammon, Aaron, and their brethren such power that they converted whole cities, and so complete was that conversion that they never again carried

(Continued on page 24.)

Our Gospel Is to All Nations

THE recent appeal of leading Indians prompts the writing of this article. Not only has the work "been at a standstill" as our brother of the Cheyenne tribe asserts, but for years those noble men of the various tribes have pled:

Please come and hold a series of meetings in our community buildings, giving our young people a chance to hear and understand the Restored Gospel as our older people do. We know it is true, but the children do not know. Since the work was stopped among our people, we are starving for the bread of life. Why should this be permitted? Some of our people have joined other churches, but they would all come back if they had a chance to hear the message again, and if the Comforter could be enjoyed once more witnessing to our souls of the truth. We want our babies blessed; we want authoritative baptisms and laying on of hands as the Bible provides. We have seen these things done among our people by the men who brought the Angel's Message and the Book of Mormon to us. We are sure this book was written by our ancestors, when they had prophets and seers among them, as taught by all our traditions which go back to those days.

On my last trip with Jack Koshiway, he made this statement to a house full of Iowa Indians near Perkins, Oklahoma, after I had preached to them in their new community building. "We older Indians know this work is true. Our Indian religion is only a lodge, but the Reorganized Latter Day Saint Church is the true church, and our young people are starving for that knowledge and a real drink of the 'living water.'"

Here are a few of the letters I have received since my picture appeared in the *Herald* (issue of June 5). One is from Charles Wicks of Kingfisher, Oklahoma. He was an Episcopalian minister when he first heard me preach near Kingfisher to the Cheyenne tribe. He had been hearing our preaching for two years when President F. M. Smith and I met with a multitude of Indians on the Otoe reservation. After hearing us preach, he rose and asked permission to speak. I told him to go ahead. This is what he told the people: "I am convinced these men have the Comforter, and that is what we need." Here is the letter he wrote me on June 8.

Dear Brother Case:

This morning when the *Saints' Herald* with your picture in it reached us here in our humble home, we felt the great power of the Spirit come on us. I just gave a loud utterance praising God, and my wife wept for joy. We have been at a standstill, but now we feel

like going forward again for the service of the Lord Jesus Christ and the good of Zion, as the field is white already to harvest. I am one of the laborers, and I am going to work again for the great day. So your missionary work is still in force among the Lamanites, although many of them that you converted and baptized have gone to be with their Master and Savior. Not long ago I visited our beloved Sister Inez Bull and had a wonderful prayer meeting. She had been sick, now she is well again. I am going to try to attend the Pawnee Reunion.

That is all.

Your brother in Christ,

ELDER CHAS. WICKS.

THE next is from a splendid worker and excellent preacher, District President and Pastor Barney Sharp, a Cherokee Indian elder, who wrote to me of his visit with Brother Ralph Dent, head chief of the Otoe tribe. He is a priest in the church. His father, Hoke Dent, was an elder. They, with others, were baptized in 1920 by Brother Gomer T. Griffiths at the Red Rock Reunion.

Dear Brother Case:

I was up in Oklahoma near Perry last week and visited an Indian chief by the name of Ralph Dent. I had a fine visit with him and his good wife. I am sure you will remember Chief Dent of the Otoe tribe. He spoke well of you, but was very much discouraged because no missionaries ever come to see them any more.

They told me that there are several Latter Day Saint Indians there yet who are holding to the faith, but that some had joined other churches. Chief Dent is still a member . . . Their daughter won't join anything else and tells people that she believes the Latter Day Saint Gospel. I had a short visit with the daughter; she has a high school education and is very intelligent. I asked them to attend the Pawnee Reunion in August, and they promised to do so, if you would attend, so I told them that I would write you and see if you could arrange to be there. If you can, I think that it would be a very wise thing for you to go right away and see them. It seems a pity to lose all the good work that you have done among them, and if someone doesn't look after them, they will soon be lost to the work. Nearly all of the young people are well educated and will make fine Latter Day Saints if they are looked after as they should be.

Chief Dent seemed to enjoy my visit; he showed me his headdress, belt, moccasins, and other ornaments. He had me to put them on and stand before the mirror to see how I would look. He wanted my picture, but I did not have any camera with me. He gave me a name (Pawnee) which in their language means sharp; I understand that this was the greatest honor a chief could give a friend.

It seems hard for them to understand why the missionaries quit coming to see them, and my heart goes out in sympathy for them. I wish I could recall a few years and take up the gavel where you had to lay it down. I should like to minister to those starving souls and develop them into the kind of Saints they are capable of becoming. May God send

By Hubert Case

someone to help them. . . . I don't see how we can afford to stop now, after we have them developed up to where we can do something with them.

Brother Case, go to see them if you can, and you may show this letter to President Smith if you desire, for I think those Saints should be cared for. A visit from you would do them more good than anything. Chief Dent would certainly like to see Brother Hoebert (Hubert) Case.

With kindest regards,

T. B. SHARP.

PERMIT me to say our work was growing rapidly twenty years ago with the Omaha, Kaws, Otoes, Iowas, and Cheyennes, other tribes becoming interested also. At one time I met with thirteen tribal leaders whose people numbered into the hundreds and were meeting near Calumet, Oklahoma. After listening to the sermon, all those leaders invited me to visit and preach to their respective tribes. That sermon was delivered with a veritable endowment of the Spirit that moved them to repentance.

Still another great meeting was held on the hill near Clinton, Oklahoma. Four western tribes, Cheyennes, Arapahoes, Kiowas, and Comanches, met, and I preached to them with four interpreters—each one speaking to his own tribe. This preaching was in great power and demonstration of the Spirit, and a group was organized near Clinton with Brother Ernest Watson as their leader. He was a Cheyenne Indian. Much more could be said, but I plead for your prayers for this starving people who beg of us to feed them spiritual food.

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1. To make soap last longer, unwrap at once to dry.

2. You save money to make your own shampoo at home. This can be done in two ways:

a. Chip up a cake of Castile soap, add a quart of hot water and boil until dissolved.

b. Put all small "ends" of pure mild soap into a pint jar. Fill jar with boiling water. Let stand to form jelly. Stir occasionally.

3. An inexpensive meat substitute dish:

Make a cream sauce, add generous portion of butter, onion juice, dried or fresh parsley (if available), and seasoning, sliced or diced cold-boiled potatoes, and sliced hard-boiled eggs. Serve hot.

4. Sometimes foods we think are cheaper are more expensive in the long run if they lack the essential body-building elements. In spite of all the radio ads to the contrary, there is not the real nutritive goodness in these puffed and flaked prepared cereals that you will find in a dish of cooked cereal—oatmeal, Ralston, or Wheatena. It is a fine investment in health for adults and children to get the habit of eating cooked cereal in the morning. This can be varied in many ways, serving it with sliced fruits in season, or dates, raisins, and other dried fruits. Try it with brown sugar or raw sugar instead of white sugar or molasses.

5. Speaking of molasses—a doctor once told me that if people would use more molasses, they would have less anemia. The present-day trend is all for chocolate, sugar cakes, and cookies. Remember the good old molasses cookies and gingerbread?

We need to revive the use of molasses.

6. If you use gas for cooking, anticipate your cooking time needs. Don't wait until the last few minutes to prepare something, and then turn the gas full on. Start it cooking earlier with *very low gas*. Low gas turns the meter much more slowly. Here a little forethought will save many pennies on your fuel bill.

7. If you cook with electricity, never leave your unit turned on high heat after your kettle starts to boil. Turn it at once to low, or if it needs only short cooking, turn it off completely, and it will finish cooking on stored heat. Always cover the utensil when cooking with both gas and electricity. This saves fuel and time.

8. When cooking fruits, add the sugar the last two minutes of cooking, and you will use less of it.

9. To get more juice more readily from lemons, oranges, and grapefruit, let stand in hot water before juicing. This will also make them peel much more easily and cleaner.

10. To make your linens last longer, fold them differently, never in the same creases. They tend to wear in the creases. Also reverse your sheets top and bottom, and use them on right and wrong sides. Ironing sheets wears them out faster.

11. Open door of refrigerator as little as possible to save electricity. Think ahead and get out as many things as you know you will need at one time in preparing a meal. In clearing the table, remove all things that are going back in the refrigerator and place them on top of the refrigerator or on a stand right beside it. When everything is assembled there, open the refrigerator and put them all in at the one time.

12. In cleaning painted walls or other things, keep your Spic and Span or other cleaning solution in a separate pan. Always rinse the cloth you are cleaning with in clean water before you put it back in the cleaning solution. This keeps your solution clean, and you can use it a long time without having to change it. If it cools, set the pan on the stove and heat it.

13. To make brown sugar that has become hard and lumpy soft, set it in a warm oven (this will make it soften quickly) or put it in the bread box for a day or night.

14. If you have little children, you can save many pennies by learning to make their clothes. This is one of the biggest ways a mother can help to stretch her dollars. Start when they are little and follow along through the years. Try it on yourself, too.

15. You can save the expense of the annual varnishing of some floors by keeping the sand off them. If your children bring in sand and you leave it there, it acts as sandpaper would when walked on, and you soon lose your floor finish. Eternal vigilance in keeping the sand out or "up" will pay dividends in this way.

16. If you have a family and are about to purchase a refrigerator, there is no economy in buying a small size. The percentage of food spoilage is much greater in a small box with crowded conditions than in a larger one. There must be space for air to circulate freely around the various articles in your refrigerator to keep the food well.

17. Take the butter out of the refrigerator long enough before the meal to make it easily spreadable. If butter is too hard to spread, much of it is wasted.

a home column feature

Don't Let Daughter Cook Her Goose

IS YOUR DAUGHTER planning on getting married? Is your daughter sixteen? Do you even *have* a daughter? Then I beg of you, start now before it is too late to teach her to cook. Don't send your little lovely off, a blushing bride, without first fortifying her against the frying pan and the boxes of ready-mix.

I firmly believe that the most difficult adjustment in marriage is made by the indigestion-ridden young husband who turns a bilious green every night, remembers Mother's well-set board, and says nothing. Who knows—maybe many a good husband has been transformed into a sour old grouch by his early-gained ulcers from his bride's haphazard cooking.

Please don't let that little dream kitchen become a nightmare to her. All the gadgets in the world won't help her if the soup's a greasy mess and the gravy has lumps in it as big as junior's Adam's apple.

Now, take Grandma, for instance. She was quite a girl, we've heard. You can bet your bottom dollar great-grandmother saw that Grandma knew how to cook. She didn't work in an office perhaps, but when she got married (which is most girls' aim) she wasn't out of her class, either.

So, your daughter objects some, especially if she is quite young. Never mind, be firm about it. The objecting she does now won't equal the wailing she will do later on when she finds out what a goony she was not to absorb a few of the elements of good cooking.

Give her a cookbook for her very own, allowing her to explore it without maternal interference. Granted that the price of food is high. With a little intelligent supervising (without snoopervising) you can protect your investment. The price is little to pay to protect daughter from being miserable in her own kitchen (where she will spend approximately one third of her life).

By LOUISE SCOTT WRIGLEY

Show her what fun it can be while she is young and everything is a new adventure. It will become a pleasant habit. Encourage her to try simple dishes on her own. Forget the mess she may make at first. She will work out a system for herself, and it may surprise you. It might even be better than yours!

THE TIME WILL COME when she might have to entertain the boss and his wife at dinner. She can't make her husband wait five years until she is really good at preparing a meal before he invites someone home. Give her a chance to learn that she can cook a good company feast without having her heart in her mouth every minute until the dessert dishes are cleared away.

True, being a good cook comes with experience but, crowded by other household duties, the bride seems a mighty long time working on it. That is, when cooking can get very dreary unless it is easy. During this practice period, too, husband

begins to think more of the comforts of home and table and less of glamor-girl wife who by this time has had influenza, a permanent-growing-out, and a baby.

It is entirely possible that some of the divorce cases started with the night the doughy biscuits laid heavily on husband's stomach. It made him irritable to wife, who, tired of peeling potatoes between children's squabbles, returned the compliment. Perhaps the harsh words rankled for days, causing an uneasy, defensive attitude on both sides which ripened into censure and suspicion.

A few good hearty meals would have reminded husband that wife was really a wonderful little woman, and wife would so appreciate his obvious pleasure in the work of her hands, that they would both be happy again. Instead they are glaring at each other in the judge's chambers.

We won't say this is the way it happened—but it might have.

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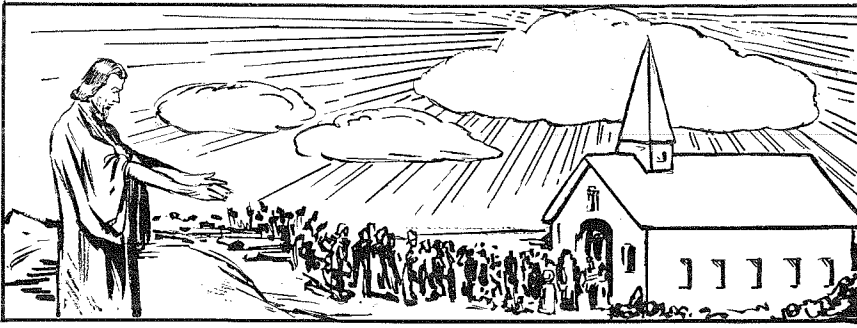
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Barriers or Brotherhood

By MARTHA FORD FLORO

TODAY IS THE TIME for facing facts. No matter what we wish conditions were, the fact is that we are facing a world-wide dilemma of no small proportions. A rapidly-shrinking world is necessitating certain fundamental changes in outlook and perspective.

Since its inception, Christianity has pursued the golden dream of brotherhood. Like our predecessors in the early Christian movement, as well as other religions of the world, we, too, speak of brotherhood, sing of its glorious possibilities, and pray for its coming. Uppermost in the Latter Day Saint movement has been, and we hope still is, the dream of a brotherhood embodied in a concrete community experience called Zion.

Standing in the way of our achieving this brotherhood are barriers—man-made separations between people. God did not make them, not the God who said, "Of one blood . . ." There are many kinds of barriers motivated by differences in speech, color, race, religion, clothing, and other customs.

Barriers belong to an age which is past and gone. The future belongs to the farsighted souls who, with the vision of a new and better brotherhood in their hearts, have the courage to take action today in making those dreams come true.

These barriers which we have allowed to flourish in our midst have many evil effects upon those who foster them. Persons who live behind these walls become warped, ingrown, selfish, provincial, concerned only with their own problems, and intolerant of anyone who

is different. Valuable interactions are sacrificed; culture loses the advantage of fresh blood and ideas. There is a lack of understanding between people, and when this lack of understanding grows to involve nations, war results. Today it is unthinkable that our generation, or any other, should be subjected to the horrors of another war.

ARE THERE ANY ALTERNATIVES? There is yet the way of brotherhood waiting to be explored, the way of understanding others and seeing their problems as they see them. This world-wide view is not only imperative for statesmen, but for the little people as well—they are really the important people.

Our church is at the crossroads. Are we going to retain these barriers between our infinitesimal group and the rest of humanity, or any part thereof? If so, we have no right to keep talking about brotherhood.

Do we really mean what we say about loving our neighbor, about being good Samaritans, about building Zion? Zion can never thrive on provincialism or better-than-thou attitudes; there must be no barriers here to shut us off from the rest of the world!

Do we mean it?

The time is ripe, and the hour of our decision weighs heavily upon us.

If the answer is no (please God, we must not answer no), then let's quit.

If yes, we must take action now. If we really propose to take this

brotherhood business seriously, we must begin in that direction.

The following are possible steps which we could take now:

1. Make a formal declaration of policy. Let the voice of the church speak—all of us together.
2. Promote a vigorous program of brotherhood. This might well include inter-racial rallies, more emphasis upon the world-view, serious study of "comparative religions," and the exchange of speakers with other faiths, non-Christian as well as Christian. (Do we judge a man by the words of his creed or by the quality of his life and purposes? Let's share our convictions and purposes—what are we trying to do? Maybe we can do it together.)
3. Carry on a personal campaign to develop brotherhood in your block, church, school, city and nation. Find out about political platforms; if a man is narrow, prejudiced, ingrown in his own race and culture, he is not an adequate candidate for local or national office. Vote for and support civil rights measures wherever possible. Determine to do everything within your power to increase understanding between conflicting groups. These are just a few of the things which Latter Day Saints can do now to further the divine plan of human brotherhood. Let's answer in our hearts, "Yes, we mean it," and let our actions speak.

New Horizons

How to Choose a Husband

By MARIE GOSLINE

ONE DOES NOT usually choose a husband in the same way one bakes a cake. The title at the beginning of this article may seem misleading, but there are certain qualities which should be weighed carefully before one chooses a husband, just as the ingredients should be measured carefully before one bakes a cake. Perhaps you will not think these factors are important, however vital they seem to me . . . all cakes are not baked from the same recipe.

Just as there are certain ingredients that make a good cake, so there are certain qualities that are to be found in any good husband, and just as a cake "falls" when the baking powder is left out, so a husband fails to be a success when one of these qualities is missing.

It is not hard to find a husband. Even with the postwar shortage. I say it is not hard. The difficulty lies in getting the kind of husband one wants. Association is the thing which counts when it comes to finding a husband. If a girl associates with low-class people—and I mean low from a standpoint of morality—she marries that sort; if she associates with a higher class, both mentally and morally, she marries into that class. "Water seeks its own level," my grandmother used to say, and that is certainly true when it comes to getting married. If she is content to marry a "bar-fly," let her be seen at the cocktail lounges often enough, and she'll end with that sort of a husband. If something higher is her aim, let her enter into some career enthusiastically—be it teaching, business, or church work—and before she has become settled in a single apartment, she'll be out looking for a double one.

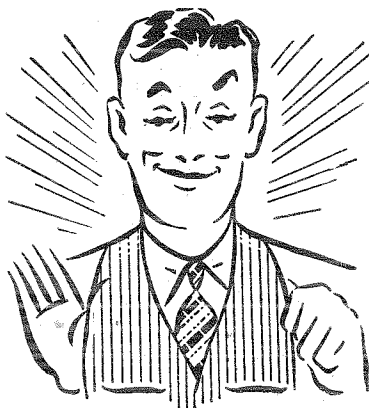
BUT this is written about "how to choose" one, not "how to find" one. In choosing a husband, take

1 cup of good rich stock

You no doubt remember the beautiful Old Testament story of Isaac and Rebekah. Abraham sent many miles away, back to the land of his kinspeople, to find a suitable wife for Isaac. The Canaanite women were not good enough for him. Abraham was particular when it came to choosing a wife for his son. He thought it paid to be particular at such a time. He wanted Isaac to marry one of his own kinspeople, because he knew if he did, he would marry someone with good blood in her veins. He knew well enough that "you can't make something from nothing." Abraham wanted Isaac to marry someone who came from good stock. When the servant slipped the bracelet on Rebekah's arm and she said, "I will go," she came to Isaac from a good family. Then add

1 cup of generosity

Rebekah was chosen to be the wife of Isaac because of her generous nature. She not only drew water for the two men to drink, but said, "I will also draw for thy camels." When the servant in-



quired where he and his party might spend the night, she immediately invited them to her home.

Then beat in

1 tablespoon of thrift

Isaac did not come to Rebekah empty-handed. He was a prince. He was heir to "flocks, and herds, and silver and gold, and men-servants, and maidservants, and camels, and asses." True, most men do not come to the altar as "well-heeled" as Isaac, but they can come with a dash of thrift in their make-up. Then add

1/4 teaspoon ambition

Abraham was ambitious for his son, or he would not have accumulated so much wealth, and he would not have been so "choosy" when it came to finding him a wife. Rebekah was also ambitious—it was a long way to the bottom of the well, and no mean task to draw all that water. Finish with

1/4 teaspoon sympathy

Sympathy adds to a husband what flavoring does to a cake. Rebekah sensed at once how thirsty those men and camels were—and did something about it. They had come many miles over desert country where water was scarce, if there was any at all to be found. Rebekah was chosen because of her sympathetic nature.

You may not like my recipe. There are many husbands just as there are many cakes, and this is my recipe. These are some of the qualities which to me are important and must be found in the character of a good husband.

BRIEFS

BLUE WATER REUNION.—The Blue Water Reunion, held July 24 to August 1, was outstanding in its spiritual quality. Apostles E. J. Gleazer and Paul Hanson, Bishop W. N. Johnson, and Elders Harry Simons, Blair McClain, Warren Chelline, and Elwood Smith were assisted by local workers in the church school and other activities. Attendance was large; approximately 200 Zion's Leaguers were present throughout the entire reunion period. Eight persons were baptized on the last Sunday.

New facilities added to the reunion grounds include new chairs for the auditorium; new restrooms and a women's lounge; a well and an enlarged water system.

Recreation included sports of every kind. Miss Doreen Trudell of Pontiac was crowned queen of the reunion.

FOREST GROVE, OREGON.—District President J. L. Verhei and F. E. Chapman were present on Sunday, August 29, to organize Forest Grove Mission into a branch. At the business meeting, Robert E. Anderson was sustained as pastor and two priesthood calls were approved: Raymond Huggett, priest, and Lyle Anderson, teacher. Following this session, the women of the branch served dinner. At 2 in the afternoon, the infant daughter of Mr. and Mrs. Lawrence Anderson was blessed by her grandfather, Robert Anderson, and District President Verhei. Brother Verhei also preached the closing sermon.

DALLAS, TEXAS.—During the past year the following persons have been baptized: Frank Tey, George Logan, Mrs. John Moore, Robert Wayne Moore, Mrs. R. E. Maxwell, Mary and Evelyn Armstrong, Charles S. Davenport, Von A. Rich, and Mrs. Frank Wicks. Two children, Warren A. Wilson, Jr., and Gail Bratcher, have been blessed. Apostle Maurice Draper, Seventies Z. Z. Renfroe, Charles May, and A. J. Breckenridge, and Missionary Arthur Rock have represented the general church as speakers. The main auditorium has been redecorated, and the Zion's League has raised \$127 for the Missions Abroad fund.

SPRINGFIELD, MISSOURI.—Elder Arthur E. Starks conducted a successful series of twenty cottage meetings in the homes of Gladys Harris and Fern Bunch. Six of the eight non-members who attended were baptized at the close of the series.

BULLETIN BOARD

Silver Wedding Anniversary

Mr. and Mrs. Marvin K. Fry, Route 2, Cameron, Missouri, will observe their twenty-fifth wedding anniversary by holding open house at their home from 2 until 6 p.m. on Sunday, September 26.

Books Wanted

W. N. Harper, 530 Main Street, Saskatoon, Saskatchewan, wants to purchase a copy of *Into the Latter Day Light*, by J. J. Cornish. Mr. Harper is a grandson of Elder Cornish.

Pearl Wilcox, 116 South Pleasant, Independence, Missouri, wants Volumes Seven to Eighteen, inclusive, of the *Journal of History*, Volume Six of the *Times and Seasons*, Volume Sixteen of the *Millennial Star*, and Volumes Four, Six, and Eight of the *Journal of Discourses*.

The Wichita District needs several copies of *Zion's Praises*. Contact Book Steward Arthur J. Rynearson, 727 North Market, Wichita 5, Kansas, stating the price and number of books for sale before sending them.

REQUESTS FOR PRAYERS

Mrs. C. W. Wedderstrand, 1623 South Thirtieth Street, Kansas City, Missouri, requests prayers for her five-year-old daughter, Betty Ann, who was taken to the University of Kansas Hospital on September 8 as a victim of polio.

Julia Barton, Route 2, Doniphan, Missouri, asks the Saints to pray that she may be healed. She also requests special prayers at General Conference.

Mrs. M. J. Loudenback, Robertsdale, Alabama, requests prayers for her daughter, Mrs. Annie Mae Phillips, who must soon undergo an operation.

Mrs. Fannie R. Miller, Tiburon, California, asks the Saints to remember her in prayer that she may regain her health.

ENGAGEMENTS

Cloonan-Draper

Mr. and Mrs. J. W. Jones of Pittsburg, Kansas, announce the engagement of their daughter, Earline Draper of Independence, Missouri, to Ted Cloonan, also of Independence, son of Mrs. Margaret Cloonan of Kansas City, Missouri. Both Miss Draper and Mr. Cloonan are graduates of Graceland College.

Crowther-Staley

Mrs. Alice Beebe of Independence, Missouri, announces the engagement of her daughter, Ruth Alice Staley to Donal L. Crowther, Jr., son of Mr. and Mrs. D. L. Crowther Sr., of Akron, Ohio. Miss Staley is a graduate of Graceland College; Mr. Crowther is a student there this year.

WEDDINGS

Savage-Chandler

Virginia Lee Chandler, daughter of Mr. and Mrs. J. M. Chandler of Manson, Washington, and Kenneth E. Savage, son of Mr. and Mrs. Ralph Savage of Independence, Missouri, were married August 15 at the Manson Community Church. Elder Alma Johnson performed the double-ring ceremony. Following a short wedding trip to Penticton, British Columbia, they went to Wenatchee, where they will reside until they are able to find housing in Pullman. Both are graduates of Graceland College and will continue their education at Washington State College.

Ward-Fenn

Leona Jane Fenn, daughter of Mr. and Mrs. Weaver C. Fenn of Carson City, Iowa, and Joseph Kenneth Ward, son of Mr. and Mrs. Harry Ward of Independence, Missouri, were married August 29 at the Reorganized Church in Carson City. Elder William N. Inman, uncle of the groom, officiating. Both are graduates of Graceland College; they are making their home in Warrensburg, Missouri,

where Mr. Ward is a student at Central Missouri State College.

Wells-Williams

Nadine Williams, daughter of Mrs. Della Reynolds of Independence, Missouri, and Milbert A. Wells, son of Mr. and Mrs. Gomer R. Wells, also of Independence, were married September 6 at the Reorganized Church in Dallas, Texas, Elder H. E. Davenport officiating. They will make their home in Dallas, where Mr. Wells is employed by Braniff Airways.

Bruggeman-Erickson

Betty Jane Erickson, daughter of Mr. and Mrs. Lewis Erickson of Yankton, South Dakota, and DeWayne Bruggeman, son of Mr. and Mrs. Dewey Bruggeman of Sioux City, Iowa, were married August 27 at the Bruggeman home. Elder Wesley Evans of Cleveland, Ohio, performed the ceremony.

Johnson-Wolfe

Shirley Anne Wolfe, daughter of Mr. and Mrs. Clayton J. Wolfe of Independence, Missouri, and Elbert B. Johnson, son of Mr. and Mrs. Charles H. Johnson, also of Independence, were married September 3 at the Stone Church. Pastor Glaude A. Smith performed the double-ring ceremony. Mr. and Mrs. Johnson, both Graceland graduates, are making their home in Independence. Mr. Johnson is now attending the University of Kansas City.

Gunn-Folkes

Alice I. Folkes, daughter of Mr. and Mrs. Lewis G. Folkes of Enfield, Middlesex, England, and Raymond L. Gunn, son of Elder and Mrs. W. H. Gunn of Ft. Madison, Iowa, were married on September 5 at the Reorganized Church in Ft. Madison, Elder Gunn officiating. Both were graduated from Graceland College last spring. They will reside in Des Moines, where Mr. Gunn is a student at Drake University.

Day-Moody

The marriage of Vida Mae Moody, daughter of C. V. Moody of Kingsville, Missouri, to Raymond Day, son of Mrs. Sarah Day of Holden, Missouri, was solemnized at the Reorganized Church in Holden on August 29, Priest Francis C. Anderson officiating. Both Mr. and Mrs. Day are graduates of Graceland College; Mr. Day is now a student at Central Missouri State College in Warrensburg. They are making their home in Holden.

Hart-Snowden

Margaret Snowden, daughter of Mrs. Eunice and D. L. Snowden of Evergreen, Alabama, and Lee Hart, son of Mr. and Mrs. Jesse Hart of Independence, Missouri, were married August 29 at the Reorganized Church in Evergreen by Pastor Harry Engle. They are making their home in Chicago, Illinois, where Mr. Hart is a student at the George Williams College.

BIRTHS

A son, Curtis Richard, was born at Alpena General Hospital on July 1 to Mr. and Mrs. Leonard A. Peterson of Spruce, Michigan.

Mr. and Mrs. David Kana of Sioux City, Iowa, announce the birth of a son, David George, born August 17.

Mr. and Mrs. L. M. Jones of Sioux City, Iowa, announce the birth of a son, Ronald Lawry, born August 30.

Mr. and Mrs. James C. Phillips of Sandusky, Michigan, announce the birth of a son, David Alan, born July 2. Mrs. Phillips is the former Isabel Leney.

Mr. and Mrs. Roy M. Sperry announce the birth of a son, Lauren Daniel, born August 23 at Greenwood, Missouri.

A daughter, Susan Kathleen, was born on August 9 to Mr. and Mrs. Wallace W. Wells at the Independence Sanitarium. Mrs. Wells is the former L'Nora Cross. Both parents are Graceland graduates.

Mr. and Mrs. Gordon Evans of Des Moines, Iowa, announce the birth of a daughter, Joy Darlene, born July 6. Mrs. Evans is the former Mary Anne Dillon of Norfolk, Virginia, and Independence, Missouri.

Mr. and Mrs. Joseph E. Baldwin of Chicago, Illinois, announce the birth of a son, Kenneth Neal, born August 19. Mrs. Baldwin is the former Fern Seaton of Independence, Missouri.

Mr. and Mrs. Ted Bamford of Portland, Oregon, announce the birth of a daughter, Conni Joan, born August 6. Mrs. Bamford is the former Marilyn Sanders.

Mr. and Mrs. Ed Mers of Wheatland, Wyoming, announce the birth of a daughter, Gay Lynn, born June 16. Mrs. Mers, the former Allene Judson, attended Graceland.

A daughter, Jeanne Kay, was born on August 11 to Mr. and Mrs. Bud Dower of Wheatland, Wyoming. Mrs. Dower, formerly Betty Jean Judson, is a Graceland graduate.

DEATHS

GRAHAM.—Lena Jane, daughter of Daniel F. and Harriett Borley Lambert, was born April 18, 1879, at Sioux City, Iowa, and died August 31, 1948, at the Independence Sanitarium. She was baptized a member of the Reorganized Church on May 19, 1898, in Lamoni, Iowa. She was a member of the first regular class to be enrolled at Graceland College in 1895, and was graduated four years later. She won a degree from the Soper School of Oratory in Chicago, did professional work in elocution, and taught at Graceland College from 1910 to 1912. On July 11, 1912, she was married to Charles F. Graham in Lamoni, after which they made their home in Minot, North Dakota, from 1912 to 1916. Returning to Lamoni in 1916, Mr. Graham accepted a position as manager of the telephone company and filled the remainder of a term as mayor, following the death of his predecessor. While serving as mayor, he was killed in an automobile-train accident on July 3, 1917. After this tragedy, Mrs. Graham devoted her time to the support and education of her only child, Kenneth L. Graham. From 1919 to 1933, she was editor of the *Lamoni Chronicle* and represented several national news services. In 1935, she went to Lawrence, Kansas, to make a home for her son during his university years. After his graduation in 1937, she moved to Kansas City, Missouri, living there until 1939, when she came to Independence. She gave much time to church work, to the women's department, and to visiting the sick and shut-ins. She regularly attended group meetings and prepared many packages for needy families in Europe.

She is survived by her son, Kenneth; and two granddaughters: Donniss Jean and Karen Louise Graham. Services were held at the Stahl Funeral Home in Independence, President John Garver and Elder Glaude A. Smith officiating, and at the Marsh Funeral Chapel in Lamoni. Dr. Roy Cheville and Elder R. Edwin Browne were in charge of this second service. Burial was in Rose Hill Cemetery.

MEYER.—Kaehekoni, daughter of the late Bishop Edward Ingham and Mrs. Emily Ingham of Berkeley, California, died at her home in Berkeley on September 1, 1948, following a brief illness. Before her marriage in 1923 to William Thomas Meyer, she lived with her parents and two sisters in Berkeley. She was born in Honolulu, Hawaii, where she attended the private school of Miss Dodge and the Punahou Preparatory School. In 1910, she came with her family to Berkeley. After high school, she attended the University of California, studying music under Professors George McManus and Roscoe Warren. She taught music for many years and was in charge of the department of music in the church at Oakland and Berkeley. Her talents as organist and pianist and her skill in directing were much appreciated.

She is survived by her husband, William; two daughters: Mrs. Emylie Thompson of Palo Alto, California, and Miss Helen Meyer of the home; two sisters: Mrs. Minnie Naylor of Piedmont, California, and Miss Helen Ingham of Berkeley; and two granddaughters. The funeral was conducted by John W. Rushton at the Chapel of Flowers in Berkeley. Cremation was at the Chapel of the Chimes in Oakland.

RAWLINGS.—Matthew Francis, son of William F. and Annie Flanagan Rawlings, was born July 14, 1892, in Washington, D. C., and died August 14, 1948, at the Independence Sanitarium. A member of the Reorganized Church, he worked as a contact man and demonstrator in several midwestern states for the Eastman Kodak Company.

Surviving are his wife, Mrs. Alice Rawlings of Independence, Missouri; five daughters: Mrs. Mae Botts, Aberdeen, Maryland; Mrs. Annie McPherson, Beaumont, Texas; Mrs. Irene Accomando, Dallas, Texas; Mrs. Emma Daugherty, New York City; and Mrs. Nancy Cholewin, Patterson, New Jersey; three sisters: Mrs. Bessie Kerlin, Mrs. Frances Heil, and Mrs. Louise Dement, all of Washington, D. C.; a brother, William Rawlings, also of

Washington, D. C.; and nine grandchildren. Funeral services were conducted by Elders Glaude A. Smith and W. F. Bolinger at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

WIGHT.—Cyril E., son of Apostle John W. and Elizabeth Stewart Wight, was born April 23, 1891, in Tuncurry, New South Wales, Australia, and died at his home in Temple City, California, on August 15, 1948. At the age of three, he was brought to the United States, and, with his family, settled in Lamoni, Iowa. He was baptized when he was eight and ordained to the Aaronic priesthood at eighteen. He was an honor student at Graceland College and won a scholarship to the University of Iowa. Several years later, he returned to Graceland as a member of the college faculty. He was the first teacher in the Religious Education Department and was later appointed a member of the Board of Trustees. He also served as president of Lamoni Stake. On June 1, 1913, he was married to Luella Benedict of Michigan. In 1925, they moved to Kansas City, Missouri, where he was soon appointed president of the stake and pastor of the Central congregation. Since 1936, they had made their home in California.

He leaves his wife, Luella, of Temple City; three brothers: Leslie S. of Chicago, Illinois; Rupert A. of Long Beach, California; and Keith G. of Tulsa, Oklahoma. Services were held at the Chapel of the Valley in Temple City, Elders Louis J. Ostertag and George A. Njeim in charge. Entombment was in the Pasadena mausoleum.

KEPHART.—Nellie, daughter of Frank and Clara Maxon, was born December 12, 1882, at Glidden, Iowa, and died August 15, 1948, at Des Moines, Iowa. At the age of ten, she moved to Ledyard, Iowa, where she grew to womanhood. In 1900, she was one of the first graduates of the Ledyard High School. In 1904, she married John N. Kephart of Dooliver; one son was born to them. A member of the Reorganized Church for more than thirty years, she served eight years as a worker in the home department.

She is survived by her husband; her son, Maxon J. Kephart; and four grandchildren. Services were held at the Evan Lilly Funeral Home in Des Moines, Elder Clyde E. McDonald officiating. Interment was in Glendale Cemetery.

DROWN.—Albert, was born August 24, 1876, in Michigan and died August 7, 1948, at Los Angeles, California. He left Michigan at the age of five, moving to Cameron, Missouri. At sixteen, he went to Independence, Missouri, to complete his education. On January 9, 1902, he was married to Jemima Lewis of Kansas City; four children were born to them. He and his wife made their home in California in 1921, where he worked as an iron molder for the Pacific Gas Radiator Company for eighteen years and the National Schools for four years. He had been a member of the Reorganized Church since 1886.

He leaves his wife, Jemima, of Los Angeles; two daughters: Ethel Brown of Kansas City, Missouri, and Betty Exner of Los Angeles; a sister, Orpha Small of Kansas City; and five grandchildren. Services were held at Grace Chapel, Elder Louis J. Ostertag officiating. Burial was in the Inglewood Cemetery.

HUFFMAN.—William Jones, was born in Kewanee, Illinois, on November 26, 1929, and was killed July 29, 1948, at the home of his mother in Kewanee. The accident occurred when a companion of William's accidentally discharged a gun; it exploded just as William entered the room and struck him in the abdomen. He was a member of the Reorganized Church.

Surviving are his mother, Mrs. Marv Huffman of Kewanee; his father, Wayne E. Huffman of Peoria, Illinois; a brother, Earl Eugene, and a sister, Betty Jane, both of the home. Services were held at the Cavanagh and Schueneman Funeral Home. Burial was in the Pleasant View Cemetery.

BADDER.—Henry J., was born June 29, 1861, at Dentville, Ontario, and died August 27, 1948, at his home in Chatham, Ontario. He was baptized a member of the Reorganized Church on November 3, 1872, at Buckhorne, Ontario, and was ordained to the office of teacher on May 15, 1882. On August 2, 1886, he was married to Margaret A. Armstrong, who preceded him in death on October 1, 1921. On September 18, 1934, he married Maria Grayson.

He is survived by his wife, Maria, of the home; a brother, Mose Badder of Luther, Michigan; and a sister, Mrs. Maggie Badder Evans of Alpena, Michigan. Funeral services were conducted at the Speaks Chapel in Independence, Missouri, Elders Glaude Smith and

Thomas Butler officiating. Interment was in Mound Grove Cemetery.

SCOTT.—Eleanor Ella, daughter of Wilson and Laura Kent Hudson, was born December 28, 1866, at Shabbona Grove, Illinois, and died August 21, 1948, at the home of her daughter, Mrs. Laura Pennell, in Independence, Missouri. She was baptized a member of the Reorganized Church on August 22, 1875, by her uncle, Alma Kent, and on September 30, 1883, she was married to William Wesley Scott at Lamoni, Iowa. Mr. Scott preceded her in death on August 26, 1937.

Surviving are three sons: Leland L. of Kansas City, Missouri; Dana E. and Wilson William, both of Independence; four daughters: Mrs. John Pennell of Independence; Mrs. Leona Salisbury, San Rafael, California; Mrs. Ardentia Gifford, Oklahoma City, Oklahoma; and Mrs. Athena Striplen, Chicago, Illinois; a brother, O. O. Hudson of Independence; a sister, Mrs. Hattie Hall, Santa Barbara, California; a half-sister, Mrs. Flossie Walker, Ava, Missouri; twenty-one grandchildren; and twenty-four great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elder R. D. Weaver officiating. Burial was in Mound Grove Cemetery.

ARMSTRONG.—Zacharia P., son of Zacharia I. and Willanna Amos Armstrong, was born March 22, 1876, in Louisa County, Virginia, and died August 9, 1948, at his home in Pocatello, Idaho, after a short illness. He moved to Robin, Idaho, in 1910, and married Grace Jane Keplinger in Arbon Valley on May 5, 1913. In 1943, they made their home in Pocatello, where Mrs. Armstrong died in November, 1947.

Surviving are two sons, Z. Clayton and George R. of Pocatello; four daughters: Mrs. Ethel M. Rowland and Mrs. Dorothy Jeanne Richs, also of Pocatello; Mrs. Clarice R. Palmer, Everett, Washington; and Mrs. Helen L. Jones, Malad, Idaho; two brothers: George W. of Pocatello, and Shelton of Portland, Oregon; and four grandchildren. Services were held at the Hall Mortuary Chapel, Elder E. E. Richards officiating. Burial was in the Robins, Idaho, cemetery.

HOYT.—Dema, was born on June 29, 1881, at Loveland, Iowa, and died September 1, 1948, at Mercy Hospital in Council Bluffs, Iowa. She had lived nearly all of her life in Missouri Valley, Iowa, until she moved to Council Bluffs about five years ago. She was married to Oscar E. Hoyt on August 29, 1898. They celebrated their golden wedding anniversary just three days before her death. Mrs. Hoyt had been a member of the Reorganized Church for many years.

She leaves her husband, Oscar, of Council Bluffs; two sons: Kenneth and Paul, both of Missouri Valley; six sisters; two brothers; nine grandchildren; and four great-grandchildren. A daughter, Marie, preceded her mother in death. Funeral services were held at the Reorganized Church in Missouri Valley, Elder V. D. Ruch of Council Bluffs officiating. Burial was in the Missouri Valley cemetery.

JOHNSON.—Warner Alvin, son of Bernice E. and Clyde A. Johnson, was born April 26, 1936, and was killed by a truck near Plad, Missouri, on August 24, 1948, while going to school. He had been a member of the Reorganized Church since June 13 of this year. Eighteen days before his death, he moved with his family from Kansas City, Missouri, to Plad. His father died on October 3, 1941.

He is survived by his mother; four sisters: Warnetta Nannetta, Vanessa Loujuana, Evelyn Clydine, and Sandra LaVerna Johnson; a brother, Daniel LeRoy Johnson; a half-sister, Margaret Ann Golithly; two half brothers: Joseph Maurice Golithly, Jr., and James David Golithly; and his maternal grandmother, Mrs. Myrtle Wolfe of Henrietta, Missouri. Funeral services were held at the Plad Community Church. Burial was in the Plad cemetery.

BAKER.—Edwina, daughter of Welcom and Polly Welch, was born October 7, 1859, at Eldred, Pennsylvania, and died July 13, 1948, at Coleman, Michigan. She came to Michigan in 1884, living near Farwell until 1915, when she moved to Midland. On December 3, 1932, she was married to Francis Baker in Coleman, Michigan, where she resided until her death. She had been a member of the Reorganized Church since April 6, 1893.

She leaves her husband, his seven children, and her two foster children. Funeral services were held at the Reorganized Church in Coleman, A. E. Burton officiating. Burial was in the Midland cemetery.

Lest We Forget the Lamanite

(Continued from page 16.)

a weapon of war, preferring to give up their own lives rather than take up their sword against their brethren. And it was written of them that their love for their fellow man was greater even than that of the Nephites.

Nephi, one of the twelve chosen by Christ on this continent, records that in the thirteenth year following the sign of Christ's birth, a group of 8,000 Lamanites were relieved of the curse, and they became white like the Nephites. We know this is to occur again in the latter day when they accept the gospel.

Political problems still present obstacles to the promulgation of any immediate missionary efforts in Latin America. However, if the youth of this church will prepare to serve in this field, the Lord will surely open the way to them, even as in the day of Alma. One thing is certain—the "remnant" people will have their part in the kingdom, whether we are with them or not, for Jesus has said:

And the Father hath commanded me that I should give unto you this land, for your inheritance.

And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them;

And ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, who if he goeth through, both treadeth down and teareth in pieces, and none can deliver.

Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass.

And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substances unto the Lord of the whole earth. And behold, I am he who doeth it.

And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

And it shall come to pass that I will establish my people, O house of Israel.

And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made your father Jacob; and it shall be a new Jerusalem.²⁹

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22. Lothrop, *The Maya and Their Neighbors*, page 418.
23. Means, *The Maya and Their Neighbors*, page 428.
24. Mormon 1: 69-71; 2: 1-4.
25. Mormon 3: 5.
26. Ether 6: 83.
27. Ether, chapter 6.
28. Alma, chapters 12-15.
29. III Nephi 9: 50-58.

FOOT NOTES

1. III Nephi 9: 16.
2. III Nephi 9: 46.
3. III Nephi 9: 50.
4. III Nephi 9: 58.
5. III Nephi 9: 99.
6. III Nephi 9: 101.
7. III Nephi 10: 1, 2.
8. III Nephi 10: 4.
9. II Nephi 2: 4.
10. II Nephi 2: 46-48.

Note of Thanks

I wish to express my sincere thanks to all the Saints who remembered me in prayer and with cards and letters during my recent illness. I am also grateful to Mr. and Mrs. Harry Surbrook who requested prayers in my behalf.

I believe it is truly a miracle of God that I am here to write these words.

ROBERT F. LUCE.

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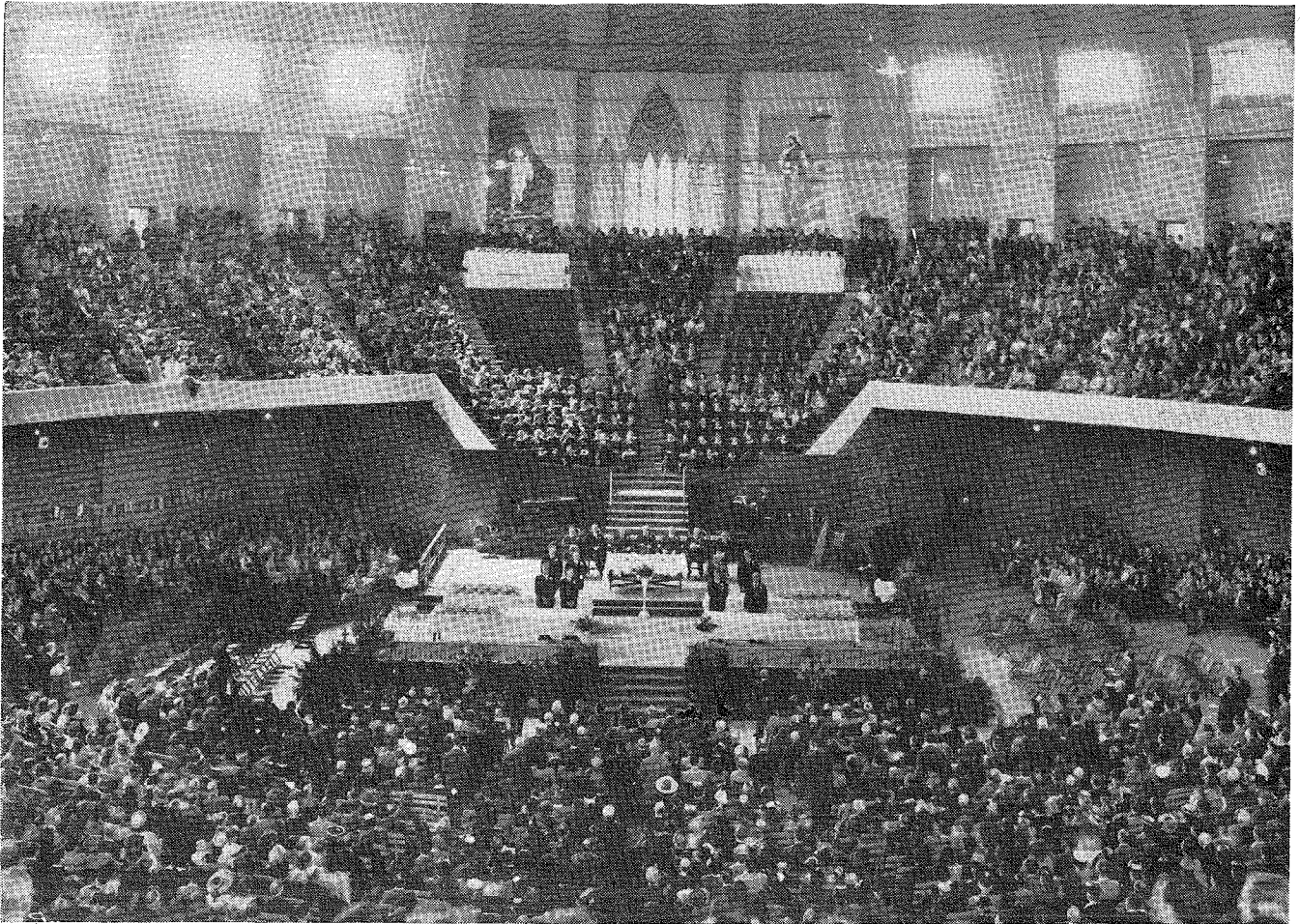
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THE Saints Herald

VOLUME 95

OCTOBER 2, 1948

NUMBER 40

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It Is Not Chance

To those who say, "All things occur by chance,"

I would say this:

How chanced the home?

How chanced the parents' love that
shields and guides the child
into a better way of life?

Why does the father suffer hardships, even death,
To bring security and peace to those he loves?

Chance does not teach the mother quail
To lure her enemy away
with feint of broken wing,
so that at last in safety she returns
to call her brood.

Nor could the love light in new mothers' eyes
Come from aught else but God.

—MARGARET BULLARD TUCKER.



REPORT ON LEWIS FAMILY. Many inquiries and expressions of concern have come concerning the condition of the Lewis family. A near relative reports that the boy, Gregory, is improving so that it is expected he may be released to be cared for in her home, although precautions are still necessary. Sister Lewis, though somewhat improved, is still weak, and needs the prayers of the people. Alice June has made favorable improvement. Judith is not out of danger yet.

CONFERENCE VISITORS. The General Conference takes on an international aspect with the arrival of visitors from abroad. A number are here, and others are expected soon.

From Australia, Evangelist Charles A. Dickinson and his wife have joined the group that arrived earlier. Don Alberts has been very active in church work, and in gathering materials and information to take back to his native land. Brother Dickinson has accepted appointments to preach at Stone Church and elsewhere.

From Birmingham, England, Elder Ed Norton and his wife Amy have arrived, and are very happily getting acquainted and making many friends. Also from Birmingham, Pearla Harvey is expected to arrive soon. And from Gloucester, England, Miss Elizabeth Harris is on her way.

From Tahiti, French Oceania, come a very genial couple, John (Tihoni) Mervin and his very attractive wife, Emere. They speak French and Tahitian, and wherever they go Missionary Edward Butterworth has been acting as their interpreter. Brother Mervin has a large business in the copra trade, and owns the ranch that was once owned by the author, Zane Gray.

CONFERENCE. All church news in these days surrounds the General Conference. Personnel in every office are striving to prepare for it, and already stemming the stream of visitors that flows into headquarters from railway and bus terminals. Workers are torn between the pleasure of meeting visitors and the pressing necessity of getting work done. So much is happening that few people have time to stop and talk about it, and the frustrated reporter who tries to gather a few facts feels very much like Brother Gomer T. Griffiths who said, "I'll tell you all about it—after Conference!"

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THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Welcome to Conference

ALREADY as I write, by plane, ship, bus, auto, and train, delegates to the General Conference set for October 3 to 10 are arriving, and soon they, the ex-officio members of the priesthood and visitors will converge upon the Center Place. To this time and occasion, we have looked forward for months not only with anticipation but with equal concern. To congregate for fellowship, to meet old friends, and to get acquainted with new members provide desirable rejoicing and spiritual uplift.

Our concern grows out of the imperative need for careful planning and programming for the economical and judicious use of time.

Not many of those who will attend, relatively speaking, will have occasion to know how much work has been involved in the project of a General Conference, and all, I am sure, would be amazed at the many weeks and even months employed by members of the Presidency and some of their assistants in the task. When you get your copy of the *Official Program*, take a look at the schedule of sermons, prayer services, class hours, and quorum and council meetings. These could only be worked out by careful thought and constant reference to our General Conference experience throughout the years.

Now that these labors are well behind us, our faces are turned toward the principal event, and quite a sizable "army" of the Aaronic priesthood as well as all grades of the Melchisedec priesthood, including the members of the Joint Council, will be required to carry out the program. The Communion services scheduled for the first Sunday can be held successfully only after much preparation and even rehearsal. They cannot be left to last-minute inspiration.

There is not a member of the

Presidency, the Quorum of Twelve, or the Presiding Bishopric who has not some assignment during the week.

These things are not recounted in any spirit of self-esteem or vanity. The work is done happily under a sense of duty to the church and a desire to minister to the body. But it is always salutary for one to know what labors on his behalf have been involved. It helps one to be grateful, and gratitude, it has been truthfully said, "is the fairest flower of the human heart."

THE late President Joseph Smith some time in 1871 and 1872 published some very comprehensive editorials under the heading, "The Situation." In one of these he wrote as follows:

The holding of local and general conferences we believe to have been, and still to be, one of the surest, safest, and best means that could have been or that can be used to the accomplishment of a proper assimilation of thought and spirit among brethren, and the right understanding of doctrine among the teachers and those taught. These local and general conferences we believe to be authorized by the general laws of the church under which the promulgation of the gospel was to be carried on; and they are not therefore the creatures of local organizations called churches or branches. They are natural and necessary assemblings of the church officers for the transaction of necessary business connected with the carrying out of the great program of salvation, and for the free interchange of thought, expression of opinion, and the preaching of the word. We trust that such assemblings will be more largely attended than heretofore.

The range of business which may be done at these conferences is very wide, and comprises all "things necessary to be done"; the necessity for the doing of any particular business being the law governing the case, "according to the Bible,

Book of Mormon, and the Doctrine and Covenants."

The organization of numbers of believers into churches, or branches, is a politic necessity; and hence a measure which was introduced at a very early date of the church existence. It was essential then; it is so now. There is ample provision for requisite organization in the Book of Covenants, and the usages of the church, as found in the instructions given from time to time.

We could add little to this and believe his comments are as applicable today as they were when written.

To this General Conference of the church for 1948, which we recognize as the Church of God, and the only one that can rightfully claim to represent the Restored Gospel, are coming and will come during the eight days of meeting, the thousands of faithful members of the church, the children of the covenant; and we shall be concerned with their physical, material, and spiritual welfare while they are here. We have tried to provide what is required for them.

To them, on behalf of the Presidency and the official personnel of the church, we extend our personal and official greetings, and our sincere wish that each one will be edified and strengthened by what he shall experience. Thus the church will find the strength and power to finish the task and accomplish the mission assigned to all.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Editorial

"A Voice That Is Still"

BROTHER C. CECIL TALCOTT, under date of September 14, writes as follows concerning a prayer service held in Independence a few days before Brother Lewis's death:

On September 8 at 8 p.m. in Bartholomew Hall, Apostle George Lewis bore his testimony to a group of about fifty people. Along with the Saints who had gathered for prayer and testimony meeting were two nonmembers. They were friends of mine who had attended the service by special invitation. Apostle Lewis's testimony about the appearance of God and Christ to Joseph Smith, Jr., rang true to all of us, and the influence of the good Spirit was powerful in our midst. As a result of this meeting, my friends have felt much impressed and are showing further interest in their investigation of the church.

It may have been Brother Lewis's last public testimony before his untimely death, but we may say he bore it with great conviction. The two nonmembers along with the rest of us will not forget his challenge to carry on and establish the kingdom! He emphasized "Our Strong Foundations," telling us always to remember the words of God to Joseph Smith, Jr., "This is my beloved Son, hear him!" Let us look to his words to us in these latter days and move forward according to our responsibilities. Let us make Zion a reality!

We thank Brother Talcott for his letter.

In the words of Tennyson, we often will reflect—

O for the touch of a vanished hand,
The sound of a voice that is still!

ISRAEL A. SMITH.

Preconference Reception for Young People

A young people's reception for the younger set among Conference visitors is being planned for Saturday evening, October 2, starting at 7:30 p.m. in the big tent on the west side of the Auditorium.

Welcoming committees of Orioles, Boy Scouts and Girl Scouts, as well as Zion's Leaguers, will be on hand to meet members of these organizations from out of town and to ac-

quaint them with what is being done in Independence.

A program of mixers and fellowship of interest to all young people will be conducted by the Zion's Leaguers of Independence. All young people are urged to attend.

Attention Deacons and Teachers

All visiting deacons and teachers attending the General Conference are invited and urged to assist in the important work of preparing for the sacrament of the Lord's Supper on the first Sunday. Since many thousands will be served, much help is needed. Please come to the following meetings:

Saturday evening, October 2, at 7:30 p. m., in the back stage of the choir room, the Auditorium, the preparation for the Communion will take place. Come on time and assist.

Sunday, October 3 at 7 a. m., assemble in the Deacon's Room for usher's badges and assignments.

A permanent record will be made of all deacons and teachers participating in this work. Teachers report to Roy Wyatt. Evan Fry will be the speaker at the Communion meeting.

Serving the Communion

All local priests and elders of the Greater Kansas City area are requested to report at the platform of the main Auditorium, at 7:30 p.m., Friday, October 1, to rehearse for serving the Communion on Sunday. Visiting priests and elders who are in the city by that time are also invited to help. A large corps of men is needed to serve the two great Communion services in the Auditorium on Sunday morning, and this rehearsal is very necessary to make it go successfully. Henry W. Stahl is in charge of the serving, as he has been at previous conferences.

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OFFICIAL

General Conference Program, Sunday, October 3

We earnestly solicit the co-operation of the Saints of Independence and the Stakes, and of Conference visitors generally, in the Conference activities for Sunday, October 3. This is particularly necessary because we have found it advisable to plan for two Communion services in the Auditorium.

Saints from Independence and vicinity are urged to attend the earlier Communion service, preparatory music for which will begin at 7:45 a.m. with the service proper commencing at 8:00 a.m. This service should conclude about 9:45 a.m., and preaching services will be held at 10:15 a.m. at the Stone Church, the General Conference tent, and the Stone Church Annex.

This arrangement will not only give assistance to Conference visitors who are driving in on Sunday morning and want to have opportunity to attend the later Communion service, but it will also permit local Saints who have guests to get home a little earlier in preparation for the noon meal.

Preparatory music for the second Communion service will commence at 10 a.m., the service proper beginning at 10:15 a.m.

The programs of the two Communion services will be identical.

The choral concert at 2:30 p.m. will be an integral part of the preaching service at which President Israel A. Smith will present his Conference sermon.

There will be congregational singing at 7:30 p.m. at the Auditorium as a prelude to preaching by Elder Paul M. Hanson, President of the Quorum of Twelve.

F. HENRY EDWARDS.

President Smith says, "We expect the Conference to be a momentous one." Don't miss any of it. The Conference Daily Herald is only \$1. Subscribe today.

Intellectual Fellowship

INTELLECTUAL FELLOWSHIP is a way of throwing many lights upon a subject so as to develop it thoroughly. It is a way of pooling ideas and knowledges so as to improve the understanding; it is a way of teaching one another. It is an interaction of minds that is mutually enlightening. It is a way of feeding or nurturing the mind; it is mutual edification of the spirit.

Intellectual fellowship is not a "gabfest." It is not mere conversation. It is more than communication which imparts information. It is not mere rearranging of ideas. It is improvement of the understanding.

In intellectual fellowship, either we get new viewpoints or outlooks or we improve the old. In "Restoration" intellectual fellowship, either we experience a shifting in our philosophies of life or we broaden or deepen our vision of the shape of things to come; we refine and mature our ideas of what it is all about; we "fuse" particular ideas so as to develop one idea that is general; we gain "conceptual" ground. Intellectual fellowship is more than a coming to see eye-to-eye experience; it is improvement of "eye-sight."

The intellectual fellowship, which the genius of Restoration would promote (see Doctrine and Covenants 43: 3; 85: 21; 94: 3), is a sumptuous feast of food for thought. It is a bill of fare which many persons help to prepare. It is a mental banquet provided through contributions of ideas of all who feast—contributions which consist in many instances of enlightening questioning; it is a fusion of many ideas in one.

"Teach One Another"

All the good foods for thought are not grown in one mental garden. Some minds do have greater capacity than others for original thinking or for creative vision. But none are able to originate all the good ideas

By J. A. KOEHLER

about "the work entrusted to all." Indeed, that may be one of the reasons why it is entrusted to all.

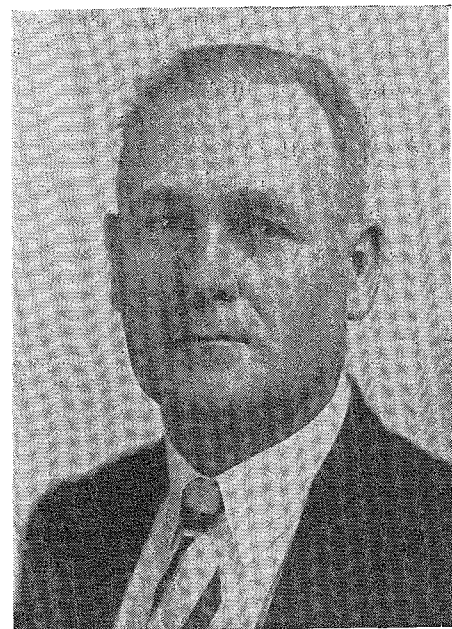
Neither priest nor prophet is sufficient unto himself; neither can think through all the business of the kingdom alone. He cannot develop even his own mental originations thoroughly without communion with other minds. But all who are entrusted with the work have capacity for appreciative vision. So it is intended that, in this church, men of the priesthood in particular should teach one another.

Fellowship of the Wise

"God giveth wisdom unto the wise [not unto the foolish], and knowledge to them that know understanding."—Daniel 2: 21. In the blackness of the night, a road sign gives information only to those who throw upon it the light of understanding. That is true even in daytime. Whatever the situation or circumstances, there must be some understanding if there is to be giving of wisdom. The putting of empty heads together does not fill them.

Restoration priesthood is firstly moral authority; it is firstly capacity to speak with understanding and to act wisely in the field of institutionalized religion. We judge of that capacity by manifestations of ability; but cultivated capacities. And if we judge aright, we make occasion and set the stage for a very distinctive kind of intellectual fellowship—a fellowship of men who are kingdom-building wise; that is the force of D. and C. 94: 3.

The Wise Man said many times that the pooling of empty heads does not make them full. Wisdom, said he, is not the sum of much foolishness. "Intelligence cleaveth unto intelligence." It is when men of *understanding* put their heads to-



gether, or when they have intellectual communion, that there is safety—ideational, conceptual safety. Yes, the Wise Man was sure that, let the heads of the men to whom the "work" has been entrusted be ever so good, they may be improved through the putting of them together through intellectual fellowship.

Greece is said to have been the cradle of philosophy—which is a quest of truth, intellectual questioning, rational explanation. So "All the Athenians and strangers which were here [at Athens in St. Paul's day], spent their time in nothing else, but either to tell or to hear some new thing."—Acts 17: 21. Those Athenians were human birds of a spiritual feather who flocked together.

Kindred Spirits

Latter Day Saints should be like that. For the intention was that their church should be composed of kindred spirits (Doctrine and Covenants 17: 7), of persons who are converts to ideas that distinctly concern the Restoration, of persons who have Restoration minds (Doctrine and Covenants 17: 18).

Contemplate the genius of Restoration, as it is depicted in the Doctrine and Covenants. Note its quest

of the truth. So, like the Athenians, the prophet of Restoration spent his time "in nothing else, but either to tell or to hear some new thing"—respecting the mission of Restoration. What is more to be expected than the admonition of that genius to the priesthood to promote ideational fusion through intellectual fellowship—through the school of the "prophets"?

Common Ground

Babylonian merchants and kingdom prophets have no common ethical ground on which to meet. So, on the question of the right ordering of human relations, they have no intellectual fellowship.

The feathers of philosophers are not *all* one, for philosophers have ever had somewhat different explanations of things. Nevertheless, real philosophers do meet on common ground; they do have one feather in common; all have one basic conviction; all are sure that existence may be explained rationally. All real philosophers meet on the common ground of open-mindedness or ideational disinterestedness. All have a penchant for conceptual communion.

"The Spirit [of God in man] searcheth all things, yea, the deep things of God."—I Corinthians 2:10. Restoration was born of that spirit—the spirit which says, "Prove all things," "Come now, let us reason together," "Bring forth your strong reasons." True Restoration is a rational religion; it is philosophical. It is in the "blood" of true Restoration to have intellectual fellowship.

What is the common ground on which we must meet to have distinctive Restoration intellectual fellowship? Is it that God has ordained that the cause of Zion shall be brought forth and established through the offices of the church? Is it that Zion is a distinctive community, a mode of economic self-governance grounded in convictions and sentiments of righteousness and truth? Is it that Zion is "the City"—the mode of society—out of which

our God shall shine? Is it that "the government" is upon the shoulders of Restoration, to order it with judgment and to establish it with justice? Say what you think it is; then say whether or not Latter Day Saints can strike up a true Restoration intellectual fellowship except they meet on that common ground.

Conditions of Fellowship

We have already either indicated or alluded to these conditions of intellectual fellowship:

1. Capacity for thought movement.
2. Possession of food for thought—understanding.
3. The art of employing that food to nurture the soul.
4. An *impulsion* to edify.
5. Humility or teachability (versus intellectual pride).
6. Kindred-spiritedness.
7. Common ground.
8. Hunger and thirst for the truth.
9. Right attitudes or habitual modes of regarding persons and things—especially the persons with whom we are in conceptual disagreement.
10. Disinterestedness or intellectual honesty.

Add to this, or subtract from it, or modify it as you will, but *contemplate* what you believe to be the conditions of distinctive Restoration intellectual fellowship. Meditate on them day and night, for we Latter Day Saints have great need to practice that art.

As we meditate, as we contemplate each specific condition, we will recall or remember much Scripture—and also many actual current life situations and circumstances that are significant in this relation.

There will come to mind such as this: "If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you."—Doctrine and Covenants 85:18. Instead, you shall have comprehension.

We will be reminded that Paul said, God "anointed" Jesus because

he loved righteousness and hated iniquity (Hebrews 1:9). We may remember that Jesus said that crooked feelers cannot see straight in the field of religion, that—as respects morality and ethics—emotional attachments condition thought movements, that except a man be born again he cannot even "see" the kingdom of God.

We will be reminded that bad feelings toward others—regarded as personalities—is blinding, that he that hates his brother is in darkness, that only love sees the way. We may recall that, "If we walk in the light we have fellowship"—we *do* have it. It should be highly profitable to contemplate each and all the conditions of intellectual fellowship.

Hindrances and Obstacles

Each of the aforementioned conditions of intellectual fellowship when changed to negative form represents either a hindrance or an obstacle. The negative of "hunger and thirst for righteousness," for instance, is something akin to resistance to the truth. Doctrine and Covenants 102:2, 3, and Romans 1:28 are significant in this relation.

Antipathies, disdainfulness, suspiciousness, the tendency to protect children of the brain from the hazards of examination, aversion to logical criticism or analysis, fear of the consequences of laying all the cards on the table, or of facing all the facts in their nakedness, the habit of mental lone-wolfing, thought narrow-grooving, impatience of the ideas of others, emotional excitability, the tendency to change the subject, the impatient hurry to reach conclusions or to form opinions—there are ever so many purely personal hindrances to intellectual fellowship.

There are obstacles, too. There are outside pressures (or circumstances which cause pressures) that make intellectual fellowship difficult; sometimes they utterly unfit us for that activity. I have in mind, particularly, the pressure of church work of this and that kind.

We are so pressed for practical results—in business, in finance, in

property affairs, in proselytism, in letter-writing, in routine and incidental temporal affairs of many kinds, that we do not have time for real intellectual fellowship. Philosophy would not have flourished in Athens if Plato and company had been like that.

There are ever so many obstacles or outside pressures: the need of baby-kissing to "dry those tears and calm those fears"; the pressure (whether real or imaginary) to make records in inventories filed, in numbers of sermons preached, in tracts distributed, in prospects contacted, in candidates baptized, in branches organized, in specific social affairs promoted, and all such; the pressure (whether of our own creation or not) to get such things done if we are to be highly rated by our supervisors or those to whom we may be accountable, or to make good in our own eyes. We have so many "things" to do, so much "business" to attend to, so many "affairs" to look after, that we cannot relax so that we may promote intellectual fellowship.

A Requirement

Love is togetherness. True religion is a walking together; it is a "dwelling" together in unity. The kingdom is that. Zion is that. A truly Christian family is that. "The" church is that. A divine priesthood is that. "If ye are not one [if you do not dwell together in unity] ye are not mine."—Doctrine and Covenants 38: 6. For to be "mine" is to walk in the light. And "if we walk in the light . . . we have fellowship one with another."

"How can two walk together except they be agreed?" And how can they ever come to be agreed on the business of walking together except they put their heads together—except they have mental communion?

Have you ever observed how quickly we part company when we are in mental disagreement? Have you ever observed that spiritual incompatibles, moral incompatibles, mental incompatibles, do not get along well together? They get along

together better separately.

Surely you have known at least one "home" that was not a "heaven" because, through failure of reasoning together, husband and wife did not see eye to eye or understand each other? You may have known a whole church "home" which was like that.

Many "Adams and Eves" have not walked together happily because they did not think through the problems of wedlock together. Many a household has been wrecked on the rock of ideational insulation.

One of the very roots of "human" society is mental agreement. It is consciousness, or awareness, of like-mindedness, it is because free men do have a meeting of minds; it is because they do stand on common, spiritual ground; it is because they do agree on the question of the rights and duties of persons in association; it is for this reason that we have true society. We "walk together" in whatever relation because we are agreed. And we are agreed because we have talked things over together.

Restoration Fellowship

For more than a century, we Latter Day Saints have talked about bringing forth and establishing the cause of Zion. But we have yet to walk together as Zion redeemers. Why? Because we have not agreed on that which is the essence and crux of Zion-redeeming. That is the reason the United Nations are dis-united. That is the reason for failure to walk together in any area in which we cannot live alone.

We walk together in some relations—in financial affairs and reunion affairs, in musical affairs, and others. We are agreed so as to walk together in many things that we really want to do. Why can't we walk together in the business of bringing forth and establishing the cause of Zion?

Is it that we do not want it? Or is it that we do not put our heads together in the special manner which is necessary to come to an agreement on what is truly Zion-redeeming? We surface-skim and side-

track; we "jack-rabbit" mentally; we give the matter "a lick and a promise" instead. We study this, and we study that, but we do not fulfill the intention of Doctrine and Covenants 85: 21 and 94: 3. Ours is not the curriculum of the "prophets." And without that curriculum, we cannot have that school.

We have done some studying of some good books. We have had some very good schooling. In college and university, we have learned many things that we must know to bring forth and establish the cause of Zion. But we have not integrated these knowledges as we must. We have neither learned to interpret history in the light of the Restoration nor Restoration in the light of history. We have not learned economics and sociology and ethics and psychology as Zion-redeeming fundamentals; much less have we learned civil engineering and architecture and business organization and management and finance and other things as *features of Zion*. We have not learned to make ourselves competent for the business of *the Kingdom*.

As his languages witness, as other phenomena of "human" life witness, man is constituted psychically for intellectual fellowship. It is a requirement of his "human" nature. It is not only not good that man should "be alone," it is impossible that he do it alone. Neither priesthood nor prophet can come to comprehend "God" through insulated ideation. It is *requisite*, especially so in Restoration, that there should be intellectual fellowship.

If we would fulfill the conditions of that communion of spirits, if we would really fulfill the intentions of Doctrine and Covenants 94: 3 and 85: 21, it is almost certain (it is certain, if we are truly the "elect") that Zion would soon "prosper and spread herself and become very glorious, very great and very terrible."

And it is quite as certain that the calamity-stricken nations of the earth would honor her and would say, "Surely, Zion is the city of our God."

Beginning at the Grass Roots

THE FINANCIAL LAW

By G. L. DeLapp

Presiding Bishop of the Church

THE CHURCH has developed a great deal since the beginning of the Reorganization and, with its development, has undertaken at different times some projects which involved considerable financial costs. Among these have been the development of our institutions (including Graceland College, the Independence Sanitarium and Hospital, the Herald Publishing House, and the Homes for the Aged) as well as the Auditorium, which is incomplete. With the growth of these, there have been increasing costs to provide essential physical facilities.

At the same time, our missionary work has progressed in cycles, a greater number of appointees having been taken on in times of high income, and the personnel reduced in times of low income. Altogether, the financial costs involved have been increasing to a point where it is important that we assure ourselves of continuous income to meet the requirements of our missionary and institutional work.

An analysis of the records of past years reveals some interesting information. Our membership has increased gradually in recent years, as the following figures indicate:

1890	23,951
1900	43,824
1910	60,909
1920	92,746
1930	106,140
1940	123,230
1948 (to June 1)	136,467

We do not have complete records showing the percentage of membership contributors to cover these same periods, but the following records give an indication of the extent to which there has been compliance with the financial law:

CONTRIBUTORS TO GENERAL CHURCH, UNITED STATES AND CANADA

Year	Number of Contributors	Enrollment December 31	Percentage Contributors	Number of Filers	Percentage Filing
1936	27,885	109,116	25.6		
1937	26,373	110,853	23.8		
1938	24,082	113,126	21.3		
1939	23,957	114,878	20.9		
1940	29,826	116,737	25.5		
1941	29,272	118,465	24.7		
1942	30,602	119,990	25.5		
1943	30,806	121,216	25.4		
1944	28,778	122,479	23.5		
1945	26,512	123,590	21.5		
1946	25,549	123,035	20.7	8,690	7.06
1947	29,300	125,695	23.3	9,230	7.34

IF ONE WERE TO APPROACH this problem negatively, extreme discouragement could result because of what appears to be a lack of compliance on the part of the bulk of our membership. Undoubtedly, however, there are various factors which enter into this, and it is my purpose here to point out the opportunities that are open to us to improve the situation. It may be there is a relationship of this to the lack of ministry of which we made mention in the article having to do with the Aaronic priesthood. Continuous and adequate teaching on the part of the Aaronic priesthood will undoubtedly encourage many of our members to comply with the law, who up to the present have been indifferent or perhaps lacking in understanding of its

purposes. The purpose of the financial law is twofold. In results, it provides the church with the resources with which to carry on its work, to which we have already made reference. In intent, it is a way of developing character and providing the individual with the means whereby temporal resources may be used for the attainment of spiritual ends. These spiritual ends are understood by most of us.

The fundamental principles of the gospel, including faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment, have meaning and significance; but we have sensed altogether too infrequently the responsibility which is ours of broadening our understanding of these principles and of teach-

ing others and accomplishing this through compliance with the financial law.

We have been inclined to look at the broad goals and the objectives of the church as desirable of attainment, but we have failed to see the relationship of our attainment of these goals to our acts, or to our failure to act, in supporting the church financially.

THERE IS LITTLE VALUE in talking about community building if we have not learned the ABC's of stewardship, so it is essential that we give consideration to applying ourselves to the tasks which may be said to be those lying close to the "grass roots" of our endeavor. Compliance

(Continued on page 23.)

3,489 New Members

Last year the church baptized 3,489 new members.

LET US FORGET for a moment the offsetting losses by death, expulsion, and withdrawals and think in terms of the nearly 3,500 precious souls which were inducted into the church of God. It is the largest number of baptisms in any year since 1930. In a church of our size, it is a significant addition to our numerical strength.

The church baptized a greater number of new members last year than the entire membership of the Australasian Mission. The number of baptisms last year is more than twice the number of Latter Day Saints in the British Isles, and considerably more than the total membership of the European Mission. This is sufficient membership for two or three districts. Outside of Independence, only one stake (Kansas City) and one district (Southern California) can boast a greater number of members than were baptized in 1947. If all these new members lived in a single large city, we would need from five to ten church buildings to house them. From their ranks, we would recruit the workers to run a corresponding number of branches.

Yes, let's agree that 3,489 new members is a splendid addition to our church strength.

MEASUREMENTS OF PROGRESS

Few organizations are content to measure progress in terms of size or numbers alone, but make constant effort to find ways of analyzing achievements on a more significant and accurate basis.

For our church, this measurement is admittedly difficult, because we tend to measure the tangible and obvious things and have not become adept in measuring spiritual values. Our pastors will not contend that church attendance is a perfect index

of the conditions of the branches, but they know that it is nevertheless a significant factor, for Latter Day Saints do not thrive in isolation. They develop into sainthood in worship, work, and association with others of like faith and ideals.

Nor is the income of a church even a near-perfect measurement of its condition, but it does reflect in some degree the devotion and concern of people for the work of God. We count church contributions and filers of financial statements, again not claiming these to be accurate evaluations of spiritual achievement, but knowing from experience that there is a close correlation between saintly growth and development and the dedication of one's material possessions to the work of the church.

Let us look at these new members in terms of the few measuring devices available. Now beware, Brother and Sister Newly-Baptized, we may be about to do you a grave injustice, for we are going to assume that you are an average church member. If you object, we ask you to be patient with us and remember that everyone in the church was once a newly-baptized member.

CHURCH ATTENDANCE

Last year the church baptized 1,116 new church-goers.

The statistics which are available indicate that about twenty per cent of our membership live in an isolated condition, and of the remaining eighty per cent within reach of branches, about forty-eight per cent do not attend church with sufficient regularity to be classed as church-goers. This means that approximately thirty-two per cent of our total membership attend church with some degree of regularity.

By W. N. Johnson

Counselor to the Presiding Bishop

If these percentages are applied to members baptized in 1947, we find that 698 live beyond branch limits; and of the 2,791 within reach of branches, 1,675 do not attend church, leaving 116 newly-baptized members attending church, participating in its sacraments and associating in the work of the church with other members.

No one can foresee what great results might follow from this number of people being found in church attendance; however, it is immediately apparent that the work of conversion does not end with baptism. If last year's newly-baptized members conform to the general pattern of church attendance, one fifth of them should be encouraged to "gather" into branches, and nearly half of their number should be receiving ministry from the branch officers, whose duty it is to encourage church attendance.

FINANCIAL CONTRIBUTORS

During 1947, our church baptized 885 new financial contributors.

This number will make their presence felt in the church by contributing money to assist in the sending of the gospel throughout the world. Approximately 2,600 of these new members will not contribute any funds to the General Church in this or any other year, and few of them will be found carrying any heavy financial load in branches or districts. On the basis of past experience, our pastors and district presidents will depend largely upon tithepayers to carry local departmental and financial responsibilities.

Last year, 29,300 members (or 25.37 per cent of the membership of

the United States, Canada, and Hawaii) contributed to the General Church. Our 885 new contributors will give us an excellent chance of exceeding the 30,000 contributor mark in 1948 for the church in the United States, Canada, and Hawaii. (Statistics are not available for our missions abroad.)

Last year many of our contributors gave less than \$1.00 to the church during the entire year. Others were generous with a generosity born of devotion to the cause of God and obedience to the financial law of the church. The average contributor gave almost \$38.00 to the General Church in 1947. Our 885 new contributors can be expected to swell the church income by an amount in excess of \$33,000 this year if last year's average is maintained.

In 1947, one in four church members contributed financially to the General Church. Our goal is that two members in every five, or forty per cent of membership, shall contribute each year. It is encouraging to note that a few districts have exceeded this mark, and others are approaching it.

STEWARDS OF POSSESSIONS

Last year our church baptized 279 new Tithing Statement filers.

In a church that teaches stewardship of material things, the number of individual church members who acknowledge this stewardship by filing tithing statements as taught by the church should be a very significant figure. If our over-all pattern of tithing statement filers is applicable to new members, we shall expect that we have converted about eight per cent of them to this elementary but very important aspect of stewardship.

Last year, 9,230 Tithing Statements were received at headquarters for the United States, Canada, and Hawaii, or 7.99 per cent of the membership. This year our count by August is slightly in excess of 9,000, and we are hoping to reach the 10,000 mark. Our 279 new state-

ment filers will be a very real help in reaching the goal.

ABOVE AVERAGE

New members are probably "above average." Certainly we should not be satisfied if in 1947 we baptized 100 members in order to secure thirty-two church-goers, twenty-five contributors, and eight tithing statement filers. Nevertheless, on the basis of statistics available for the United States, Canada, and Hawaii, we find that if our new members conform to the general pattern of membership activity, we baptized last year 3,489 new members of whom 1,116 are churchgoers, 885 are financial contributors to the General Church, and 279 are tithing statement filers.

These figures viewed by themselves are discouraging; however, when considered in relationship to church achievements, they are of heart-warming significance. Seventeen years ago, the General Church had a debt of over \$60.00 for every contributor. Today it has reserves totaling more than that amount for each contributor. With only one person in twelve filing a Tithing Statement, the church has nevertheless been enabled to expand its missionary program, build reserves, and increase many of its departmental and institutional services. That so much has been accomplished by so few should be a source of continual encouragement to all of us.

At the same time, we need to remember that the cost of baptizing new members is not a light one. There is a price paid in time, effort, and money for each baptism. If our church is to make any rapid progress, the rate of conversion to the basic beliefs and practices of the church is even more important than the baptismal rate.

It is difficult to set a reasonable goal of church attendance, but we cannot afford to be satisfied with our present achievement. It would seem that a goal of fifty per cent should not be beyond our reach. If half our members attend church, our missionary efforts last year would have

brought the church 1,744 new church-goers instead of 1,116.

It is surely not too much to expect that forty per cent of our membership shall contribute to the General Church each year. If that were so, last year's effort would have strengthened the church by 1,400 new contributors instead of 885.

We cannot be satisfied in any stake or district with less than twenty-five per cent of our people filing Tithing Statements. Last year the church should have baptized 872 new stewards of possessions, devoting one tenth of their increase to the work of the church.

The word of God to the church with respect to the financial law is: "Until such heed is paid to the word which has been given . . . the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."

Let us repeat that these measurements of church activity on the part of our membership should not depress or discourage us. Let us find renewed faith and courage in the splendid achievement of church workers over the past years. These figures should challenge everyone to do his part and assure us that within the church are untapped resources of spiritual and material wealth for speeding up the Restoration Movement. To set in motion some of these tremendous unused potentialities might well be the goal of every member who has an interest in this good cause.

Church Beautiful Contest

Bishop C. A. Skinner wishes to remind all who are interested that the "Church Beautiful Contest" closes October 1. The purpose of the contest has been to stimulate improvement and beautification work for local church buildings. He urges those interested to send pictures of the church building and a written account of the improvement made. Send all materials to C. A. Skinner, 1910 Drumm Avenue, Independence, Missouri.

Golden Wedding Anniversary Celebration for the Rushtons

By Fred A. Cool

On August 2, 1948, at the Southern California District Reunion, the golden wedding anniversary of Elder and Sister John W. Rushton was celebrated.

The celebration was sponsored by the department of women under the leadership of Mrs. L. J. Ostertag. The beauty and sweetness of this event will live in the minds and hearts of all who witnessed it.

As Margaret Jones played Mendelssohn's "Wedding March," Brother and Sister Rushton walked across the stage and were received by Mrs. Ostertag. She presented an orchid corsage to Sister Rushton and a tea rose boutonniere to Brother Rushton.

"Love's Old Sweet Song," their favorite was sung by Pearl Crum Shirk, and "Through the Years" by Garland Tickemyer.

On behalf of the Joint Council of the Church, Apostle Charles R. Hield spoke in appreciation of the many years of service given by both Brother and Sister Rushton. A large bouquet of golden flowers were sent by the Joint Council in token of their regard. District President Louis J. Ostertag then presented a gift, a sum of money which was given by members of the branches and missions of the district.

"The Lord's Prayer" was then sung by Garland Tickemyer. Two daughters—Dorothy (Mrs. Orlo Backer) and Margaret (Mrs. Morey Frazee), and a daughter-in-law, Mrs. John Rushton, were in the receiving line.

Long lines of friends moved slowly past to congratulate their friends of so many years. One hundred young people were in attendance in a body.

Mirrors or Windows?

BY MAUDE ANDERSON

IT HAS BEEN SAID that what the world needs is fewer mirrors and more windows. If you walk into a darkened room where there are no windows, you will see nothing even though a mirror be hanging on every wall. If there is one small window with a beautiful view outside and a mirror hanging opposite that window, the scene will be reflected.

Today the world is confused because so many churches have become only mirrors reflecting the life of the world. To be sure, there are a few small windows admitting the light of God, otherwise we should be in total darkness.

The great mass of people have no will of their own but simply reflect that which is about them. What the world needs is more people whose lives are luminous from the light of heaven. It is often said that children reflect their surroundings. As we become adults, we should learn to think for ourselves and not be merely a reflection of that which is around us.

Every Christian should become a window admitting the light of heaven. To be sure, each pane of glass will be colored by the individual personality; but when all are arranged in a perfect pattern, they will make a beautiful scene. What an inspiring sight it is to walk into a church as the sun sets behind a stained glass window and see the picture of the Christ holding a lamb in his arms. So Christians should be to the world. Instead of merely reflecting the confusion of a pleasure-mad world, we should be able to give people the inspiration derived from walking into a beautiful church with the sun shining upon the stained glass window. We may find the pattern for such a window in I John, chapter 2.

It is an easy matter to love those who love you, but it is a different matter to love those who spitefully use you. Yet that was what Jesus was capable of doing and that is what we must be able to do if we are to reveal the light of God.

The world gives a very good example of loving its own when people advance because of the influence they may have with other influential people rather than because of their ability.

As I walked into a room of a lovely home, I saw a scene above a mantel which defied all description. Then I realized that it was a mirror reflecting that which came through the large window opposite. If outside that window there had been nothing but a rubbish heap, then the reflection in the mirror would have been quite different.

Let us all strive to be windows admitting the light of heaven so that those who are only mirrors may at least reflect beauty.

Refreshments of punch and cake were served. The centerpiece of the table was a cut-out of a golden ring, which framed the picture of Brother and Sister

Rushton. A bouquet of yellow rosebuds and four golden candles formed the background.

Young People's Work in Independence

HOW OFTEN have we heard the saying, "The future of the church lies with our young people"? We have heard it often enough, no doubt, that by now we have recognized it is an incomplete statement. It should be stated something like this. "The future of the church depends upon the training we are giving our young people *now*."

Few things "just happen," least of all the development of God-fearing men with leadership ability, strong convictions, and the courage and initiative to translate those convictions into action. Such men and women are produced only through careful training by wise and devoted parents, by understanding members of the priesthood, and by the skilled hands of men and women trained in the leadership of youth activities.

Youth leaders in our church find it important, then, not only to deal directly with the young people themselves but also to give the benefit of their training to mothers and fathers, to pastors and priesthood, as well as to other leaders of youth activities.

The necessity of this approach, as against the "leader dealing directly with all the youth" concept, can be better understood when we realize that there are in Independence on our church membership records more than twenty-six hundred young people. This includes girls from seven years (the Blue Bird age) to twenty-four, and boys from nine years (Cub Scouts) to twenty-four. Twenty-four is selected as the top age for consideration because it is the recommended age for "graduation" from Zion's League into young adulthood, though it is generally felt that marital status and maturity have as much to do with this change as does chronological age.

In Independence our twenty-six hundred young people are distrib-

uted among fifteen congregations. Those who attend the regular congregational services receive there a normal and valuable spiritual ministry along with the adults.

Normal young people, however, have different needs and interests than their parents and older friends—needs not met entirely by the routine church activities. Thus our congregations in Independence, as elsewhere, have adopted specialized programs such as Scouting for boys, Orioles and Girl Scouting for girls, and the Zion's League program for mixed older young people to help meet these needs with approved activities conducted under reliable supervision.

TO FULLY APPRECIATE the work being undertaken in these fields, it is again necessary to look at numbers. In the fifteen congregations there are:

- 8 Cub Packs with 270 Cubs
- 11 Scout Troops with 300 Scouts
- 1 Senior scout unit with 16 senior Scouts
- 27 Blue Bird Bands with 245 Blue Birds
- 17 Oriole Circles with 160 Orioles
- 3 Girl Scout Troops with 50 Girl Scouts
- *17 Zion's Leagues with 400 Leaguers

84 units with 1,441 young people
*Two congregations have both Junior and Senior Zion's Leagues.

Thus we find over 1,400 young people being served in eighty-four units, or better than half of our potential membership of 2,600. A number of these are nonmembers, which brings the percentage of our young people being served by our church units closer to one half. This does not include an estimated 100 more of our girls being served in Girl Scout Troops outside our church or eighty-three Independence students at Graceland last year, which would make a total of 1,624 active young people. While this percentage of participation is probably as good

By F. Carl Mesle

or better than that of the average adult congregation, it represents a challenge. Here is a fertile field of missionary endeavor—the challenge to hold our own young members, a task just as important as winning new members.

The fact that so many of our youth are interested and active in these programs is the best indication that they do have a universal appeal. A study of the programs will leave little doubt as to their value—church-wise, if properly administered. If so, it would seem fair to ask, "Why aren't the other half of our young people interested and active?"

One reason is that their parents are not being reached by the church or are no longer interested. But that does not fully answer the question, or we would not have the children of nonmembers taking an active part in our youth programs.

TWO OF THE MOST IMPORTANT REASONS for our failure to reach more of our young people would seem to be the lack of enough trained and devoted leaders to provide sufficient units to minister to them, and the lack of adequate building facilities to accommodate these units. This is the same basic and crying need of our whole church. Yet, unless the leaders of tomorrow are adequately trained today, what reason do we have for believing or even hoping that Zion will be built in the next generation? The future strength of Zion lies in the number of leaders and followers we can develop and not simply in the strength of a few individuals.

Happily, nearly every congregation in Independence has a building program underway or plans on the drafting board which will improve facilities for both congregational

worship and young people's activities. This is most encouraging and gives spur to our plans for the recruiting and training of additional leaders.

As part of the School of Religious Leadership held in Independence this past winter, a course for Zion's League leaders in "The Zion's League Program and How to Use It" was conducted, with an average attendance of twenty-five adult leaders and League officers. In addition, our city-wide Zion's League officers have tried to provide in their regular meetings both planning sessions and training in leadership techniques. For example, whenever the city-wide Zion's League Worship Committee, which is composed of the worship chairmen of all seventeen Leagues in Independence, holds a meeting, the chairman wisely tries to provide time for discussion of local League problems and to give special helps for local League worship programs. Monthly meetings of the Zion's League leaders, i. e., young people's leaders, from each congregation provide a regular opportunity for discussion of the leaders' problems.

One of the best examples of training for our leaders of young people's activities is found in the regular monthly meetings of the Blue Bird Leaders' Band and the Oriole Monitor's Workshop. These groups concentrate on providing techniques and helps for leadership. The administrative council for girls' work, which is composed of the girls' work directors of each congregation, in a monthly meeting conducts the business of the girls' work, as well as receives some training.

Because our larger congregations may have as many as half a dozen or more units with over one hundred young people in them, there has been established in most congregations in Independence the office of Young People's Supervisor. These men, or women, act as pastoral supervisors to tie all the units to the church and to co-ordinate their work for the best interest of the congregation and the young people. The

supervisors also meet regularly in combined planning and training sessions.

The two areas in which regular city-wide meetings have not yet been established are in our Girl Scouting and Boy Scouting programs. Efforts to pull the leaders of our church troops together and to tie these units closer to the church are underway. Our Scout units hold many top honors in their districts and council, and most of them serve the church well.

THE BLUE BIRDS AND ORIOLES carry out a number of worthwhile activities throughout the year. These include daily paging at the Sanitarium, two summer one-week camps at Gardner Lake for the Orioles and two overnight camps for the Blue Birds, an anniversary week with both units and city-wide events, a Blue Bird Achievement Day, and an Oriole Institute.

The Zion's Leagues also have their share of activities. By using the organization and programs outlined in the *Zion's League Annual*, the League members of Independence have been stimulated to effective activities in the fields of worship, study, service, and recreation. In addition to meeting their own and their congregational responsibilities, by April, 1948, they had raised \$1,650 toward their goal of \$2,500 for Mission's Abroad. A full week of splendid activities, both local and city-wide, were conducted by the Leagues to celebrate the Restoration Festival in April. In May, the combined congregations of Independence indicated their interest in the young church members of the local high school graduating class with a banquet and program which was attended by some ninety graduates and guests. Throughout the winter, recreation nights were planned and conducted in turn by different Leagues in the lower Auditorium. A volleyball conference among boys' and girls' teams has recently been concluded this summer while several Leagues entered softball teams in the city-recreation and Y.M.C.A.

leagues. Through the efforts of the city-wide Zion's League, one tennis and two volleyball courts have been restored with lights for night play on the church-owned Campus.

Another summer activity which has proved very valuable was a series of weekly conferences for older young people on the subject, "Boy Meets Girl," with prominent church men and women covering various phases of preparation for courtship and marriage.

A high light of the year is always the city-wide Zion's League Retreat held over Labor Day week end at the church camp at Gardner Lake near Excelsior Springs, Missouri. This year's theme was, "Zion, City of God." The retreat, attended by about 150 young people, was a stimulating combination of fun, fellowship, study, and worship. Unusual preparation was made this year as the young people sought the finest possible spiritual experiences at the retreat.

Forty of the nearly eighty young people attending Camp Yopeca at Gardner Lake this season were from Independence. Several from Independence also went to Nauvoo and other church youth camps. Nearly the same number of young people attended the Gardner Lake Reunion, where they were rewarded again with the finest of wholesome experiences.

In spite of the numerous city-wide activities, the emphasis for the year has been to strengthen the local Leagues. Through the training of leadership and the development of projects which require the united efforts of each League, this has been carried out to a large extent.

THE MOST IMPORTANT SINGLE OBJECTIVE of our work in Independence is to surround the young people of the church with influences which will give them first a sense of direction and second the will to travel always in the direction which leads them close to God and to the accomplishment of his purposes. This cannot be accomplished by any

magic formula nor by any single program.

The home offers the greatest single influence in the lives of young people. It is the attitude of the parents which determines whether or not the children will participate in church activities. Even the finest church program for young people can be seriously handicapped without the sympathetic support of parents.

The second strongest influence for good or evil in the lives of young people is that of the group with whom they regularly associate. Thus it is, to give wholesomeness to this influence, that the church promotes the use of such programs as found in the church school, the Zion's League, Scouting, Orioles, etc., for if the group itself can be brought under the influence of the church and held there by means of activities which both challenge and feed the cravings of youth, the battle against the influences of evil for the lives of our youth is half won.

The task of creating Zionics among our youth in Independence is being attacked constantly from two sides. The first is the effort to keep the home influence strong by means of sermons from the pulpit, church school classes, prayer services, priesthood visits, women's department activities, men's clubs, etc. The second is the effort to control the attitude and activities of the groups in which our young people themselves find their friends and satisfactions. This is accomplished through the promotion of our young people's programs, in what must be a determined effort by our congregations to control this second strongest influence in the lives of our young people.

The devil is a most persistent and clever opponent. Experience teaches us that only through wholehearted efforts by a trained and consecrated people working hand in hand with God can we ever hope to conquer him and achieve the realization of our Zionics dreams.

The Good and Bad of Alcohol

By BESSIE TAYLOR

ALCOHOL has been a problem since ancient times. All races of people have some form of alcoholic beverage, differing in quality and variety. It exists so widely in the human family and affects us so profoundly, that we must stop occasionally to give some thoughtful attention to its influence—especially in these days of increasing consumption. Over 50,000,000 people in our own country use alcoholic beverages moderately and more or less regularly.

In a scientific sense, the term *alcohol* applies to a large class of substances of the same general character, differing slightly in origin, physical properties, and chemical composition. There is but one source yet known for alcohol—the decomposition of some form of saccharine matter by means of fermentation. Sugar and starch may be viewed together as the source of alcohol, combined with some active decomposing agent at the proper temperature.

Alcohol, when rightly used works to man's benefit. Because of its helpful qualities, it will never be outlawed by the world any more than atomic energy. The keynote lies in the word *control*. We seldom consider the great benefits of alcohol because we usually associate it with intoxicating beverages.

In the field of art, alcohol has the power to dissolve many substances such as gums, resins, and oils. From the dissolved resin, we manufacture our household varnishes. The word alcohol is of Arabic origin and means "to paint"; it was so called probably because of its power to dissolve pigments which are insoluble to water. In cosmetics, it is the base for many products such as perfumes and lotions.

Alcohol is also valuable in the preparation of drugs. Although the use of it as a stimulating medicine is becoming less and less popular. Just as it dissolves gums and oils, so also does it extract wanted substances from various leaves, barks, seeds, and roots. A large class of drugs, especially the patented medicines, contain a percentage of alcohol. Chloroform is produced from any alcohol by distilling it with chloride of lime. Ether is obtained by the action of sulphuric acid on alcohol at a certain temperature. Alcohol is practically indispensable as a solvent in the preparation of tinctures, medicaments, and

therapeutic preparations. It is a pure antiseptic and a valuable massage. It is also the base for many household products.

To the chemist, it is valuable as a convenient fuel, producing in his lamp much heat with no annoyance of smoke; and it is of frequent use as a reagent for separating salts, one of which is soluble and the other insoluble. Since alcohol does not freeze, it is used in carpenter's levels, thermometers, and engine radiators. The antiseptic properties of alcohol lend to its use in preserving specimens of organic matter. Animal matter immersed in it will not decompose.

For industrial purposes, alcohol is denatured. The United States Government removed the tax on denatured alcohol in 1907, thus making it inexpensive. It is used for heat, light, power, and a number of manufacturing purposes. Germany, especially, has used it for lighting and cooking. It is used as a solvent in making plastics such as celluloid, collodion, and cellulose. Photographic films, combs, brush handles, "artificial amber," etc., are products of celluloid. The solution of collodion is used in photography, artificial silks and mercerized cottons. Cellulose is used for insulating electric wires, making hair bristles, nylons, filaments for incandescent electric lamps, bottle caps, and waterproof products. Alcohol is also used in the manufacture of explosives. Without alcohol, much of our material progress would be impossible. Even the future, no doubt, holds greater possibilities.

THE benefits of alcohol cease and its dangers begin when man starts using it internally. "Strong drinks are not for the belly, but for the washing of your bodies."—Doctrine and Covenants 86:1. We must have no personal fellowship with this "firewater" in any form. It is the one great devastating force of humanity that lies in our absolute control if we would only exercise it. The employment of alcohol in the preparation of beverages constitutes by far the greatest use made of it. It forms a vital principle in all the spirituous liquors consumed in the world. It is the alcohol in them that makes them intoxicating, and the strength of the liquor varies with the quantity of alcohol it contains. It is the alcohol that gives

it the peculiar value in the estimate of those who use it.

The use of alcohol affects every phase of life. It is first noticeable in the physical, then the mental, next the moral, and lastly the spiritual. The harm that alcohol does to the physical body is of less consequence than to the other phases of life it affects. One reason why alcohol is so valuable to science is because it has such a great affinity for water. Thus, when it enters the body, it holds most tenaciously to the fluids of the body and affects most those tissues and glands which are of the greatest percentage water. Because alcohol requires little or no digestion, it passes quickly into the blood and is carried to all parts of the body. It holds greedily to the water of the various parts and absorbs it. It is finally eliminated from the body with little or no change. Everywhere in the body, it has acted as an intruder; nowhere has it given support or food. The action of alcohol upon the blood is very decided, since the blood is so largely composed of water. It causes the corpuscles to shrink by absorption. As alcohol comes in contact with the nerve cells, it likewise draws off the water, causing them to contract and grow hard and paralyzed. The deadening effects of alcohol upon the extremities of sensory nerves is shown in the blunted feelings of those who are under its influence. Such persons are insensible to blows, bruises, burns, and other injuries. As the nerves become blunted, muscular control is impaired. This is why "drunken driving" is so dangerous. Death would be much more common from drinking if the user did not become unconscious. After a certain percentage gets into the blood, one automatically becomes unconscious, thereby allowing the organs to operate at a low level of activity. The main damage caused by alcohol is to the central nervous system. The effect is functional rather than structural.

BECAUSE mind and body are so interdependent, that which affects one also affects the other. The deranged physical condition of the nervous system produced by the effects of alcohol disqualifies the mind to function in its proper order. The action on the nerves is accompanied by undue excitement in the nerve centers, the effect of which is a temporary exhilaration of mind so that the individual feels brightened and cheered. As this first hilarious stage passes off, the second stage is marked by a state of depression. There is a slight

chilliness, a fall of temperature, an indisposition to muscular exertion, irritability of temper, and lack of control over words and thoughts. It is at this stage the victim tries to drink more, hoping thereby to regain the original pleasant sensation. The mind loses its power of reason, and the memory becomes less clear and retentive. The imagination is unrestrained. The mind becomes introverted and often cruel and destructive. The finer feelings of the mind and nerves of the body are paralyzed together. The sensibilities first to be obscured are the last acquired by education and culture. The victim first ceases to be refined, then polite, considerate, and chaste. He then descends to selfishness, vulgarity, and brutality until he is fully exhibited in his uncultured and savage form.

The third stage is that deranged insane condition known as "intoxication." The proper action of the brain is obscured, and the animal instincts, uncontrolled by reason and the will, assume dominion. The vital organs become enfeebled.

The fourth stage is that of "unconsciousness." In this, the victim loses all power of control. He cannot see or hear or feel anymore than if he were chloroformed. He is at the stage of temporary paralysis of the whole nervous system and bordering closely upon death. The traditional progressive stages are described by the following descriptive adjectives: dry and decent, delighted and devilish, delinquent and disgusting, dizzy and daffy, debauched and delirious, dead drunk, dethroned and damned.

JUST as the mind depends on the body for its support, so does moral development depend upon the mental condition. The higher up the scale we go, the more positive becomes the alarming consequences of the corruptive influence of alcohol. The indictment against alcohol as a danger to the body is severe. But the indictment is even more severe against the psychic powers. Maladjustments of life become irretrievably fixed by alcohol. Drunkenness places men as much below the level of the brutes as reason elevates him above them. This "genius of degeneration" inflames the passions and dethrones the will. Intoxication, is, itself, temporary insanity. It is not difficult to prove that the influence of alcohol tends to lead directly to the committing of sin. The tendency of alcohol to paralyze the physical nerves, to obscure the more delicate and re-

fining sensibilities of the mental part, and to inflame the animal passions, puts the individual in the very condition that favors evil action. Alcohol helps men to be wicked. It is never drunk with the ends of virtue in view. It is a confirmed fact that it constitutes the greatest of all causes of crime. It is particularly noticeable that, under its influence, an individual loses his power of judgment so that he no longer appreciates the rightfulness or wrongfulness of his actions nor the consequences that follow his deeds.

The most dangerous parts of a city are those portions in which alcoholic liquors are used most—neither is virtue esteemed there. Persons addicted to alcohol become a ready prey to the influence of other stimulants and narcotics.

It is in the spiritual realm that man's greatest penalty must be paid for alcoholic indulgence. When liquor becomes a habit, it becomes a dual sin. First, a sin against self, and second, a sin against others. Prominent characteristics of the alcoholic are selfishness, inability to tolerate reverses, a naive expectation that what he desires should be his for the asking, and little regard for the feelings or opinions of others, which are all averse to the true doctrinal virtues of Christ.

The reason alcoholic beverages are so in demand is because of their anesthetic value which blunts the higher intellectual activities and relieves "anxieties" of general discontent, self-reproach, and apprehensions. It relieves all troubles, fears, and weaknesses, and gives a stuporous sense of well-being. The real tragedy lies in the fact that we cannot overcome our problems by evading them. We must meet them as they come, and the greater the problem, the more need for a high use of reason and intellect. A good prayer meeting can have the desired effect on us in relieving us of our troubles, anxieties, and inferiorities, and the spiritual treatment will be lasting while the liquor is not. Indulgence of liquor increases the complexities of life. As the temporary glory of the alcoholic effects passes off, the victim becomes subject to the full realization of his anxieties and he is back again from where he started. As he emerges, he feels morally weakened and beaten before he starts. A sense of inferiority and hopelessness overtakes him. His "means of escape" makes it harder to

(Continued on page 23.)

The Beautiful House

ONCE IN A FRIENDLY neighborhood a congenial Mr. and Mrs. owned a beautiful house. A quick peek in the front door would reveal the fact that no cat had ever swung on the point lace curtains, no dog had ever chewed the corners of the Axminster rug, and no child had ever let jam slip past small fingers to land with a soft plop upon the upholstered furniture. It was a "picture" house—pleasant to the eye, but not to the heart.

Then came the first change. In the street in front of the beautiful house, a whizzing car struck a puppy—a black cocker spaniel. For a brief moment the car hesitated, then sped on with a growl. The Mrs., her body half-rigid with fear and anger, rushed to the rescue, brought the dog into the beautiful house, and administered such first aid as she had learned at Red Cross classes during the war. Satisfied with her endeavors, she waited anxiously for some loving owner to claim the dog. As she waited, both she and the Mr. grew to love the black, silky coat and the soft, pleading eyes. The waiting period grew to such a length that it was abandoned. The dog became a part of the household.

Silk, as she was appropriately termed, enjoyed her surroundings. After the first preliminary search of the beautiful house and the spacious flower gardens, she took her environment for granted. She expected her milk in the morning, her meat in the evening, and her flea-soap bath on Saturday. The Mr. learned to step over the holes that sharp claws dug into the choice places of his treasured gardens. The Mrs. decided to pack and store away her Axminster

rugs until the time that puppy teeth would lose the desire for chewing.

THE THREE LIVED TOGETHER in joyful union, but the house became less beautiful as their state became happier. There were times when the long, black ears of the dog resembled the long, black curls of a small girl. There were times when a tug on the bottom of a skirt or on a trouser leg felt like the pull of a small hand. There were times when the Mr. and Mrs. wished that Silk were a wee girl in the household.

Then came the second change. It started with the disappearance of Silk. She left in the early afternoon and did not come home for her meat in the evening. The Mr. and Mrs. were troubled deeply. They called frantically and drove the car into divers places, looking for the strayed one. Despondent, they returned home. All searching was apparently hopeless. They might as well fill in the holes in the garden and unpack the expensive rugs and make their house beautiful again. But as they talked, there came a bark at the door. Silk had returned.

The Mr. rushed to the door and opened it. In walked Silk, but she was not alone. Behind her came a sleepy-eyed little boy. He was not an attractive child. Even if his brown hair had been combed, his clothes clean, and his shoes tied, he would not have been an attractive child. For a minute he stood blinking at the bright light of the beautiful house, then in a childish jibber he announced that he was hungry and wanted to eat. While the Mrs. cared for the child and the dog, the Mr. phoned the police department. No, there had been no report of a missing child, but a policeman

By EMMA M. PHILLIPS

would call for him immediately.

After the immaculate policeman had arrived, the child shoved his chair precariously back from the table, and calmly stated, "Mommie and Daddie go get dink." The policeman clinched his fists. It was the same old story. The parents preferred the sting of intoxicants to the duty of caring for their offspring.

The events that followed were the same as in other cases. Parents proved unworthy. Child put into proper home. That was the way the beautiful house gained its fourth occupant.

NOW FOUR LIVED TOGETHER in joyful union, but the house became less beautiful as their state became happier. There was romping from one room to another. There were flowers knocked over in the spacious gardens. Things about the yard and house sometimes became mussed and upset and untidy. But there were love and life and laughter.

Now in the friendly neighborhood live the cheerful Mr. and Mrs., an ordinary child, and a black dog. A quick peek in the front door would reveal the fact that there is no longer a beautiful house. There is a beautiful home.

Manners for Mothers:

Do you invite your children's friends into your home? Or do you consider them a bunch of tiresome brats? If you think they are, they will be. Try treating them with the same respect and cordiality you accord a visiting neighbor. You'll soon have a reputation . . . for being a swell Mom!

Does your child get dragged along a downtown street? How about slowing down to his pace for a change. Did you ever think how many extra steps he has to take? If you'll think of how he feels, people will think you enjoy your child . . . instead of resenting him!

LOUISE.

- - - a home column feature - - -

A Devotional

MOST of us are interested in some form of interior decoration. Usually we become more conscious in the spring of the year of various changes we'd like to make in our homes—new curtains in some room, paint in another, or a new slip cover for a drab-looking chair. If we weren't limited by the financial part of these changes, no doubt there would be a number of things we'd choose to do. These are all a part of interior decoration.

The other day I was glancing through a home magazine and the title of a poem, "Interior Decoration," caught my eye. When I started reading it, I was immediately made aware of the different kind of interior decoration that it was talking about. It started—

Each one of us is daily furnishing
The house in which his soul long
years may dwell.

Then I began to think along a new channel. It's easy to become completely absorbed in the material aspects of our living. Necessary as they are, we mustn't let them crowd out the more vital part.

We should be very much concerned about the kind of interior decorating we're doing in our soul. Are we hanging the proper kinds of pictures there—those that will brighten with the mark of some kindness done? Are the rooms furnished in such a way that it becomes a haven of rest for those who are tired and oppressed and need a cheery word? There are a number of similes that could be drawn, but perhaps the following poem will stimulate our thinking along this line and help us to make some new resolves about our daily living.

What Have You Done Today?

You will do much in the years to come.

By MRS. J. D. ANDERSON

But, what of today?
You will give your talents in goodly
sum,
But what will you give today?

You will lift the heart and dry the
tear
You will plant a hope in the place of
fear,
You will speak the words of love and
cheer,
But what did you speak today?

You will be so kind in the after while,
But what of today?
You will bring to each lonely life a
smile,
But what have you brought today?
You will give to truth a grander
birth,
And to steadfast faith a deeper worth,
You will feed the hungry souls of
earth
But whom have you fed today?

Zion, you'll build in the by and by,
But what of today?
You will pay tithing, yes, you'll try,
But why not start today?
'Tis sweet in the idle dreams to bask;
But here and now, are you doing your
task?
Yes, this is the thing your soul must
ask,
What have you done today?

Song— (To be sung to the tune
"Admonition")

1. Let the light of love adorn you
As you go about your work
Trust the hand of God above you
Do your best and never shirk.
Hearken to the works of wisdom
Train your heart and mind each day;
Help to usher in his kingdom,
Learn to work as well as play.
2. Speak the word with gentle kind-
ness;
Let the spirit have full sway,
That you may lead men from blind-
ness
To the realms of changeless day.
For if this we do in meekness,
We each day shall stronger grow;
Rising thus above our weakness,
We the truth shall come to know.
3. Only as we strive with patience
Can we hope to rise and grow

Into that most sacred station,
Where his truth we all may know.
We must then subdue our passions,
Make them serve the nobler cause;
And in gentleness should fashion
Souls who magnify God's laws.

4. Let us then be strong in spirit,
Filled with purity and love;
That in life we all may merit
Light and power from him above.
Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of his coming,
Waits to break upon your way.

Prayer—In Unison

Our Father, as a new day comes to bring its unmarred opportunity, help us to use it better than we used yesterday. Help us to cultivate the spirit of righteousness and manifest it in our every act and thought. May we not develop virtues merely that they may be seen of men. Inspire us to acquire purity of mind, strength of will, and beauty of spirit that our inmost souls may be temples in which thou wouldst dwell. Keep us from the error of thinking that we have done our best when we have merely refrained from breaking the laws. Help us to keep faith with ourselves and to respect the value of our own personalities. May we live as if thy Son lived every minute of every day with us, and may the radiance of our faces be the indication of the fires of hope and faith and love within us. In Jesus' name we pray. Amen.

—If we work upon immortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

Thirty-five

With clearing minds
Between the years we stand,
Our youth behind,
And middle age at hand.

Some years we spent
On folly, and in vain,
Some years brought love,
And others brought us pain.

The years ahead
Are clean, with paths untrod.
May each of us
Walk hand in hand with God.
—Sylvella Neece.

Worship Suggestions for November

Theme for Month—THE ABUNDANT MEASURE

SUNDAY, NOVEMBER 7

Greater Love Hath no Man

Prelude: Duet, Saints' Hymnal, No. 336, or Piano Solo, No. 285.

Call to Worship:

Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for others.

Let "self" be crucified and slain
And buried deep; and all in vain
My efforts be to rise again
Unless to live for others.
—Charles Meigs.

Suggested Hymns: Saints' Hymnal, No. 339, No. 341, No. 350.

Prayer

Scripture:

"This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—John 15: 12, 13.

"Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time, except them who believe. If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4: 7-12.

The Story:

ABOUT BEN ADHEM AND THE ANGEL

Abou awakened from a peaceful dream and beheld an angel writing in a book. He asked, "What writest thou?"

"The names of those that love the Lord," was the angel's reply.

"Is mine one?" asked Abou.

"Nay, not so," said the angel. Then Abou spoke very low and said, "I pray thee, then, write me as one who loves his fellow men."

The next night the angel appeared again holding a scroll upon which were the names of those who had been blessed by the love of God in their hearts, and Lo! Abou Ben Adhem's name led all the rest.

"And this commandment have we from him, That he who loveth God love his brother also."—I John 4: 21.

Reading:

What might be done, if man were wise,
What glorious deeds, my suffering brother,
Would they unite, in love and right,
And cease their scorn of one another!

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime, might die together:
And wine and corn, to each man born
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in quiet and sorrow
Might stand erect, in self-respect,
And share the teeming world tomorrow.

What might be done? This might be done,
And more than this, my suffering brother;
More than the tongue, e'er said or sung,
If men were wise and loved each other.
—*Saints' Herald*, October 4, 1947.

Memorial:

On this Armistice Day, as we ponder the teachings of Christ regarding our conduct toward our fellow men, let us keep fresh in our memory the love shown for us and for our country by those brave men and women who gave that last full measure of devotion in the recent conflict as well as in those of previous years. "Greater love hath no man than this," said Christ. Let us stand in silent meditation and prayer as we listen to the singing* of Rudyard Kipling's beautiful hymn of remembrance, "God of our fathers, known of old."

*Quartet or other special group of singers may render this number very softly and quietly, Saints' Hymnal, No. 426.

Closing Hymn: No. 343.

Benediction:

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."
Amen.

SUNDAY, NOVEMBER 14

"Give, and It Shall Be Given Unto You"

Vocal Prelude: by mixed quartet, Saints' Hymnal, No. 350.

Call to Worship:

Christ bore alone the heavy cross,
The crown of thorns he wore;
He gave with all the strength he had
'Til he could give no more.
He gave his life that I might live;
What do I have that I can give?
—*Junior Manual, Behold the Light of the World.*

Response:

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;

Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er;
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;

By ALMA LOUISE UTZ

I want to live aright from day to day:
I'm sure I shall not pass again this way.
(Words to No. 225, Saints' Hymnal.)

Opening Hymn: No. 346.

Prayer Poem:

Give us, O God, the power to go on,
To carry our share of thy burden through to
the end,

To live all the years of our lives
Faithful to the highest that we have seen,
With no pondering to the second-best,
No leniency to our own lower selves,
No looking backward,
No cowardice.

Give us the power to give ourselves,
To break the bread of our lives unto starving
humanity,

In humble self-subjection to serve others
As thou, O God, dost serve thy world.
In Jesus' name, Amen.

—J. S. Hoyland.

Scripture Reading:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Luke 6: 38.

Poem Response:

I, TOO, SHALL GIVE

Because I have been given much,
I, too, shall give;
Because of thy great bounty, Lord,
Each day I live.

I shall divide my gifts from thee
With every brother that I see
Who has need of help from me.

Because I have been sheltered, fed
By thy good care,
I cannot see another's lack
And I not share.

My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

—Selected, *Saints' Herald*, September 14, 1946.

Suggested Quartet Number: "A Beautiful Life," *Celestial Echoes*, No. 70 (Price, 30c, White Wing Publishing House, Cleveland, Tennessee), or "Loving Each Other," *Zion's Praises*, No. 83.

Suggestions for Theme Talk:

The late Elder E. F. Robertson, long-time missionary and a man upon whom the spirit rested in great power, often bore his testimony to the effect that never in all his long years of missionary effort both at home and abroad had he been able to make even one sacrifice in the name of Christ and the church. "For," said he, "there can be no sacrifice when you receive far more than you can possibly give in his service."

Hymn: Saints' Hymnal, No. 345 or No. 216.
Benediction.

SUNDAY, NOVEMBER 21

Theme: "Offer Unto God Thanksgiving"

Prelude: Saints' Hymnal, No. 121.

Call to Worship:

We thank thee, now, O Father,
For all things bright and good;
The seedtime and the harvest,
Our life, our health, our food.
Accept the gifts we offer,
For all thy love imparts,
And, what thou most deservest,
Our humble, thankful hearts.
—Anonymous.

Response:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100.

Opening Hymn: Saints' Hymnal, No. 18 or No. 27.

Prayer: The Lord's Prayer (in unison).

Reading:

THIS YEAR I THANK GOD

This year I thank God
for these familiar walls.
I touch them often to make sure they're real.
I touch them and remember other walls
—bleak, broken walls which stood
beside great heaps of shattered glass and stone,
artless and ugly,
the monuments of war.

I close my eyes and see
the unforgettable design
of endless caravans of tanks,
the sun obscured by clouds of planes,
and men—grim, bearded robots,
ready to destroy.

I thank God it's a memory—
that I no longer pack the tools of death,
nor wonder what it is to die
upon some nameless beach.

Surely there is much to prayer,
for, through those tensioned days and nights,
I prayed for this:
for these familiar walls,
three meals a day, clean clothes, a bed.
—But they were little prayers;
most of all, I prayed for you.

God has kept you for me
as you always were,
smiling and golden.
And this fair replica of you—
bright eyes, soft shining hair,
and music in her laugh—
she is the answer to another prayer.

Perhaps it cannot last.
Perhaps the dangling and contention and mis-
understanding
born of men's small minds
will end my day of peace;
yet, with all my heart, I thank God
for the blessing of this hour—
for you, for her, for these familiar walls.
—*Saints' Herald*, November 23, 1946.

The Story:

"Thanksgiving Day at Jerusalem."—Nehe-
miah 12: 27-47.

Thanksgiving Hymn: (Tune: "What a
Friend We Have in Jesus.")

To the Giver of all blessings,
Let our voices rise in praise,
For the joys and countless mercies
He hath sent to crown our days;
For the homes of peace and plenty,
And a land so fair and wide,
For the labor of the noonday,
And for rest at eventide.

For the splendor of the forest,
For the beauty of the hills,
For the freshness of the meadows,
And a thousand sparkling rills;
For the blossoms of the springtime,
And the memories they bring,
For the ripened fruits of autumn,
Do we thank thee, O our King.

For the wealth of golden harvests,
For the sunlight and the rain,
For the grandeur of the ocean,
For the mountain and the plain;
For the ever-changing seasons
And for comforts which they bring,
For thy love, so great, eternal,
We would thank thee, O our King.
—Unknown.

Poem:

When light is in the morning sky,
When dusk is calm and fair,
At noon, at night, we bow our heads,
And lift our hearts in prayer.
We speak to God and know our word
At any hour is heard.

For life upon the lovely earth,
And guiding all our days,
For love and home and all our joys,
In earnest hymn and happy song
We lift our thanks the whole year long.
—*Saints' Herald*, October, 1943.

Suggested Hymns for Closing: No. 14, No. 428, and No. 100.

Prayer:

SUNDAY, NOVEMBER 28

Theme: "Unto the Measure of the Stature of
the Fullness of Christ."

Prelude: Saints' Hymnal, No. 205.

Call to Worship:

Forward with Christ! To him we pledge our
best

In all our work, our worship, and our play.
Forward with Christ! With him we meet the
best

Of high ideals for living every day.
Forward with Christ! O Master, lead the
way.

Help us to find revealed new life today.
—*Saints' Herald*, October, 1941.

Scripture Response:

"Till we all come in the unity of the faith,
and of the knowledge of the Son of God, unto
a perfect man, unto the measure of the stature
of the fullness of Christ."—Ephesians 4: 13.

Suggested Hymns: Nos. 210, 217.

Prayer of Invocation Thought:

Our Father, help us ever to move forward
in the building of thy kingdom, for we realize
that only through our consecrated activity can
we come "unto the measure of the stature of
the fullness of Christ."

Meditation:

Great Master, touch us with thy skillful hand,
Let not the music that is within us die.
Great Sculptor, hew and polish us, not let
Hidden and lost thy form within us lie. . . .
Spare not the stroke—do with us as thou wilt,
Let there be naught unfinished, broken, marred.
Complete thy purpose that we may become
Thy perfect image—thou our God and Lord.
—Horatius Bonar, *Saints' Herald*, October
1941.

Thoughts for Worship Talk:

There is a German legend which tells of a
dreaming child. To him the Christ appeared
in all the different phases of his character.
He appeared as a healer, and the child thrilled
as he watched the lame walk and sick children
run and play. He appeared as a teacher and
storyteller, and the child listened and longed
to tell stories as he did. He appeared as a
burden-bearer, helping the weary, and the
child wished to do this. But each time the
child shook his head sadly. "I can be none of
these," he said. And then the Christ appeared
as a little child, picking up shavings in his
father's carpenter shop and running with them
to his mother that she might kindle a fire.
"I can do that!" said the child as he watched,
and he went straightway and helped in his own
house.

So we, too, "Till we all come in the unity
of the faith, and of the knowledge of the Son
of God, unto a perfect man, unto the measure
of the stature of the fullness of Christ," must
start now with the little things which are near
at hand.

Song for Primary Children:

We want to be like Jesus,
We love him, yes, we do!
We want to be like Jesus,
And build his Zion, too!

Chorus:

Jesus, Jesus, we love you;
Jesus, Jesus, we love you.

We must be kind like Jesus,
We love him, yes, we do!
We must be kind like Jesus,
And build his Zion, too!

—Primary Manual, 1947, Vacation and Re-
union Church School.

Hymn: Saints' Hymnal, Tune No. 311.

I have often felt a spirit o'er our congregations
bend,

Like the strong electric presence of a dearly
loved friend,

And have known that Christ was looking, with
his patient eyes and true,
At the promise of the future, which was slum-
bering in you.

Heed the voices that are calling through the
storm and through the calm,

Come up higher! Come up higher! Nearer
to the great I AM.

Come, ye chosen of Jehovah, ye anointed to
the truth.

Let the banner of the higher call unfurl above
your youth.

Brightly is our pathway shining like the rain-
bow's golden arc,
And the Savior's perfect manhood is the beacon
in the dark.

Let the worldling, if he chooses, yield to
pleasure's soft restraint,

I conceive no higher object than to be a per-
fect Saint.

—Elbert A. Smith.

Prayer Poem:

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Restore to us our rightful mind;
In purer lives thy ways to find,
In deeper reverence, praise.

"In simple trust like theirs, who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee."

—Words taken from Saints' Hymnal, No.
243.



Why Are You Going to College?

By RUTH MIDGORDEN GOODWIN

IN THE SPRING a young man's fancy lightly turns to thoughts of love. By fall he's either succumbed to some young woman's charm and married her or become engaged, or else the romance is off, and he's thinking seriously of school.

At least, I hope he's thinking seriously. I'm not qualified to write a thesis on education, but I have a few ideas for young people starting to college to mull over.

If you happen to be one of the pleasure-loving, go-to-school-on-Dad's-money kids, you aren't going to like me when I get through. Contrary to a great deal of popular belief, college isn't a finishing school for half-brained high school kids. Sometimes when a person looks around at college graduates, he seriously doubts that statement, but his faith is restored when he sees many fine, outstanding men and women who have learned the deeper values of "gettin' an edoocashun."

First of all, let's leave Grace-land out of this. I'm no authority on our church college for I never went to school there, and I hold above it a special kind of halo because of the type of people who come from it and the atmosphere I believe it creates. Instead let's confine this discussion, or harangue if it turns out that way, to the larger institutions of learning. There I can tread more firmly because of personal experience.

Lately I've become a little alarmed by the attitude of some young people toward the money

value of a college education. There is a sizable number of young people who give up or never start to college because they find lucrative positions, working on road gangs or in offices. Don't misunderstand me; I've nothing against such types of work. But I'll admit I can't understand any young man or woman whose sole purpose in going to college—or in life—is to make a lot of money.

If your purpose in going to college is to stack up a pile of money, you haven't caught the vision of education or the vision of Zion. Don't misunderstand me there either; I believe college graduates should be justly compensated for the time, money, and effort they've invested in their four or more years of preparation. They should not be expected to work for a pittance.

Maybe I'm too idealistic, but it seems to me that the two big values of education are to teach the individual how to enrich his own life and to enrich the lives of those not fortunate enough to acquire the knowledge he has. It's a satisfying experience to sit in on an occasional meeting of a lively group of college graduates organized into associations such as the American Association for University Women. You catch there the spark of service, the feeling of owing something to society for providing the opportunity to go to school. For few of you are naïve enough to believe the money you

spend—an alarmingly large amount though it is—covers the whole expense of putting you through four years of college. The taxpayers of your state, who support your large state colleges and universities, shoulder more of your burden than you realize. Isn't it only right that you should feel indebted to your community and your neighbors—and to your church?

Perhaps it's largely that way of thinking that makes me pretty intolerant of the typical Joe College or Betty Coed. Those immature individuals who go to college to join the fanciest fraternity or sorority on the campus and drive the dreamiest convertibles don't seem to fit into this picture. If you're sensible, you won't let anyone deceive you by telling you that you just have to join a fraternity or sorority to "get any place." I'm not telling you not to join; there are certain advantages for some people in the cliquish life. But if you have an average amount of backbone, and if you're a Latter Day Saint in spirit as well as name, you will probably go farther by being independent of the many ties and obligations fraternal life places upon you.

Maybe it's a bit strong, but from my own personal experience, I've seen only two or three persons who have been able to belong to a fraternity and still attend church on Sunday mornings

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and participate in the group activities. The very same thing was brought home to me when I was editor of my alma mater's daily newspaper. Loyalty to fraternity or sorority came first, and during the war years, with their shortages of students and consequently of journalism students, we often found it pretty difficult to stomach the excuse of a house meeting or a dance that "I just had to attend" when copy needed editing and proof needed reading.

But again to justify the fine young men and women who did belong to the social groups and who still were my friends, let me say that there are great numbers in the ranks of "independents" who are in the same category which many of us have come to call "typically fraternity."

If you're still reading, let's hit another topic. If you are enrolling in a big school these days, you are going to feel a sensation of being lost in the crowd and of no one's caring about you. Such is the curse of big schools, and most of them these days are big because of the veteran enrollment and other factors. If you are conscientious and if you do have a sincere desire to learn, you're going to feel despondent—maybe all of your first year. It was a great shock to me in my freshman days to find that my instructors didn't have time to answer all the questions I wanted to ask. I found myself cut off short more than once for lack of time. There's no doubt about the fact that many—maybe most—of our large colleges and universities these days are job mills. Put a freshman in one end of the machine and grind him through as speedily as possible until he reaches the outlet marked "graduate" and receives his sheepskin.

College is not leisurely these days; instructors and professors are too overworked and too burdened with other activities than the teaching load. But you needn't let this

slightly gloomy picture dismay you. Stick up for your individualism and for your right to be heard, but don't be obnoxious about it.

Gradually, if not right away, you'll become acquainted with those choice gems of college professors and instructors who really love to pass their learning on to you. Your associations with such people will give you richness and memories that you will treasure your whole life through.

I've already said more than a good share of columns. But there's one more thing to say—the most important of all. As you start to school and constantly in the years ahead, keep asking the question, "Where does God fit into all this?" No one, especially an intelligent Latter Day Saint, can refuse to see the need for educated people with vision and emotional stability in our world today. The church cries for people with education and consecration to be builders in the Zion process. Superstitions, selfish desires, stubborn beliefs must largely be broken down by the teaching and guid-

ing of those people who realize there are many ways of thinking and many ways of doing the same thing.

Most of you will realize when you do graduate from college that you are only beginning to see how little you actually do know. Then is the time you will need the most patience with those people who accuse you of thinking you know everything. Then is the time to be humble and full of gratitude to God for the blessings you are enjoying. Then is the time—and during college, too—to give unstintingly to those who didn't get your college education. Be careful not to be too aggressive or too easily discouraged because your ideas are rejected many times over.

Education is a slow process, but done well, it is a lasting one. The challenge of true education is a great one—will it make of you a mature, sound-thinking, kind, generous individual? You'll need those qualities and many more to be of greatest service to God—and isn't that the purpose of all constructive things we do in life?

Letter from Japan

NOTE: *New Horizons* readers will remember that in the article, "What of Japan?" (see *Herald* for August 21), the author, Dayle Bethel, offered to supply names of needy Japanese to any who wished to send relief packages. June Robb and Alta Dougherty, both *Herald* Publishing House employees, were among the first to respond to this appeal for aid. The following letter was received by Miss Robb in response to the one she sent, along with a package of food, to Nobuko Fukada of Kyoto, Japan.

Dear June,

I received your letter today, and it really surprised me. Thank you very much for your kindness of sending me foods. I never dreamt of such a great kind letter from you, and I'm so happy to have friends like you and Alta in America.

When I received your letter, I thought that you are a member of the church which Mr. Bethel belongs to. Is that right? I thought so because Mr. Bethel used to tell me that his church has headquarters in Independence, Missouri, so your address sounds very friendly to me.

I wonder if you know that I'm working with the Military Government here in Kyoto. I have known Mr. Bethel as he was with us in the government work. He was an earnest and intelligent soldier and a preacher for my mother and me. I went to see my mother in spite of a long, long way walk to tell her about the gospel. We really had a splendid time together.

Still I'm wondering who are you. Do you laugh at me if I say that it seems like a dream to get such a nice letter and friends so suddenly? My mother always said that her best friend is America, because when she was young she used to have American friends. But I'm sure you don't know much about me or Japanese.

Most things are too high to buy here, and I'm sure you are having hard times in America, too. I'd like to thank you again and again for your letter and boxes what are sent to me. Please give my best wishes to Alta and tell her that I'm very glad to receive her kindness.

Very truly yours, NOBUKO.

3, Higashimachi, Yakushiyama,
Omiya, Kamikyo-ku Kyoto, Japan

BRIEFS

BEVIER, MISSOURI.—David Linn, infant son of Mr. and Mrs. Jay C. Hatton of Hastings, Nebraska, was blessed at the morning service on Sunday, August 8, by Elder Carl Weeks and Pastor John Vanskike. On Sunday, August 29, Rodney Dorr, son of Mr. and Mrs. Eddie Dorr of Bevier was blessed by Elder Carl Weeks at the evening service.

PLANO, ILLINOIS.—Ten persons have been baptized in this historic congregation this summer, four confirmed at the July communion service, and six at the September service. Six were children, two high school girls, a mother who was baptized with her child, and a father with his child. Three young men are to be ordained, and four babies to be blessed this month.

EASTERN MICHIGAN DISTRICT.—The annual Eastern Michigan District Reunion was held at the Cash reunion grounds August 14 to 22. The theme was "Consider Thy Stewardship." Apostle E. J. Gleazer was present for part of the reunion. Elder Blair McClain led the morning prayer services and taught a daily class for men. Other classes were conducted by Bishop T. A. Beck; Mrs. Blair McClain, (women), Elders Luther Troyer and James Phillips (young people), and Lillian Dunlap (juniors). Arthur Carpelus of Detroit was in charge of recreation for the young people. The meals, as usual, were excellent. A unity and co-operation was felt by the workers and all who attended.

DINUBA, CALIFORNIA.—The annual business meeting was held on August 29 under the direction of District President L. A. McDonald and Elder James Damron, former pastor of Tulare Branch and Dinuba Mission. Edward McGoon was elected branch president with Robert Hurley as his assistant. At the close of the business session, Edward McGoon was ordained to the office of elder. There have been four baptisms during the past year: Judith Fowler, daughter of Mr. and Mrs. Elmer Fowler, and Mrs. Alvena Brown, wife of the former mission pastor; Margaret and Clara Andrews, daughters of Mr. and Mrs. Elton Andrews. Elder Damron has been appointed to assist Bishop Ed Burdick in Sacramento; he and Mrs. Damron will leave Dinuba soon to make their home there.

BULLETIN BOARD

Wants to Contact Members

Mrs. Kathryn Cooper, 1001 North Main, Newton, Kansas, will appreciate having anyone living in or near Newton call on her. She is an invalid.

Wants "Zion's Praises"

Mrs. Guy Edgar, Route 1, St. Joseph, Missouri, wants as many copies of *Zion's Praises* as she can get for use in the children's department.

REQUESTS FOR PRAYERS

Mrs. Bessie Elder, 928-A Cullman Street, Chickasaw, Alabama, requests prayers for her daughter (name not given), that she may gain sufficient strength to care for her three children. She is suffering from goiter. Those desiring to know more of this family may contact A. Orlin Crownover, pastor of Mobile Branch, 1612 Eagle Drive, Mobile, Alabama.

George H. Roberson, 320 South Maple, McPherson, Kansas, requests prayers for the spiritual welfare of his family and divine guidance for himself.

Prayers are requested for a young sister (who prefers that her name not be mentioned). She has been ill for several years and desires to regain her health so that she may be of greater service to the church and society.

WEDDINGS

Byrn-Sintz

Norma Jean Sintz, daughter of Mr. and Mrs. John Sintz of Middletown, Ohio, and Owen Kenneth Byrn, son of Mr. and Mrs. John R. Byrn of Byrnsville, Indiana, were married August 15 in the Reorganized Church at Middletown. Elder John G. Wight of Chicago performed the double-ring ceremony. The Byrns are making their home in Linwood, Kansas.

Sherlock-Jenson

Mr. and Mrs. Edwin G. Jenson of Roseville, California, announce the marriage of their daughter, Charlotte LaVonne, to John B. Sherlock son of Mr. and Mrs. Walter Sherlock of Penryn, California. The double-ring ceremony took place September 4 at the Reorganized Church in Sacramento, California. Elder Myron Schall officiating. Mr. and Mrs. Sherlock are making their home in Citrus Heights, California.

Gage-Rasmussen

Margie Jean Rasmussen, daughter of Mrs. La Vern Madole of Waterloo, Iowa, and Clifford Gage of West Union, Iowa, were married August 15 at the Reorganized Church in Waterloo. Elder Otho Clark, uncle of the bride, performed the ceremony. Mr. and Mrs. Gage are making their home in West Union.

Phillips-Ehlers

Edith Henrietta Ehlers, daughter of Mr. and Mrs. Arthur W. Ehlers of Stewartsville, Missouri, and Floyd W. Phillips, son of Mrs. May Phillips of Kansas City, Missouri, were married August 29 at Stone Church in Independence, Missouri. Elder L. J. Richards performed the double-ring ceremony. They are making their home in Independence where Mr. Phillips is employed by the *Independence Examiner* and Mrs. Phillips is a supervisor at the Sanitarium.

Nies-Carswell

Mr. and Mrs. Allan Carswell of Kansas City, Missouri, announce the marriage of their daughter, Betty Jean, to Richard Nies, son of Mr. and Mrs. B. E. Nies of Norfolk, Nebraska. The wedding took place on September 5 at the Central Reorganized Church in Kansas City. Elder Evan Fry, uncle of the bridegroom, officiated. Both are graduates of Graceland College.

Ultican-Zonker

June Belle Zonker and Ervin Ultican were married on June 26 at the Reorganized Church in Wellsburg, West Virginia. Elder Louis Zonker, uncle of the bride, performed the ceremony. Both are graduates of Graceland College. Mr. Ultican is continuing his education at Drake University.

Dutton-Westerhold

Bonnie Westerhold, daughter of Mr. and Mrs. Westerhold of Odessa, Missouri, and James Dutton, son of Mr. and Mrs. E. J. Dutton of Butler, Missouri, were married September 17 at the Mt. Tabor Church near Odessa. The Reverend Evans performed the double-ring ceremony. The couple will make their home in Odessa.

Dickinson-Dale

Doris Elaine Dale, granddaughter of Mrs. Hazel Worthington of Butler, Missouri, and Hugh Dickinson, son of Elder and Mrs. Neil Dickinson, also of Butler, were married August 26 at the Women's Center in Independence, Missouri. Elder Dickinson read the double-ring ceremony.

BIRTHS

Mr. and Mrs. Glen Stewart of Independence, Missouri, announce the birth of a daughter, Janice Sue, born September 1 at the Independence Sanitarium. Mrs. Stewart is the former Helen Bolt.

Mr. and Mrs. Alan C. Sutton of Brownington, Missouri, announce the birth of a son, born September 6.

Mr. and Mrs. Warren Wheatley of Lee's Summit, Missouri, announce the birth of a son, Charles LeRoy, born September 3 at the Independence Sanitarium. Mrs. Wheatley was formerly Betty Rose Cook.

A daughter, Linda Diane was born on August 14 to Mr. and Mrs. Richard C. Raisbeck of Charleroi, Pennsylvania.

A son, Richard Vance, was born on September 8 to Mr. and Mrs. Richard V. Reeves of North Charleroi, Pennsylvania. Mrs. Reeves is the former Ethel Bollinger.

Mr. and Mrs. Jack Laughlin of Charleroi, Pennsylvania, announce the birth of a son, Bruce Jack, born September 8. Mrs. Laughlin is the former Victoria Mourier.

A daughter, Jo Ellen, was born on September 10 to Mr. and Mrs. Raymond Nelson of Portland, Oregon. Mrs. Nelson is the former Lois Verhei, daughter of Elder and Mrs. J. L. Verhei of Portland.

A daughter, Kathryn Elaine, was born on July 30 to Mr. and Mrs. E. Earl Fye of Independence, Missouri. She was blessed September 5 by Elder Howard C. Timm. Mrs. Fye is the former Mary Louise Pratt.

A son, David Allen, was born on March 16 to Mr. and Mrs. Robert N. Bruce at the Independence Sanitarium. Mrs. Bruce is the former Rosalie Pratt.

DEATHS

ANDERSON.—Rose Marie, daughter of Mr. and Mrs. Martin Yeager, died May 9, 1948, in Oakland, California, at the age of thirty-nine. She was a native of Colorado. A member of the San Leandro Mission of East Bay Branch, she was active in women's work and a teacher in the church school. She will be remembered for her kindly ways, friendly smile, and fine character.

She is survived by her husband, George F. Anderson; two daughters: Bonnie Jean and Georgia Rose; two sons: Roger Neal and John Wesley; her parents; three brothers: William, Henry, and Samuel Yeager; and four sisters: Mrs. Grace Patterson, Mrs. Frieda Boote, Mrs. Sarah Land, and Pauline Yeager. Funeral services were held in the Little Chapel of the Flowers in Berkeley, California. Elders William Roy and Alma Andrews officiating. Interment was in Sunset View Cemetery, El Cerrito, California.

TAYLOR.—Matthew Asher, was born April 15, 1886, at Lucas, Iowa, and died September 2 at his home in Independence, Missouri. He was baptized a member of the Reorganized Church on April 9, 1916. On October 6, 1935, he was ordained a priest, and on March 4, 1945, an elder. On August 16, 1908, he married Maude J. Miller; two daughters were born to them.

He is survived by his wife; his daughters: Ruth Morehead of Milan, Missouri, and Dorothy McKay of Independence; a sister, Mrs. Grace Quinn of Indianapolis, Indiana; a brother, David Taylor of Chariton, Iowa; and two grandsons. Funeral services were held at the Englewood Reorganized Church. Elder Sanford Downs officiating. Interment was in Mound Grove Cemetery in Independence.

HUFFMAN.—Mrs. John, was born July 27, 1884, in Parker, Kansas, and died August 23,

1948, at Lake View Home. She was married to John Huffman on March 13, 1921. She had been a member of the Reorganized Church since 1906.

She is survived by her husband and a son by a former marriage. Funeral services were conducted by Ivor Surridge on August 25 at the Edwards Chapel in Bevier, Missouri.

CASTEEL.—Edith Evelyn, daughter of John and Emira Walker, was born July 17, 1872, at Savanna, Illinois, and died August 19, 1948, at the Independence Sanitarium following several months of illness. She was married on April 14, 1904, to Grant Casteel in Burlington, Iowa; Mr. Casteel preceded her in death. She had been a member of the Reorganized Church since April 15, 1890. Since 1936, she had made her home in Independence with her sister, Mrs. Emma Helm, who survives her.

Services were conducted at the Stahl Funeral Home in Independence, Patriarch Elbert A. Smith and Elder Glaude A. Smith officiating. Interment was in the family lot in the Leon, Iowa, cemetery.

TARZWELL.—Kirby Carman Maxwell, son of Robert Wilson and Mary Tarzwell, was born July 29, 1894, at Hillsburg, Ontario, and died July 10, 1948. He was baptized into the Reorganized Church at the age of eight and, although isolated from church privileges for some years, remained a true follower of Christ. On June 26, 1918, he was married to Amy Batchelor.

Surviving are his wife; a daughter, Mrs. Graham Gerguson of Toronto, Ontario; and two sons, Paul and Donald of Hillsburg. Funeral services were conducted at the home by Elder John F. Sheehy of Toronto. Interment was in Huxley Cemetery, Hillsburg, Ontario.

BOYD.—David S., son of David M. and Mary Scott Boyd, was born August 1, 1863, in Saginaw, Michigan, and died July 7, 1948, in Denver, Colorado. He spent his early years in Iowa, moving at the age of seventeen to Sterling, Colorado. There he married Harriet May Hudson in 1887, moving later to Hillrose, where he engaged in banking. In 1914, they made their home in Ouray, Colorado, where he was cashier in the Citizen's State Bank for thirty years. After retirement, they resided in Denver. Being baptized by James Caffall, he remained a faithful member of the Reorganized Church throughout his life.

He is survived by his wife; a son, Ralph Boyd of Ridgeway, Colorado; a daughter, Mrs. Marguerite Besso of San Diego, California; a sister, Mrs. George McConley of Denver; a brother, James H. Boyd of Estes Park, Colorado; six grandchildren; and two great-grandchildren. Apostle Myron A. McConley is a surviving nephew. Funeral services were conducted at the Episcopal Church in Ouray, with the Masons officiating at the grave.

BARKHAM.—Arthur John, died at his home in Portland, Oregon, on August 10, 1948. He was baptized into the Reorganized Church on March 25, 1934, and ordained a teacher on October 20, 1935. He was a member of the Southeast Portland congregation.

Funeral services were held at the Mt. Scott Funeral Home, Elder Clark Livingston officiating. Burial was in the Madras, Oregon, cemetery, where he was laid to rest beside his wife who died several years ago.

The Good and Bad of Alcohol

(Continued from page 15.)

achieve his potential efficiency. Creative efforts suffer most. Too often he is prone to seek again the "wet" avenue of escape, rather than striving for results through integrity and perseverance. Thus, the "vicious circle" drags the soul down, interfering with all the important activities of life. He cannot face reality without alcohol and, on the other hand, adequate adjustment to reality is impossible as long as he uses alcohol. Even the one who partakes only occasionally is dulling his sensibilities and lowering

his powers to meet the actual existence of problems. The task of building Zion calls for the continual exercise of the highest powers within us. To live the celestial law requires the whole soul's response. Any force we willfully allow to interfere with our salvation is sin. Alcohol can be listed as one of the great causes of spiritual failure. The character, as well as the pocketbook, becomes impoverished. The addicted drunkard becomes stagnated physically, mentally, economically, socially, morally, and spiritually. The person who drinks has not developed his talents but has kept them dormant. Such is spiritual death.

Beginning at the Grass Roots

(Continued from page 8.)

with the financial law on the part of approximately twenty-five per cent gives evidence that we need to do a lot more groundwork. This groundwork consists of teaching each member the rudiments of home manage-

ment: (a) the importance of record-keeping, and (b) of budgeting. Related to these is the need for training in the home regarding purchasing, food preparation, dressmaking, etc. The utilization of existing agencies such as Farm Bureaus, State Extension Services, and others may be included as a part of such training.

An understanding is needed of how personal stewardship relates to the business of the church, of how the filing of the financial statement and the payment of tithes provide the church with information and resources which enables it to carry on its broad program. The extent to which we give our attention and our support to this will be the measure of our success.

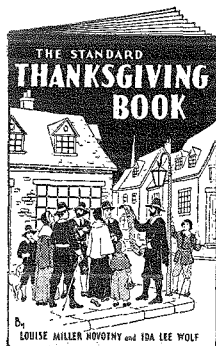
The slogan, "Keep the Law," which became well known during the period of debt payment, brought outstanding results. A continuation of such a program is essential today until we have increased substantially the number of contributors.

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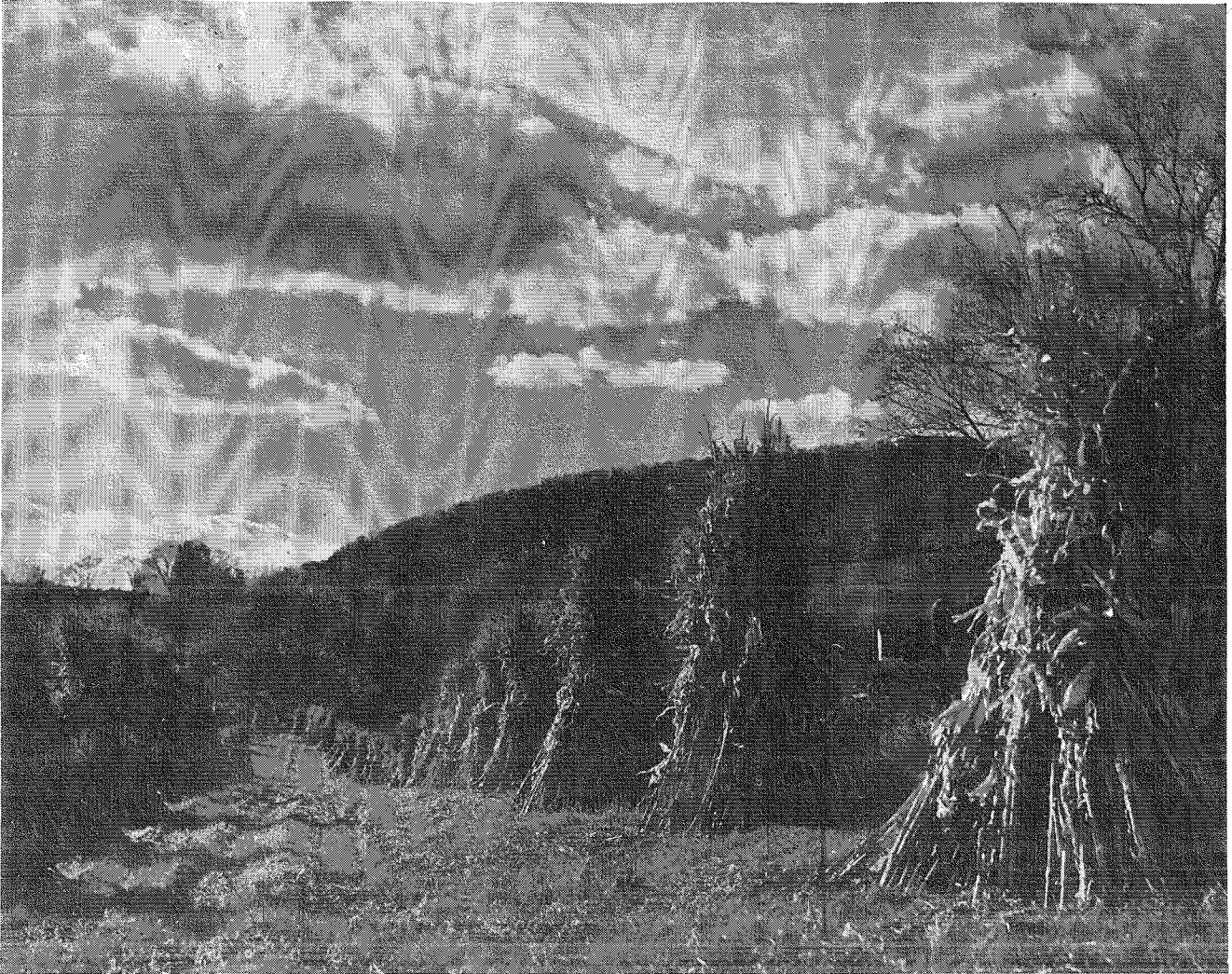


Photo by Philip Gendreau

The Lord of the Harvest Comes

THE
Saints Herald

VOLUME 95

OCTOBER 9, 1948

NUMBER 41

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Son of Cain

P. S.

I cast him off for his bitter tongue—
 For the words of scorn and wrath he flung
 At the friends I'd known and loved so long,
 And my anger burned both deep and strong.

I turned away, and I thought it vain
 To speak God's love to this son of Cain.
 My heart was hard as I left him there
 And took from him my thought and care.

But I turned once more, when I heard his cry,
 And saw how God, Himself, stood by
 To touch that soul in mortal pain,
 And I took him to my heart again.

Wherever stands a soul in sin,
 Black rage without, red pain within,
 Don't give him up—God loves him too.
 Remember—God never abandoned you!

—L. L.

* ATTENTION, DAILY HERALD REPORTERS

This year reporters will receive special recognition—a green and white reporter's badge. These will be issued at the "Daily Herald" press headquarters, Room 4, in the lower auditorium, upon presentation of the first report. The badge entitles the wearer to use the facilities of the pressroom.

Reports should be handed in as soon after class as possible. They are to be written in third person and should contain only the high points of the lesson or discussion.

If the reporter cannot type, the material may be neatly written (or printed) in ink, with plenty of space between lines for editorial revisions. Suggested length for reports is one 8½ by 11 page, double-spaced, typewritten, or approximately 350 words.

* EUROPEAN MISSION. Eugene A. Theys, president of the German Mission, reports the following baptisms up to September 16, 1948: Ahlum, five; Augsburg, six; Braunschweig, two; Berlin, thirty-two; Brandenburg, twenty-nine; Elmshorn, eight; Grossraschen, forty-six; Hamburg, nine; Hannover, twenty; Offenbach, eight; Nurnberg, four; Springe, thirty-five. This makes a fine total for the mission of 204. There was also a baptism at Basel, Switzerland.

* HALO

You have heard of the man who had a constant headache because his halo was too tight. But his case was not nearly as bad as that of the poor man whose halo is so big it keeps slipping down over his ears and wearing blisters on his shoulders!

* BELONGING to a church is just like belonging to a club. Perhaps if we raised the dues, tacked on a penalty for not paying them, and restricted the membership to those who worked hard for the cause, we'd pack them in. People don't seem interested in things that are free. They think there's a catch to it . . . and there is. If you don't take it for free, you'll never have it, because you can't buy it anywhere on earth, although it is the most precious thing in the world.

* THINGS that are good, we take for granted. Things that are bad, we notice and condemn. Let's appreciate the good things more, and the bad things will happen less frequently.

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"For Hearts Bowed Down"

IN TIME of deep trouble, people feel the inadequacy of their own strength and turn to others for help. Those who have been trained in the Christian faith lift their thoughts to God. When death strikes, when loved ones are lost, when peace and happiness disappear, it is good to know that there is something in the universe beyond humanity to which we may turn.

There is a song in a popular opera, entitled, "The Heart Bowed Down," that conveys more in its beautiful music than can be expressed in words alone. The phrase is reminiscent of a number of passages of Scripture. King David (II Samuel 19: 14) "bowed the heart of all the men of Judah." And in the Psalms (57: 6) we find the words, "My soul is bowed down."

THE PSALMS owe their enduring appeal in part to the fact that the writer lived long in the presence of trouble and danger and turned to God as his only source of refuge and help. He knew the bitterness of disappointment and defeat, the anguish of pain, the sharp stab of fear, the depths of despair. With "heart bowed down," he continually sought God. The Psalms are songs for the soul that is overwhelmed in the depth of trouble.

In all the Scripture, it seems that people turn to the Psalms when their need is greatest, and when their burden of sorrow is hardest to bear.

Lord, how are they increased that trouble me! . . . I cried unto the Lord . . . and he heard me out of his holy hill. . . . O Lord my God, in thee do I put my trust. . . . The Lord is my rock, and my fortress, and my deliverer. . . . though I walk through the valley of the shadow of death, I will fear no evil. . . . God is our refuge and strength, a very present help in trouble. . . . Have mercy upon me, O God. . . . Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I . . .

Men on ships sinking at sea have gone down reading the Psalms against the shrieking of the wind through broken masts, and against the roar of waves pounding against a leaking hull. And in many a home people have turned to the Psalms when their own words and thoughts have failed them.

VERY FEW PEOPLE are able to enjoy long lives of unbroken peace, welfare, and happiness. Sooner or later, every man must enter a Garden of Gethsemane, must face the "dark and cloudy days" of suffering and loss, of pain and grief. Friends do all they can to help, and the strength they give is wonderful. But there are some respects in which the person in sorrow must go his way alone, at least for a time.

Death, the mysterious one, enters the home to touch a member of the family who has suffered too much, or has been too badly hurt in the accidents of this earth. Death breaks the chains that bind the sufferer to the rack of pain, setting the soul free, and conducting it away where mortals in the natural state can neither see nor follow. The "great and precious promises" of the gospel, on which our faith is founded, give assurance that they are better and happier in the eternal life, and that they are forever free from pain and sorrow and the fear of death. A few have been permitted briefly to pierce the veil that separates the physical from the spiritual and eternal order, to have some limited view of loved ones, receiving great comfort from the assurance that experience brings, and bearing testimonies that have cheered those who have not seen for themselves.

WHEN IT COMES to the loss of a loved member of a family, those who are bereaved ask the question, "Why?" Haven't we been taught to believe in a God of love? Isn't he all-powerful and able to

save? Isn't he able to control his world? Then why does he permit tragedies to occur to his faithful children? He sometimes sends warnings in advance of some such event; then why can't he help us avoid the fatal acts?

These are questions that would require greater wisdom, knowledge, and understanding than those possessed by the writer to provide an answer. Yet some things are apparent that may help.

First, it appears that we are set here, subject to all the natural conditions of the world and of life, and we are given our minds and hands to protect ourselves. In a sense, we are "on our own" in the matter of responsibility. However, in times of need, God often helps through the exercise of spiritual power.

Second, what looks to us like the callousness and indifference of cold and heartless fate may, in fact, be God's mercy operating. No matter what can happen to us in this life, there are other things, both here and hereafter, that are infinitely worse. This theme has been seriously explored and presented by Mark Twain in "The Mysterious Stranger." The divine purpose operates in ways we cannot always understand.

Third, this life, which seems so all-important to us now, is so small a part of the eternal life—one man has called it the "infancy" which precedes eternity. Our viewpoint is temporal; God's is eternal.

"The heart bowed down" will at first think that God has abandoned him. His first reaction will be to lose faith in God forever. Such abandonment can lead only to the loss of hope and of eternal life itself. There is supreme wisdom in Job's statement, "Though he slay me, yet will I trust him," for in letting the body die, God is simply releasing the soul to eternal life. He is the best judge of when our work is done, and when we are to be called Home. L. J. L.

Editorial

Across the Desk

The National Debt

I assume most American citizens are like myself in most matters, and, if so, they must, at times, ask questions as to our National Debt, and what is happening, and what may happen to us on account of it. Here is a brief statement taken from the *Scottish Rite News Bulletin*, issue of August 5, 1948:

The problem of the national debt keeps bobbing up every so often. The president of a midwest bank, in making his annual report, points out that his bank now has deposits of nearly two million dollars, and that almost a million dollars of war bonds are held by the people in the area his bank serves, and that these amounts are almost five times what they were in 1928—the increase being due to the spending by the Federal Government in the 1930's for relief and pump priming, its vast expenditures for war and lend-lease, plus the present large appropriations for grants and subsidies.

In 1928 the per capita debt was \$146 with a national debt of 17 billions in round numbers, while today the national debt is $14\frac{3}{4}$ times that, or 251 billions, with a per capita debt of \$1,800.

A breakdown of these figures shows, however, that, while the national debt has increased almost 15 times over that of 1928, the per capita indebtedness has increased only 12 times over that of 1928. This raises the question as to how big can the national debt safely be? Economists seem to agree that the national debt can safely go from two to three times the national income. In 1940 the national income was 70 billions and there were between nine and ten million unemployed. By 1943 the national income had risen to 145 billions and no able-bodied man who wanted a job was out of employment. The national income for 1947 was around 150 billions, and the latest figures in the press of the country show that there are at present close to 61,000,000 persons gainfully employed—an all time high.

It is a tragic fact, but a fact nevertheless, that up to now in every nation, except possibly Russia, full employment occurs only when there is war. This is so because in wartime most of the goods manufactured are destroyed in combat, thus making a continuing market for wartime goods. But in peacetime, the situation is changed. When 10 or 20 million homes have been built, and a

similar number of radios, autos, typewriters, adding machines, washing machines, and scores of other devices and gadgets, the demand for replacements slows down. Right now heavy industry is busy on government work, while persons with cash are rushing to buy the things they wanted during the war years and could not get. These conditions are said to account for the present all-time high employment record, which means that the national income will continue to rise—some predicting that by 1952, if not by 1950, it will reach the 200 billion mark.

The late Wendell L. Willkie, in one of his campaign speeches, predicted that, if the national income reached 100 billions there would be full employment and that by prudent management the national income might reach 125 billions with prosperity for all—and that was as recently as 1940.

While the increase in the per capita indebtedness looks, on the surface, to be frightening in all its ramifications, yet, when considered with reference to the national income and the peak number of persons now employed, plus the increase in population, the cause for fright is after all not justified. America is a big country, with a large and intelligent population who likes to move in the grand manner, and, as a distinguished entrepreneur was credited with remarking, "Don't sell America short."

Some economists state that, if the national debt were to be wiped out today, then tomorrow there would be a lobby in Washington bigger and more powerful than the combined lobbies of our history to put back the national debt, for it gives a government guaranteed income to the rich. What many persons do not seem to realize is that government debt and personal debt are not identical in principle. The individual cannot refund his indebtedness or tax his fellow citizens for his expenses, but the government can and does. Government indebtedness is backed by the combined earning power of its citizens, and, in the case of the U. S. A., that is not small change. However, there are those who are optimistic about the national debt, and what they say may or may not be correct as no one can tell what is going to happen ten years from now.

S. W.

ISRAEL A. SMITH.

OFFICIAL

Notice of Appointment of Bishop's Agent for Arizona

Notice is hereby given of the appointment of Brother Russell H. Wood, Route 5, Box 119, Tucson, Arizona, as Bishop's Agent for Arizona, succeeding Brother Paul Bear, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of September and each succeeding month thereafter to Brother Russell H. Wood at the above address.

We take this opportunity of expressing our appreciation to Brother Bear for the years of service he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Bear during the period of his service and take this opportunity of commending Brother Wood to them for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved:
The First Presidency.

"Herald" Files

We have an inquiry from the Utah State Historical Society, located in State Capitol, Salt Lake City, inquiring for *Herald* files. The Society asks us to find if members of our organization might have *Heralds* from 1860 to 1940 "which they would care to deposit" in their library "for research and reference use."

If there are available files, we should be pleased to have word about them. Please address the First Presidency, Auditorium, Independence, Missouri.

ISRAEL A. SMITH.

THE SAINTS' HERALD

October 9, 1948

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Revolution or Evolution?

By Evan A. Fry



And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4: 11-16.

a philosophy which assumes that our whole philosophy of government, as well as our political, social, economic, and religious systems, should be thrown away so that we can start over. This philosophy teaches that world revolution is the only solution to man's problems, that all our institutions are too worthless to keep, that it would take too long to wait for

and need to be corrected—is evolution or revolution the right road to correction and perfection?

IF WE LOOK TO GOD for an example, he seems to use a process of evolution, rather than revolution. He doesn't throw away the whole human race or even a whole species of animal in a sudden fit of petulance or impatience and start over. Even at the time of the flood, he saved the best of the human race and started over with them, rather than perform a complete new creation. If a species disappears, it is because it no longer adapts itself to environment or natural law—and the process is a slow, evolutionary one, rather than a cataclysmic, revolutionary one. Nations come and go in the same way. An old proverb says that Rome wasn't built in a day; neither did it decline in a day.

IF YOU HAVE CHILDREN in your home, you know that they inevitably tend to get dirty. But when the baby crawls around on the floor, or rubs jam in his hair, or smears himself with mud from mud pies, you don't throw away the baby because he is dirty. You bring him in and give him a bath; you throw away the dirty water, but you keep the baby. When a car needs new spark plugs, you don't junk the car, you buy new spark plugs; you throw away the bad and keep the good. When a scientist or an inventor comes up with a new process or a new machine which is basically a good idea which fills a need and which works, we don't throw it away because it has a few imperfections in it. We go to work to eliminate the imperfections while we keep the basic good.

the more orderly processes of social evolution, and, therefore, that the only salvation of the human race is *revolution*. Such ideas seem to find a ready acceptance among a large number of American citizens, who, by all means, should know better.

Let us grant that there are a number of things very radically wrong with us here in America—socially, politically, economically. We could use not just a little but a considerable amount of reform, in our tax structures, in our tariffs, in our political bosses and their machines, in our tendency to concentrate all power in Washington, and in the tendency of our citizens to flock to the public trough. A press service recently carried the story that one adult out of every six in the nation is now receiving a regular check from Uncle Sam. Grant that these and other things are dangerous in tendency

God always allows men to choose their course. He allows nations—consisting of men collectively—to choose their course, up or down. In a democracy, we have exactly the kind of political and economic system which we want and deserve, for if we do not choose to keep ourselves alert in the defense of our liberties, we deserve to lose them. Learning by mistakes, sometimes rising and sometimes slipping backwards for a while, men and nations

The world is threatened today by

climb slowly upwards out of darkness and slavery. Or, if they fail to make wise and righteous choices, they slip slowly back down into the abyss where final extinction awaits.

No man can force another man to be wise or to make right choices. A revolution which tries to force men's lives, their thinking, their worship, and their government into patterns and molds preconceived by the revolutionists is not only wrong but also downright immoral. Who knows what is right and wrong? Who has authority to chose for me and then force me to bear the consequences of his mistaken choices? But it is always characteristic of the revolutionist that he *knows* he is right and wants to force his rules on everyone else.

Then, too, most revolutionists have a lust for personal power. Being in straightened circumstances and theorizing that they lack because others have too much of wealth or power, they plot to overthrow the favored class which is in power and snatch some of that preferment for themselves. No revolution is ever successful if it merely replaces one favored or specially privileged class with another—if it replaces one wrong with another worse wrong.

OUR NATION BEGAN with what we call the Revolutionary War, but this development was not so much a revolution as it was an evolution. Colonial Englishmen here in America, still loyal to the mother country and to the English ideals of freedom which had evolved over centuries of time to find expression in the Magna Carta and the Bill of Rights, demanded only their rights as Englishmen. Cool and level heads in the British Parliament advised King George III to grant their reasonable requests, but he stubbornly refused. That refusal brought what we call rebellion. But this revolution was unique among all the revolutions the world has ever seen. It did not place a favored class in power or change one favored

class for another. It merely extended in America the foundations of freedom which had long since been laid in England.

Before you give sympathy or support to any movement which advocates or condones a revolutionary solution to the imperfections of government and industry and economic structures which exist today, think long and well and clearly about what the results would be. Would revolution give you more freedom or less? More regimentation or less? More human rights or less? More freedom of enterprise or less? More freedom of worship and religion or less? More wealth or less? Granted that we have a certain amount of evil practices and evil men in public life today, would you be willing to trade them for the revolutionary type of leader who knows what is best for you and insists on forcing you to have things his way?

Many things are in need of correction in our national life, but let's not throw out the baby with the dirty bath water. Let's not junk our whole political and economic system that has made us the world's richest and most powerful nation, just to get rid of a few mistakes. If we don't evolve and change for the better, we may go down to destruction in a gradual decline as did Greece and Rome and Babylon and Egypt. But if we throw away all we have in a revolution, we will destroy ourselves and find oblivion overnight.

A New Democracy

By Ella Buck

ANY REAL AMERICAN believes that democracy is the best existing form of government. In this chaotic age, the true thinker undoubtedly feels that this world needs a more effective form of government. Our government is of the people, by the people, and for the people. How wonderful if all the peoples of the world could love democracy as we do. Granted, we are trying to spread it in the hope of keeping the peace, but even if all nations should uproot the traditions and customs of cul-

tures built through centuries past, would a world-wide democracy be strong enough to maintain peace? Would not machine politics struggle for power then as they do now in our own United States?

It seems almost as if we were floundering about for some undisputed power to help mankind rise above its human love for personal power. In all humanity, this group or that fears the selfish desires of another group. It is not enough to say we should go to our Source for light and direction, rather we must integrate the government of God and the government of man. Just as we, the people, voice our opinion and wield our influence in the government of today, so should God have a voice. He should reside as the divine source of wisdom and justice.

In a theocratic-democracy, God designates, and man voices his consent. The free agency of man is not destroyed or hampered as it is in Fascism or Communism. The personality of the individual is held inviolate and allowed to develop to its fullest capacity.

Iniquity abounds on the earth today, perhaps to an unprecedented extent. There are the "haves" and the "have-nots." Those who have not are hungry for food and land. Often they are packed like sardines into small spaces. What other alternative have they than to expand by force, because man is too selfish to give without a fight?

Democracy alone cannot conquer this prime evil, which so often stagnates and degenerates our society. In a government of God and man, humanity would be bound in a common goal and a love and concern for the brotherhood of all men. In this all-inclusive society, all men would have the necessities of comfortable living and yet have ample chance to develop and bring the level of society higher. The opportunities of democracy would still reign, but the hindrances and fears of war would no longer harass the world.

Is it not reasonable to say that a government such as this would be more capable of keeping the peace?

Are You Willing to

Live For Your Religion?

By Ruby Tinkham

FOUR STRANGERS met at a crossroads and sat down in the shade of a stately elm to rest. Each carried a heavy load, which he gratefully eased from his tired shoulders and stretched himself carelessly in the soft, green grass.

The youngest, a handsome, dark-haired youth, looked at the others carefully and then at the pack which he had laid at his dusty feet.

"I see that none of you are carrying such a heavy load as I," he complained. "I have so far to go, too. I doubt if I shall ever be able to finish my journey." And there was the peevish, whining quality of the very young in his voice.

The oldest, a man with white hair and a curly beard, carried a heavy fur coat over his arm. He looked at the small bundle at his side and answered slowly, "I shall be glad to exchange my load for yours, Son, but see those mountains over there?" He pointed northward with his thin, frail hand. "My load will take me to top of those mountains. There will be steep cliffs covered with ice. There will be deep crevices and dangerous precipices. There one never feels the warmth of the sun, and the wind shrieks madly in his tortured ears."

The boy shivered and answered quickly, "No, I do not want your load. I could never stand the cold. I'd freeze to death."

The second man, who was tall and thin, wrapped his loose dusty robe around his sunbaked body and spoke up quietly, "I shall be glad to exchange with you, Boy, but my journey takes me out across the burning desert. There will be days without the sight of anything green. If you chose my way, there would be sand in your face and hair and clothes till you'd think surely you would

choke to death. There would be little water, and you would swear God had forsaken you."

The boy spoke even more quickly this time. "No, I would not want your load. I hate the heat, and I would die without water."

The last was a wiry, little old man dressed in a faded sailor suit and a jaunty cap on his nearly bald head. He had an infectious grin and a roll in his walk.

"Aye, Lad, and I'll be happy to trade my load for yours. But if you trade, you will have to stand on the deck of a ship and taste the salt wind in your face. The waves will roll angrily under your feet, and you will never be able to keep the food in your belly. Many a long, black night will you spend on a wet, slippery deck and curse the man that made a boat."

The boy answered slowly this time, and there was real regret in his voice. "No, I couldn't carry your load. I hate the water, and I'd always be seasick."

The three men looked at one another in complete understanding. The boy sat there, unconscious of their appraising glances, and finally he jumped to his feet as if he were eager to be on his way.

The old man spoke up gently, "And which way are you going, Son?"

The boy pointed down the road and shouldered his pack.

The sailor jumped to his feet and said excitedly, "But, Lad, didn't you just come by that road?"

This time the boy smiled and stepped forward determinedly, "Yes, but you have made my load so much lighter that I am going back." He raised his head and there was a happy look on his handsome face, "You see, that way is home."

OUR FATHER'S KINGDOM is our rightful home. Every man who has not found his place in this kingdom is carrying some kind of a heavy load, and the journey is endless before him.

Dissatisfaction with our own lives will lead us to believe that the man who is successful is carrying a much lighter load than our own. Often familiarity with the lives of the really great will teach us how wrong we are in this supposition.

The laws of the kingdom are no different than the laws of the land. When obeyed, they bring long, lasting happiness and success. The delay in learning the laws of God is our own punishment for disobedience.

The time has come when we must put on the whole armor of obedience; and even though it hurts painfully here and there, we must wear it determinedly until it becomes a part of our human nature like the outer skin. There is no doubt that this armor will constantly chafe us, especially when it exposes itself prominently to the criticism and ridicule of the outside world. This is all the more reason why we must carefully plan a refuge that will deliver us out of the cruel hands of our enemies and at the same time fulfill the destinies of a group of people promised deliverance at the hand of God.

In this long-deferred plan there is a place for everybody. No one is too small for Zion! Here is a place where everyone can fulfill his destiny. In each of us there is some creative ability. Sometimes it takes a lifetime to find out, because we are

so concerned with the demands of everyday living, we neglect asking God for guidance.

How he must pity us—daily thwarting his plans to make us into gods when we are so content to be just men!

Here and there we meet people who have conquered their own selfish desires and have attained real greatness through the service they render to their fellow men. The lesson doesn't last long, because we always credit them with special talents that we are denied.

We seem to forget that God has not denied any of us talent. Once we decide to use that talent in his service, we will find it richly supplemented.

I SOMETIMES WONDER what would happen if for one year every Latter Day Saint would actually become a Latter Day Saint! By that I mean each would use every bit of equipment he possesses in the service of God. Supposing God would reveal to us that we had just one year in which to build Zion, could we do it? Would we try to do it? If so, how would we go about it? As we are now?

There would be a new spirit of frenzied activity. No one would sleep as long as there was any definite thing to be done. It would be as it was back in Jerusalem after the crucifixion. People would hasten to do the ordinary tasks quickly so that there would be plenty of time for renewed service and joyous meetings together to plan new progress.

So many of us look at ourselves with a sense of failure mixed with shame. We want to build the kingdom. We'd like to see Zion a reality. We ask ourselves, "What can I do, stuck off here in a little place like this?"

We tell ourselves, "I am obeying the financial law. I attend church regularly. I read and study the church books. Where am I failing?" And yet we know we are failing as long as Zion is not a reality!

It is true that in order to work successfully for someone, we must get our instructions directly from that person. Since Zion is an accumulative society, then each person in that society must play an important role in the whole. The part you and I must play will not only fit our needs but satisfy our deepest urge for creative expression. God never meant us to be any way but happy. Therefore it is up to each of us personally to establish a working contact with God and find out for ourselves where we can fit into the thing as a whole.

Every prophet of God who was chosen to guide and instruct his people made it plain that his contact with God did not exclude each individual from the responsibility of finding God for himself. If ever a people has preached the spiritual idea of a personal God, we are that people. We owe it to the world to produce such earthly representations as to prove our point.

I often think of God as restlessly pacing the heavens, searching the earth below in an honest and patient endeavor to multiply himself for the rest of the world to see and copy. How many sleepless nights must he have spent since the creation, wondering if he had made a mistake in giving man his agency.

BUT SOMETIMES out of the knowledge that we are failures comes a more resolute determination that approaches success.

Elijah felt that he had failed and asked to die. Moses felt that he had failed, and he had to ask God for renewed strength many times. Peter felt that he had failed and wanted to kill himself. Yet, by facing failure, each of these men found new courage, and their failure served as a spur to new conquests.

You may say, "Yes, but they were not average men."

History teaches us that they were average men with the same personal problems and physical desires that we possess. The records contain only their great moments, and those mo-

ments were great because it was there they reached their highest point of willing co-operation with God.

You will remember that Adam ate the apple because he chose to share Eve's punishment, knowing full well what prompted her besides her expressed desire for wisdom. How he must have choked on it!

You will also remember that Sarah was so impatient for the son God had promised Abraham that she finally prevailed on him to take Hagar, and then Sarah hated Hagar all the rest of her life.

Rebecca connived with her son, Jacob, to outwit his aged father, Isaac, and deprived Esau of his rightful blessing, because Jacob was her favorite, and she couldn't wait on God.

Rachel, although the passionate beloved of Jacob, still resented the gentle, quiet Leah and pulled every trick possible to raise a barrier between them.

These faults of enticing curiosity, driving impatience, conniving trickery, and unreasonable jealousy are still prominent in the world today.

There are still plenty of Eves who entice their husbands into frivolous adventures that waste their bodily resources and leave them in a state of perpetual confusion.

There are still the Sarahs who are so impatient for success that they sweep every other thing from their path and leave a trail of bitter desolation and waste behind.

There are still plenty of Rebecas, too, who rob the family as a whole to place one member in an enviable position above the rest.

The Rachels are the most plentiful of all. Their jealousy destroys peace in the home, deprives children of their rightful love, puts companionship and brotherhood on a sordid level, and hinders the possibility of a kingdom here on earth until even God must hang his head in despair.

Yes, as we look back, we can see that they were every inch average people.

(Continued on page 22.)

FASTING - Who? How? Why?

By Thelona D. Stevens

(Approved for republication by the First Presidency, in answer to the request of the reader whose testimony is given at the end of this article. First published in the "Herald," February 2, 1946.)

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Psalm 50: 5.

Much has been written and said about prayer, but not so much about fasting. Yet, the two terms are almost inseparable in the Scriptures. God's people have always been commanded to fast and pray, because God knows that through this means changes can be wrought in the hearts of men which enable his spirit to work in and through them to the bringing about of his purposes.

Who Should Fast?

When God gives a law or a commandment to his people, it is to all members of the body. In the Bible, the Book of Mormon, and the Doctrine and Covenants there are repeated commandments having to do with fasting and prayer. Perhaps the spirit of all these may be caught up in this one: "Also I give unto you a commandment, that you shall continue in prayer and fasting from this time forth."¹

These commandments have never been countermanded. They apply to us all, with the exception of those who are ill or incapacitated. Both the late Joseph Smith and our present prophet have been specific on this point. The following is quoted from the *Saints' Herald*: "Children, nursing mothers, and members in feeble health are not expected to abstain from food . . . if to do so is likely to create distress."² Refraining from necessary nourishment under such circumstances would be unwise, and fasting under those conditions probably would not even be acceptable to God, for he has commanded us to use wisdom in all things.

Daniel's Fast

Since many of the thoughts expressed in this article are drawn from the story of Daniel's fast, these excerpts from Daniel 10: 2-14, with interpolations, are suggested:

"In those days, I Daniel was mourning [fasting] three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were

fulfilled." (Daniel says he was mourning, which is interpreted to mean fasting, since he himself explains that he was fasting.)

Note, this does not say that he did not eat anything, but shows that he refrained from luxuries during this particular fast. There are some fasts which are total—in which neither food nor water are taken, but when Daniel was fasting, he evidently did not refrain from all nourishment.

Daniel was rewarded for this effort:

Then I lifted up mine eyes . . . and behold a certain man . . . and his face as the appearance of lightning, and his eyes as lamps of fire . . . And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision. [Those who did not fast and make the effort did not receive the reward that Daniel received.]

I heard the voice of his words . . . O Daniel, a man greatly beloved, understand the words that I speak unto thee . . . Fear not, Daniel; for from the first day that thou didst set thine heart to understand [notice the purpose of his fast—to understand] and to chasten thyself before thy God, thy words were heard, and I am come for thy words [because Daniel had inquired of God]. But the prince of the kingdom of Persia [the prince of evil, or Satan] withstood me one and twenty days; [the exact period Daniel had set for his fast], but, lo, Michael, one of the chief princes [the Doctrine and Covenants explains that Michael was Adam] came to me; and now I am come to make thee understand what shall befall thy people in the latter days.

Then follows the vision to which Daniel was entitled and which he received because of his fasting and prayer.

How Shall One Fast?

There are many kinds of fasts, as well as many reasons for wanting to fast. The reason prompting the fast, as well as the length of time the fast is to be observed, and the circumstances surrounding the individual all have bearing on how the fast should be conducted. Sometimes a fast may be total abstinence from all food and water (to be done with wisdom); sometimes the fast may be from food but not water; sometimes the fast may be from just certain foods. Daniel ate "no pleasant bread, neither flesh nor wine," but this does not say that he fasted from

all foods, such as cereals, vegetables, fruits, and water.

The Doctrine and Covenants bears out the thought that one kind of fasting may include food eaten judiciously:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily, this is fasting and prayer; or, in other words, rejoicing and prayer.³

Again, fasting is not necessarily limited to food, as the fast may be from certain types of reading, radio programs, or other entertainment, or self-adornment. Sometimes it is impossible for a person to refrain from food without causing comment and even ridicule by other members of the family or associates. An individual whose family does not share his beliefs might excite ridicule or even antagonism by refusing to go to the table with the family. He may still fast by eating, but refusing some foods—say the desserts. Or he may choose to fast from something other than food for a time. Fasting is something so sacred between the individual and God that it should be done without exciting comment by unsympathetic observers.

Jesus' instruction was: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. . . . But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly."⁴ In this quotation, notice that he said "when thou fastest, anoint thy head." This commandment in connection with fasting was not new to the Israelites. Countless passages in the Scriptures refer to this practice, such as the beautiful Twenty-third Psalm, "Thou anointest my head with oil." This obviously was oil consecrated to holy purposes. In contrast, one notes that Daniel did not anoint himself during his three weeks of fasting. He doubtless refrained from the use of perfumed oils, such as is suggested in Amos's reference to those who "anoint themselves with the chief ointment."⁵

Paul suggests another type of fasting. His advice is directed to husband and wife: "Defraud ye not one the other,

except it be with consent for a time, that ye may give yourselves to fasting and prayer.”

How we fast and what we fast from are not the most important things, but rather the attitude that we bear in our hearts—the attitude of willingness to be obedient to the divine command.

Some Benefits From Fasting

Aside from the desire to be obedient to the commands of God to fast, there are a number of reasons for the practice of this principle.

First, it works in accordance with the laws of nature. When one wants to cleanse his body, he refrains from food. An overworked physical structure needs time to rest instead of being forced to do more work by taking in more food. Fasting, then, helps the physical body to rest.

One who wishes to draw close to God in meditation and prayer cannot hope to do so if his body is groggy with food. In order for the mind to function, a goodly supply of blood must be rushed to the brain. It is impossible for the body to spare much blood to the brain if the stomach must use most of the supply.

Again referring to the Doctrine and Covenants, we see the Lord does not want us to break the law he has given concerning the keeping of the Sabbath day holy by preparing and eating big meals on this sacred day. Preparing unnecessarily elaborate meals is not only breaking the law which requires us to keep the day holy, but by eating too much food, we cause the mechanism of our bodies to break the Sabbath day. A definite promise goes with the keeping of this commandment: “that thy joy may be full. Verily, this is fasting and prayer . . . rejoicing and prayer.”⁸

Fervent desire to offer special thanksgiving to God, then, would cause righteous souls to desire to fast, perhaps not from all foods, but at least from more than the body needs for sustenance, not to be overloaded and dull but free from the bondage of too much food that there may be “rejoicing and prayer.” There is nothing said about doing this just occasionally. The commandment is that this shall be done on “the Lord’s day.” It should be the practice on the Sabbath day.

Fasting, then, from a purely physical standpoint brings its own rewards spiritually.

Other Reasons for Fasting

It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was

accepted of God. And from the days of righteous Abel to the present time, the knowledgeable men have that they are accepted in the sight of God is obtained by offering sacrifices. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him in sacrifice.—Psalm 50: 3-5, “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.”

Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice can not enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith cannot exist.⁹

Faith grows through fasting, or sacrifice, and prayer. A trial successfully met increases one’s faith. Through fasting and prayer, trials may be overcome, but without this means of help, the trials may overcome us. Fasting in itself may be a trial. When we say “no” to the appetite, we are making a choice between the food that feeds the physical man and the food that feeds the spiritual man. Unwillingness to fast then, may be an indication that we, like the Israelites of old, prefer the “flesh pots.” When we rock along in a rut, making no special effort to serve God, we are not growing spiritually, but when we do exert ourselves in special effort to approach God and serve him, we become special targets of Satan.

Witness Satan’s attacks on Christ when he fasted. When we are especially trying, we are especially tried. Perhaps we have been among those who in discouragement have said, “The harder I try, the more things go wrong.” Satan would have us become discouraged and give up the effort. Paul’s words are encouraging, though, for he points out that God “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”¹⁰

CLOSELY ASSOCIATED with the development of faith is the impelling urge to gain knowledge and the understanding of the mysteries of God. Notice in the story of Daniel that he had set his “heart to understand.” He wanted to know certain things so much that he was willing to exert extra effort to learn them. This extra effort on his part called forth extra effort on the part of Satan, for he tried to stop the angel whom God sent to reveal the things

which Daniel had prayed to know. Notice the explanation which the angel gave: “From the first day that thou didst set thine heart to understand . . . thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days.” Then Michael was sent to the rescue of the angel from the Satanic forces, in order that he might continue his mission to Daniel. Notice, too, that the struggle between the angel and Satan lasted the exact number of days that Daniel had set for his fast. Then came the blessing. Ether wrote: “Wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.”¹¹ Daniel did not see the struggle that took place between the angel and his assailant. His faith had to carry him through the three weeks of trial, but, after he successfully withstood the trial, he was rewarded.

Daniel’s trial ended with the period of fast. Not all blessings, however, immediately follow the fast. Perhaps the time of trial may be extended long beyond the period spent in fasting. Sometimes, of course, God does immediately answer our prayers, but at other times we must wait perhaps even years for fulfillment. We may not know his reasons for withholding the answer from our vision, but “dispute not because ye see not.”¹² In his own time and way, God will answer the prayers when the trial is past. We may be quite certain that blessings will not come unless we ardently seek them through the means God has set. Had Daniel not sought this enlightenment, he would not have received this vision and understanding.

Fasting develops admirably the attribute of humility. David the Psalmist knew this and said, “I humbled my soul with fasting.” The occasion was one in which “false witnesses . . . rewarded me evil for good.” His response was to humble himself in fasting and prayer. No desire to retaliate was evidenced by David, but rather through humility, he records, “I behaved myself as though he had been my friend or brother.”¹³

Another reason for fasting and prayer is the welfare of others. Alma records: “the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God.”¹⁴ In fact, in the story of Daniel, we note that his was not a selfish purpose in desiring knowledge. He was concerned about the things that would befall the people “in the latter days.”

Purification Through Fasting and Prayer

Yet another aspect of fasting has to do

with repentance. Notice the beginning of the account of Daniel's fast: "I Daniel was mourning." Mourning means grieving. Could he have been grieving over his own sins? Perhaps. He may have been repentant for his own misdeeds and asking forgiveness and strength not to repeat his sins. The twelfth verse bears out this thought, for the angel referred to the time when Daniel set to "chasten thyself before thy God." In order to chasten himself, Daniel was willing to undergo self-discipline, which would of necessity include not only refraining from unnecessary food, but also would express sorrow over his failures, his imperfections, with a desire to be clean before God, for Daniel doubtlessly knew full well that his prayers could not be answered until he was in the right condition before God. He was willing to make a sacrifice in order to bring this about.

Often we quote the words of Jesus, "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you,"¹⁴ without considering the conditions, namely: "if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done."¹⁵ We have the promise that if we ask on this basis, we shall even be guided in knowing what to pray for—"It shall be given you what you should ask,"¹⁶ and "He that asketh in spirit shall receive in spirit."¹⁷ We are given to know that God cannot dwell in unholy temples, and before we can receive his Spirit to the degree that our prayers are directed by it, we must truly repent of all our sins and be clean in his sight. Then we have this further promise and warning: "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask for anything that is not expedient for you, it shall turn unto your condemnation."¹⁸

In addition to the great promise of eternal life, obedience to the commandments of God brings us here and now great blessings, as the Scriptures show:

And he never doth vary from that which he hath said; therefore, if ye do keep his commandments, he doth bless you, and prosper you . . . he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you.¹⁹

I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.²⁰

We May Ask Ourselves

Have we sufficient reason to exercise the principle of fasting along with prayer—

Do we desire to truly serve God and keep his commandments?

Do we desire spiritual development above physical nourishment?

Do we appreciate God's offer of eternal life enough to go to him with an offering of sacrifice in order to lay hold upon that offer?

Do we so ardently desire knowledge of God's mysteries that we are willing to deny ourselves some passing pleasure for some enduring blessings?

Are we sufficiently humble?

Do we love our fellow men enough to make some sacrifice offerings for their souls to be saved?

Have we such anxiety concerning our appearance in the sight of God that we daily repent and seek the cleansing power of Christ to work in our lives?

If we want all these things enough, we will be willing to "fast and pray without ceasing" for them. We will not only fast frequently from "certain things" but will on many occasions offer "total" fasts to God.

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Enrichment in My Life Through Fasting

(A Testimony)

PRESIDENT SMITH'S CALL to the church for fasting and prayer on September 4, 1948, brought a feeling of joy to me. I consider it a privilege to be a part of His "covenanted people" who would jointly approach his altar in humility and devotion and with a willingness to make sacrifices in order that his will be fulfilled in us. Although I am a portion of the "natural increase" of the church, it was not until a year ago that the spirit bore witness to me of the true meaning and significance of fasting in my life. This was stimulated by studying the article, "Fasting—Who? How? Why?" by Thelona D. Stevens, in the *Herald* of February 2, 1946. The frequent study and use of this material has carried much of the spirit and the knowledge that it was inspired of Him. Prior to this experience, I did not sense the true significance of fasting and prayer. It had been a part of preparing for Communion service, but because *it was commanded*. Now it seems as if that were "blind obedience" akin to that of Adam when he

offered the firstlings of his flock; he knew not the reason "save the Lord commanded me" (Gen. 5: 6).

It is impossible to explain the peace that came to me at the realization of the true meaning of the fast as an offering to God, not the firstling of the flock as in Bible history before Christ's resurrection, but a personal offering as Jesus commanded after he had "fulfilled the law," and given instruction as to the type of offering to be made. (See III Nephi 7: 5-8; 5: 66.) This command was likewise given to "latter day Israel," to offer to him a "broken heart and a contrite spirit" (Doctrine and Covenants 59: 2). Because of a special offering and a period of trial, I was made to realize the meaning of such an offering in my life—the willingness to give myself in complete submission to *his* will and serve him in *his* way, not in a manner which I felt would be a contribution to his church.

Many statements in the article have been put to a test. It was my privilege to be a part of a group making special offerings for several whose needs were known and taken to the Father. Each individual in the group was willing to sacrifice the physical substance of food in order that those in need could receive spiritual help. Those praying underwent trials, yet there was strength and increased faith in the joint fasting and prayer—in approaching Deity with the knowledge that at the same time various others were likewise petitioning him. In my life, there grew a deeper love for God, as if he were listening. Too, I felt drawn to the other members in the group praying, and I felt a new love for those being remembered. It was a testimony of the power of such offerings when one of them mentioned: "I do not know what has happened, but a month ago [the exact time the fast began] I was made to realize I could not produce what I did several years ago." (This person had become cold to the church after having received much light.) These people, in their humility, were willing to sacrifice that which attributed to the physical strength and make special offerings to God in order that they could more earnestly petition him in behalf of this person, as well as the others being remembered, so that lives would again run in channels where talents could be used for His glorification and for His people.

Scripture references that have been especially helpful in fasting, prayer, and the accompanying trials are: "Whatsoever thing ye shall *ask* the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto

(Continued on page 22.)

Concerning Zion - Part I

Which Way? By Edith Barwise

There is a way which seemeth good unto a man, but the end thereof are the ways of death.—Proverbs 14:12.

They seek not the Lord to establish his righteousness, but every man walketh in his own way.—Doctrine and Covenants 1:3.

It is not given that one man should possess that which is above another; wherefore the world lieth in sin.—Doctrine and Covenants 49:3.

SINCE HISTORY BEGAN, each man has gone about providing for his needs in whatever way seemed good. From this individualistic pattern, time and experience have cut our present economic way of life. It has seemed a pretty good way, for it contains some constructive principles — industry and thrift. These good points cause many people, even Latter Day Saints, to accept it as all right and be content. Few realize the division, self-serving, and inequality we see on every hand resulting from every man's walking in his own way. Under this system, it is inevitable that some will obtain more than their less-fortunate neighbors. God has said, "It is not given that one man should possess that which is above another," and because men do, "The whole world lieth in sin"—sins of many kinds—sins of pride, of envy, of covetousness, of strife, and of war.

That our economic system has seemed all right cannot very well be denied, nor can we deny that the results "are the ways of death." Many and varied are the results of this way, and because they have been so varied, we often have not connected them with their cause; consequently our callous, grasping, economic system goes right on seeming a good way.

THIS SYSTEM is the way of the world at the present time. Most people know nothing else and wonder what other way there could possibly be, for truly the knowledge of another way has been obscured by time and unbelief. There is another way—God's way—and patient study of our Scriptures will reveal it.

It is called variously "the path of life" (Psalm 16: 11), "the way of the Lord" (Isaiah 40: 3), "the path of the just" (Proverbs 4: 18), and "the way of peace" (Luke 1: 78). It is the way Jesus taught. Yes, although he did undeniably teach individual righteousness, he also taught a revolutionary economic system. The Jews of Thessalonica thought that its teachers "turned the world upside down" (Acts 17: 6). Jesus was not merely jesting when he told the rich young man that part of the price of eternal life required him to sell and distribute his surplus property. That was part of the system. As Jesus watched him depart, he remarked how hard it was for a rich man to enter the kingdom of God, adding, "With men that trust in riches, it is impossible" (Mark 10: 22-26).

This kingdom of God is the center around which Jesus built all his teaching and preaching. If the order of ideas in the "Lord's Prayer" is any test, the coming of the kingdom is of first importance. Jesus even put it ahead of daily bread.

When anyone studied under a teacher in New Testament times, he was said to sit at the teacher's feet (Acts 22: 3). Remember this when you read the story of Mary, the sister of Martha, for it says Mary sat at Jesus' feet and heard his words. It was the thrilling news of this kingdom of God that made Mary forget

all about getting dinner. It was good news, headline news! This kingdom would set wrong and injustice right; it would cure poverty and want.

If we take a good concordance of the Bible and turn to the word *kingdom*, we will be surprised to see how many times the phrase *kingdom of God* occurs in the incomplete record we have (see John 21: 25) of Jesus' sayings.

REMEMBER, MANY BIBLE MEANINGS have become obscure and even changed: for instance, *baptize*, whose meaning once was, to dip, plunge, or bury in water, came to mean sprinkling a little water. In the same way the teachings of Jesus about the kingdom of God were changed or explained away, until it now has a meaning quite different from the economic establishment which Jesus taught. It was a way of life with him; but the same blindness which confused sprinkling with baptism, confused the kingdom of God here on earth with the kingdom of God in heaven. That the two are not the same is shown in section sixty-five of the Doctrine and Covenants. We find the church was told to "call upon the Lord that his kingdom may go forth on the earth, . . . wherefore, may the kingdom of God go forth that the kingdom of heaven may come." This kingdom of heaven is the Zion of Enoch's day which went to heaven and will return with Jesus.

Jesus did tell Pilate, "My kingdom is not of this world," but he did not mean earth. This is shown by Jesus' answer when the Pharisees demanded when the kingdom of God should come. They meant come on earth, and Jesus knew it. He could have said, "The kingdom

of God never will be on earth," if that had been true. Instead, he told them it wasn't something to say, "Look here or look there" about. It did not come "with observation"—that is to say in a spectacular way. It was not to be the kingdom of pomp and display they were expecting.

When Jesus was sending his disciples out to teach the people (Matthew 6: 26), he told them not to take thought of food, drink, or clothing. They were to seek first to build up the kingdom of God and to establish his righteousness (Matthew 6: 38) and all these things would be added. Can this mean that, with the kingdom of God built up and his righteousness (right way) established among us, our temporal needs will be abundantly supplied? To me it can and does mean just that.

THE TEACHINGS OF JESUS which have to do with individual righteousness have been well and widely taught. They should be, but the kingdom of God or *social righteousness* has been neglected. A man has both a spiritual and a physical nature. In both natures, he is a social as well as an individual being. A man with only one foot is handicapped, and so is a church that tries to hop along with only individual righteousness as a pattern for Zionic development. Jesus gave his church two feet to stand on—"Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." The plan was dual. It had two feet: one was "to build up the kingdom of God," the other was "to establish his righteousness." Complete obedience to Christ's commandments requires both. We may say the church is the kingdom of God, although Revelation 12: 7 seems to prove that the kingdom of God is the "man child" which the church is to nurture within her body and give birth to. But if we say the church is the kingdom of God and

has been "built up," we are still unable to say or prove that his righteousness has been established. God is the same from everlasting to everlasting. He is, always has been, and always will be righteous. What is meant by establishing his righteousness? In section one, paragraph three of the Doctrine and Covenants, we find a statement which will help in answering this question. It says, "They seek not the Lord to establish his righteousness, but every man walketh in his own way." God has a *right way* which he wants man to establish. Jesus speaks of it as his righteousness, and we have to seek him to be able to establish it. Man has not done this, preferring to walk in his own way and for his own self. Consequently the world is full of turmoil, war, and fears.

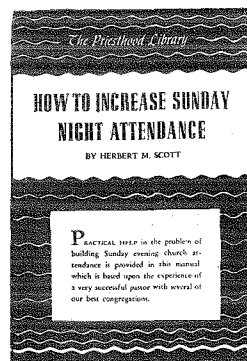
Now God's plan, which he wants his church to establish, will work and bring blessing to all. Other plans may fail. Other plans have already

failed. Change God's plan and even it may fail, but his unchanged, righteous plan is sure to work.

The proof of this lies in the nature of God and of material things. God is a God of power. He created all things by the word of his power. He comprehends all things and knows all about his creation. He also knows all about man. He knows that unity brings peace, but individualism brings strife. In short, God has all the wisdom and all knowledge that exist. How, then, could it be possible for him to err in giving directions? He simply cannot be mistaken or in error. When God gives us a plan, it will work. When Jesus says, "It is my purpose to provide for my saints . . . but it must needs be done in mine own way," we had better give diligent heed to do it just that way.

Note: All references are from the Inspired Version.

(To be continued.)



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Tomorrow's Opportunities

FROM THE TIME a visitor first asked little Tommy or small Sally, "What are you going to be when you grow up?" the problem of future vocations has loomed before the nation's youth as an all important question.

With the repercussions of the recent depression still in remembrance, and in view of the rapidly changing world conditions, parents—as well as the young folks—should be giving serious thought to the proper choice of vocations. With so much uncertainty, a choice is difficult; but the one saving factor in the situation is that no one need make an irrevocable choice. Each must be flexible because of the rapid economic changes. Each must be prepared to make changes—changes in both location and occupation.

The Tommys and Sallys of today must realize there is no crystal ball which can foretell their life's work, and no set pattern of work for which they are specifically "cut out." Also they must learn there is fallacy in the practice of accidentally "falling" or "drifting" into a career. They need to make a definite—though broad—choice early in life (preferably before entering high school), and that choice should exert a powerful influence in all their school work.

Men in industry, college professors, research technicians, and national leaders have been interested in the choice of vocations by the youth, and have made extensive studies of possible careers for tomorrow. They have found urgent need for better guidance in choosing a vocation. Surveys show that nearly fifty per cent of the labor turnover in the United States occurs during the first six months of employment. According to studies made within the last year, there is practically no positive correlation between what high school seniors plan to do and the employment opportunities open to them. There are more aspirants for white-collar jobs, more girls desirous of stage careers and boys of exploration and adventure, than there are opportunities available. A large proportion expect to enter one of the professions, but few indicate a desire to enter the trades or service occupations, which are the most likely to expand and offer the best promise of employment in the future. Definitely there is a need for more adequate vocational guidance in the schools.

TOMMY AND SALLY should be helped to consider the factors which will affect their success in various occupations. Success on a job often calls for a specific personality type, which is a factor that should be considered in choosing a vocation. Employers who deal with the public in definite relationships prefer the quiet, considerate, and dignified worker. Department store managers want their sales clerks to be attractive, vivacious, and friendly. The amount of education required must be given careful attention. It would be almost foolhardy for poor Widow Jones's son to select a professional career which would require ten or twelve years of specialized training, unless he shows outstanding talent in that direction. Regard should be given also to the number of steps that must be ascended before the desired career is attained—the various accomplishments which will have to be mastered before promotion can be expected.

Another factor a young person should consider is the compensation—monetary and otherwise—he will receive. Some occupations show ample financial returns quickly, while others require a long "working up" period. If the pay check is not the important factor, a job may bring other satisfactions. The joy of serving, feeling of accomplishment, creating new things, and delving into the unexplored are some of the returns from occupations which cannot be measured in dollars and cents.

THE WISE CHOICE of a vocation requires study. A career should be as carefully and deliberately planned as a new house. The number and variety of occupations should be considered first. The United States census report lists more than twenty thousand different jobs. Most people are acquainted with the better known ones; but many infrequently mentioned occupations are highly interesting and less crowded than the more familiar ones.

By considering local opportunities, personal aptitudes, and appeal, Tommy and Sally should narrow the field down to a few; these selections should then be studied seriously. There are three ways to learn about occupations: reading about them, talking with persons engaged in them, and actually trying them out

By VERDA E. BRYANT

during vacations, off-school hours, or on an experimental or apprentice basis.

There are many fields which will be open to young people in the future. The manufacture of homes, home furnishings, automobiles, airplanes, and innumerable gadgets will open the way for a host of new employment areas. Plastics, wood, glass, light weight metals, and fabrics present unlimited opportunities to chemists, physicists, engineers, designers, and inventors, as well as the resultant merchandising of the finished products.

Plastics have only begun to find their place in our economy. Twenty-five cents out of almost every dollar of profits made in plastics is being used for further research. Plastic production of the future will be on a large scale—not just household gadgets.

Wood is just coming into its own. Research laboratories have found means of making soft maple, gum, poplar, cypress, pine, cane, bamboo, and even sawdust into hard wood which is extremely durable, flame-resistant, and waterproof. Although manufacturers have in the past looked upon wood as a vanishing material to be replaced by plastics, glass, and light-weight metals, it is now up front.

Glass is rapidly being improved upon. Some forms can be sawed like wood, others are strong as steel or light as cork. Glass can be bounced, tossed, and banked with reasonable assurance that it will not break, but there is left for future research to produce a glass which is truly unbreakable and does not crystallize.

Light weight metals such as aluminum, magnesium, and beryllium are headed for an important future. The airplanes, car chassis, household equipment, baby carriages, furniture, and pianos of tomorrow may be moved around by a child when they are made of light-weight metal.

The age of synthetic fibers is but two decades old. Its unlimited future offers numerous employment possibilities for youth. Fabrics may be produced which will reduce the washing and ironing problem to a minimum. We have become familiar with the names rayon, nylon, aralac, and fiberglas. So shall such names as Seran, Velon, Vinyon, and Soydon one day be as common as are cotton and wool today.

— — — a home column feature — — —

OTHER FIELDS, the surfaces of which have scarcely been scratched, are those of electronics, radio, television, and photography. In the future, news will be broadcast with actual scenes of the occurrences; films will be thrown on the screen by television rather than by direct projection; and someday telephone-television will be a reality. In these fields alone there will be potential jobs for four or five million young people who are technically trained, to say nothing of the host of announcers, actors, musicians, script writers, publicity agents, sound effects men, directors, etc. Army and navy experts have proved that the old idea of learning "readin', writin', and 'rithmetic" is definitely on the decline; radio, sound movies, and television will play an important roll in the education of future generations.

THE MILLION NEW HOMES a year, which are needed in the United States, offer employment opportunities. In the future, it will not be unusual to build a full-sized, six-room house in a week. Home-building which will increasingly mean prefabricated housing, will grow, and jobs will grow with it. These millions of homes will be equipped with air-conditioning which will make it possible to keep healthful, exhilarating spring temperatures indoors, regardless of whether the thermometer outdoors reads a hundred above or ten below zero.

Farming in a chemical age will be vastly different from that of the present day. Tomorrow's successful farmer will be a businessman-chemist, who earns as high an income and enjoys as good a living and working conditions as does the city-dweller. Laboratories are developing crops that can be grown in areas too wet, too dry, or too cold for present food crops, and those which are rich in minerals and vitamins, but highly resistant to blights, pests, and diseases. A new word that will be heard with greater frequency as years go by is *chemurgy*—which refers to the industrial use of farm products, such as soybeans for medicines, vitamins, paint, and cosmetics. In the future, farmers may be growing entire crops, none of which will be used for food.

YOUNG PEOPLE, anxious to find their places among the wage-earners, are asking the question, "Is college necessary?" It is true that some college students overestimate their worth and are unwilling to start from the bottom. Yet, if they do not start via college, they can expect to spend many years at unimportant and perhaps dull jobs while they learn. The faster the learning, the more rapid the advancement. For non-technical jobs, college may not be necessary;

but unquestionably the education is needed. The higher the degree of education, the better equipped a person is to face the world. While a college education may not be required, unless there is an equivalent of education received by reading, travel, and informal study, today's youth will be definitely handicapped.

In view of the changing world, young people are curious concerning what may be expected in the era of future employment. Many people, and groups of people, are attempting to predict that future. The following three predictions are made by Darrell and Frances Huff in their book, *Twenty Careers of Tomorrow*:

1. Industries which will offer the greatest security if there is another depression are: the government (national and local); food production (dairy, meat, flour, cane sugar); trucking companies; publishing; clothing and textile industries; chemical concerns; fuel refining.

2. Industries and trades which are on their way out, having seen their best days are: carpentry, house painting, plastering, ordinary farming, ordinary schoolteaching, architecture, and banking Unskilled jobs in almost all industries will grow scarce as machines do more work.

3. The science that is the basic one underlying all important new industries is chemistry. No research can be carried on without a chemist or a staff of chemists. A college background in chemistry will pave the way to almost any industry.

Fortune Magazine asked a selected number of business executives which of a listed group of industries they would advise a young man to make his first choice. Percentages of the industries given first place by the executives were figured. Results show that the chemical industry drew 50.6 per cent, while the nearest competitor—merchandising—registered only 18.3 per cent. Housing received 10 per cent, transportation, 9.5 per cent, radio manufacture, 5.2 per cent; finance, 2.4; and publishing, .8 per cent.

The Sallys and the Tommys of today should get the broadest training possible, continue to develop their knowledge, and seek further education so they can adapt themselves to changing industry and occupational needs. Jobs in the future will be plentiful, but not for the untrained. The future belongs only to those who prepare for it.

To Latter Day Saint young people, proper choice of a vocation is doubly important, for they have a glorious goal toward which to work. The building of Zion will require well-trained workers in every known field. There is no worthy occupation which cannot be fitted into the Zion-building program.

The Lord needs the youth of the

church to combine forces in every field of endeavor to build that perfected society which shall be an ensign to all nations—the society in which Christ himself will someday dwell.

My Friend, Mary

By Ruby Strand

My friend Mary lives in a small midwestern city at the end of a shady street in a time-honored gray house. In the spacious grounds about the home are stately trees—pine, elm, oak, and the graceful olive with its feathery, soft leaves. On a spring day, the air is filled with the scent of honeysuckle and the birds give a musical concert.

Mary lives there with her brother, who is bedfast, caring for him in spite of her failing eyesight and the necessity of using a crutch. She has her trials, but she is cheerful and extends a cordial welcome to the visitor who enters her quaint and charming home.

Conversation with Mary is an adventure in the better things of life—an inspiring poem quoted from memory, a comment about music or something she has read. Reminiscences and early experience enrich the talk, often lifting us closer to God.

Mary has cultivated the habit of happiness. If other people are mentioned, she remembers something good, for it has been her practice to bring out the best in them. I can feel myself growing in her presence.

Occasionally she stirs the fire. On the mantel is a clock from Switzerland. There are pictures on the wall, some of them by her artist brother, one a copy of an original that hangs in a famous art gallery. A few questions about them bring stories of these and other treasures in the room.

Mary inquires, too, about the old house we have bought for remodeling. Years ago she often visited a retired minister and his family there. Her doctor brother had made many calls, and after the death of the father, she and her brother had, in a way, adopted the family. Now she is glad we are bringing the old house back to life.

Too soon it is time to go. Mary has said little of herself or of her afflictions. But she has given me a newness of spirit, and I hope I also have said something to help her. As I leave, I realize that I have been lifted up, and I humbly thank God for Mary.

Costa Rican Journey - By Verneil Simmons

They call it a highway—the Inter-American Highway—but this American family found rugged and exciting adventure in its tropical jungles, death in the oil pits, and baffling fogs and bitter cold on the mountain peaks. A narrative of the beginning of a great trail—

PERHAPS NOT TOO MANY YEARS from now, some of you may cross the Rio Grande and travel down to the Canal Zone over the as yet uncompleted Inter-American Highway. When you reach San José, Costa Rica, you will have passed through colorful Mexico, Indian Guatemala, tiny, overpopulated San Salvador, little-known Honduras, and the hot lowlands of Nicaragua. Panama, and the end of your journey, will lie just beyond the Costa Rican border. Perhaps you will feel that all the thrills and enchantments of the journey have already been experienced and that anything more can only be an anti-climax. Don't be too sure—the best is yet to come.

At present the highway extends only 85 miles beyond San José, with about 100 miles still to be constructed before it will reach David, Panama, where it continues on to the Canal Zone. But in this 85 mile stretch are found some of the most interesting points of the entire trip. The largest oak forest in the world, the highest mountain pass, and the one point from which it is possible to see both the Atlantic and the Pacific, are contained in this section of the highway.

Recently my husband, our two children, and I, in the company of friends traveled over this part of the highway. We wakened the children very early, in the hopes that we could reach the peaks before the daily fog hid everything from sight. Early as we were, others were on the road before us. We had forgotten that it was the day of the annual pilgrimage to the patron saint of the country, *Nuestra Señora de los Angeles* (Our Lady of the Angels). Yearly, on foot, the faithful make the journey to the church in Cartago, twelve miles beyond San José, where

the tiny image of the Virgin is kept. Many come from distant Puntarenas, on the Pacific coast, to pay their devotions. The religious procession promised to be larger than usual this year since the success of the recent revolution was credited by many to the intervention of "Our Lady." Since both the very young and the very old take part in the pilgrimage, first-aid stations were set up all along the way, and another stood near the church.

The Continental Divide is crossed at 5,137 feet, just a short distance before reaching Cartago, which enjoys an altitude of 4,760 feet, nearly a thousand more than the capital. Cartago, the former capital of the country, is the second largest Costa Rican city and will be of interest to travelers. Almost entirely rebuilt after a destructive earthquake some 40 years ago, it serves as a fine point from which to take excursions to near-by points of interest, particularly to the ancient church of Orosi, built over three hundred years ago by the Spanish Fathers.

On the highway north of San José, toward the Nicaraguan border, fields of sugar cane, pineapples, and bananas dominate the scene, but here on the *meseta central*, "coffee is king." Coffee *fincas* line the highway between San José and Cartago, and in the vicinity of *Tres Ríos* (Three Rivers) is grown some of the best coffee in the world.

Beyond Cartago, the highway leads through a beautiful valley. A two-hundred-year-old stone bridge, small and easily unnoticed, is worthy of a stop and a picture. For a time the road climbs lazily in the foothills, swinging back upon itself to give the best possible views of the valley below. To the north, the volcanoes of Irazu' and Turrialba lift 11,000 foot peaks into the clear air, their sides covered with an amazing

patchwork of changing greens and yellows. Streamers of blue and white fog lie on the valley floor.

With a last lingering look at the beauty it is leaving, the road definitely turns into the mountains and begins to consider the 10,000 foot peaks looming up in the distance. In well-engineered curves and grades making driving a pleasure, the road picks its way through the first range. Soon the coffee and cane fields are behind and one enters the largest oak forest in the world. From its appearance, it might also be the oldest. The great height of the trees and the massiveness of the trunks speak of many years' growth. These are the tropical rain forests; excessive moisture and lack of sun have blemished and distorted the trees until they bear little resemblance to oaks of the United States. Great vines swaddle the trunks and hang to the ground. The limbs, few in numbers and clustering near the top, are laden with parasitic plants. Many of these veteran trees are dead and stand like stark sentinels among their brothers.

Rain falls nearly every day of the year on these slopes, and the growth is equal to that of a jungle in the lowlands. The undergrowth, made up of various types of cane, bamboo, and many tropical plants unknown to travelers from a northern clime, reaches to twice the height of a man and forms an impenetrable wall.

This great forest, which extends all the way to Panama, is slowly being destroyed. The ancient trees are being cut to clear the hillsides for the growing of grass to feed the increasing herds of cattle. Charcoal makers, watching their fires by the roadside, forecast the ultimate doom of the forest.

I suppose a time shall come when this road will be lined with signboards, and gas stations and hamburger stands will ply their trade, but as yet all the beauty of the mountains and the magnificent scenery is

unspoiled. A few settlers are drifting into the area and carving out small patches on the steep hillsides, but these are hidden from view amid the forests.

At an altitude of 8,000 feet, we pause to take pictures of a swamp. A swamp, at this altitude, is interesting in itself, but there is another reason why this one is worthy of a picture. Growing here, in great quantity, are ferns of a species considered the oldest known form of plant life. Fossils of this same plant are found in coal beds, laid down no one knows how many millenniums ago. Wayne waded in among the tall fronds, took pictures, and carried away a small piece, as will probably many a tourist in days to come.

Now in the distance can be seen the bare, wind-blown peaks which stand guard over the *Cerro de la Muerte* (Death Pass). At this point, we cross the ancient Indian trail, which from time immemorial has been the only means of crossing this great mountain range. In this place, known as the Fairy Garden to the engineers of the highway, we found many strange and lovely flowers. Mosses carpet the rocks and the path with a springy cushion several inches thick. We followed the narrow, rocky trail for a short distance and tried to imagine how long ago the first traveler found his way through the mountains, leaving sufficient track for others to follow him. Indians of prequest days, the Fathers of the Spanish Conquest, travelers and traders of the past 300 years have all left their footsteps on the ancient trail. It is said that it is marked by the graves of those who froze to death on the high peaks, thus giving it the name of Death Pass. One wonders how long it will take for the trail to be forgotten.

Now we have to race the fog if we hope to reach the top before all views are hidden under the blanket rolling in from the sea. A few more curves about the bald knobs and suddenly—we are on the top of the world! On either side, ridges and valleys fall away toward the oceans. If it is a clear day, or if one arrives

early enough in the morning, the Atlantic can be seen to the eastward, and to the west, the Pacific! At 10,600 feet we are at the highest point on the entire highway from the Rio Grande to the Canal Zone. Only here can one stand and view two oceans. Not even Balboa, discoverer of the Pacific, had such a thrill! Probably, in years to come, a large modern hotel will await the traveler, advertising rooms with a view of two oceans. But now there is only the empty road, the cold, and the fog.

The highway descends into the valley of *San Isidro de El General* quite abruptly, dropping from 10,600 feet to 1,500 feet in about thirty miles. Just a short distance below the pass, we arrive at Millsville, a large construction camp, named for the contractor for the highway. It is now used for the maintenance crews and is the only spot on the entire stretch offering hospitality to the tired traveler. A hot breakfast with a promise of lunch later was greatly appreciated.

Anxious to get down to San Isidro and back before the afternoon rains began, we hurriedly packed ourselves into jeeps—there were eight in ours—and began the descent. Engineers will be interested in this stretch of road, for it is here that some of the heaviest highway construction in the Americas has been accomplished. Much of the way, the overload towers 300 to 400 feet above the roadbed. There are no guardrails as yet, and in places slides have narrowed the road to a one-way track skirting the edges of cliffs. Near the head of the San Isidro valley, where the San Isidro River is a silver waterfall down the mountainside, we stopped to see where a slide, during construction, had carried away several pieces of heavy road equipment. The grader is known to be buried near the bottom of the cliff and the bulldozer is about a mile down the canyon. Where the rest are is anybody's guess.

When surveys were begun on the proposed highway, crews were

plagued by the natives pulling up the stakes to use for firewood. Finally engineers hit upon the scheme of putting a small wooden crosspiece on each survey stake. The Indians, thinking each cross marked a grave, did not touch a one!

San Isidro de El General is a tiny village, which, until the highway was built, was practically isolated from the rest of the country. For access to it there was only the arduous five-day trail over the mountains, or the expensive hop by plane for those who could afford it. One of the heaviest battles of the recent revolution took place within its limits. So many of the government's men were killed that it became impossible to bury them. A grease pit, for the use of road equipment crews, became a crematory. Hundreds of bodies were burned there, and bones are still visible in the ashes. But this spot, along with other battle sites along the highway, will have lost its interest value long before the first tourist arrives. Only a small shrine by the side of the road will stand as a reminder to the incoming tourist that many gave their lives believing, rightly or wrongly, that it was for the liberty of their country. San Isidro will be remembered as a hot, sleepy, little town where one can recover from the cold and high altitude of the mountains just crossed, and where on Sundays, one can watch the local horsemen ride their horses in fast and furious games in the square.

Our trip back up the mountain to our waiting and long-delayed lunch, was a race with the rain, which we lost. If your plans for touring the highway included a jeep, don't forget your fur parka and plenty of blankets. You may think that tropics mean only bathing suits and palm trees, but two foot icicles have been found at the top of these mountains—so don't say you weren't warned!

After a delicious and more-than-sufficient dinner had filled up all the hollows, we felt able to face the

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LETTERS

The Church at Fort Wayne, Indiana

In the fall of 1922, Elder Ira Benham of Warburg, Alberta, Canada, came to Fort Wayne to work. He found the writer the only Latter Day Saint living in Fort Wayne at that time. They met together each Sunday for an hour of worship and study.

When Elder Benham was transferred back to Canada by the company for which he was working, the writer and her small daughter continued to keep this worship and study hour each Sunday.

Later, other members began moving to Fort Wayne; they were Maude M. Crandall, her son, Clair, and family, Gladys Nichols and her husband, Samuel (later ordained elder), and the Clyde Bennett family.

We met in our homes for a long time without any spiritual leader. We wrote a letter to the *Saints' Herald*, requesting that someone "come over to Macedonia and help us." Brother J. O. Dutton of Galva, Illinois, answering our "S. O. S.," came and baptized seven people.

We rented a hall, and at the end of two years decided to build. We were organized as a branch February 14, 1936, by Apostle D. T. Williams and District President A. C. Barmore.

Ground was broken for the new church August 2, 1939. Brother Mark Gross, realizing our financial condition, volunteered to build our church at a great sacrifice, and we accepted his offer. Brother Gross patterned the interior as was shown to him in a dream, in which the shape of the rostrum and door and window casings were made known to him.

Since the beginning of the branch until his death, Brother A. H. Nieman called and preached for us every three months. Much gratitude is felt for the encouragement and assistance he gave us.

April 25, 1948, marked one of the happiest days in the history of the Fort Wayne congregation. On this day our church building was dedicated to the Lord. President Israel A. Smith, Apostle E. J. Gleazer, District President L. S. Troyer, and Saints from all over Northern Indiana District and St. Marys, Ohio, were present.

The prayer service at 9:30 a.m. was one of the highest spiritual experiences the Saints of Northern Indiana District ever enjoyed. President Israel A. Smith

was the speaker at the 11 o'clock service, as well as at the dedication service at 2 p.m. At this time the deed and keys to the church were given to the general church, then the keys were returned to the Fort Wayne Branch to be held in trust for the general church. Apostle Gleazer was the speaker for the evening service.

The services of this day were planned by Pastor G. Earl Burt, who also participated in these spiritual experiences. We have had three pastors: Elder S. M. Nichols, Elder Jack Pray, and Elder G. Earl Burt. Elder Harry Simons and Elder Jack Pray, now under general church appointment, are from Fort Wayne. Seven of our members have been ordained to the priesthood.

MRS. SADIE STOEHR, *Historian*.
2015 South Harrison
Fort Wayne, Indiana

My Greatest Adventure

Nine years ago Mother and I left the church in which we had always been members, and began searching for Christ's Church—the New Testament Church mentioned in the Book of Acts. We had many unusual experiences with the different denominations and faiths we considered for the next three years. Discouraged and almost to despair, we were about to return to our former church when a minister of the Reorganization found us and began telling us the Gospel Story.

Mother knew that God had led her to this light, for she had always believed the truths which the church teaches. She read only the *Angel Message Tracts* before she was baptized. Like so many converted to the church, I read the Book of Mormon and was convinced. Mother and I were baptized on a Palm Sunday by Clyde McDonald, the elder who presented the gospel to us and has since married my mother and given us a happy home.

The adventure does not stop there, however, for we found this church to be a church of opportunity. How many times I have been called upon to give my services in our branches. My patriarchal blessing admonishes me to "help out and assist wherever asked," but I was very timid before I came into the church and for some time afterwards. I could never imagine myself singing or testifying in front of people. I couldn't even pray to God silently before I was baptized. Now I delight in telling others about the gospel, and I enjoy singing, at services. My testimony is the same as Paul's—"I can do all things through

Christ that strengtheneth me."

The greatest adventure of my whole life since baptism has been that of adventuring with God in the many paths of service that bring souls into his fold. I desire with all my heart to continue faithful in the work that is mine.

SHIRLEY MASON.

1307 Maple Street
Des Moines 16, Iowa

A Note of Thanks

To the many friends who so generously and kindly remembered us on the occasion of our Golden Wedding Anniversary:

We were deeply moved by the kindly messages and lovely gifts which so many both at home and abroad sent to enrich and brighten this happy day. To each one and all we send our sincere thanks.

We are truly thankful that our lives have been crowned with the inestimable blessing of such friendships and count this as the greatest of the many blessings which have come to us.

As we contemplate the experiences of recent days, we are humbled as well as grateful and we pray that we may prove to be worthy of the affection and confidence expressed.

Very sincerely and gratefully,

John W. Rushton

Beatrice M. Rushton

14858 Gilmore Street
Van Nuys, California.

Oak Hill Branch Is Organized

Several years ago, those in charge of the Southeastern Mission suggested the consolidation of the Oakland and High Hill Branches of Grave County, West Kentucky. After much discussion and prayerful consideration, a joint meeting was called and, by unanimous vote, the two branches became one. Officers were elected for the new branch, known as Oak Hill, with C. L. Ross of Cottage Grove as pastor. Plans were made for a new church which would be more conveniently located for all members and a building fund was started. A lot has been purchased in Tri-City; this is at the intersection of the Murray-Fulton and Mayfield-Paris Highways; both are paved roads and have regular bus routes.

The High Hill church building has been sold and the money applied to the building fund. Meetings until the new church is finished are being held at the Oakland church, located on Farmington Route 1. Church school is held each Sunday morning at 10 o'clock; Communion at 11 on the first Sunday of the month and preaching on the third.

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The new building should be finished by the end of the year. The women's department, under the direction of President Edna B. Hicks, has contributed over \$300 to the fund. Members and friends of the church are invited to attend services when they are visiting in or passing through this part of the state.

ADA FARRIS.

Farmington, Kentucky

Wants to Correspond with Members

I am an isolated widow with three small children. My sister, who lives near me, also has three children, and we should like for them to be able to attend a Latter Day Saint church school. We have held some meetings at my grandmother's home in past years, but now she is blind and suffering with cancer. Both she and a friend, who is alone and in poor health, need the prayers of the Saints. I would like some pen pals from twenty-five to thirty years of age, and I ask for prayers for myself and children.

Mrs. Ruby Moore

Breckenridge, Missouri

Report From Lamesa, Texas

On July 6, 1947, the scattered Saints of western Texas and New Mexico met to organize a church school at the home of E. C. Riebold in Lamesa. Brother Riebold was chosen pastor and R. E. Stone, church school director. This group continued to meet every first Sunday of the month until January 25, 1948, when services were scheduled to be held on both the first and third Sundays at Lamesa and on the fourth Sunday at Stanton. Average attendance at Lamesa for the past year has been thirty-three; there have been twelve baptisms, seven from Stanton, one from Lubbock, and three from Lamesa. Local offering (not including the building fund) totals \$53.75, and general church offering, \$102.

Plans are being made for a picnic to be held in Lubbock Park in September. Elder W. C. Haden is to attend, after which he plans to spend a week with each group.

COLEEN LEONARD.

Lamesa, Texas

In Appreciation

In behalf of my father, W. S. Macrae, and the Macrae family, I wish to express deep appreciation to the Saints everywhere for the wonderful way in which they evidenced loyalty to him during the eight weeks when

he was severely ill at the Sanitarium. The prayers, cards, letters, and personal calls were a great help. I should like especially to thank the Warrensburg Saints for all they have done.

Father is now at home in Warrensburg where he celebrated his eightieth birthday on August 20.

El Marie Macrae Oberlin

Box 202

Silver Spring, Maryland

Report From Post Oak, Missouri

We feel that we have made real progress in the past year. Although we are few in number, we hold regular meetings, including a Tuesday evening Bible class, which is held in the homes of various members. Irene and Delbert Crabtree, wife and son of Clarence Crabtree, were baptized recently—a welcome addition to the group. The annual business meeting will be held this month. Tom Rawson is pastor.

Mrs. Charles Crabtree

Route 1

Chilhowee, Missouri

God Will Direct Us

When we were at the Ozark Reunion, Apostle Oakman told us that if we would repent and serve the Lord, and be humble and express our desires to be obedient to his will, then he could use us. My testimony is that this is true, because of the experience I had after making this promise to God.

When I went to leave the camp grounds, I had five dollars for my trip left, . . . so I prayed that if God would speak in his still small voice to my heart, I would try to hear and obey it. I went to Independence to church Sunday morning, and there sat down by a man who was clean and neat, whose head was bowed, and who read from the Doctrine and Covenants. While he looked very devout, I noticed that he gave nothing to the offering. A wrong thought came to me, "If he is so pious, why doesn't he give the Lord some money?" Then I felt ashamed of myself, and the Spirit said, "Give this man your five dollars." I opened my purse, took out the money, and after the closing prayer, I turned to him and said, "Would you think I was crazy if I gave you this?" Then I told him what had happened, and how God had told me to give it to him. Tears came into his eyes, and he said, "Now I know God hears and answers prayers." He told me he was out of work and in need and had been praying.

God works in wondrous ways. May he ever keep me humble, for now I know

that no one can judge his fellow man out of his own wisdom. May I never again judge in such a way. That I may ever subject myself to his will, and be an instrument in his hands to help others is my prayer.

MRS. EMMA MORTENSEN.

Sloan, Iowa

Wise or Foolish?

When the cry goes forth, "Behold, the Bridegroom cometh," will we be classed with the five wise virgins who had sufficient oil in their lamps to light their pathway, or will we be among the five foolish who went to purchase more oil because they had not brought a sufficient supply with them?

In recent years, there has been a tendency to discount the spiritual experiences of the past generation. These are often referred to as "emotionalism." However, the person who has had such experiences is as sure of their source as was the Apostle Peter when he responded to the Master's question, "Whom say ye that I am?" with the words, "Thou art the Christ, the Son of the living God." Jesus answered, "Flesh and blood have not revealed it unto thee, but my Father which is in heaven."

It is not enough to wear beautiful garments and to carry a lamp, no matter how brightly polished it may be, when we start to the wedding supper. Unless we have sufficient spiritual oil to light our pathway, we will find the door closed when we arrive.

We have been told, "The glory of God is intelligence," but we should not become so sure of our own merits that we forget the source of our intelligence.

MAUDE ANDERSON.

895 High Street

Auburn, California

Lock City Election

Lock City Branch held its annual business meeting on Wednesday, September 15. Officers for the coming year are Harvey Van Dusen, pastor; Orval King, church school director; Beulah McKiddie, book steward, branch and church school secretary; John Tomlinson, treasurer and deacon; Margaret Harrison, director of music; Alma King, librarian; Malcolm Tomlinson, publicity agent; Elizabeth Brown, women's leader; Carl McKiddie, adult supervisor; Hazel Van Dusen, young people's supervisor and adult teacher; and Bernice Fornicola, flower-card chairman.

BETTY MAKI.

703 Bingham Avenue

Sault Ste. Marie, Michigan

Signs of Our Times

BY ALETA RUNKLE

YES, THIS IS A NEW ERA. But you and I have heard that so often that to many of us it is little more than a tired phrase. To some, however, it is the call to new fears. The man on the street prophesies a dark future now that atomic power has been discovered. But in 1807, when the new ship, "The Claremont," steamed up the Hudson, I wonder what people said? When the first locomotive puffed across the plains, there were many who trembled with the advent of the iron horse. And when the gas buggy threatened to annihilate every leghorn on the farm, the pious clasped their hands and murmured, "What is the world coming to?"

It is so in every age. Not only do some make gloomy predictions of physical ruin, however, but they anticipate spiritual destruction, point their finger at the "erring" youth and say, "The young people just aren't what they used to be. Every day they're straying further away." I don't believe that, and I think I found signs in my work this summer to disprove such accusations. Let me sketch some examples.

WE WERE SITTING around a campfire one evening in the Garden of the Gods. Tall, rugged spires rising sheer on either side of our little valley created a natural cathedral. The stars were bright overhead. The fire was low. In the

fellowship service we shared, there was no play upon emotion, no attempt to excite feelings that might be shallow and momentary. In fact, the staff members said very little. About fifty young men and women simply and sincerely shared with us their desires to help build Zion. They were thinking of practical ways in which they could assist. Many were planning to attend Graceland this fall to begin study in some vocation that would be useful in Zion. Nearly everyone spoke. And then there were some quiet, meaningful prayers. I don't think I have ever enjoyed a service more—and yet, there are those who are afraid that our young people don't pray and "bear their testimony" as they should. I wish they might have enjoyed with us the expressions of those fifty.

AT THE NORTHERN CALIFORNIA REUNION this summer, the young people, in accord with the Zion's League plan, worked on projects of the four commissions—worship, study, recreation, and service—throughout the week. Under the supervision of their local leaders and district leader, Russell Ralston, they conceived one of the most interesting service projects I have ever seen—or perhaps I should say *two* service projects. Their objective was to raise money for the Zion's League Missions' Abroad Fund.

First, they set up a shoeshine stand

on the most trafficked walks of the reunion grounds. (If you have ever been on the sandy stretches of Asilomar near the ocean, you know how profitable such a business could be.) Each Leaguer took a hand at the stand, which was open long hours daily. The result—a substantial fund for their project and better-groomed oldsters.

But the major project was a carnival held in the lodge on Saturday night. The average church carnival is a bit dull, don't you think? I'll confess that I wasn't much impressed when I first heard about this one, either. But this was no ordinary carnival. Careful planning and working weeks before the reunion made this carnival the most interesting I have attended. All of the booths and machines—careful copies of professional originals—were made by some of the Leaguers before reunion. No gambling machines were in sight. Everybody received a prize whether he won or lost. There were carnival hats for all—festive and gay—some bonnets reminiscent of the Gay Nineties, some regal ones and other modernistic creations with balloons substituting for the new feather hat. Over in the corner was a photo shop (you know the kind—three shots for a quarter) to preserve your memories for future reference. You could have your head taken with a clown body, or two or three of you could ride in the new Ford. In one corner, a rifle range with the ducks sailing along as smoothly as those at any professional stand. Here, a miniature bowling alley, and there, the refreshment stand. Oldsters played all of the games and, with reckless abandon, mixed hot dogs with punch and candy bars. Everyone was happy—and the financial results, \$150 for the Mission's Abroad Fund.

Then there's the new *Southwest Mission Zion's Leaguer*, a compact little magazine of sixteen pages written by the young people for the

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A Plea for Action

By BARBARA McFARLANE

I RECEIVED A LETTER from a friend the other day. He has been working on a combine crew in the wheat harvest down in Texas. He writes:

While there I lived with two Negroes. I was glad for the opportunity to become acquainted with and to observe them. I found them intelligent, clean, and loyal. Their optimistic outlook on life was always uplifting. I became good friends with both of them. They were combine operators and very good ones.

While on the Texas plains, we lived as equals, as I wish we could everywhere. But on the way home I entered a restaurant with one of them only to see him kicked out. Don't ever believe colored people are so used to this sort of treatment that it doesn't hurt them, because it does. For two hours my friend was moody and didn't have much to say. I felt ashamed of my own race and couldn't help feeling that perhaps part of the Negro's resentment was connected with me, as I was a part of the society which caused it. When you have an experience like that, you can see the full senselessness of the established tradition.

This incident and the thing it represents multiplied by 12,000,000 typify the problem that is becoming more and more serious in the United States today. And it is senseless to have become such firm believers in a mistaken feeling of superiority. We shuddered not too long ago at the accounts of what Hitler was doing to the Jews and of what Japan was doing to China, never realizing that in our own country an important minority group is being subjected to similar types of oppression. We have placed these countrymen of ours in the position of Tantalus of the Greek myth. Whenever they reach up for the bough of freedom and opportunity which has been placed within the grasp of every American citizen, we snatch it away. Unlike the myth, however, we have no legitimate reason for this denial.

THE REORGANIZED CHURCH OF JESUS CHRIST of Latter Day Saints has made a reputation for itself. We have some of the highest standards of any group in existence.

We have led the way in many areas of moral conduct, and we are holding our own in an age that is fast losing integrity. But the price of leadership is continual action; and in the face of grave injustice, we have the sober responsibility of an enlightened people.

I want to enter a plea to you, the people of the church, to establish a policy. Why don't we, the body politic of the church, say, "This is what we believe should be the policy of church members toward the Negro race—" "This is what the Reorganized Church of Jesus Christ of Latter Day Saints is going to do about that belief—."

I would like to suggest four things which I believe vital in the conduct of the church toward the Negro.

We first need a General Conference resolution stating exactly what we do believe about segregation, and stating exactly what the attitude of each of us, regardless of geography, should be. Perhaps some believe that a General Conference resolution would not be sufficiently authoritative to command respect. The resolution on recreational practices, although voted upon many years ago, is still regarded as dogma by a great majority of us. A General Conference resolution would be the foundation for a unified church policy on this vital issue of race.

Evangelization begins at home. We need a systematized missionary effort dedicated to the American Negro. Within the economically and culturally oppressed Negro race, a Zionite plan would surely find "a field white already to harvest."

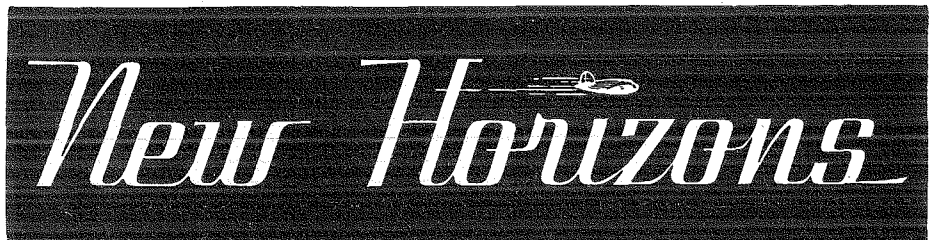
With a body of Negro converts, we will need equal church oppor-

tunities to hold these members. Colored branches have floundered and died of a leadership deficiency. Young people need the assurance that the church offers them the same privileges as it does its white youth.

WE NEED AN ATTITUDE of brotherhood by all church members. Under no circumstance should we engage in the open discrimination which is practiced in many places. Under no circumstance should we approve either by actual practice or silent acquiescence the subtle intonances which make life miserable for the Negro.

The problem of racial disharmony is a serious conflict that cannot be solved by blind brotherhood. A century and a half of slavery followed by another century and a half of freedom to be no better than slaves, and a prevailing attitude of Caucasian superiority have developed a condition of racial maladjustment which can be eliminated only by the elimination of prevailing attitudes and barriers. I mean the Negro should have the advantage of good educational facilities from grade school through college. I mean the Negro should have the expedience of good jobs through which a decent standard of living could be maintained.

True, the united effort of our church will be small in comparison with the magnitude of the problem. But to deny the necessity of that united effort is to deny the telling effect we could have on other groups by the power of our example. We have pioneered before. The opportunity to lead in another area of moral conduct is ours.



Are You Willing to Live for Your Religion?

(Continued from page 8.)

I WONDER IF CHRIST might not have faced failure there in the Garden of Gethsemane. He must have wondered if he had done his work well—if the little band of followers was going to be strong enough to face the coming opposition—if, without his presence, the spirit of the comforter was going to be sufficient against the great odds already stacked and waiting for his death.

Would you like to go back to that time and throw in your lot with those early Christians who considered the loss of life a great gain? Would it be easy for you to live in constant apprehension of your life and property and rejoice at the same time?

People have been known to die for a cause for which they were unwilling to live. The little sacrifices that are necessary every day in order to become a living example are sometimes much harder to make than the one big plunge taken in the heat of enthusiasm. They died for their cause. Are we willing to live for ours?

Christ is the only one who cared enough about us to foresee the possibility of our carrying heavy loads and took the trouble to say, "Come unto me all ye who are weary and heavy laden, and I will give you rest."

Costa Rican Journey

(Continued from page 17.)

return journey. It was good to be back in a closed car, shutting out the cold and the rain. A few yards beyond the road, all was wiped out by the gray blanket of fog. The tall, misshapen oaks looked like ghosts, giving a nightmarish appearance to the landscape. The return road was made totally new and unfamiliar by the shrouding mists. Home at last, and just in time to catch the sun

making a last bow before slipping into the sea beyond the mountains.

In time we hope, like many other Americans, to drive the entire length of the Inter-American Highway, but I wonder if any of it will ever thrill us more than our journey over this part while the road is young.

Signs of Our Times

(Continued from page 20.)

young people, about young people. The bi-monthly magazine is to be self-supporting on a subscription basis. In the words of the editors, "The purpose of the *Zion's Leaguer* is to provide an outlet for the many talents among our Zion's League members and to unite the many scattered young people of this area. We of the *Leaguer* staff feel that the Zion's League has a work to do for the church and that such a publication as the *Zion's Leaguer* will stimulate us toward action."

I read the magazine. It is inspiring, informative, and entertaining. To me this is just another sign of purposeful, well-planned activity that can be found among many of our Leagues.

I WENT TO PRAYER SERVICE last night here in the Center Place. There must have been 150 people in attendance. I noticed there were scarcely any young people in the group. Probably others were wondering, too. Then the young people's leader stood and mentioned the absence of the Leaguers: "I wish they all could have been here tonight, but they're out building Zion. By their own choice, they're helping to do a lot of work on the Campus that must be done. [The Campus is church-owned property where all the Saints of Zion meet together for Sunday evening services.] There are only some nights in the week they can work, and this is one of them. Much as I wish they could be here, I can hardly condemn them for their choice."

"They're out building Zion." That

just about sums up all the activity that I saw this summer among our young people. Yes, this is a new era. These Zion-building activities—these are signs of our times.

Enrichment in My Life Through Fasting

(Continued from page 11.)

you."—Moroni 7:26. (There was an analysis of whether or not that being sought met those requirements.) I Corinthians 10:13 is a comfort in knowing God promises a means of escape for every temptation that the trial may be overcome.

ANOTHER TESTIMONY of the enrichment from special offerings is the greater appreciation of priesthood function. This came while members of a church school class were remembering, in fasting and prayer, the prophet and other priesthood members for a three-month period. Prayers were offered at least three times daily and fasting as each saw fit. Special petitions were placed on that common altar in love with sincerity and humility that the authority and power which Christ shares with the priesthood to carry on his work here might glorify him and result in his people being fed. During prayer early one morning, there came to me a feeling of weighted responsibility that must be upon the shoulders of the prophet. His is a responsibility to God and His people. He is the only living true prophet on earth today—the only avenue through which God can speak to his church. Great must be his humility. He does need our constant and earnest prayers for continued strength.

We read the Scriptures and wonder why the "ancient" or "former day saints" did not follow and support the prophets, and why the apostles were persecuted. While praying, I received the "inner" revelation that it is our opportunity and responsibility to constantly remember God's representatives here on earth. All cannot preach the gospel to every nation as the missionary force of the church is commanded; all do not have "front-line" duties. There are many sacrifices and offerings which can be made by each of us that we might fulfill God's will.

Our humble offerings presented to him in love will not be rejected; the part of our own prayers that are beyond our ability or realm to accomplish can be presented to him for his aid. If that which is desired is great, we shall be willing to "pay the price" or sacrifice commensurate with the blessing sought, regardless of the bitter trials or opposi-

tion that we know will accompany our sacrifice. A vital truth I realized is that we cannot count the cost of the sacrifice made; rather, we must consider the result either in the lives of those remembered or in our own and that although blessings are sought for another, there comes personal enrichment of soul to the one who fasts.

As a preparation for his ministry, Jesus was "led up of the Spirit, into the wilderness to be with God." He fasted forty days, as is recorded in Matthew 4: 1-10. We know from the Scriptures that Jesus prayed to his Father. During his personal ministry to the Nephites, Jesus *commanded* them to pray in their homes and churches. He also said, "Behold ye see that I have prayed unto the Father, and ye have witnessed."—III Nephi 3: 56. Since Jesus, the Redeemer and Son, felt the *need* for fasting and prayer—a communion with his Father—dare I, in my weakness and insufficiency before him, feel that I can serve him or prepare to work in his kingdom without following that example which he gave so willingly and humbly?

In making our offering, we have that invitation or right to commune or "be with God." We know that same strength to "escape temptations" during trials will be given and blessings will come to his people as a result of his great love to those who are *willing* to sacrifice and serve. In humility, I approach the altar, knowing many are likewise seeking "that which is good, and in faith in his name," for his prophet and people. May we be willing to give ourselves in complete submission to him to be used in his service and in his way with the realization that there can be no sacrifice offerings made that are too great for his work—the accomplishment of Zion.

Asks for Continued Prayers

With heartfelt sincerity I extend my appreciation to the Saints all over the world who have remembered me in prayer. It has been two years since I was hurt, and the doctors now say I have a tubercular infection. That is why I am at the state sanatorium.

I cannot express in words my joy for having found this church. I hope I will always be able to serve my Creator and help others to find their way into the fold. Because of God's goodness to me, I have faith that I shall someday be healed.

I will be glad to receive letters from members, especially the Filipino Saints in the Hawaiian Islands.

Benito U. Maliwat

c/o State Sanatorium
Mt. Vernon, Missouri

BULLETIN BOARD

Central Michigan District Conference

The Central Michigan District Conference will be held at Beaverton on October 16 and 17. A social service at 9:30 a.m., Saturday, will begin the conference. The business session is scheduled for 11, and lunch will be served in the church dining hall at noon. (Those attending are requested to bring food.) District officers for the coming year will be elected at the 2 p.m. business session, and the evening service will be presented by them. Sunday's activities include a social service at 9 a.m.; preaching at 11 a.m. and 2 p.m.; and a brief business meeting at 3. District officers who are to submit reports at the conference are requested to get them ready for presentation.

B. H. DOTY,
District President.

Northern Michigan District Conference

The annual Northern Michigan District Conference will be held at Boyne City on October 23 and 24. The first meeting will be a fellowship at 9:30 on Saturday morning; the business session will follow at 10:45. All branch secretaries are requested to mail their reports to the district secretary, Mrs. Ada Alldread, Boyne City, Michigan, before October 23.

ALLEN SCHREUR,
District President.

Wants Used Hymnals

Mrs. Dan C. Babbitt, Star Route, Grayling, Michigan, wants used Saints' Hymnals (in fair condition) for use in the local church. At the present time, the congregation cannot afford new books. Some disorganized group or branch that has replaced its old hymnals may be able to supply this need.

REQUESTS FOR PRAYERS

Mrs. Ethel Van Treese of Tucson, Arizona, requests the prayers of the Saints for her sister-in-law, Mrs. Anna Crisp, 720 East Speedway, Tucson, who has been in poor health for several years. She is to undergo a serious operation soon.

Mrs. Earl Cox, 1430 North Main, Cape Girardeau, Missouri, requests prayers for the spiritual welfare of herself and her family. She would also like to contact any members who live in or near Cape Girardeau.

ENGAGEMENT

Law-Howard

Mr. and Mrs. Earl Howard of Leeds, Iowa, announce the engagement of their daughter, Leola, to Clifford Law, son of Mr. and Mrs. James Law of Lawton, Iowa. The wedding will take place October 9 at the Sioux City church.

WEDDINGS

Reed-Hunter

Anna Belle Hunter, daughter of Elder and Mrs. R. H. Hunter of Dayton, Ohio, and Marvin Reed, son of Elder and Mrs. Jesse Reed of Plain City, Ohio, were married June 25 at the Reorganized Church in Dayton, Elder Reed officiating. The bride is a graduate of Graceland College.

Hough-Hunter

Jeanne Hunter, daughter of Elder and Mrs. R. H. Hunter of Dayton, Ohio, and Wayne Hough of Mobile, Alabama, were married June 6 at the Reorganized Church in Dayton, Elder Hunter officiating. Mrs. Hough is a graduate of Graceland College and Mr. Hough is a student there.

Hield-Spargo

Mr. and Mrs. William Spargo of Minneapolis, Minnesota, announce the marriage of their daughter, Patricia Jeanne, to Norman Rex Hield, son of Mr. and Mrs. W. W. Hield

of Chicago, Illinois. The wedding took place on July 24 at the Reorganized Church in Minneapolis, Evangelist Hield officiating. Both are graduates of Graceland College. They will make their home in Minneapolis where Mr. Hield is a student at the University of Minnesota.

Hower-Gordon

Ruth Irene Gordon, daughter of Mr. and Mrs. Arthur P. Gordon of Plymouth, Massachusetts, and Claude William Hower, Jr., son of Mr. Claude W. Hower of Shenandoah, Pennsylvania, were married August 14, Elder Benjamin W. Leland, grandfather of the bride, officiating. They are making their home in Billings, Montana where Mr. Hower is attending the Billings Polytechnical Institute.

Lasley-Thurman

Lila Thurman, daughter of Mr. and Mrs. L. R. Thurman of Ridgefield, Washington, and Waldo Lasley, son of Mr. and Mrs. A. E. Lasley of Battle Ground, Washington, were married September 3 at the Reorganized Church in Vancouver, Washington. Elder Arthur F. Gibbs performed the double-ring ceremony. The couple will make their home in Vancouver.

Pottorff-Harshman

Isabel Maxine Harshman, daughter of Mrs. Cora E. Harshman of Independence, Missouri, and Floyd W. Pottorff, son of Mr. and Mrs. G. D. Pottorff of Cedaredge, Colorado, were married June 27 at the Stone Church. Apostle Charles R. Hield performed the double-ring ceremony. They are making their home in Delta, Colorado. Mr. Pottorff is principal at Fairview School, Austin, Colorado, and Mrs. Pottorff is teaching grade school and art at Read, Colorado.

Allen-Phillips

Betty Louise Phillips, daughter of Mr. and Mrs. Albert Phillips, and Leslie Dwight Allen, son of Mr. and Mrs. Charles L. Allen, both of Independence, Missouri, were married September 18 at the Liberty Street Reorganized Church. Elder C. Ben Kramer performed the ceremony. The Allens are making their home in Independence.

BIRTHS

A son, Michael Gene, was born to Mr. and Mrs. Earl E. Long of Wilburton, Oklahoma, on August 19. Mrs. Long is the former Junne Lee Hutchinson Powers of Hartshorne, Oklahoma.

A son, Elmer Dale, was born on July 27 to Mr. and Mrs. William J. Carr of Odessa, Texas.

Mr. and Mrs. Everett Shakespeare of Independence, Missouri, announce the birth of a daughter, Janie Marie, born September 12 at the Independence Sanitarium. Mrs. Shakespeare is the former Mary Darmon.

Mr. and Mrs. Philip M. Wilson of Boise, Idaho, announce the birth of a daughter, Pamela Reed, born June 22. Mrs. Wilson is the former Dorothy Dehnicke of Clarendon Hills, Illinois.

DEATHS

ALLEN.—William J., was born September 11, 1889, at Rockford, Alabama, and died May 7, 1948, at Jay, Florida. He had been a member of the Reorganized Church for about twenty years.

He leaves his wife, Hattie; three sons: Joseph P., Clifford J., and L. D. Allen; seven daughters: Mrs. John Dunn, Mrs. Edward Busby, Mrs. Roy Cushing, Mrs. R. D. Cook, Mrs. Barbara Trawick, Misses Mary Allen and Ruth Allen, all of Jay; two brothers, Lewis and Joseph Allen of Pensacola, Florida; two sisters: Mrs. Sylvia Huggens of Pensacola and Mrs. Anna Huggens of Manatee, Florida; and fourteen grandchildren. Funeral services were held at the Dixonville Church, Eller Ammon Calhoun officiating. Burial was in the Dixonville Church Cemetery.

CHRISTENSEN.—Alexander, was born September 26, 1882, at Council Bluffs, Iowa, where he lived most of his life. After an illness which lasted about a week, he died at his home in Council Bluffs on September 12, 1948. He had been a member of the Reorganized Church for many years. He is survived by three brothers: Harry of Los Angeles, California; Edwin of Denver, Colorado; and Alfred of Woodward, Iowa.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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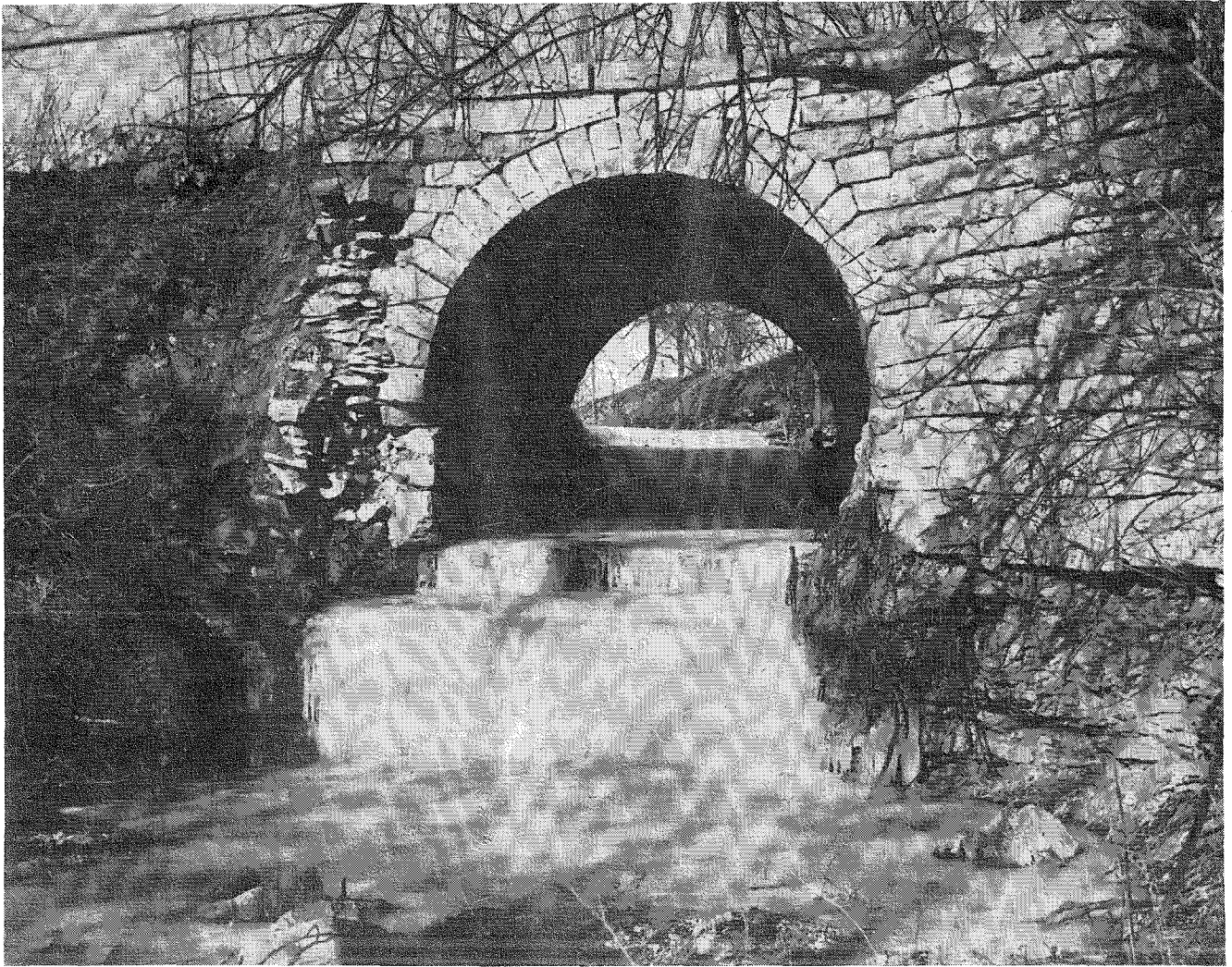


Photo by Harold D. Smith

The Old Bridge

*"On the way to David's Chamber"
Near Nauvoo, Illinois*

THE Saints Herald

VOLUME 95

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God Comes Fifth

P. S.

You have heard the statement, "Man is incurably religious." How incurably?

You have heard a lot about putting God first. Do we? In the United States of America, the people are so incurably religious that they put God fifth in the list of their expenditures. They spent, in 1947, 8.7 billion dollars on alcoholic beverages; 6 billion dollars on betting at horse races; 3.8 billion dollars on tobacco; and 1.8 billion dollars on motion pictures. It is estimated that they spent only 1.5 billion dollars on religion.

Yes, the American people love God so much that they spend more on drink, horses, tobacco, and movies than they do on him.

And compare the results! For the money spent on alcohol, we have dirty saloons, and hospitals and asylums filled with victims. For the horses, we have a collection of worthless little cardboard stubs, tokens of an insane desire to get something for nothing. For the tobacco, we have fifty million people with halitosis and stained fingers, our streets littered with cigarette butts, and our homes filled with acrid smoke. As for the movies—a mixed blessing—some are good, but too many fill the children's minds with crime, violence, and sin.

Now look what the churches give us! Beautiful buildings devoted to Christian service, community improvement, and world peace. Foreign missions that have accomplished great good. Rescue work and social reclamation. Vacation Bible schools and wholesome recreation for the young. Hospitals and orphans' homes. In other words, for the pittance we give to the churches, they clean up the messes created by the other things on which we spend more money.

L. L.

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Impressions of General Conference

Secretaries, with sheaves of papers in their hands, mounting invisible horses, and galloping off wildly in all directions. . . .

Tired officials, short of sleep from long sessions in their offices, trying valiantly to keep awake at the regular meetings, and doing fairly well at it. . . .

The word "epistle" came into the conference reports. "What's an epistle?" queried somebody's inquiring junior. Dad, who was tired of answering endless questions, gave him this: "An epistle is the wife of an apostle." It has been making the rounds on a wave of chuckles. . . . Then Sister Davey, looking in vain for a lost husband said, "I'm just an epistle looking for an apostle."

Two men, smiling broadly, advanced toward each other, leading with an open right hand. They went into a routine of arm-pumping and back-slapping until they were out of breath, then parted amiably. Six paces away, each turned to inquire of his wife, "Darling, who was that? I can't think of his name!"

A traveling official is hard put to it at conference time. He meets a charming lady in the foyer, who greets him cordially and launches out into a conversation about things he can recall only dimly. He racks his memory for "Who? Where? and When?" Given time, he could summon it all back, but this descends upon him in split seconds. Chances are she is someone who fed him prime roast beef, fluffy mashed potatoes, and rich brown gravy with biscuits; and finished off with a lemon meringue pie that left him drooling for days. Why doesn't Nature provide people with dependable memories?

Parents, relaxing in comfortable chairs in the lobby, blissfully unaware and unconcerned about what the Juniors are doing. The Juniors in flying phalanxes, training for the spring races along the halls and on the ramps. . . . Teen-agers with a hot dog in one hand, standing patiently at the telephones, trying to locate girls they met when last in town, for an evening date.

Two lines of people at the Laurel Club dining room. Those going in looking patient, anxious, and hungry. Those coming out looking plump, smiling, and satisfied.

The General Conference

Due to the circumstances of publication, which have made the work particularly heavy at this time, this is our first opportunity to report the actual events of the General Conference.

Readers will be interested in the attendance. It may be presumed that everyone here came to Conference on the first Sunday. The Teachers' Quorum was appointed to make the official count, and they report that 9,146 persons were present at the Sunday morning communion services. This is the only count of which we are informed. Other persons made general estimates which ran into higher figures.

But our chief interest is in quality rather than quantity. One must feel proud to be a part of so great an assembly of church people in which dignity, order, and reverence are observed. A spirit of friendliness, hope, and good will prevailed. The leaders of the church took part in the program and presented their messages to an attentive and appreciative gathering.

Sunday afternoon brought an address from President Israel A. Smith in which, under the title, "Our Basic Polity," he discussed the situation and the work of the church in relation to world-wide events. In his quiet manner of presentation, President Smith struck a conservative tone, indicative of the care and consideration that will be given to the leadership of the church in a time of international crisis.

Apostle Paul M. Hanson affirmed the central purpose of church work in his Sunday evening sermon at the Auditorium, as he spoke on "The Call to Evangelism," in an eloquent appeal for expanded missionary endeavors.

The international character of the church was emphasized as cabled greetings to the conference were read from our people in various parts of the world. Tradition was made for the church when President Smith

announced, "We will now sing the battle hymn of the church—190." "Redeemer of Israel" has been used to open many a conference of the church, and it is likely that President Smith's declaration will establish it even more firmly in the regard of the people. The name will be remembered.

On Monday, the most elaborate program of classes and educational activity ever presented to a General Conference was begun. It has been estimated that the total number of meetings named in the Official Program will reach a figure of 272, and this does not include many a special meeting not advertized.

The first business session set a swift pace of movement that was a surprise to the assembled delegates and ex officios. Immediately after the conference was declared organized, the first item of business on the table was the presentation of a message given to the church by President Israel A. Smith. Quorums had considered and accepted the document in their morning sessions, and the General Conference followed suit in the afternoon. Changes in the leading quorums were indicated.

Apostle M. A. McConley, who became ill during his recent mission in Europe, was released from the Quorum of Twelve and recommended for ordination as an Evangelist.

Two men were named for ordination as apostles: Percy E. Farrow one of the Presidents of Seventy, and Reed M. Holmes, who has labored under general church appointment for a number of years. It was directed that they should be ordained the next day.

Members of the priesthood were admonished to qualify for greater service. Church members are warned again that the "hastening time" is here. An interpretation of the work of the Twelve and the Seventy in missionary work was

given. The church was urged to preserve its unity and spirit of tolerance for the good of all our work.

Adoption of the document was unanimous, and it will be included in the church law and in the Doctrine and Covenants.

The ordination of the two new apostles took place, as planned, at the Tuesday afternoon business session, in a ceremony of dignity and solemnity.

The working pace of the conference continued on this day as the First Presidency presented a recommendation for the ordination of three men as bishops. The first of these is Don A. Alberts, of Sydney, Australia. From the United States, Joseph E. Baldwin of Chicago, and Leslie W. Kohlman of Oklahoma City are also to be ordained bishops. These ordinations were scheduled for the Wednesday business session.

Elder William Patterson, who served in the Order of Evangelists from 1940 to 1944, and as a high priest from 1944 to the present time, has been granted permission, at his request, to return to his labor as an evangelist. Brother Patterson has done a fine work and has brought many people into the church.

The deadline for the introduction of new business was set for Thursday, October 7, at 3 p.m. This was not to include business before the quorums.

A motion was approved setting the meeting time for the next General Conference at Sunday, April 2, 1950.

As a general observation, it may be said truly that this is a happy conference. The people are in a hopeful, pleasant mood. Rumors, generally abundant, have suffered a crop failure.

Emphasis, at this conference, centers upon evangelism, religious educational problems, service, personal development, the enrichment of church and home life, and related matters.

L. L.

Editorial

Across the Desk

The following letter is from J. L. Verhei, president of Oregon District.

Vancouver, Washington, Branch re-elected Elder Paul Fishel as pastor at a recent business meeting and reported more baptisms and return of members to regular attendance than in any previous year. This group has several thousand dollars in the building fund and expects to rebuild or obtain another church in the near future to accommodate the increased attendance.

The members of Camas Branch, under the leadership of Pastor Leonard Rhodes and Edward Webberly, chairman of the building committee, are purchasing the Methodist church. It is a beautiful building located in the center of Camas and, when purchased, will be the largest of our churches in Oregon District. These Saints have met for a number of years in the Odd Fellows Hall. Although Camas is in Washington, it is part of the Oregon District, and the new building will accommodate district gatherings.

Elder Cleo Thompson was retained as leader of the Sweethome, Oregon, Branch. This is the oldest group in Oregon District, being organized by the Morrises and Ameses in 1844. The present church is too small for the growing congregation, and a lot is being purchased to build a new church upon.

Forest Grove mission was organized into a branch on Sunday, August 29. Elder Robert E. Anderson was selected to serve as the first pastor of the group. Although meetings are held in the Grange Hall, the members are looking for a suitable location to build a church. Forest Grove is the home of Pacific University and is a beautiful town in the heart of the Tualatin Valley.

Salem Branch re-elected Elder Charles Asher as pastor and recommended that George Speed be ordained to the office of elder at the coming district conference. Members of the building committee, under the direction of Mrs. George Speed, are arranging for many improvements to be made on both the interior and exterior of the church to take care of the needs of the growing congregation.

The Southeast Portland Branch has completed the moving and repairing of their church building under the

supervision of Pastor Lester Comer. This group continues to improve its church facilities and increase attendance.

Hood River mission, under the leadership of Pastor Harry Howell, has repainted and completely redecorated the church. This group has taken on new life and is expected to accomplish much. Two young men from the mission, Priests Lee Howell and Robert Dixson, are attending Graceland this year.

The members of Central Branch continue to beautify the grounds around their newly purchased church home. Elder Arthur Gibbs, missionary to the northwest, will conduct meetings here during the month of September.

Israel A. Smith

From Elder J. L. Verhei, president of the Oregon District, we get a short account of the four-district reunion at Silver Lake, Washington. Brother Verhei was chairman of the reunion committee:

The Silver Lake Reunion held at Silver Lake near Everett, Washington, for the Pacific Northwest (which includes the Oregon, Seattle, Spokane, and British Columbia Districts) was a real success this year.

The attendance far exceeded any previous year. There were camped on the grounds nearly 1,000 throughout the reunion, and on the last week end over 2,000 gathered to attend classes and hear Elder John W. Rushton and President Israel A. Smith speak.

The classes were well attended. It was possible to make many more divisions by age groups and classes because of the large attendance and the excellent group of officers from the general church and district.

Those present under general church appointment were: President Israel A. Smith, Apostle Roscoe E. Davey, Elders John W. Rushton, E. Y. Hunker, Arthur Gibbs, Philip W. Moore, Paul Wellington, and James A. Reneau. Joseph Yager and family were guests of the reunion, and several families from other districts were in attendance, among whom were

Elder Bowerman and family of Canada.

Under the ministry of these men, the people were taken to new heights, and a spirit of dedication to the unfinished task of building the kingdom became their utmost desire.

The only sad note of the reunion was when the Saints gave a small gift and bade Apostle R. E. Davey and family good-by and Godspeed to their new assignment.

Graceland College is to be commended for the fine group of students in attendance, many of them visitors.

ISRAEL A. SMITH.

Sentence Sermons

Collected by Norma Anne Kirkendall

"We can't help the past, but we don't have to repeat it."

"Endurance is Patience Concentrated."—Carlyle.

"An obstinate man does not hold opinions, but they hold him."—Pope.

"A ship is safe in harbor, but that is not what it was made for."

"The secret of success in conversation is to be able to disagree without being disagreeable."

"A good listener is not only popular everywhere, but after a while he learns something."

"Better little talent and much purpose, than much talent and little purpose."

"To worry about tomorrow is to be unhappy today."

"We have committed the Golden Rule to memory; let us now commit it to life."—Markham.

"Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand."—Carlyle.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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The Financial Report of the Presiding Bishopric

To the First Presidency and
General Conference of 1948:

In submitting our report to the General Conference this year, we deemed it advisable to call attention not only to the various funds but to emphasize again the importance of that portion of our policy adopted by the General Conference of 1932 relating to reserves. At the time that policy was adopted, the possibility of setting up reserves seemed quite remote and may not have been fully understood by many who gave the policy their fullest support at the General Conference. It is our opinion, however, that it was quite thoroughly discussed, and the policy had the approval of the Conference because of the bitter experiences the church had gone through in making readjustments because of the decline in income and the payment of the great indebtedness of the church.

Consistent adherence to the policy adopted in 1932, year after year, has resulted in strengthening our financial position as a church, and those days of a dearth of income and financial resources have been supplanted by increases in net income, making possible the establishment of reserves.

Some criticism has been made by individuals throughout the church who apparently have not comprehended the importance of either the policy or the reserves which the church now has. There has been the feeling that the church has set up these reserves at a sacrifice of missionary endeavor, that we have not increased our ministerial lists sufficiently because we were adding to the reserves. This is fallacious thinking, and we wish to call to the attention of the General Conference certain facts at the beginning of this report so that critical examination of the report will reveal the strength of our policy and eliminate any fear on the part of some that sacrifices of our missionary endeavors have been and are being made.

The real sacrifice in our missionary work was made in the thirties, when it was necessary for us to curtail all activities because of a lack of funds. If we had previously operated on the basis of our present policy and provided reserves, it would not have been necessary to release men. Now, with the reserves available, there is no reason why the church cannot add to its ministerial list men who are sufficiently capable to meet the requirements and standards set up by the joint council, keeping in mind as well that these standards are not just the standards of the joint council, for our

Exhibit "A"

Fund Balance Sheet

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
December 31, 1947

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

ASSETS:		
CURRENT:		
Cash on Hand and in Banks.....		\$ 270,287.89
Cash in Hands of Bishops and Agents.....		251,239.41
U. S. Government Bonds and Securities.....		7,651.65
Canadian Securities		15,982.34
Other Stocks and Bonds.....		3,849.65
Receivables:		
Contracts Receivable	\$ 19,167.17	
Accounts Receivable—Includes Institutions.....	34,215.15	
Notes Receivable	58,807.91	
	\$112,190.23	
Less Reserve for Losses.....	16,633.64	\$ 95,556.59
Inventories—Feed, Livestock, Supplies, Etc.....		46,242.88
Due from Other Funds.....		74,103.01
TOTAL CURRENT ASSETS		\$ 764,913.42
FIXED ASSETS:		
Real Estate—depreciated:		
Saints' Home and Liberty Farm Buildings.....	\$ 55,138.49	
Other Properties	252,600.44	
Beneficial Interest in Stewardship Endowment Fund.....	192,902.53	500,641.46
Furniture, Fixtures, and Equipment—depreciated.....		71,166.53
Libraries—depreciated		9,449.65
TOTAL FIXED ASSETS		\$ 581,257.64
OTHER ASSETS AND DEFERRED CHARGES:		
Other Assets		5,094.89
Deferred Charges		8,534.44
Australasian Mission		53,257.10
Society Islands Mission		4,737.26
Total Other Assets and Deferred Charges.....		71,623.69
TOTAL ASSETS		\$1,417,794.75
LIABILITIES AND FUNDS:		
CURRENT:		
Accounts Payable	\$ 12,284.17	
Due to Other Funds.....	75,145.51	
TOTAL CURRENT LIABILITIES		\$ 87,429.68
RESERVE FUNDS:		
Radio Room Improvement Fund.....		2,397.92
Exchange		29,036.73
Deferred Income		225.00
TOTAL RESERVE FUNDS		\$ 31,659.65
SURPLUS:		
General Funds	\$1,254,519.99	
Land and Inheritance Fund.....	30,292.01	
Temple Fund	13,893.42	
Total Surplus		1,298,705.42
TOTAL		\$1,417,794.75

AGENCY FUND

ASSETS:		
Commerce Trust Company		\$ 13,919.53
U. S. Securities		15,000.00
Bonds Held for Safekeeping.....		54.00
Account Receivable		95.17
Due from the General Fund.....		4,296.64
TOTAL ASSETS		\$ 33,365.34
LIABILITIES:		
Accounts Payable	\$ 27,789.53	
Notes Payable	5,575.81	
TOTAL LIABILITIES		\$ 33,365.34

membership as a whole is demanding a quality of ministry that is difficult to supply. It must be kept in mind, however, that enlargement of our ministerial list must always be in keeping with our ability to finance over a period of time, and we must therefore keep our budget within the average income of preceding years. The Missionary Reserve Fund has made it possible to make inter-conference appointments that formerly could not have been made before the establishment of such a reserve.

While our building needs are obvious, we have deemed it advisable to defer all building projects where the need is not imperative. It is true that the Auditorium is unfinished and that buildings are needed at Graceland College, and the Independence Sanitarium and Hospital is also uncompleted. Approval has been given to proceeding with some construction at Graceland College because the need is such that in our opinion it warranted our approval. It has been our policy to hold building to a minimum under present conditions because of extremely high costs. While funds have been appropriated for work on the Auditorium, it has not been deemed advisable to have this work done up to the present time.

The Ministerial Reserve Fund assures the church of carrying on its ministry by providing funds for the support of its retired missionaries without having to draw from current income.

The Operating Reserve Fund assures us of maintaining the church as a going concern for a good period of time even though there might come a decline in the current income of the church.

With this brief explanation relative to our financial policy and particularly that portion of it relating to reserves, we are glad to call attention to other phases of our report which we are sure will be of interest and concern to the Conference. In our report to the General Conference of 1946, we made the following statement:

"We are now experiencing an inflationary period which has caused our expenditures to rise and which will require larger appropriations than it was thought would suffice at the time of our report to General Conference of 1944."

Further, in our report to the Conference of 1947, we stated:

"The conditions that were outlined in that report substantially carried over into the year 1946, and in the future we see a continuation of these inflationary conditions."

CONSECRATION AGEEMENTS FUND

ASSETS:	
First National Bank, Kansas City, Mo.....	\$ 36,610.62
U. S. Government Securities.....	112,867.50
Assigned Insurance Policy	201.00
Notes Receivable	7,667.96
Real Estate Contracts	2,452.80
Real Estate Investment	5,072.80
Household Furniture—Nominal Value	1.00
Due from the General Fund.....	962.49
TOTAL ASSETS	\$ 165,836.17
LIABILITIES AND FUND:	
Consecration Agreements—Maximum Liability:	
Class B.	\$ 67,097.03
Class C.	52,129.13
Class D.	12,798.67
Class E.	3,854.41
Class F.	5.00
TOTAL CONSECRATION AGREEMENT	\$ 135,884.24
SURPLUS:	
Balance—December 31, 1946.....	\$ 18,937.10
Contract Terminated	8,292.55
Gain on Sale of Real Estate.....	2,722.28
Balance, December 31, 1947.....	29,951.93
TOTAL	\$ 165,836.17

HOUSES OF WORSHIP FUND

ASSETS:	
Restricted Building Fund:	
First National Bank, Kansas City, Mo.....	\$ 26,760.94
U. S. Government Bonds.....	175,817.95
Accounts and Notes Receivable.....	69,299.34
Claims on Closed Banks.....	335.80
Real Estate:	
Ohio No. 11—Kirtland Temple.....	\$ 1,524.40
Ohio No. 74—Partridge House.....	16,609.86
18,134.26	
Furniture and Fixtures—Lawrence, Kansas.....	100.00
Nauvoo Youth Camp Equipment.....	365.00
Nauvoo District Reunion Equipment.....	390.44
Tools and Equipment—Kirtland Temple.....	157.12
Deferred Charges:	
Prepaid Insurance	\$ 87.03
Excess of Expenditures over Appropriation—	
Auditorium Construction	6,502.56
6,589.59	
TOTAL RESTRICTED ASSETS	\$ 297,950.44
Real Estate Investment Fund:	
Auditorium Building and Grounds.....	\$ 734,554.61
Chapel Properties—A	1,915,571.48
Chapel Properties—B	55,342.21
Chapel Properties—C	59,942.12
\$2,765,410.42	
Less Reserve for Depreciation and Mortgages.....	40,254.10
\$2,725,156.32	
Mound Grove Cemetery	11,705.90
Pacific Land Development Society.....	1.00
Total Real Estate Investment.....	\$2,736,863.22
TOTAL	\$3,034,813.66
LIABILITIES AND FUNDS:	
Restricted Building Fund:	
Accounts Payable	\$ 807.61
Notes Payable to Branches and Districts.....	20,225.10
Miscellaneous Payable	50.00
Due to the General Fund.....	17,672.82
Surplus—Restricted Funds	259,194.91
Total Restricted Liabilities and Surplus.....	\$ 297,950.44
Real Estate Investment Fund:	
Surplus—Invested Funds	2,736,863.22
TOTAL	\$3,034,813.66

HOUSES OF WORSHIP REVOLVING FUND

ASSETS:	
Union National Bank, Kansas City, Mo.....	\$ 6,310.35
U. S. Government Securities.....	150,000.00
Canadian Government Securities	50,497.73
Notes Receivable	126,131.69
TOTAL ASSETS	\$ 332,939.77

LIABILITIES AND FUNDS:

Due to the General Fund.....		\$ 29,501.70
Surplus:		
Balance, December 31, 1946.....	\$ 300,000.00	
Interest Income	3,439.91	
	<u>\$ 303,439.91</u>	
General Expense	1.84	
Balance, December 31, 1947.....		303,438.07
TOTAL		<u>\$ 332,939.77</u>

MINISTERIAL RESERVE FUND

ASSETS:

Cash in Banks:		
First National Bank, Kansas City, Mo.....	\$ 59,945.52	
Continental Illinois National Bank and Trust Co., Chicago, Illinois	51,643.46	
First National Bank, Chicago, Illinois.....	100,339.79	
TOTAL CASH IN BANKS.....	<u>\$ 211,928.77</u>	
U. S. Government Bonds.....	276,099.50	
Real Estate Investments	157,739.74	
TOTAL ASSETS	<u>\$ 645,768.01</u>	
LIABILITIES AND FUNDS:		
Due to the General Fund.....	\$ 3,122.52	
Surplus, December 31, 1947.....	642,645.49	
TOTAL	<u>\$ 645,768.01</u>	

AUSTRALIAN MINISTERIAL RESERVE FUND

ASSETS:

Cash	\$ 802.56	
Australian Government Securities	14,966.25	
TOTAL ASSETS	<u>\$ 15,768.81</u>	
SURPLUS		
Balance, December 31, 1946.....	\$ 15,721.18	
Additions:		
Interest Earnings	\$ 304.20	
General Church Appropriation	2,062.13	
	<u>\$ 2,366.33</u>	
Deduction:		
Allowances Paid from the Fund.....	2,318.70	47.63
TOTAL SURPLUS		<u>\$ 15,768.81</u>

MISSIONARY RESERVE FUND

ASSETS:

Commerce Trust Co., Kansas City, Mo.....	\$ 106,325.77	
Deposit for Letter of Credit.....	2,000.00	
U. S. Government Securities.....	75,000.00	
Accounts Receivable—European Agents	2,414.15	
Real Estate Investments:		
Rotterdam Property	\$ 12,114.30	
Nuneaton Property	9,861.75	
Manchester Property	9,433.19	31,409.24
Furniture and Equipment:		
Furniture and Fixtures	\$ 1,750.76	
Automobile	2,344.29	4,095.05
Deposits on Automobile and Utilities.....		645.70
TOTAL		<u>\$ 221,889.91</u>
LIABILITIES AND FUNDS:		
Due to the General Fund.....	\$ 22,855.39	
Surplus:		
Balance, December 31, 1946.....	\$ 149,461.50	
Additions:		
Real Estate Income	\$ 163.40	
Less Real Estate Expense.....	106.03	57.37
Interest Income	468.75	
Appropriation	50,538.50	
	<u>\$ 200,526.12</u>	
Deductions:		
Tract Translation and Other Expense.....	1,491.60	
Balance, December 31, 1947.....		199,034.52
TOTAL		<u>\$ 221,889.91</u>

These conditions have continued, and they prove additional justification for adherence to the policy of 1932; for despite the fact that reserves have less actual value in a period of inflation such as we are experiencing now, they nevertheless are necessary to give us financial security in an inflationary period. In a period of deflation, the dollar increases in purchasing power.

Income and Expense

Our total income of tithes and offerings for the year 1947 amounted to \$1,161,367.28, as compared with \$1,066,988.59 in 1946. Our net income, however, was slightly less in 1947 as compared with 1946, amounting to \$550,144.52 and \$565,863.72 for the years 1947 and 1946 respectively.

Our total expense, exclusive of Other Income, etc., for 1947, amounted to \$632,059.80 as compared with \$523,536.98 for 1946. (The details of Income and Expense are shown in "Exhibit B" of the schedules.) As was true in 1946, the bulk of the increase of expenditures arose in Ministerial Family Allowances and Elders' Expenses and Administrative Expense and increase of appropriations made to Graceland College. Our total expenditures for 1947 were within the authorized appropriation for that year.

A supplemental report is being made covering the first six months of 1948, which shows the need for increased appropriations for the balance of this year.

Balance Sheet Assets

Our cash assets at the end of the year show a very favorable position with over \$500,000.00 cash on hand and in the banks, and in the hands of Bishops and Agents. Of this amount, however, \$75,145.51 was due other funds as of the close of the year. The necessary transfer of this amount has been made since the close of the year. This is offset largely by amounts due the General Fund from other funds, totaling \$74,103.01.

Notes receivable have increased \$27,778.89. This increase is accounted for in inter-institutional obligations to the General Church approximating \$16,000.00 for which United States Government Bonds have been hypothecated. The balance of the increase is made up of notes with deeds of trust as collateral.

Our investment in Furniture and Fixtures increased in the amount of \$28,984.93.

Liabilities

Reference has already been made to the amount due other funds of \$75,145.51 which represents inter-fund ac-

counts at the end of the year and which has since been adjusted. The Accounts Payable of \$12,284.17 represent the current accounts which have subsequently been paid. The item of \$29,036.73 shown as exchange is the amount previously deducted from the face value of Canadian Securities, which securities have been transferred to Special Funds.

In our report to the Conference of 1947, we stated that this fund would be transferred as an increase to the surplus of the General Fund, due to the fact that the General Fund was charged with this exchange in past years, and that the establishment of the Canadian dollar on a par with the United States dollar at the time of our report made this reserve unnecessary. However, inasmuch as that was established as an official rate, which applied only to such moneys as were expended in Canada, we have deemed it advisable to maintain this reserve.

Agency Fund

We have maintained this Agency Fund since the policy of the segregation of our accounts was adopted. As stated previously, it is our policy to keep this fund as small as possible for the resources therein represent deposits made by individuals with the church which for reasons which to us seemed adequate have been retained by us as a service to the individuals concerned. The resources are kept liquid so that complete payment of all obligations in this fund is provided for.

Consecration Agreement Fund

We are continuing the policy of segregation of funds which are received which entail liabilities present and future to individuals. These funds for the most part represent assets consisting of cash, bonds, and real estate turned over to the church, wherein the church agrees to meet certain obligations during the lifetime of the individual.

It is our intent to keep this fund liquid, and accumulation of capital will be left in the fund until it is obvious that there is more than enough to meet all obligations; when and if such a situation should develop, it will be permissible to transfer excess capital to the General Fund.

Houses of Worship Fund

Since our report to the General Conference of 1947, we have undertaken a survey of church properties, and a supplemental report is being submitted to the General Conference covering results of our survey. This survey was instituted because the Balance Sheet of this fund does not reflect the true resources of the

OBLATION FUND

ASSETS:			
Cash in Banks:			
Canadian Bank of Commerce.....		\$ 20,808.13	
City National Bank & Trust Co., Kansas City, Mo.....		188,852.89	\$ 209,661.02
Petty Cash			64.68
U. S. Government Securities.....			25,000.00
Canadian Government Securities			3,025.04
Receivables:			
Accounts Receivable		593.83	
Notes Receivable		676.60	
Real Estate Contracts		687.41	1,957.84
Real Estate Investment—Resthaven			28,083.54
Furniture and Fixtures		6,036.88	
Less Reserve for Depreciation.....		427.69	5,609.19
Deferred Charges			42.33
Due from the General Fund.....			4,721.81
TOTAL ASSETS			\$ 278,165.45
LIABILITIES AND FUNDS:			
Accounts Payable		\$ 526.06	
Board and Room Advance Payments.....			389.16
Surplus:			
Balance, December 31, 1946.....		\$ 251,343.20	
Additions:			
Oblation Contributions		85,956.72	
Interest Income		879.78	
			\$ 338,179.70
Deductions:			
Aid Granted		\$ 45,284.72	
Resthaven Expense—Net	15,637.49		
General Expense	7.26	60,929.47	
Balance, December 31, 1947.....			277,250.23
TOTAL			\$ 278,165.45

OPERATING RESERVE FUND

ASSETS:			
Cash in Banks:			
Continental Illinois National Bank and Trust Co., Chicago, Illinois		\$ 102,147.70	
First National Bank, Chicago, Illinois.....		97,853.00	
Mellon National Bank, Pittsburgh, Pennsylvania.....		25,000.00	
			\$ 225,000.70
U. S. Government Securities			450,000.00
TOTAL ASSETS			\$ 675,000.70
LIABILITIES AND FUNDS:			
Due to the General Fund.....		\$	70
Surplus			675,000.00
TOTAL			\$ 675,000.70

STEWARDSHIP-ENDOWMENT FUND

ASSETS:			
Real Estate Investments		\$ 426,482.63	
Due from the General Fund.....			68,674.56
TOTAL			\$ 495,157.19
LIABILITIES AND FUNDS:			
Bonds and Accounts Payable to Graceland College.....			233,580.10
General Fund—Beneficial Interest			192,902.53
TOTAL LIABILITIES			\$ 426,482.63
Surplus:			
Balance, December 31, 1946.....		\$ 60,765.67	
Additions:			
Atherton Farm Land Income.....	\$ 11,257.74		
Less Loss on Spring Branch Farm Lands.....	3,348.85	7,908.89	
Balance, December 31, 1947.....			68,674.56
TOTAL			\$ 495,157.19

SUBSIDIARY INSTITUTIONAL FUNDS

ASSETS:			
Cash in Banks:			
Union National Bank, Kansas City, Mo.....		\$ 11,289.02	
First National Bank, Kansas City, Mo.....			149,205.91
			\$ 160,494.93

U. S. Government Securities.....	122,082.50
Canadian Securities	209,386.73
Due from the General Fund.....	1,211.82
TOTAL	\$ 493,175.98

SURPLUS

Balance, December 31, 1946.....	\$ 633,394.55
Additions	115,019.00
	\$ 748,413.55
Deductions	255,237.57
Balance, December 31, 1947.....	\$ 493,175.98

UNEXPENDED APPROPRIATION FUND

ASSETS:

Cash in Banks:	
City National Bank, Kansas City, Mo., Cert. of Deposit	\$ 10,000.00
City National Bank, Kansas City, Mo., Cert. of Deposit	92,518.85
City National Bank, Kansas City, Mo., Savings Account	10,208.33
Baltimore Bank, Kansas City, Mo.....	15,000.00
First National Bank, Kansas City, Mo.....	204,484.26
Total Cash in Banks.....	\$ 332,211.44
U. S. Government Securities	95,000.00
TOTAL ASSETS	\$ 427,211.44
LIABILITIES AND FUNDS:	
Due to the General Books.....	\$ 266.95
Surplus	426,944.49
TOTAL	\$ 427,211.44

church invested in houses of worship. It is our hope that the survey will reveal resources that have not been set up on the books.

As will be noted from the Balance Sheet, investments in this fund are kept liquid to enable us to meet obligations owing to congregations or districts. Some of these funds have been loaned to congregations to assist in new building projects. These funds are considered as trust funds and are so treated.

Houses of Worship Revolving Fund

At the General Conference of 1946, an appropriation of \$300,000.00 was made for this fund to assist congregations in the building of houses of worship. The loans outstanding as of December 31, 1947, amounted to \$126,131.69, but there were in process at that time an additional number of loans which since have been completed, amounting to \$57,265.00, which makes a total of \$183,396.69 actually loaned out. There are other loans in process, a part of which have been approved and others which may be approved which will use up the complete amount of \$300,000.00 appropriated.

In many respects this fund has served the purpose for which it was created, but there has been a tendency on the part of some to consider it as an unlimited fund, and in one or two instances we have encountered some difficulties in getting the congregations to restrict their building projects so as to be within the means of the congregation to finance with such help as could be extended from this fund. Some revision has had to be made as to the basis on which these funds are loaned to congregations in order to more fully meet the needs of the church as a whole. Excellent co-operation has been given by most congregations to whom loans have been made in making repayments to the fund.

Ministerial Reserve Fund

The principle of this fund has been discussed briefly at the beginning of this report. We continue the policy of making current appropriations as men are appointed, adding to the capital of this fund. Undoubtedly the time will come when if there is a decline in income, some restriction may have to be made relative to the number of men appointed; but in such event this restriction would not anywhere near equal what would be required if we did not have these reserves. It is to be noted that a portion of these reserves amounting to \$157,739.74 is invested in land, the balance being in cash and in United States Government bonds.

Exhibit "B"

Statement of Income and Expense

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

Year Ended December 31, 1947

TITHES AND OFFERINGS:

Tithes	\$1,077,814.68
Offerings	25,792.22
Christmas Offering	45,979.71
TOTAL (Exclusive of Bequest, Surplus, Etc.).....	\$1,149,586.61
Bequests	6,515.60
Surplus	143.98
General Conference—Net	1,731.12
Zion's League Missionary Fund.....	3,389.97
TOTAL TITHES AND OFFERINGS.....	\$1,161,367.28

EXPENSES:

Ministerial:	
Active Family Allowances:	
Regular	\$219,926.38
Extra and Medical	34,993.23
	\$254,919.61
Less Amount Received from Ministerial Reserve Fund	3,825.00
	\$ 251,094.61
Payments to Ministerial Reserve Fund—1947.....	\$ 56,388.95
Payments to Australian Superannuation Fund.....	2,062.13
	58,451.08
Total Active Family Allowances—Net.....	\$ 309,545.69

(Continued on next page)

Australian Ministerial Reserve Fund

The same policy is being carried on in Australia in regard to setting up funds to meet the retirement costs of our ministerial personnel, as is practiced at headquarters.

Missionary Reserve Fund

Reference to this fund has also been made at the beginning of this report. The purpose of the fund is to provide support of missionary endeavors in the years which are ahead, to provide funds for the appointment of men between conferences, for the maintenance of the School of Instruction, and for the preparation and translation of missionary literature into foreign languages. Included in this fund was the appropriation for the rehabilitation of the European Mission; and it is to be noted that investments have been made in property in Holland and England, and in equipment to expand our work in England and to establish headquarters at Rotterdam for the Dutch and German Missions; and to provide equipment for these headquarters.

Oblation Fund

This fund has increased in recent years, with the exception of the year 1947 when practically all current income to this fund has been spent as received. We have carried on an extensive program of relief in the European field with the bulk of such help going to Germany. For the year 1947, there was a net increase to the Oblation Fund of but \$25,907.03, the total income to this fund in 1947 having amounted to \$86,836.50, and the disbursements for aid granted and for maintaining our Homes for the Aged amounting to \$60,929.47.

Operating Reserve Fund

This is another fund set up for the purpose of assuring us of a continuity of maintaining our church program, our aim being that of providing enough funds for the operation of the church for a period of at least one year. Because of increased operating costs, recommendations are being made for additional appropriations to this fund.

Stewardship Endowment Fund

This represents the value of the Ather-ton and Spring Branch Farm lands which were hypothecated for the Graceland Endowment Bond issue. This was approved by the action of General Conference of 1944.

Subsidiary Institutional Funds

This represents funds set up by the authority of General Conference to provide for institutional building needs.

Elders' Expenses:		
Personal	\$ 84,891.27	
Traveling and Official	99,822.15	
	<u>\$184,713.42</u>	
Less Offerings from Saints and Friends.....	93,174.57	
Total Elders' Expenses—Net.....		91,538.85
Inactive Family Allowances	\$ 75,252.78	
Less Amount Received from the Ministerial Reserve Fund	6,525.00	
Total Inactive Family Allowances—Net.....		68,727.78
Administrative Expense:		
General	\$ 74,026.33	
Stakes and Districts	21,558.66	
Missions Abroad	5,075.03	
Depreciation of Fixtures and Equipment.....	1,500.00	
Total Administrative Expense		102,160.02
Payments to Graceland College:		
Appropriation	\$ 36,250.00	
Interest on Endowment Bonds.....	11,679.00	
Payments to Faculty Retirement Fund.....	4,000.00	
Total Payments to Graceland College.....		51,929.00
Library Expense		1,000.00
Payments on Consecration Agreements.....		867.16
Houses of Worship Improvement and Expenses:		
Kirtland	\$ 1,206.85	
Nauvoo	3,494.67	
Salt Lake City, Utah.....	765.64	
Other Locations	221.33	
Architectural Services	20.85	
Total Houses of Worship Expense.....		5,709.34
Miscellaneous Expense		581.96
Total Expense		<u>\$ 632,059.80</u>
NET EXCESS OF INCOME OVER EXPENSE.....		<u>\$ 529,307.48</u>

OTHER INCOME:

Gain on Real Estate Operations.....	\$ 7,821.29	
Loss on Real Estate Sales.....	3,169.50	\$ 4,651.79
Interest Income—Domestic		12,084.36
Interest Income—Canadian		3,225.15
Dividends—Corporate Stocks		100.50
Miscellaneous Income		775.24
Total Other Income		<u>20,837.04</u>
NET GAIN FOR THE YEAR.....		<u>\$ 550,144.52</u>

OTHER APPROPRIATIONS—Deducted from Surplus by General Conference Action, April 9, 1947:

Missionary Reserve Fund	\$ 50,538.50	
Operating Reserve Fund	175,000.00	
Subsidiary Institutional Fund:		
Independence Sanitarium	\$ 25,000.00	
Graceland College	90,000.00	115,000.00
Unexpended Appropriations:		
Auditorium	\$ 75,000.00	
Radio	87,603.23	
Messiah Broadcast	2,500.00	
British Isles Headquarters	15,000.00	180,103.23
Houses of Worship—Historical Property.....		22,000.00
TOTAL APPROPRIATIONS		<u>\$ 542,641.73</u>

This fund consists of appropriations made for the Auditorium, amounting to \$275,000.00; a radio fund of \$110,000.00; and other smaller items that have not been expended to date because of high building costs and other factors which have entered into the advisability of immediate work being done. We have followed our policy of segregation

of these funds to be used as conditions justify.

Statement of Surplus

The Statement of Surplus, "Exhibit C," reflects the changes that have taken place during the year 1947 and shows the consolidation of all funds. The total surplus as of December 31, 1947,

Statement of Surplus
Reorganized Church of Jesus Christ of Latter Day Saints

Year Ended December 31, 1947

	Total	General	Land and Inheritance	Temple	Consecration Agreements	Houses of Worship Restricted	Houses of Worship Investment	Houses of Worship Revolving Fund																																																																																																																																												
Balances—December 31, 1946.....	\$4,594,817.69	\$1,237,935.25	\$ 30,280.01	\$ 11,858.42	\$ 18,937.10	\$257,204.23	\$2,738,602.68	\$300,000.00																																																																																																																																												
Addition for the Year 1947:																																																																																																																																																				
Offerings for Special Funds and Normal Increment ..	\$ 34,582.15		\$ 12.00	\$ 2,035.00	\$ 8,292.55	\$ 16,782.06	\$ 7,460.54																																																																																																																																													
Excess of Income over Expense.....	550,657.38	\$ 545,492.73				1,726.58		3,438.07																																																																																																																																												
Appropriations from Other Funds.....	31,081.95	9,081.95				22,000.00																																																																																																																																														
Income from Sales and Operation of Real Estate	16,237.49	4,651.79			2,722.28	8,863.42																																																																																																																																														
Total Additions	\$ 632,558.97	\$ 559,226.47	\$ 12.00	\$ 2,035.00	\$ 11,014.83	\$ 49,372.06	\$ 7,460.54	\$ 3,438.07																																																																																																																																												
Deduction for the Year 1947:																																																																																																																																																				
Normal Fund Disbursements	\$ 47,376.38					\$ 47,376.38																																																																																																																																														
Appropriations to Other Funds.....	542,646.73	\$ 542,641.73				5.00																																																																																																																																														
Cost of Property Sold.....	9,200.00						\$ 9,200.00																																																																																																																																													
Total Deductions	\$ 599,223.11	\$ 542,641.73				\$ 47,381.38	\$ 9,200.00																																																																																																																																													
Balance—December 31, 1947	\$4,628,153.55	\$1,254,519.99	\$ 30,292.01	\$ 13,893.42	\$ 29,951.93	\$259,194.91	\$2,736,863.22	\$303,438.07																																																																																																																																												
<table border="1"> <thead> <tr> <th></th> <th>Total</th> <th>Missionary Reserve</th> <th>Ministerial Reserve</th> <th>Australian Ministerial Reserve</th> <th>Oblation</th> <th>Operating Reserve</th> <th>Subsidiary Institutional</th> <th>Unexpended Appropriations</th> <th>Stewardship Endowment</th> </tr> </thead> <tbody> <tr> <td>Balance—December 31, 1946.....</td> <td>\$2,192,412.55</td> <td>\$ 149,461.50</td> <td>\$381,726.45</td> <td>\$ 15,721.18</td> <td>\$251,343.20</td> <td>\$500,000.00</td> <td>\$ 633,394.55</td> <td></td> <td>\$ 60,765.67</td> </tr> <tr> <td>Additions for the Year 1947:</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Offerings for Special Funds.....</td> <td>\$ 85,975.72</td> <td></td> <td></td> <td></td> <td>\$ 85,956.72</td> <td></td> <td>\$ 19.00</td> <td></td> <td></td> </tr> <tr> <td>Excess of Income over Expenses.....</td> <td>20,499.08</td> <td>\$ 526.12</td> <td>\$ 10,880.09</td> <td>\$ 304.20</td> <td>879.78</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Appropriations and Transfers from the General Fund</td> <td>839,566.30</td> <td>50,538.50</td> <td>60,388.95</td> <td>2,062.13</td> <td></td> <td>\$175,000.00</td> <td>115,000.00</td> <td>\$436,576.72</td> <td></td> </tr> <tr> <td>Total Additions</td> <td>\$ 946,041.10</td> <td>\$ 51,064.62</td> <td>\$ 71,269.04</td> <td>\$ 2,366.33</td> <td>\$ 86,836.50</td> <td>\$175,000.00</td> <td>\$ 115,019.00</td> <td>\$436,576.72</td> <td>\$ 7,908.89</td> </tr> <tr> <td>Deductions for the Year 1947:</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Inter-fund Transfers</td> <td>\$ 225,064.31</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>\$ 225,064.31</td> <td></td> <td></td> </tr> <tr> <td>Normal Fund Disbursements</td> <td>114,895.26</td> <td>\$ 1,491.60</td> <td>\$ 10,350.00</td> <td>\$ 2,318.70</td> <td>\$ 60,929.47</td> <td></td> <td>30,173.26</td> <td>\$ 9,632.23</td> <td></td> </tr> <tr> <td>Total Deductions</td> <td>\$ 339,959.57</td> <td>\$ 1,491.60</td> <td>\$ 10,350.00</td> <td>\$ 2,318.70</td> <td>\$ 60,929.47</td> <td></td> <td>\$ 255,237.57</td> <td>\$ 9,632.23</td> <td></td> </tr> <tr> <td>Balance—December 31, 1947.....</td> <td>\$2,798,494.08</td> <td>\$ 199,034.52</td> <td>\$642,645.49</td> <td>\$ 15,768.81</td> <td>\$277,250.23</td> <td>\$675,000.00</td> <td>\$ 493,175.98</td> <td>\$426,944.49</td> <td>\$ 68,674.56</td> </tr> <tr> <td>Total from Above</td> <td>4,628,153.55</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Total Surplus—December 31, 1947.....</td> <td>\$7,426,647.63</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>										Total	Missionary Reserve	Ministerial Reserve	Australian Ministerial Reserve	Oblation	Operating Reserve	Subsidiary Institutional	Unexpended Appropriations	Stewardship Endowment	Balance—December 31, 1946.....	\$2,192,412.55	\$ 149,461.50	\$381,726.45	\$ 15,721.18	\$251,343.20	\$500,000.00	\$ 633,394.55		\$ 60,765.67	Additions for the Year 1947:										Offerings for Special Funds.....	\$ 85,975.72				\$ 85,956.72		\$ 19.00			Excess of Income over Expenses.....	20,499.08	\$ 526.12	\$ 10,880.09	\$ 304.20	879.78					Appropriations and Transfers from the General Fund	839,566.30	50,538.50	60,388.95	2,062.13		\$175,000.00	115,000.00	\$436,576.72		Total Additions	\$ 946,041.10	\$ 51,064.62	\$ 71,269.04	\$ 2,366.33	\$ 86,836.50	\$175,000.00	\$ 115,019.00	\$436,576.72	\$ 7,908.89	Deductions for the Year 1947:										Inter-fund Transfers	\$ 225,064.31						\$ 225,064.31			Normal Fund Disbursements	114,895.26	\$ 1,491.60	\$ 10,350.00	\$ 2,318.70	\$ 60,929.47		30,173.26	\$ 9,632.23		Total Deductions	\$ 339,959.57	\$ 1,491.60	\$ 10,350.00	\$ 2,318.70	\$ 60,929.47		\$ 255,237.57	\$ 9,632.23		Balance—December 31, 1947.....	\$2,798,494.08	\$ 199,034.52	\$642,645.49	\$ 15,768.81	\$277,250.23	\$675,000.00	\$ 493,175.98	\$426,944.49	\$ 68,674.56	Total from Above	4,628,153.55									Total Surplus—December 31, 1947.....	\$7,426,647.63								
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Statement of Administrative Expense

General, Land and Inheritance, and Temple Fund

Year Ended December 31, 1947

	1947 <i>Appropriation</i>	<i>Total</i>	<i>Office Salaries</i>	<i>Postage Tel. & Tele.</i>	<i>Supplies and Misc.</i>	<i>Earnings and Credits</i>
GENERAL:						
The First Presidency.....	\$ 10,565.00	\$ 8,614.95	\$ 5,974.18	\$ 966.57	\$ 1,674.20	
Presiding Bishopric	19,618.00	17,442.99	14,465.72	1,625.13	1,352.14	
Quorum of Twelve.....	5,410.00	4,716.13	3,194.70	1,146.81	374.62	
Evangelist	798.00	734.37	652.62	66.00	15.75	
Department of Religious Education.....	7,929.00	6,206.09	4,217.29	702.35	1,286.45	
Radio Department	4,684.00	5,812.11	695.84	214.71	5,667.79	\$ 766.23
Women's Department	1,062.00	(385.52)	347.08	180.62	272.76	1,185.98
Historian	2,483.00	166.37		99.80	66.57	
Music Department	997.00	586.53	209.74	136.02	240.77	
Auditor	445.00	(57.02)	366.00	76.64	350.34	850.00
Tithe Payer's Service.....	9,410.00	8,366.43	7,031.23	696.26	638.94	
Legal Service	2,250.00	1,058.97	707.70	232.81	118.46	
Guide's Booth—Auditorium	81.00	(28.49)		66.00	310.86	405.35
Auditorium Plant Operation.....	16,700.00	17,156.23	8,896.05	132.00	8,128.18	
Department of Statistics.....	3,603.00	3,636.19	3,319.14	340.56	656.42	679.93
Total General	<u>\$ 86,035.00</u>	<u>\$ 74,026.33</u>	<u>\$50,077.29</u>	<u>\$ 6,682.28</u>	<u>\$21,154.25</u>	<u>\$ 3,887.49</u>
STAKES AND DISTRICTS:						
City of Zion.....	\$ 7,533.00	\$ 6,793.39	\$ 4,706.90	\$ 971.64	\$ 1,114.85	
Kansas City Stake.....	3,360.00	2,496.52	1,497.90	279.18	719.44	
Far West Stake.....	3,398.00	3,446.93	1,782.71	506.04	1,158.18	
Lamoni Stake	3,490.00	3,386.03	2,254.90	321.80	809.33	
Central Missouri Stake.....	3,820.00	2,854.56	947.91	745.11	1,161.54	
B. and A. Field Expense.....	2,400.00	2,581.23	138.32	1,107.71	1,335.20	
Total Stakes and Districts.....	<u>\$ 24,001.00</u>	<u>\$ 21,558.66</u>	<u>\$11,328.64</u>	<u>\$ 3,931.48</u>	<u>\$ 6,298.54</u>	
MISSIONS ABROAD:						
Australasian		\$ (211.52)				
British Isles		948.94				
Hawaiian		1,000.00				
Scandinavian		51.78				
Society Islands		2,816.64				
Continental Europe		469.19				
Total Missions Abroad.....	<u>\$ 5,098.00</u>	<u>\$ 5,075.03</u>			<u>\$ 5,075.03</u>	
DEPRECIATION—Furniture, Fixtures and						
Equipment	1,500.00	1,500.00			1,500.00	
TOTAL ADMINISTRATIVE	<u><u>\$116,634.00</u></u>	<u><u>\$102,160.02</u></u>	<u><u>\$61,405.93</u></u>	<u><u>\$10,613.76</u></u>	<u><u>\$34,027.82</u></u>	<u><u>\$ 3,887.49</u></u>

Statement of Ministerial Allowances and Expenses
General, Land and Inheritance, and Temple Funds

Year Ended December 31, 1947

ACTIVE: Name	Number of Elder's Dependents	Regular Family Allowance	Extra Family and Medical, Etc.	Elder's Personal	Traveling and Official
Adams, Loyd	4	\$ 1,804.00	\$ 124.00	\$ 280.57	\$ 760.86
Alberts, D. A.	5*	1,309.16	77.31	266.28	234.83
Anderson, J. D.	2	1,575.60	7.50	1,609.01	1,013.04
Andrews, Alma C.	1	1,480.20	148.75	695.58	1,138.74
Ashenhurst, Raymond	2	1,181.25	30.00	478.94	175.99
Baldwin, Joseph E.	2	1,847.70	58.00	846.55	659.89
Banks, John W.	1	910.00	23.00	831.07	595.46
Beck, T. A.	1	1,752.00	325.23	790.84	1,013.96
Beil, T. R.	1	682.50	21.50	293.75	136.86
Billings, Virgil J.	2	1,764.00	202.64	375.70	438.26
Blackmore, John	1	1,752.00	300.00	731.60	503.36
Blackstock, J. W.	3	2,205.60	113.80	615.99	965.63
Bland, Lloyd L.	3	2,142.00	167.86	1,013.31	264.69
Booth, John E.	3	1,818.00	25.00	691.05	948.60
Breckenridge, Allen J.	1	1,323.60	10.00	249.15	426.40
Breshears, W. J.	4	1,838.00	21.60	347.13	599.83
Burgess, S. A.	1	1,512.00	231.60	506.65	7.06
Butterworth, F. E.	2	1,287.00	335.07	466.09	795.65
Cackler, Harold W.	2	300.00	22.00	177.55	87.35
Carmichael, N. Ray	2	1,764.00	333.71	694.75	1,104.17
Chelline, W. N.	-	-	-	830.26	524.37
Chesworth, D. O.	2	1,802.40	188.92	553.23	1,516.39
Cole, C. A.	2	1,093.55	17.50	331.98	426.90
Conway, John T.	3	1,845.10	110.50	606.09	451.53
Crownover, A. Orlin	3	1,814.40	1.50	827.03	805.90
Darling, John R.	3*	2,136.00	97.51	1,031.31	908.39
Daugherty, J. C.	4*	2,142.00	124.29	742.63	1,384.65
Davey, Roscoe E.	2	1,878.00	37.00	216.10	921.05
Davies, C. A.	3	1,348.12	141.64	82.87	129.78
Davies, Fred O.	2	1,215.00	147.63	360.04	730.30
DeLapp, G. L.	4	2,520.00	461.31	1,187.96	2,121.98
Draper, M. L.	4	1,827.60	292.75	536.71	996.51
Edwards, F. H.	3	2,400.00	476.75	870.52	2,085.63
Engle, Harry A.	-	1,050.80	197.17	78.61	86.89
Farnham, R. S.	3	1,953.75	68.50	494.11	822.64
Farrow, Percy E.	1	1,386.00	657.08	366.13	1,004.25
Frazer, A. S.	3	1,298.40	172.84	213.71	146.66
Fry, Evan A.	4	2,394.00	434.21	1,360.37	676.85
Fry, Frank	1	1,740.35	382.00	869.35	831.09
Garver, J. F.	1	1,752.00	327.15	791.56	2,546.99
Gibbs, A. F.	1	1,248.00	129.25	315.65	961.49
Gleazer, E. J., Sr.	1	1,752.00	811.09	976.91	1,540.17
Graham, Charles V.	4	2,166.40	135.03	1,155.72	642.53
Grice, John R.	1	1,752.00	150.00	378.85	659.79
Gunning, A. R.	2	1,135.16	209.17	262.62	151.41
Guthrie, Merle	3	1,890.00	142.00	627.98	527.83
Guthrie, Wm. T.	4	1,221.13	113.65	165.72	572.54
Haden, Wm. C.	3	1,386.00	-	474.42	593.69
Hanson, Paul M.	1	1,638.00	-	398.42	422.48
Harvey, Donald E.	2	1,854.00	86.38	496.69	1,155.20
Hield, C. R.	3	2,205.60	90.35	632.78	1,325.92
Higdon, Amos T.	2*	1,575.60	132.68	796.84	438.79
Higdon, Earl T.	5	2,520.00	144.13	776.96	970.70
Hobart, C. H.	3	1,606.80	25.00	737.28	484.98
Holmes, Reed M.	4	1,814.00	375.61	553.91	773.72
Tauhiti, Horahitu	-	312.00	43.39	78.51	78.51
Hougas, Ward A.	1	1,752.00	189.35	549.10	1,307.07
Howard, Merle	1	1,250.00	58.00	884.87	634.94
Hunker, E. Y.	4	2,205.60	319.13	618.85	211.04
Jacka, S.	1	1,090.76	153.57	262.04	196.96
Jennings, E. E.	5	2,457.60	164.32	625.26	961.66
Jensen, Blair	3	2,205.60	42.25	507.27	1,455.79
Johnson, Glen H.	2	1,775.85	286.95	705.97	796.22
Johnson, Walter N.	3	2,016.00	197.52	1,192.62	2,185.77
Kelley, J. Stanley	1	1,752.00	72.11	677.37	807.10
Kemp, James N.	1	1,575.60	66.00	732.94	889.19
Koehler, J. A.	1	756.00	-	26.50	263.08
Kohlman, L. W.	5	2,040.00	171.00	843.00	189.79

amounts to \$7,426,647.63. The purpose of this exhibit is to enable one to see at a glance the status of all funds that have been set up during recent years.

In our opinion, real progress has been made during recent years in placing our church upon a sound financial basis; but as pointed out at the beginning of this report, we feel that additional education to create an understanding of the purpose of our financial policy is needed. As a church we have assumed tremendous responsibilities. Our program of evangelization is now reaching out into foreign fields on a broader basis than has been true for many years. Our building needs are of such magnitude as to call for a large outlay of funds. The administrative work involved in carrying on the gathering is becoming increasingly more costly, yet all of these will require our continuous support.

We have tried to keep the church informed at all times as to our financial situation. We have inaugurated the system of mailing individual statements of General Church contributions on an annual basis. We are now in a position to give more accurate information as to the number of contributors as well as to the number of those filing their financial statements in the many districts throughout the church.

Many of these improvements have been slow in being executed, but we feel that we have nevertheless made consistent and gradual progress. There is still need, however, for individual compliance with the law as indicated by the number of contributors to the General Church in 1947 in the United States and Canada, which amounted to 29,300 (25.37 per cent of our membership), and the number of those filing financial statements, amounting to 9,230 (7.99 per cent of our membership). With continued support from our membership, and a wider interest in the teaching of the law, there seems no reason why we cannot make greater progress in the immediate years ahead of us. It is true that we face a critical period in our world's history, but we must keep in mind that the church always seems to be facing some crisis. Its work is always in process, and the church must continue to assume the responsibilities which belong to it. Evangelization and the establishment of Zion are synonymous.

It is our sincere prayer that financial administration may be directed to the attainment of these spiritual and economic goals of the church.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DELAPP,
H. I. LIVINGSTON,
W. N. JOHNSON.

ACTIVE:

Name	Number of Elder's Dependents	Regular Family Allowance	Extra Family and Medical, Etc.	Elder's Personal	Traveling and Official
Landsberg, Lewis	2	1,827.60	178.62	650.31	746.65
Ledsworth, E. A.	1	1,461.60	66.75	178.73	403.10
Lents, Donald V.	2	1,389.00	443.56	911.59	885.93
Lewis, George G.	4	2,394.00	309.48	443.00	801.02
Livingston, H. L.	5*	2,142.00	566.04	1,182.33	1,107.69
Loving, A. L.	2	2,268.00		189.54	501.28
May, J. Chas.	1	1,538.70	253.20	365.15	391.12
Menzies, James S.	3*	1,575.60	16.00	284.50	435.43
Mesle, F. Carl, Jr.	3	620.00	17.74	291.77	138.47
Mesley, C. Geo.	2	1,890.00	292.68	1,169.36	714.86
Miller, Howard F.	1	1,386.00	187.00	749.58	667.70
Moore, Philip W.	2	1,638.00	30.00	476.42	949.72
Muir, Carl E.	4	2,205.60	181.15	887.53	413.23
McClain, Blair	4	2,331.60	215.48	1,043.49	823.49
McConley, M. A.	1	1,939.55	320.00	500.40	1,502.68
McDonald, Frank	1	1,752.00		878.77	636.94
McDowell, F. M.	2*	1,779.00	543.69	577.87	751.90
Nikel, Casimir	3	1,988.40	6.26	1,103.62	289.18
Njeim, George	3	2,089.28	227.63	739.32	488.43
Nutgrass, John L.	2	952.90	29.50	745.91	167.53
Oakman, Arthur A.	2	1,575.60	357.68	665.28	1,463.12
Olson, C. L.	4	2,255.00	351.02	1,297.52	1,002.35
Patterson, Wm.	3	2,205.60	197.30	383.72	740.46
Peisker, Hermann	2	1,152.04	119.63	317.87	256.80
Phillips, A. B.	1	1,134.00	58.38	474.60	154.30
Phillips, J. C.	3*	1,789.20	135.05	625.15	480.49
Potter, Floyd	3	1,250.60	258.39	241.22	256.86
Pray, Jack A.	2	1,619.75	22.00	1,114.61	779.03
Ralston, Russell F.	3	1,890.00	10.00	727.83	974.60
Reneau, James C.	—	—	—	497.07	215.70
Rentroe, Z. Z.	3	1,890.00	84.81	210.80	753.55
Robinson, A. V.	1	966.04	79.95	259.57	214.43
Rock, A. J.	3	1,877.50	205.48	883.04	563.87
Rowe, Eric	1	273.94	42.00	225.35	179.67
Ruch, V. D.	1	1,752.00	791.79	607.89	477.52
Rushton, J. W.	2*	1,752.00	213.83	766.31	728.51
Russell, R. M.	5	2,520.00	108.45	658.98	763.37
Scherer, Albert	2	1,764.00	1,275.60	768.08	1,367.64
Scott, Herbert M.	2	1,260.00	173.75	662.79	591.84
Sheehy, Almer W.	4	1,890.00	58.00	558.16	835.57
Sheehy, John F.	1	1,752.00	369.60	895.08	483.61
Simons, H. J.	3	1,764.00	56.50	962.97	508.71
Skinner, C. A.	2	1,575.00	77.50	670.04	1,168.61
Smith, E. Elwood	3	2,038.50	192.50	875.37	737.22
Smith, Elbert A.	1	1,134.00	153.64	816.29	272.09
Smith, Glaude A.	1	1,449.60		732.78	473.49
Smith, I. A.	1	1,752.00	178.57	1,351.59	2,001.63
Smith, W. Wallace	2	1,240.00		300.61	487.79
Sorden, D. B.	1	1,752.00	187.50	883.13	677.64
Sorenson, V.	3	1,100.80	113.79	263.65	32.33
Stoff, A. E.	1	1,360.80		338.76	279.56
Stuart, J. C.	3	1,764.00	106.25	952.97	433.25
Theys, Eugene A.	2	1,638.00	1,225.04	1,249.13	1,156.01
Tickemyer, G. E.	3	2,016.00	234.09	773.43	642.26
Trapp, A. T.	1		805.11	301.80	847.06
Troyer, Luther S.	3	1,417.50	115.72	405.09	458.98
Updike, L. Wayne	3	1,890.00	542.46	1,198.66	805.04
Vaughn, W. J.	—	—	—	261.75	137.10
Velt, H. I.	2	1,764.00	96.43	376.67	566.92
Weddle, F. S.	3	2,142.00	327.36	1,428.95	941.87
Wellington, Paul	2	1,575.60		842.13	554.26
Whalley, Peter S.	1	1,638.00	117.50	394.39	557.50
Whitting, Ray	3*	1,512.00	327.00	608.12	698.83
Williams, D. J.	1	1,260.00		494.46	265.84
Williams, D. T.	1	1,560.00	23.92	275.94	722.57
Witte, Victor J.	3	1,953.60	89.89	636.22	727.63
Woodstock, Lyle	3	247.50	25.51	114.15	22.37
Worth, T. E.	3	1,953.60	146.92	678.47	393.26
Yager, J. H.	3	1,890.00	323.82	327.00	657.94
Unallocated (1946 Reimbursement)				—600.54	—282.27
Sub-Totals		\$219,926.38	\$ 25,487.26	\$ 84,891.27	\$ 95,232.87
Moving Expenses Furnished Ministers Due to New Appointments			9,505.97		
Depreciation of Church-Owned Automobiles					4,589.28
TOTALS		\$219,926.38	\$ 34,993.23	\$ 84,891.27	\$ 99,822.15

Statement of Ministerial Allowances and Expenses

INACTIVE:	Regular Family Allowance	Extra Family and Medical, Etc.
Anderson, Mrs. P. T.	\$ 724.20	\$ 346.80
Anderson, Mrs. Peter	40.00	—
Arber, Mrs. Ethel	850.80	37.04
Bailey, J.W.A. & Anna B.	1,449.60	299.75
Baker, A. M.	819.00	—
Baker, Mrs. J. M.	630.00	234.78
Baldwin, Richard	1,260.00	378.99
Barmore, Mrs. A. C.	536.10	78.59
Bishop, J. E.	1,260.00	802.89
Burton, Mrs. P. R.	441.60	310.41
Carmichael, Albert	1,134.00	1,771.84
Carpenter, C.I. & Blanche	1,260.00	278.59
Case, Hubert and Alice	1,134.00	408.41
Chase, A. M.	177.30	1,654.40
Cook, M. H.	819.60	—
Cooper, Mrs. J. L.	67.50	—
Curtis, J. F. & Orpha	1,260.00	—1.63
Daniel, Mrs. G. Scott	630.00	—
Davis, Mrs. E. R.	756.00	1.50
Davis, J. Arthur	839.70	—
Dutton, J. O. & Myrtle	756.00	2.00
Ellis, Mrs. C. F.	1,773.00	70.00
Erwin, Mrs. E. A.	504.00	—
Fligg, William	1,260.00	10.50
Fry, Charles and Emily	1,260.00	—
Gamet, Levi & Pearl	819.60	—
Gillen, Mrs. J. A.	945.60	282.01
Griffiths, G.T. & Catherine	756.00	—
Gunsolley, J.A. & Martha	945.60	30.53
Haden, Mrs. W. E.	882.00	—
Harpe, C. E. & Althera J.	1,134.00	63.67
Hawn, Mrs. O. J.	756.00	—
Holloway, L. G. & Flora	1,492.20	62.25
Hopkins, R. V. & Katherine	1,149.60	478.50
Houghton, Mrs. Leonard	819.60	200.00
Hull, E. B. & Josephine	945.60	310.87
Hunt, C. J.	378.00	2.00
Jenkins, Hannah	630.00	—
Kaler, Mrs. John	882.00	42.89
Kelley, Mrs. J. E.	819.60	—
Kelley, Mrs. T. C.	1,134.00	15.50
Kelley, Mrs. W. H.	567.60	—
Krahl, Mrs. D. J.	693.60	—
Macrae, W. S. & Edith C.	1,165.20	376.52
Miller, C. Ed. & Anna B.	1,260.00	77.61
Mintun, J. F.	693.60	—
Muceus, Mrs. Peter	693.60	—
Mussell, F. T.	819.60	—
McConaughy, J. C.	378.00	20.00
Newton, Thos.	25.00	20.00
Okerlind, O. W. & Anna	1,260.00	113.64
Parsons, Mrs. A. H.	655.20	238.19
Peterson, Mrs. J. W.	819.60	26.22
Prettyman, Mrs. C. W.	252.00	—
Pycock, James	1,140.00	75.00
Quick, Mr. and Mrs. Lee	945.60	95.25
Riley, Mrs. J. T.	604.80	—
St. John, Mrs. Grant	945.60	—
Salyards, Mrs. R. S.	849.25	29.10
Sawley, Mrs. F. L.	409.20	—
Scott, S. W. L.	504.00	—
Shields, John	600.00	50.00
Silvers, Mrs. Lucy	819.60	7.69
Slover, Mrs. F. M.	630.00	—
Smith, F. A. & M. Esther	1,575.60	497.63
Smith, I. M.	660.00	—
Smith, S. S. & Anna Pearl	1,260.00	294.74
Sparling, Mrs. Wm.	300.00	45.00
Thorburn, Mrs. G. W.	630.00	39.61
Tucker, Mrs. D. E.	655.20	309.74
Twombly, Mrs. Samuel	197.25	—
Vanderwood, Bertha	1,120.00	399.30
Wells, Gomer R. and Adelaide M.	1,260.00	478.02
Whiting, Birch & Abbie A.	1,197.60	187.81
Wildermuth, Mrs. L. O.	1,134.00	146.53
Woodstock, Mrs. C. B.	661.20	38.40

Total Inactive \$63,513.70 \$11,739.08

* Includes partial support of relatives other than immediate family.

Statement of Tithes and General Offerings
(Excluding Bequests and Surplus)
for the Year 1947

Stake or District:	Enrollment Dec.31,1947	Total	Tithes	Offering	Christmas Offering	Zion's League Fund	(Memo) Oblation	(Memo) Surplus
General Conference		\$ 160.10				\$ 160.10	\$ 3,068.15	
City of Zion.....	8975	116,802.30	\$ 111,252.77	\$ 4,314.72	\$ 618.58	616.23	8,443.59	
Far West Stake.....	3361	46,210.06	45,133.51	171.86	904.69		2,289.61	
Central Missouri Stake.....	2242	27,975.84	26,876.38	413.18	621.28	65.00	2,198.43	
Kansas City Stake.....	3908	41,656.23	39,911.18	1,595.56	147.49	2.00	2,533.46	
Lamoni Stake.....	2392	30,772.45	29,216.45	574.01	746.58	235.41	2,192.14	
Gulf States.....	3467	16,843.06	16,169.45	42.56	607.72	23.33	1,670.42	
Arizona.....		7,409.80	7,012.87	85.70	208.23	103.00	444.42	
Arkansas.....	1506	5,974.07	5,672.68	37.56	263.83		491.63	
California, Northern.....	2916	41,339.79	39,138.40	369.38	1,522.59	309.42	3,078.60	
California, Southern.....	4713	34,895.54	31,832.71	1,167.63	1,802.32	92.88	3,634.67	
Colorado, Eastern.....	2343	38,073.99	36,329.64	666.77	1,052.58	25.00	1,880.50	
Colorado, Western.....	436	2,272.20	1,933.91	100.70	237.59		239.44	
Idaho.....	722	6,663.20	5,925.27	34.85	586.91	116.17	441.85	
Illinois, Central.....	1082	11,131.92	10,576.19	30.92	485.70	39.11	543.37	\$ 20.00
Illinois, Nauvoo.....	1059	10,893.13	9,805.33	261.18	800.62	26.00	750.75	
Illinois, Northeastern.....	850	9,620.88	8,911.15	135.13	574.60		476.75	
Illinois, Rock Island.....	2060	18,530.07	16,903.40	312.81	1,313.86		1,498.36	
Illinois, Southeastern.....	1394	11,382.13	10,395.12	62.89	924.12		430.72	
Illinois, Chicago.....	1069	14,303.09	12,989.26	587.07	678.95	47.81	790.60	
Indiana, Northern.....	1009	10,717.23	10,172.78	62.53	481.92		715.83	
Indiana, Southern.....	966	8,497.29	7,782.10	163.26	526.93	25.00	675.59	
Iowa, Des Moines.....	2038	27,093.73	26,420.27	261.10	412.36		1,333.67	
Iowa, Northwestern.....	2192	21,562.62	19,419.68	300.56	1,493.81	348.57	929.29	
Iowa, Southwestern.....	2148	17,922.95	16,724.19	433.42	751.79	13.55	731.95	
Kansas, Northwestern.....	376	1,926.89	1,752.79	71.00	103.10		44.77	
Kansas, Southwestern.....	837	9,388.60	8,952.54	68.45	342.61	25.00	541.86	
Kentucky and Tennessee.....	945	2,425.11	2,310.19	72.73	42.19		180.17	
Maine.....	1257	10,807.04	9,225.02	240.45	1,116.57	225.00	851.19	15.00
Massachusetts-So. New England.....	1160	14,744.77	13,917.69	188.68	638.40		1,269.37	
Michigan, South Central.....	1255	7,483.75	7,297.16	33.30	153.29		782.28	
*Michigan, Central.....	1476	8,365.47	7,782.34	72.50	487.63	23.00	671.63	
Michigan, Detroit-Windsor.....	3033	36,599.55	34,290.09	492.33	1,817.13		3,899.48	
Michigan, Eastern.....	1143	15,292.60	14,565.30	35.50	666.80	25.00	830.20	
*Michigan, Northern.....	1571	6,050.66	5,196.78	237.44	611.70	4.74	471.63	
Michigan, Southern.....	2108	15,791.98	15,070.74	121.10	559.54	40.60	1,259.80	
*Michigan, Western.....		2,192.83	1,987.82	27.50	177.51		231.78	
Michigan, Flint-Port Huron.....	2563	32,676.32	31,628.02	174.56	860.61	13.13	1,939.99	
Minnesota.....	1110	9,462.36	8,387.02	647.26	397.51	30.57	360.02	
Missouri, Rich Hill.....	1152	8,628.60	8,133.01	162.98	276.18	56.43	786.09	
Missouri, St. Louis.....	1623	15,491.07	13,904.62	121.02	1,415.43	50.00	1,059.96	
Missouri, Southern.....	854	5,912.39	5,886.62	5.00	20.77		355.13	
Missouri, Spring River.....	2406	23,299.55	20,681.22	1,442.10	1,176.23		2,076.43	
Montana, Eastern.....	346	3,599.38	3,473.96	13.39	112.03		142.75	
Montana, Western.....	706	3,520.25	3,095.27	49.66	356.07	19.25	338.20	
Nebraska, Central.....	496	966.34	685.29	95.10	185.95		59.51	
Nebraska, Northeastern.....	1425	6,713.28	6,411.97	194.06	95.25	12.00	395.86	
Nebraska, Northwestern.....		1,533.81	1,424.06	4.00	105.75		105.12	
Nebraska, Southern.....	662	9,353.24	8,075.98	593.56	676.60	7.10	466.42	
New York.....	600	8,204.43	7,361.96	14.50	790.72	37.25	556.40	
New York and Philadelphia.....	1980	23,197.83	21,742.38	366.26	1,089.19		1,775.44	
North Dakota.....	597	4,256.48	3,961.03	50.00	205.45	40.00	166.49	
*Ohio, Kirtland.....	1781	20,471.81	19,165.60	444.20	862.01		1,541.64	
Ohio, Northwestern.....	741	5,076.31	4,775.20	14.50	266.61	20.00	500.48	
Ohio, Southern.....	2662	19,538.61	17,554.36	487.22	1,497.03		1,627.69	
*Ohio, Youngstown.....	556	2,659.23	2,270.16	14.29	374.78		242.32	
Oklahoma, Central.....	2819	25,814.11	24,745.49	340.72	727.90		1,032.63	
Oklahoma, Western.....	869	5,694.08	5,198.02	63.35	400.21	32.50	393.03	
Oregon.....	1820	17,980.18	16,340.37	962.69	546.27	130.85	1,324.88	
Pennsylvania, Pittsburgh.....	703	5,916.75	5,413.24	107.78	395.73		457.12	
Texas, Central.....	1140	7,062.19	6,669.95	82.38	300.86	9.00	699.65	
Texas, Southwestern.....	819	5,480.49	5,162.07	13.59	289.83	15.00	702.78	
Utah.....	409	1,615.58	1,387.90	2.00	225.68		196.79	
Washington, Seattle.....	1577	14,642.30	13,493.99	216.48	816.70	115.13	1,651.78	
Washington, Spokane.....	963	7,248.77	6,754.17	79.28	414.32	1.00	822.77	
West Virginia.....	1159	6,402.92	6,048.75	95.34	253.83	15.00	528.33	
*Wisconsin.....	936	5,951.31	5,637.32	36.90	277.09		245.48	
*Wisconsin, Northern.....		1,950.63	1,691.25	13.64	245.74		159.46	
*Wisconsin, Southern.....		3,505.06	3,211.49	44.63	248.94		453.27	
Unorganized, U. S. A.....		13,393.10	12,669.75	487.02	236.33		820.13	
Alberta.....	750	4,754.43	4,259.00	75.10	303.04	117.29	346.44	
Chatham.....	1136	12,463.46	11,954.50	68.36	440.60		691.59	
Columbia.....	645	4,626.20	4,181.49	58.00	386.71		527.59	
London.....	1157	12,813.43	11,555.12	282.50	975.81		874.31	

Stake or District:	Enrollment Dec.31,1947	Total	Tithes	Offering	Christmas Offering	Zion's League Fund	(Memo) Oblation	(Memo) Surplus
*Owen Sound	1167	12,003.24	11,229.29	60.50	713.45		532.28	
Toronto	2176	15,074.49	14,003.83	61.00	1,009.66		1,156.18	
*Sault Ste. Marie.....	800	1,714.24	1,498.50	10.00	185.74	20.00	82.91	5.00
Saskatchewan, Northern	686	4,374.23	4,088.47	124.62	151.14	10.00	286.56	
Saskatchewan, Southern	389	821.22	713.85	3.00	87.07	17.30	66.29	
Unorganized, Canada		797.80	777.30	20.50			37.09	
Australia	3320	21,725.50	21,367.91	223.28	105.06	29.25	2,110.39	5.85
British Isles	1665	12,037.18	10,354.51	1,339.35	343.32		1,230.64	98.13
Germany	715							
Hawaii	760	5,025.82	4,194.72	392.96	438.14		556.46	
Holland	321	257.60	236.36	21.24			405.85	
Poland	87							
Scandinavia	187	221.50	182.50	39.00			19.12	
Society Isles	1895	7,180.81	5,278.69	1,687.27	214.85		531.03	
Unorganized, Foreign		93.75	44.00	49.75				
TOTALS		\$1,152,976.58	\$1,077,814.68	\$25,792.22	\$45,979.71	\$ 3,389.97	\$85,956.72	\$ 143.98

*—Indicates the district was effected by division or consolidation in the period.

Supplementary Report of Income and Expense

To the First Presidency and General Conference:

We take pleasure in submitting herewith an unaudited statement of income and expense for the six months' period ending June 30, 1948. This report is subject to adjustments, but indicates the trend for the first half of this year.

Respectfully submitted,

THE PRESIDING BISHOPRIC

By G. L. DELAPP,
H. L. LIVINGSTON,
W. N. JOHNSON.

G.L.D./RS
September 24, 1948.

Statement of Income and Expense (Unaudited) General, Land and Inheritance, and Temple Fund

Six-month Period Ending June 30, 1948

TITHES AND OFFERINGS:

Tithes	\$514,191.76	
Offerings	9,833.61	
Christmas Offering	17,536.61	
Total (Exclusive of Bequests, Surplus, Etc.)	\$541,561.98	
Bequests	25,935.52	
Zion's League Missionary Fund	8,094.12	
Total, Tithes and Offerings....		\$575,591.62

EXPENSES:

Ministerial:		
Active Family Allowances:		
Regular	\$125,186.60	
Extra and Medical.....	16,181.01	
	\$141,367.61	
Less Amount from the Ministerial Reserve Fund	1,900.00	\$139,467.61
Payments to the Ministe- rial Reserve Fund.....	\$ 30,000.00	
Payments to Australian Su- perannuation Fund	5,160.68	35,160.68
Total Active Family Allowances, Net		\$174,628.29
Elders' Expenses:		
Personal	\$ 45,723.75	
Travel and Official.....	53,645.16	
	\$ 99,368.91	
Less Offerings from Saints and Friends	47,523.71	
Total Elders' Expenses....		\$ 51,845.20
Inactive Family Allowances.	\$ 38,328.77	
Less Amount for Ministerial Reserve Fund	3,250.00	
Total Inactive Family Al- lowances		\$ 35,078.77

Administrative Expense:

General	\$ 41,184.73	
Stakes and Districts.....	10,342.88	
Missions Abroad	4,854.73	
Depreciation of Fixtures and Equipment	750.00	
Total Administrative		57,132.34
Payments to Graceland College:		
Appropriation	\$ 18,750.00	
Interest on Endowment Bonds	5,839.50	
Payments to Faculty Retire- ment Fund	1,999.98	
Total Payments to Grace- land College		\$ 26,589.48
Library Expense		553.78
Houses of Worship Improve- ments and Expenses:		
Kirtland	\$ 318.93	
Nauvoo	1,333.14	
Total Houses of Wor- ship Expense		1,652.07
Miscellaneous Expense		2,642.79
Total Expense		\$350,122.72

EXCESS OF CONTRIBUTIONS OVER EXPENSE

\$225,468.90

Other Income:

Interest Income	\$ 10,204.55	
Dividends Earned	30.00	
Miscellaneous Income	3.45	10,238.00

NET GAIN FOR THE SIX- MONTH PERIOD

\$235,706.90

Active and Passive Atheists

By Evan A. Fry

MOST OF US take it for granted that the United States of America is a Christian nation. The nation itself was founded by various groups of people—Puritans, Quakers, Catholics, Huguenots, and others—who came to America in search of religious freedom. The Mayflower Compact, which is probably the first state document of the nation which was to be born a century and a half later, began “In the name of God, Amen.” The Declaration of Independence was a thoroughly Christian document, stating that men are endowed by their Creator with certain inalienable rights. It opens with a devout reference to the laws of nature and of nature’s God, and closes with an appeal to divine Providence for protection and guidance in this bold and daring step. Much of our coinage bears the motto, “In God We Trust,” and the great seal of the United States (which appears on all of our dollar bills)—the eye and the motto over the pyramid—signify God watching over our undertakings.

Although this is a Christian nation, our constitution provides for a freedom of worship and religion so absolute that any man is free to believe in God or not to believe in Him as he chooses. Any man is free to teach others to believe in God (if he can persuade them to listen) or to teach them that there is no God. It is probably by design, rather than by accident, that there is no mention of a supreme being in the Constitution, because the Constitution leaves the way open for any citizen of these United States to believe in anything he pleases religiously, or in nothing at all.

PERHAPS YOU HAVE SEEN recent news stories reporting the agitation about a ruling of the Federal Communications Commission, first made in 1946 and now at issue in another hearing on a similar case, having to do with the rights of

atheists on the air. There have been other news stories recently concerning the fight of atheists to stop all co-operation of the public schools in a church-directed program of religious weekday education. The crux of the question before the communications commission is whether or not the broadcasters of the nation shall be obligated by the rules of this regulatory body to provide equal time for atheists when a station broadcasts sermons, church services, prayers, Bible readings, etc. The ruling of the commission is not clear and broadcasters are genuinely concerned.

In a recent hearing on this question, one of the spokesmen for the atheists made an interesting—and I fear a damningly true—observation. He stated in substance he could not say how many genuine atheists there were in the United States, but that fifty million people in this nation *act* as if there were no God.

That prompts us to ask ourselves, “What is an atheist, anyway?” We are accustomed to think of an atheist in terms of one who either defies God or who actively denies his existence. We think of an atheist as a crusader, trying to bring other people around to his own belief—or rather to his own lack of belief. But the fact of the matter is that the man who is indifferent and contents himself with simply ignoring God may be as much or more of an atheist than the man who actively crusades against the belief in God.

WE ACTUALLY BELIEVE only in the things we incorporate into our actions. If I passively accept the law of gravity, for instance, but deliberately step off the top of a twenty-story building as though there were no such law in operation, my passive belief in the law of gravity becomes a mockery, and my own indifference will kill me. If I assert a belief in the sanctity of personal property, but behave with

other people’s property as though it were mine, what do I really believe? The man who says he believes in marriage as a necessary and beneficial human institution but never marries—what does he really believe? Or the married man who acts as if he were not married—who lives independently, never goes home, never contributes to the support of his wife or children, and plays fast and loose with every woman he meets—would you say he regards himself as a married man? A man who professes to be a citizen of the United States, but evades his taxes, shirks jury duty, never votes, and refuses to render military service or obey any laws, is, in some respects, more dangerous than the anarchist or traitor who willfully and definitely sets out to destroy the government.

Millions—perhaps even more than the fifty million estimated by our atheist friend—millions of people in these United States give a sort of apathetic, indifferent assent to the intellectual proposition that there is a God. They might even take God’s side in an argument or debate with an atheist. But at all other times, they simply ignore God; they act as if he did not exist, or at least as if he didn’t care and wasn’t looking. They ignore their obligations of praise and thankfulness and service to him. They ignore or evade the obligations to fellow men imposed on them by a belief in a God who is Creator and Father of all men.

MANY YEARS AGO I heard a good Methodist bishop, whose name I have long since forgotten, say, “Men do not need to be convinced of the existence of God; they need to be convinced of the *importance* of God.” In other words, many men

are intellectual believers but actual atheists. They say they believe but act as if God did not exist—or at least as if his will and his law had small weight in the world he has created. And sometimes I believe that this is the most dangerous kind of atheists, just as the most dangerous citizen is not the Communist who openly advocates revolution, or the traitor whom everybody knows for what he is, but the indifferent man. When a man boldly stands out, states his position, and challenges yours, you know what you have to face. You can prepare your defenses, muster your logic, and meet his arguments. Perhaps you can even show him a fallacy in his logic and convert him to your way of thinking; if not, you know how to defend yourself against him. The indifferent man sways from one side to the other and is raw material for every demagogue who comes along. It was the indifference of the people of Jerusalem who shouted “Hosannah” one day and “Crucify him” the next that helped to put Jesus on the cross.

Where do you stand? Do you believe in God, or are you an atheist? And what do your actions say of your belief? If we believe in God, we must act as if he *is*, and as if he is a rewarder of those that diligently seek him.

Appreciated Remembrances

Sister Martha Luce of the Lansing, Michigan, Branch, died on June 14. She had been bedfast for many months, but her faith, cheerful attitude, and almost unbelievable patience were an inspiration to all who knew her. She was deeply grateful to the local ministers who so willingly answered her every call, and especially did she appreciate a visit from President Israel Smith, who, with Brother E. R. Carter, administered to her. It was her wish that appreciation be expressed to all the Saints who wrote to her in response to her letters in the *Herald*. She passed away, feeling that she had received many blessings of relief to body and spirit, and her memory will live long in the hearts of those who came in contact with her.

A Philosophy of Life



LENA LAMBERT GRAHAM

THE FOUNDATION of every good life will be found to contain a philosophy and a set of principles that give strength of character and influence to the personality. Whatever a man or woman does or achieves in life finds its explanation in some code of thoughts that is kept in mind, whether it is ever written or not.

The life of the late Lena Lambert Graham was exemplary in many ways. Her aspirations for self-improvement in the line of service were reflected in the preparation that brought her to the faculty of Grace-land College as an instructor.

In her girlhood, her love of home was expressed in an early poem—

I am sitting on the doorstep
Of my dear old home,
And thoughts come rushing o'er me
Of days that are flown.
I see it in my childhood,
With loved ones at my side,
Whose loving smile and tender words
Have passed life's ebbing tide.

It was inevitable that one so rich in talent and charm should find happiness in the companionship of a friend. Her marriage to Charles F. Graham was very happy, but was tragically cut short by his death in an accident on July 3, 1917. Her feeling about this was reflected in a memorial poem, from which we quote:

LITERARY NOTES ON THE LIFE OF LENA LAMBERT GRAHAM

... through the countless years
That holy love knot I see
Still tighter drawn
Until through trials purified
Love draws me to the other side,
And we are one again, my love.

Her faith was tried and was found strong enough to carry her through years of faithfulness to her task of caring for her son. In a poem entitled, “You Say There Is No God?” she wrote:

You have not sensed the spirit of the touch
Of baby arms in trusting love entwined,
Or felt the comfort faith alone can give
When grief o'erwhelms and dulls the mind.

A bit of her personal philosophy is revealed, the product of her mature years, in something she wrote almost a year before her passing.

PRAYER—1947

I do not ask for petty blessings
At the throne of Grace;
But when I kneel
Or sometimes at my work
I ask for guidance for that day,
For strength and courage for the things I face
And cannot see.
For if my strength shall come through sorrow,
sacrifice,
His wisdom all embracing,
That I know,
His mercy never spared, will see me through.
Nor would I ask alone these things for me,
But other voyagers on life's uncharted sea.
But first of all, I thank Him for past care,
For blessings, seen and unseen,
For the privilege of walking with him,
And the blessed spirit which he gives
To those who try
In earnestness to do his will.

It is not possible to record the whole of any life. There are always other chapters yet unwritten and unpublished that signify the illimitable reaches of mind and spirit that would require an eternity to explore. In her writings, we find reflected the philosophy and the faith that held her up and kept her going as a mother and homemaker, as a teacher, as a writer, and worker for the church. From the tribute read at the service, we quote: “She lived bravely, devoted to her duty, to her family, her church, and her friends.”

Concerning Zion - Part II

Cause and Because

By Edith Barwise

Keep my commandments, and seek to bring forth and establish the cause of Zion.—Doctrine and Covenants 6:2; 10:3.

Zion can not be built up unless it is by the principles of the law of the celestial kingdom.—Doctrine and Covenants 102:2.

The Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.—Genesis 7:23.

Zion! Latter Day Saints love the word. Around it are fabricated the most iridescent of our dreams. And, for the most of us, that is just what Zion is—a gleaming, nebulous, rainbow-colored dream—far from effort or cost or reality. No doubt the ten virgins also dreamed, but they had to wake up before any of them could go to the wedding.

If this generation is to give Zion the reality God intends it to have, we had better wake up and fill our lamps with the oil of God's word. Let us learn what Zion is, what the price will be, and what delay is costing us. We may find that we are losing more by our delay than the initial cost of Zion. Perhaps, like the merchant with the pearl of great price, we should consider Zion worth any price.

In the King James translation of the Bible, we have just one verse about Enoch. It says, "Enoch walked with God and was not, for God took him." In the Inspired Version, we find a more complete record. Here it is stated that Enoch was not merely a righteous individual; he was also a great preacher, who converted many people. Regarding Enoch and his people we read (Genesis 7:23), "And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them." The twenty-fifth verse tells us, "And it came to pass in his [Enoch's] days, that he built a city that was called the city of Holiness, even Zion." Notice the people were called Zion before the city of that name was built. Remember that it got its name, which evidently meant holiness, because it was where Zion—the holy people—lived. Even as English people live in England, so Zion people live in Zion. Many of us say, "Zion is the pure in heart," without realizing that this could refer only to a people—a people who have the quality of purity. In this passage, "Zion" does not apply to individuals, but "is Zion" speaking collec-

tively. I doubt that Zion development can be attained fully without Zion conditions.

SOME WILL ASK, "Why bother to prove that Zion is a people?" The reason for bothering is that every result must have a cause. Although we long for Zion, we are not zealous enough about its cause. I use the term, *cause*, not in the sense of a crusade, but in the sense of an agent or power that produces a certain result. In this case, the result is Zion. The cause will be a group of people determined to do the will of God. On April 7, 1947, God, speaking through President Israel Smith, said, "The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies." So Zion conditions require a spiritual people.

Enoch and his converts reached such a high spiritual condition that the Lord himself called them Zion. First, it was because they were of one heart and one mind. They were a spiritually-united people, having the Holy Spirit in high degree. If people set their minds, with steadfast determination, to obey God in all things whatsoever he commands them to do, they will have one heart and one mind to that extent. The more earnestly they press toward the goal of full obedience, the more united they will become and the more the Holy Spirit will abide with them. Second, they dwelt in righteousness. We can dwell in a house, a state, or a labor union—something that has been built, established, or organized. We can even dwell in a tent, but it must be set up with ropes and stakes supporting it. In contrast with the people now, Enoch's people evidently had sought the Lord to establish his righteousness. Having established it, they dwelt or continued to abide in it. I believe God's righteousness *is* something that can be established, something that can be "lived in." It will be the opposite of "every man walking in his own way." Will I be wrong if I say Enoch's people had, under divine direction, set up an organization based on right relations with each other and made such righteousness their fixed dwelling place?

Third, they had no poor among them. The semicolon in the quotation sets this apart and indicates that it is a consequence of their unity and right relations,

but all three must go together. It is a threefold cord. A people cannot develop unity if temporal relations are unjust; nor can a condition of inequality promote spiritual health. So long as poverty perpetuates itself, equality, unity, and spirituality will be hindered. When Jesus said, "The poor ye have always with you," it was merely a statement of a fact which was true then. It was not a prophecy nor of necessity always to be true. Enoch and his friends had built up the kingdom of God and established his righteousness; as a consequence, there were no poor among them.

THE "BECAUSES" of Enoch's day will be the "causes" of our day. Let no one convince you we have Zion until we become united on at least this one thing—doing the will of God fully—nor until we have determined what Jesus meant when he said, "A commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him." Last of all, believe no man who tells you we have Zion so long as some possess that which is above another—good homes, expensive cars, and fine clothes—while others go hungry, homeless, and ragged. No! we are not united. We have not set up God's righteous way. We have no condition of temporal equality. Instead we are going the way of the world. Isaiah had a prophetic glimpse of Zion conditions. Compare our present system, with its strife and turmoil, to what Isaiah says: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isaiah 22:17.

Letter of Gratitude

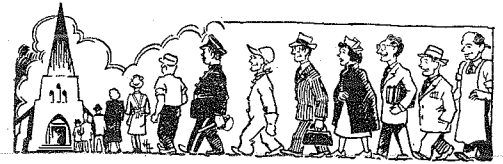
The women of Warrington Branch send their appreciation to the women of Cincinnati for the food parcels they sent. They also send their thanks to Sister Swainson of Samia who contributed two hand-embroidered pillow cases to help the group fund.

BESSIE FORSTER.

53 Rhodes Street
Warrington
Lancs.
England

Whose Business?

By LLOYD E. CLEVELAND



SOMEONE HAS MADE the observation that the man who does things without being told earns the most wages. This person probably had reference to men in industry—the kind of industry that puts dollars in your pocket—but he might also have informed us that workers in the Master's vineyard fit the same pattern. He might also have said something to the effect that the kind of man he was talking about didn't just do *things*, he did *intelligent things*. The success stories you have read in trade journals, newspapers, or religious publications are all about men who linked their own knowledge with that of the Infinite to bring about some good result.

Today, with most of us living at such a fast tempo in an age of standardization and mass production, we are apt to become confused. We are apt to find that some of the desirable goods require more of us than we are willing to pay, with the consequent substitution of inferior goals, slipshod methods, and shallow thinking. Sometimes we even worship inferior gods, and, like the Greeks of Paul's time, erect altars to them in our lives. Most of us are pretty good at rationalizing. If we are diligent, we can usually find an excuse for whatever course of action we take.

THIS BUSINESS of saving souls—your own and your neighbors'—needs to be operated at a profit just like any other business. Yet it cannot be if the individuals who help manage the business are bankrupt themselves. We are all partners in the most important enterprise ever launched, and if you are my partner

in business, I naturally expect you to share the risk, the toil, and the proceeds. In a way, your private life is my affair, too, because your reputation in the community can make or break our business venture. I want active, not silent, partners. Our partnership, to be a complete success, must be based upon mutual respect, understanding, and a clear knowledge of what our goals are.

We speak of *our* business. Just whose business is it? Is it so much *ours* that we refuse to let in other partners? Is it so much *ours* that we become complacent and willing to continue operating in a "hole in the wall" when we should be mov-

This business of saving souls—your own and your neighbors'—needs to be operated at a profit just like any other business.

ing into more commodious quarters and installing more equipment for handling more "customers"? Is it so much *ours* that we can safely make all important decisions without reference to our Senior Partner?

OCCASIONALLY A partner who is occupying a more responsible position for the moment becomes temperamental. If the other partners won't let him run the business as he thinks best, he sulks. And if sulking doesn't bring results, perhaps he'll make them aware of his injured dignity in other ways. Such poor partners have been known to involve the Senior Partner's affairs in such turmoil as to create a great deal of havoc within the organiza-

tion. At these times, one is tempted to ask such persons, "Just whose business is this, anyway?"

"Exalt not yourself." This commandment from God, which comes to us through the Doctrine and Covenants, is just as vital today and just as binding as when it was given. It seems to be human nature for us to become exalted in mind when we are given a little responsibility and power in relationship to our fellow man. We see examples of such small-mindedness every day in the business world, and sometimes, to our chagrin, we see such persons engaged in church work. Whose business are we operating?

JEALOUSY and unlicensed ill-feeling have held back many branches and caused a great many innocent people to suffer because of the consequent low spiritual tone resulting from a few members who refuse to grow up. Many of us have witnessed instances where men and women in leadership capacity simply could not bear to receive suggestions, friendly criticism, or rebuffs of any nature without taking personal affront and either quitting completely or seeking through devious means to "get back" at someone. It is bad enough to find such retarded personalities in our membership, but it becomes infinitely worse when leadership of any nature is involved.

These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we
thrust
Among the heartstrings of a friend.

This bit of verse, as I remember it, comes back to me strongly on certain occasions when I blunder along as though I owned the whole business and there were no other partners to consult. Even as in our own family we sometimes are more careless about hurting those we love than

New Horizons

with strangers, so in our church relationships, we take our "family" too much for granted at times. If we are to be really good partners in this business, we must be sensitive to life. We must condition ourselves to the heavenly atmosphere in this life if we expect to enjoy it in the next. From a clipping in my file, I extract a bit of wisdom which reads: "We get out of life just what we put into it. If we want happiness, we must first learn to make others happy; if we want love and kindness, we must first give our devotion and affection."

IN SOME WAYS this business of saving souls in which we are engaged has much in common with the consumer co-operatives which have overspread the country. Both are organized for the good and benefit of the common man. Both will save—the one money, the other from eternal sorrow and pain. In both, each individual counts only for himself. His stacks of money may not vote for him in overwhelming force. And both must be patronized by the members in order to keep growing. Men are truly wise in their own little worlds, but there is a dearth of the kind of wisdom which endures and which saves the individual. As James Ramsey Ullman puts it, "To know a little less and to understand a little more: that, it seems to me, is our greatest need."

Perhaps you have heard the old saying, "Everybody's business is nobody's business." Or, perhaps, "Too many cooks spoil the broth." It was a wise person who made each of the statements. They bear with equal force upon an individual's personal affairs and upon certain aspects of our church affairs. If every branch member insisted upon a full share in leadership responsibility in running the affairs of the branch, the cumbersome machinery which resulted would lead to chaos. Instead, we elect our most efficient and wise men and women to fill our offices and perform needed services for the entire group. This is a form of representative democracy. Each

member is responsible for exercising his best judgment in the selection of branch officers, and then for backing them up in their efforts to make progress.

On the other hand, we must not interpret these sayings to mean that the elected officers are to build Zion without help. That is everybody's business, and unless we all pitch in and take over our share of the work, Zion will be a woefully long time in preparation. If our job of witnessing for Jesus Christ is neglected, then, in effect, we have resigned from partnership in the world's greatest business—that of saving souls. If we are living below our proper level of achievement, and most of us are, then our right to criticize our partners in church work is nonexistent. Visit any going business in your city. You will not find salespeople or managers standing around criticizing each other, gos-

If our job of witnessing for Jesus Christ is neglected, then, in effect, we have resigned from partnership in the world's greatest business.

siping, or engaging in other internal dissensions. Each is doing his best to serve some customer. Well, the world has plenty of customers for our wares. Are we striving to give service?

THE PRINCIPLE of stewardship is one which should occupy a most important place in our lives. If all our thinking is oriented around the basic philosophy that the earth is the Lord's and the fullness thereof, our reaction to the possession of property and the use of our time and talents will be that of a wise and faithful steward. We shall endeavor to so manage our portion of business as to merit the approval, "Well done, thou good and faithful servant." We shall do things without being told—intelligent things. We shall take time out from rushing hither and yon to seek the Father in

quietness and talk over the problems of business which we encounter in our daily life. We shall acknowledge this business of "bringing God into the lives of men and the lives of men into the kingdom of God" to be a mutual one, involving all of us deeply and irrevocably. We shall remain humble. We shall not cease to grow. We will expand our business!

Enriching Our Fellowship

By Carl Mesle

One evening in 1937, I had occasion to be eating dinner in a restaurant in New York with an older acquaintance when he suddenly peered intently across the room and started to arise. Just as suddenly, he sat down.

"I thought for a moment," he said, "that that was an old buddy of mine with whom I fought in France." Then, relaxing further, he added, "It's just as well, for had it been he, there's no telling when I'd have got back to you."

It took a second world war and a few years of experience as a part of it before I could fully grasp the real depth of fellowship among men in uniform. Their fellowship grows out of a life in which they work and play and live constantly together and which makes them consistently dependent upon each other.

To those who are tempted to dismiss too lightly the fellowship of Saints as another Zionitic dream, it might be well to state that there is being enjoyed today a high degree of fellowship among Saints in Independence and elsewhere, but *only* among those who are working and playing, studying and praying.

Enriching our fellowship calls for more than church attendance alone; it requires our enlisting actively in the work of building God's kingdom on earth. True fellowship is a by-product—a by-product of hard work, well-done, together.

—From the *Independence Bulletin*.

RICH HILL, MISSOURI.—The district conference was held at Rich Hill on September 11 and 12 under the direction of District President William Patterson, Elder C. A. Dickinson of Australia, and district officers C. C. Martin, Leroy Beckhem, Arlie Allen, Dale Crown, and John Deller. Bertha Rogers was in charge of the music. Brother Dickinson showed pictures of Australia on Saturday evening and gave the 11 o'clock address on Sunday. After the business meeting, the following men were ordained to the priesthood: Raymond Loar, elder; Robert Murdock, Joseph Rei, Joseph Wellington, Walter Nash, and Michael Friend, priests; and Floyd Hursh, deacon. There have been fifty-four baptisms so far this year in the district.

BAY MINETTE, ALABAMA.—The women of the branch met on Tuesday evening, September 7, at the church for a study period and business session. Officers elected for the coming year are Mrs. Marshall White, leader; Mrs. Bessie Jacobs, assistant; and Mrs. Forest Newton, secretary-treasurer.

HOT SPRINGS, ARKANSAS.—The Arkansas-Louisiana District Reunion was held at Clear Forks Camp in Hot Springs August 9 to 15; the theme was, "Seek First the Kingdom of God." The reunion staff was composed of W. J. Breshears, who was in charge of fellowship services; Roy A. Cheville, who taught the young people and led "evensong"; Mrs. W. J. Breshears, women's teacher; J. F. Curtis, who with Brother Breshears conducted classes for men; Mrs. Norma Edwards and Mrs. Paul Earnhart, children's supervisors; Mr. and Mrs. A. E. Ziegenhorn, Herald Publishing House representatives; and Delmah Cook, recreational director. Seventy J. Charles May also assisted in the services. T. B. Sharp is president of the district. The reunion will be remembered for its outstanding early morning prayer services.

OILTON, OKLAHOMA.—An all-day service was held at the church on Sunday, September 12. Visitors from Stillwater, Yale, Cleveland, and Tulsa attended. Services included a morning sermon, afternoon round-table discussion, and a testimony meeting. The congregation has now cleared its church home of indebtedness.

Southern Michigan District Conference

The Southern Michigan District Conference will be held in Lansing on October 23 and 24. All district officers should mail reports of their activities for the year to District President J. Charles Mottashed, 215 Hanover Street, Belding, Michigan.

Mabel B. Foster, *District Secretary.*

Book Wanted

Revere A. Brown, Rural Route 1, Selah, Washington, needs five copies of *The Life and Ministry of Jesus* by F. Henry Edwards.

Alice Wilhite, 5945-10 Mile Road, Centerline, Michigan, wants to buy a copy of *A Marvelous Work and a Wonder*. She needs it very much.

REQUESTS FOR PRAYERS

Velma Clark, The Plains, Ohio, asks prayers for the spiritual and physical welfare of her husband and family.

WEDDINGS

Galusha-Norris

Laurayne Norris, daughter of Mr. and Mrs. George Norris of Cinebar, Washington, and Robert S. Galusha, son of Elder and Mrs. Robert A. Galusha of St. Marys, Ohio, were married October 3 in Graceland College Chapel by the father of the groom in a double-ring ceremony. The bride is a graduate of Graceland College, 1948, and the groom is a sophomore this year. They are making their home in Lamoni until the end of school.

Smith-Thomas

Ruth Elizabeth Thomas, daughter of Elder and Mrs. James A. Thomas of Robbinsdale, Minnesota, and Hugh Wardell Smith, son of Elder and Mrs. Roy Smith of Hammond, Indiana, were married June 27 in the Reorganized Church in Minneapolis. Elder Smith performed the double-ring ceremony. Both bride and groom were members of the 1948 graduating class at Graceland College. They are making their home in Denver, Colorado, where Mr. Smith is continuing his education.

Thomas-Salmon

Betty Jean Salmon, daughter of Mr. and Mrs. John B. Salmon of Hamilton, Missouri, and James David Thomas, son of Elder and Mrs. James A. Thomas of Robbinsdale, Minnesota, were married at the Reorganized Church in Cameron, Missouri, on September 1. Elder Thomas read the double-ring ceremony. The couple will live in Hamilton.

Papenfus-Pimblott

Jean Francis Pimblott, daughter of Mr. and Mrs. James W. Pimblott, Jr., of Independence, Missouri, and Emory F. Papenfus, son of Mr. and Mrs. Fred C. Papenfus, also of Independence, were married September 21 at the Stone Church. Elder Charles V. Graham officiated in the double-ring ceremony. Following a wedding trip to Denver, Colorado, they will make their home in Kansas City, Missouri.

Births

A daughter, Shella Gail, was born on July 24 to Mr. and Mrs. Bernie G. Hunter of St. Charles, Missouri. Mrs. Hunter is the former Marjorie Francis of Fort Madison, Iowa.

A daughter, Sharon Kay, was born on May 30 to Mr. and Mrs. Chester R. Manning of St. Louis, Missouri. Mrs. Manning is the former Rilla Mae Coose of Silex, Missouri.

Mr. and Mrs. Harvey L. Wise of Independence, Missouri, announce the birth of a son, Dennis Lloyd, September 3, at the Independence Sanitarium.

DEATHS

MILLER.—Harry Clifton, son of the late Eben and Margaret Alice Miller, was born January 17, 1897, in Kirtland, Ohio, and died September 26, 1948, in the Victory Hospital in Minneapolis, Minnesota. He attended Graceland College and served in the medical corps of the Army in World War I. On January 21, 1920, he was married to Laola Cook; one son was born to them. Mrs. Miller preceded

him in death on April 26, 1942. He was active in baseball for many years and assisted in Boy Scout work in Independence. He belonged to the Masonic Order, McDonald Lodge Number 324, and was a member of the Royal Arch Masons of Iowa, Leon Chapter, Number 33. He also belonged to the Ralph A. Judson Post Number 51 of the American Legion in Lamoni. He had been a member of the Reorganized Church since 1908 and attended Stone Church while living in Independence.

He is survived by his son, Richard Wayne of Independence; three sisters: Mrs. E. R. Forbes, Kalamazoo, Michigan; Mrs. E. C. Henderson and Mrs. E. A. Thomas, both of Independence; a brother, David W. Miller, Los Angeles, California; and his stepmother, Mrs. Thomas Campbell, Deckerville, Michigan. The memorial service was held at the Carson Funeral Home in Independence. Elders Glaude A. Smith and Leonard Lea officiating, and the Masonic Lodge conducting its ceremony. Interment was at Rose Hill Cemetery, Lamoni, Iowa, where the Masons and American Legion gave ceremonial honors to the deceased.

THOMPSON.—Cecil Esther, was born at Lynnville, Indiana, on March 1, 1886, and died at New Albany, Indiana, on September 26, 1948. She was a stalwart worker in the church for thirty-five years and the New Albany branch had its beginning in her home.

She is survived by her husband, Harry Thompson; three sons: Daniel Harold, Wesley Earle, and Maurice Eugene Thompson; one daughter, Mrs. Vivian Ruth Wareham; and three grandchildren. Funeral services were held at the Lee Brook Mortuary in New Albany, Evangelist Arthur Gage and Elder Chester B. Metcalf officiating. Burial was in the family lot.

LAUDIE.—Ada Viola, died July 22, 1948, in Salem, Oregon, at the age of fifty-three. She and her husband, Andrew, moved from Amsterdam, Missouri, to Salem last December. She had been a member of the Reorganized Church since 1920.

She leaves her husband; four sons: Truman of Burbank, California; C. Robert of San Jose, California; Lloyd E. of Salem; and Roy of Columbia, Missouri; a sister, Elva Hansen of Los Angeles, California; and five grandchildren.

ODELL.—Grace, daughter of Alfred Burton and Johanna Prettyman Willey, was born March 4, 1864, in Logansport, Indiana, and died August 7 at her home in Joy, Illinois, following a brief illness. She moved with her parents to Mercer County at the age of fourteen, and on November 18, 1880, she was married to James Odell. Six children were born to them. She had been a member of the Reorganized Church since January 19, 1878.

She leaves her husband; a daughter, Mrs. Omri Prouty of New Boston, Illinois; three grandchildren; and a great-grandchild. Funeral services were held at the Reorganized Church in Joy, Elder Ed Williams of Rock Island officiating.

KIMBALL.—Sarah Ellen Burg, was born September 23, 1861, at Oak Harbor, Ohio, and died at the home of her daughter on June 22, 1948. Her early life was spent in and around Oak Harbor, Elmore, and Catawba Island. On December 1, 1887, she was married to William G. Kimball at St. Louis, Missouri; three children were born to them. She and her husband were baptized into the Reorganization on March 21, 1897, in Lake Erie. Later they moved to Toledo, Ohio, where they were instrumental in organizing the branch. Sister Kimball served the church there as secretary of the women's department.

She is survived by her daughter, Mrs. Pearl Kirchner of Toledo, Ohio; a son, Edgar, of St. Louis; five grandchildren; and eight great-grandchildren. Services were held at the Walter Funeral Home, Elder Lloyd Adams officiating.

DATHE.—Anton H., was born June 19, 1889, at Wahpeton, North Dakota, and died July 20, 1948, at the Community Hospital at Moose Lake, Minnesota. He was married to Lula J. Carlson on January 1, 1915; three sons were born to them. Although he was not a member of the Reorganized Church, he attended services and was a tithepayer. He was a past president of the Minnesota State Fair and six of the state fair board members served as pallbearers at the funeral.

He is survived by his wife, Lula; and his three sons: Lloyd C. of Bradley Beach, New Jersey; Gordon, a senior at the University of Minnesota; and Donald of the home. Funeral services were held at the Goodell Chapel in Barnum, Minnesota, and at the Hillside Cem-

etery Chapel in Minneapolis, Minnesota. Interment was in the Hillside Cemetery.

(Note: Mrs. Dathe would appreciate hearing from her friends in Lee's Summit, Missouri, where she used to attend church. Her address is Barnum, Minnesota.)

TIPPY.—Alva Curtis, son of Mr. and Mrs. Silas Tippy, was born July 15, 1881, in Illinois, and died September 3, 1948, in the Wadsworth Hospital at Wadsworth, Kansas. He served in both the Spanish-American War and World War I, and had been a member of the Reorganized Church since August 7, 1936.

He is survived by his wife, Mrs. Minnie Tippy of the home; two sons: Edward and Ralph Tippy of Terre Haute, Indiana; a brother, Dr. Forest Tippy of Davenport, Iowa; two sisters: Mrs. Bonnie Hayes of Casey, Illinois, and Mrs. Frank Hartney of Russell, Kansas; four stepdaughters: Mrs. Jess Patton, Mrs. Tom Curtis, Mrs. Jess Roberts, and Mrs. Carl Bradley, all of Independence, Missouri; and two stepsons: Raymond Kaylor of Miami, Florida, and John Kaylor of Orland, Indiana. Services were held at the George C. Carson Funeral Home in Independence, Elders Glaude A. Smith and Ammon C. Badder, officiating. Interment was in Woodlawn Cemetery.

HAWLEY.—Gideon M., was born at St. George, Utah, on December 30, 1857, and died August 8, 1948, at McPherson, Kansas, of injuries sustained when he was struck by an automobile while crossing the street. His parents were in the Mormon Caravan, but left Utah when Gideon was twelve years old. Upon returning to Iowa, they became members of the Reorganized Church. Until four years ago, he made his home on a farm near Eldorado, Kansas.

Surviving are two daughters: Miss Hazel Hawley and Mrs. Dale C. Osmer, both of McPherson; a sister, Miss Rozine Jeakins, Bakersfield, California; and a granddaughter, Mrs. Hawley died on November 23, 1945. Services were held at the Arnold-Kirby Funeral Home, Reverend L. F. Arend of the Methodist Church officiating. Burial was in Sunset Lawns Cemetery.

KLOHN.—Elizabeth, was born December 20, 1878, at Adair, Michigan, and died August 9, 1948, at the home of her son, Albert E. Klohn, in Port Huron, Michigan, following a long illness. A member of the Reorganized Church, she was married on March 3, 1897, to Frank H. Klohn, who preceded her in death on March 18, 1944.

Surviving are three sons: Albert E., Harold W., and Ralph O. Klohn, all of Port Huron; a daughter, Mrs. Ross D. Carleton of Port Huron; two brothers: William Fetting of Marine City, Michigan, and Herman Fetting of Sandusky, Michigan; a sister, Mrs. Anna Kasdorf of Sandusky; and three grandchildren. Funeral services were conducted at the Reorganized Church in Cash, Michigan, by Elders E. E. Smith and James Phillips. Burial was in the Watertown, Michigan, cemetery.

CONYERS.—Mary Idella, was born July 26, 1871, in Iowa, and died September 9, 1948, at the home of her daughter in East Los Angeles, California. She was married to George Conyers on January 8, 1888, in Iowa; five children were born to them. She had been a resident of Los Angeles for twenty-two years, moving there from Utah, and a member of the Reorganized Church since her youth.

She leaves four sons: Lymon of Los Angeles; Raymond of Alaska; Earl of Long Beach, California; and Dean of Gardena, California; one daughter, Mrs. Pearl Applewhite of Los Angeles; six grandchildren; and ten great-grandchildren. Services were conducted by Elder V. L. Lum at the Cannon Mortuary at Bell, California. Interment was in the Wasatch Lawn Cemetery at Salt Lake City, Utah.

LEWIS.—George Gregory, son of the late Bishop George Lewis and Mrs. Alice Lewis, was born November 17, 1901, at Wallsend, New South Wales, Australia, and died September 14, 1948, at the Independence Sanitarium. He was baptized a member of the Reorganized Church in Australia and began his ministry there. He came to the United States in 1924 to attend Graceland College, after which he continued his education at the University of Chicago, here he obtained both his bachelor's and master's degrees. He was called to the office of apostle in 1932, and from then until his death served the church in this capacity; he was appointed secretary of the Quorum of Twelve in 1944. Sharing in his labors for Christ was his companion, the former Edith Woods, whom he met at Graceland and married September 9, 1929. During

the years he served as an apostle, he was assigned to the missions in Hawaii, Australia, New Zealand, Tahiti, Canada, as well as the United States. He will be affectionately remembered wherever his ministry extended.

He is survived by his wife, Edith; two daughters, Alice June and Judith Ann Lewis; a son, George Gregory, Jr., all of the home; his mother, Mrs. Alice Lewis; six sisters: Mrs. Phoebe McCrrocy, Mrs. Essie Roberts, Mrs. Addie Jones, Mrs. Lily Ley, Mrs. Edith Harris, and Mrs. Sadie Gildey; and a brother, Neal Lewis, all of Australia. Funeral services were conducted at the Stone Church in Independence; L. F. P. Curry gave the sermon, President John Garver, the prayer, and Apostle Paul Hanson, the obituary. Interment was in Mound Grove Cemetery.

CROWLEY.—Irvin, was born December 23, 1858, in Addison, Maine, and died September 6, 1948, at Soldier Snug Harbor, Staten Island, New York. He was married to Theresa Drisco about seventy years ago; twelve children were born to them. He spent most of his active life as a seaman. He had been a member of the Reorganized Church since his youth. Mrs. Crowley and six of the children preceded him in death.

Surviving are four sons: Colon and Earl of Addison; Herbert of Jonesport, Maine; and Benjamin of Portland, Maine; two daughters: Lula of Booth Bay Harbor and Cora of Cherryfield, Maine; fourteen grandchildren; and nine great-grandchildren. Funeral services were held at the Union church in West Jonesport, Maine, Seventy Donald E. Harvey officiating. Burial was in the Indian River Cemetery.

NICHOLS.—Katherine, daughter of Charles Frederick and Susan Roth Muller, was born July 16, 1883, in New York City, and died September 14, 1948, at Independence, Missouri. She was married on July 15, 1906, in New York to William E. Nichols; one son was born to them. She was baptized into the Reorganized Church on November 14, 1909, by Benjamin McGuire at Brooklyn Branch. For thirty-three years, she served as a teacher in the church school and for study classes at Brooklyn Branch. In 1942, she moved with her two sisters-in-law, Sara and Helen Nichols to Independence, where she attended first Liberty Street Church and then Slover Park. In addition to teaching, she was a devoted worker at the Campus Shop. Her life was full and enriched by many friends.

She is survived by her husband; her son, William M. Nichols; and two grandsons, all of Independence. She also leaves one sister. Funeral services were held at Stone Church, Elders Richard D. Weaver and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

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BRIEFS

SOUTHERN CALIFORNIA DISTRICT.—The Southern California District Reunion was held at Pacific Palisades from July 31 to August 8 with nearly 500 camping on the grounds. The weekly theme, "All Are Called," was developed by a series of daily themes covering various phases of the Latter Day Saint philosophy. Both Apostle W. Wallace Smith and Charles R. Hield were present; they were assisted by district officers in conducting daily classes. Mrs. L. J. Ostertag and Mrs. W. W. Smith were in charge of women's activities. Special events were the musical program presented on the opening Sunday by Mrs. Luella Wight; the program and reception on Monday afternoon in honor of the golden wedding anniversary of Elder and Mrs. John Rush-ton; and three plays presented on Friday evening by the Long Beach, San Bernardino, and Santa Ana branches. The business meeting was held on Saturday, August 7; all district officers were sustained, and the recommendation that Burbank Mission become a branch was approved.

OPHEIM, MONTANA.—The Saints of Glasgow, Opheim, Nashua, Hinsdale, and Fort Peck met at the Miller home for an all-day service on September 5. The regular Opheim church school was held at 10 o'clock, followed by a Communion service. District President V. W. Ditton spoke at this meeting; there were also prayers and testimonies, and Richard Carl, infant son of Mr. and Mrs. House was blessed. Reports of the Southwestern Montana Conference were given in the afternoon. In the evening, Elder Ditton gave an illustrated lecture at the Baldwin home on "Life After Death."

MT. VERNON, OHIO.—Mary Elizabeth Boyer, wife of Oral W. Boyer, was baptized on Sunday, September 26, in the beautiful Kokosing River. Marcella June and Shirley Kaye, daughters of Mr. and Mrs. Boyer, were blessed on the same day. The officiating ministers were Elders C. E. Armstrong, R. M. Gray, and R. J. Miller.

SIOUX CITY, IOWA.—At a recent service, the following men were ordained to the priesthood; Leslie Holmes, teacher; Glen Ford and Fred Leckband, deacons.

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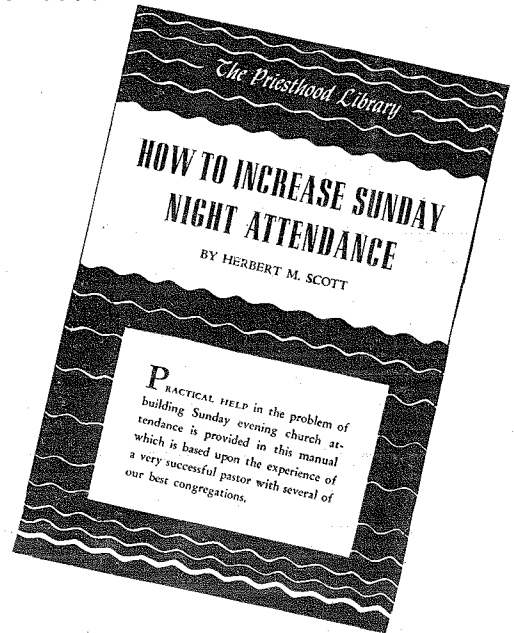


HERBERT MORGAN SCOTT has been the pastor of the congregation of the church at Des Moines, Iowa, since 1947. Previously he was pastor of the Denver congregation from 1942 to 1947, and of the Oklahoma City congregation from the time he accepted general church appointment in 1939 until 1942.

In church circles, he holds the office of high priest. He brings to his ministry an infectious enthusiasm, a vitality, and a love of people that wins friends wherever he goes.

Very few generalizations, and none of them vague ones, will be found in these pages. The author takes a specific program and situation, and works out a formula of procedure, with suggestions for mailing pieces, advertising, and bulletin board.

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INDEPENDENCE, MISSOURI

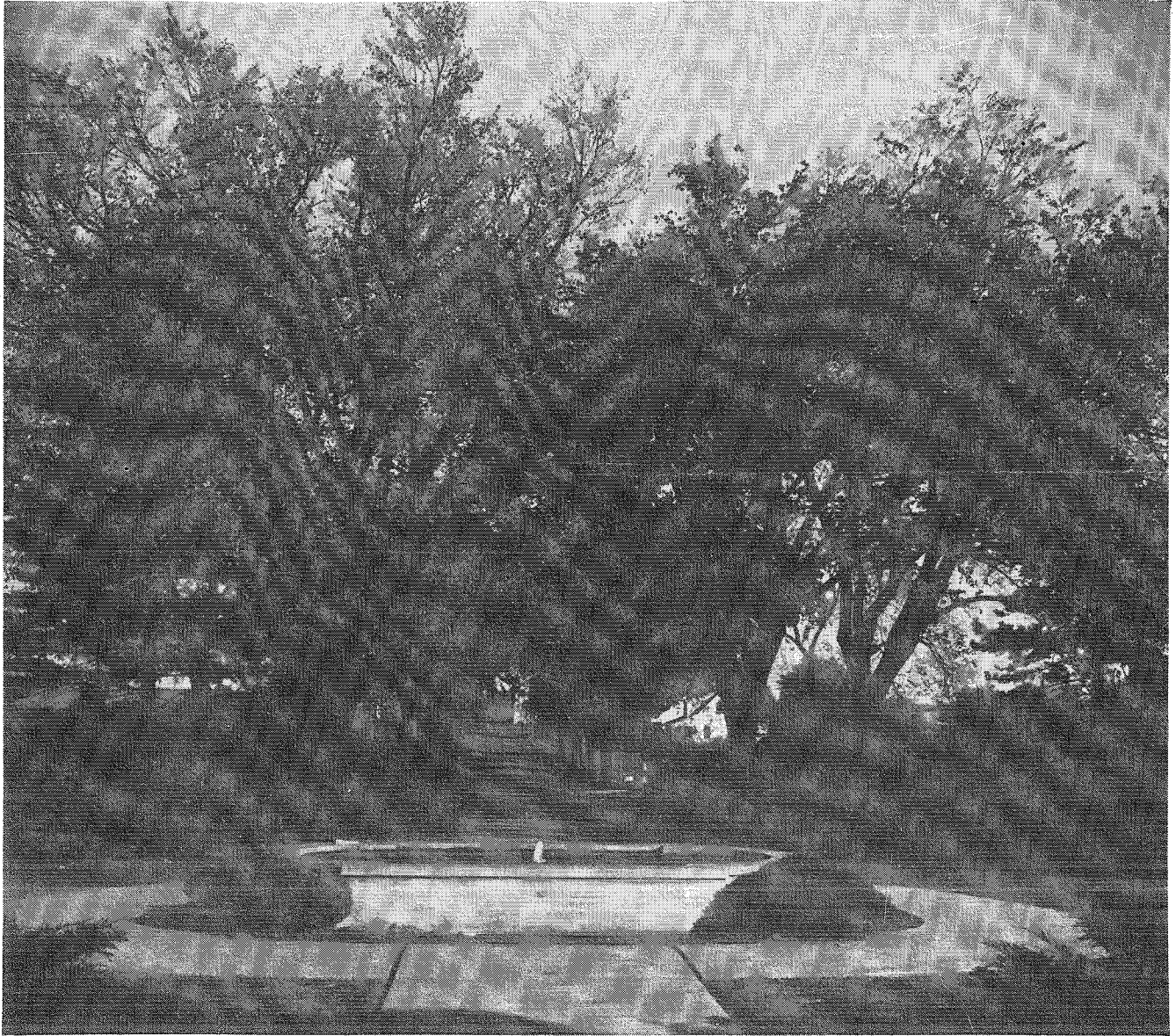


Photo by Lloyd E. Heaviland

The Fountain

Looking East from the Graceland "Ad" Building

Home-coming

October 24

College Day

October 31

THE Saints Herald

VOLUME 95

OCTOBER 23, 1948

NUMBER 43

www.LatterDayTruth.org

DEFINITION: GRACELAND

P. S.

Graceland is not just a college:
It is a laboratory
In living.

You suspect it
When everyone on the campus
Greets you with a smile.

You find it out in fellowship
When someone with an Alabama accent
Talks intimately with God.

It is a certainty
By Thanksgiving when three people
From Missouri, two from Iowa,
And one from Illinois
Ask you to stay with them
Since Maine is so far away.

There is friendship here,
And a friendly shoulder to share your burdens
With understanding
That prompts them to keep you too busy
For loneliness.

Now and then
(Several hours a day, except Saturday
And Sunday)
Faculty members hold classes.
And all the students go to Briggs
Or Marietta or the gym.
But classes are not the important
Thing. You see

Graceland is not just a college:
It is a laboratory
In living.

JOSEPHINE SKELTON

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* PRESIDENT GLEAZER

To the home of Graceland's president, Edmund J. Gleazer, Jr., came recently a new baby girl, not named at the time this report was received. "We have enough for a mixed quartet now," says Ed, "two boys and two girls." Congratulations, best wishes, and a big welcome to the youngest Graceland prospect.

* STUDENT CENTER

The ground-breaking ceremony for the Memorial Student Center Building has been arranged in connection with the Home-coming, October 22-24. It will be located north and east of the Ad Building, in accordance with a comprehensive campus plan that is now being developed.

* FOOTBALL

Graceland and Drake University Junior Varsity are to play a benefit football game in Des Moines, Drake Stadium, where 30,000 people are expected to witness the contest sponsored by the Des Moines Kiwanis Club for a fund to erect a cerebral-palsy hospital building, on October 28. Big business concerns are giving full support, helping with expenses, and underwriting the cost.

The big Graceland band of sixty pieces will be marching, one of the best bands in this part of the country. William Graves is directing it.

* HOLLAND

Hendrik Compier of Holland arrived in Philadelphia, September 30, on the S.S. "Edam." Going directly to Graceland, he came on to the General Conference, where he made an appearance with other Graceland students. It was impossible for him to bring enough money with him on account of currency restrictions in his country. Responding to the needs imposed by this situation, Graceland young people are doing all they can in the way of personal sacrifice, to take care of scholarship, books, clothes, and cash needs.

Bill Stevens, a fine and popular student who died of peritonitis, has had a memorial scholarship raised by students in his memory. This will be lent to Brother Compier and will be a help. The Zion's League of Boston provided transportation from Philadelphia to Lamon.

Hendrick Compier is the first student to come from an enemy-occupied country since the close of the war. Now the spread of Graceland students transcends the old "Maine to California" slogan. This year it's "Holland to Australia."

* THANKS TO REPORTERS AND OTHERS

This is to express a genuine and sincere appreciation to those who acted as reporters and commentators for the "Daily Herald" of the recent General Conference. We recruited you for service through these columns. You did a fine piece of work, better than ever before. In the busy days of Conference, we did not get to see many of you at all. You made good use of the pressroom and handled the equipment well. Now we wish to say thanks through the same columns that called you to service.

* YOU CAN'T build the walls of Zion with rolling stones.

Graceland in Transition

The *Graceland College Bulletin* arrived the other day, its issue for "Fall, 1948" very attractive and full of plans and hopes. "Graceland in Transition," is the theme, illustrated by two young women, walking hand-in-hand against the background of Walker Hall. Styles change and clothes differ, but, as one observer declared, the Lord's plan of a girl has not changed much in a thousand years. Nor of boys, either. That is probably why the rousing tones of "Graceland Forever" sound just as good today as they did when the song was first composed. Faculty members grow a little older, some retire and are replaced by younger ones; new buildings appear on the campus, giving the veterans an antique air. But the student body is always young, always has about the same needs, and nearly always turns a good product back to the homes from whence the young people came.

The two girls are symbolic of many generations of young people at Graceland. They march in the unseen presence of those who have gone before, and whose hearts and memories are there beside them now, whenever they think of Graceland.

In the old days, we used to talk about "Greater Graceland." It is hardly possible that we really believed all the promising words we spoke. Yet the Graceland of today, if we could have foreseen it, would have appeared to be truly the "Greater Graceland" of our brightest dreams.

And Graceland is still building, still growing. The really "Greater Graceland" is in the future, yet to come. But it is being planned and fashioned by the hands of the builders today.

The Memorial Student Center, a building that has been needed so long and that will be used with much appreciation, occupies the prominent center spread in this issue of the *Herald*. It will be very modern in appearance, completely

functional and utilitarian in design, with no material wasted on useless ornament. Yet it promises to be attractive and to make an agreeable contribution to the family of campus buildings.

The Center will be used for assemblies, religious services, and social functions which will take place in the big main room. Elsewhere in the building will be a kitchen, a place for lunches and refreshments, a bookstore, post office, rest and cloak rooms, a director's office, conference rooms, etc. Above all, it is a good place for students to go in cold weather for that important part of living and learning which lies beyond the realm of books.

The Center has been provided by the contributions of alumni, students, church members, and friends. An economical investment, it will pay fine dividends in the welfare, health, and happiness of the young people there.

Graceland College Day, this year, will fall on October 31. It is the day when church people and congregations everywhere make their gifts to Graceland. As we look forward to this event this year, let us remember that we are not giving to a set of buildings, nor to an institution, but to young people—*our* young people, who will return to serve when they have completed their training.

It is hardly possible, and it would not be fair, for anybody to think of what the church and its people have done for Graceland young people, without thinking at the same time of what generations of Graceland young people have done for the church and its people. All we need to do is to look at the leading quorums of the church and see the Graceland people there: three members of the presidency, one member of the Presiding Bishopric, eight members of the Quorum of Twelve. They are represented in the Seventy and in the Presidents of Seventy.

They are represented among the volunteer pastors, the church workers, the teachers, and in every line of endeavor in church work. Graceland, of course, doesn't ask all the credit. There are hundreds of fine and able people serving the church who never had the chance to go there. But Graceland would have helped them. And Graceland will help all young people who go there with a sincere desire to try and to work.

Your offerings on Graceland College Day this year will go to help finish the Memorial Student Center. This is distinctly a students' building. Your money is a direct gift to them. Not only to the present student body, but to all students who are to be there in years to come.

It is easier to give when one thinks of it in terms of human need, opportunity, and happiness. If not your son and daughter, it is the son and daughter of friends and neighbors who are there on the Campus this fall, needing the Student Center. If not this year, then it will be next year or the next. It is practically certain that sometime soon, young people that you know and care about will be there. Remember this, and give for them.

America is a strange place. Americans give more to liquor, more to tobacco, more to horse racing, more to gambling, more to killing themselves—many times over—than they give either to religion or education. Yet for the little we give, religion and education are the main things that give us any real benefit for our money. Let us remember that now.

The finest people in the world are those who love young things, and they express their love in many ways: in providing for the needs of body and mind, of spirit and character. Graceland is the expression of our love for the splendid young people of the church.

L. J. L.

Editorial

The Quetzal

BY PAUL M. HANSON

Quetzalcoatl, a noted god of the Aztecs, was inherited by them from the highly civilized Toltecs who had preceded them in Mexico. Quetzalcoatl is usually translated Feathered Snake, or Plumed Serpent, but without an understanding of the quetzal, such a literal translation obscures much of the beauty and richness of meaning in the name. The following is an exceptionally good description of the bird:

The Sacred Quetzal. Many bird lovers claim the quetzal is the most beautiful bird in the world. This is a great distinction when one considers how many handsomely plumaged birds there are. Jose Marti, the Cuban patriot and writer, described it in the following words: "It is a bird that gleams in the light, like the head of the hummingbird, which seems made of precious stones or iridescent jewels which in one light are topaz, in another opal, and in still another amethyst."

Once upon a time, the quetzal was called Quetzalcoatl after the long, lost god of the Mayas and Toltecs. This god taught his people that peace and kindness among themselves were far better than wars and conquest. He also taught that a knowledge of agriculture and offerings of grain, fruits, and perfumes was more acceptable to the gods than human sacrifice. So happiness and prosperity came to his people.

Because of the name it bore, the bird was considered sacred. When Guatemala won its independence, the bird was placed upon the new republic's coat of arms. Because the quetzal cannot live successfully in captivity, it was considered a fitting symbol for the country.

For many years the great beauty of these birds attracted the attention of collectors. Natives skillful in the use of blowguns killed great numbers of them. Now the birds are given legal protection.

The exquisitely colored quetzals have bodies about the size of a turtle dove. Their crested head and back of bright metallic green contrasts with the brilliant crimson breast and long, black wing plumes.

The quetzal cock has a strong, yellow bill. His head bears a royal crest of

filamentous feathers. The middle wing-coverts are lengthened into graceful flowing plumes. The upper tail-coverts are very long, sometimes four times the length of the tail. The three central ones are black, the outer ones, white. They blend in color with the golden green of the throat and contrast vividly with the crimson breast, abdomen, and wing-coverts.

The quetzal's chief identification is his graceful tail of bluish-green feathers sweeping in a two-foot arc. Once these royal plumes were highly prized as ornaments to be worn by the high-ranking Mayan chiefs.

This tail is never suspended perpendicularly but held at an angle of as much as 15 to 20 degrees from a vertical line. Every so often it is flashed open and closed suddenly. This action causes the beautiful pendant tail-coverts to vibrate and display their exquisite colors.

The females are more modestly attired. They have a rounded crest. Their eyes are a soft yellowish-brown, and their bills almost ebony colored. They do not wear a train.

Quetzals have a habit of sitting almost motionless on a bough high up in some tree. They balance themselves expertly on their tiny feet. Their only movement is the turning of the head from side to side in a slow and dignified manner. But they are noisy, and their chattering voices betray their presence.

The quetzal is very fond of ripened fruit. When his keen eyes spot his favorite dish, he is off in a flash, his long tail plumes streaming straight behind like satin ribbons. After obtaining the coveted morsel with a sharp snip of the bill, the return trip is made in a straight line to the landing field which is the same bough and almost the same spot from which he took off.

The quetzal calls in low, softly whistled double notes, "whe-oo, whe-oo," which gradually become louder until they swell into a loud melodious note that is held

OFFICIAL Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of Brother Hal E. Davenport, 2401 South Buckner Boulevard, Dallas, Texas, as bishop's agent of the Central Texas District, succeeding Brother Frank White, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Hal E. Davenport at the above address.

We take this opportunity of expressing our appreciation to Brother Frank White for the service he has rendered this office.

We have also appreciated the support given by the Saints to Brother White during the period of his service and take this opportunity of commending Brother Davenport to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,

By W. N. Johnson

Approved:

The First Presidency,

By Israel A. Smith

for some time.

During February, March, and April, the quetzals are in full nuptial plumage. They are most colorful and resplendent at this time. The nest contains two greenish-blue eggs.

There are five other species of the genus which are closely related to the famous quetzal. They dwell in the forest regions from Venezuela through Colombia and Ecuador to Peru.—"Five Birds of Latin America," *The Pan-American Union*, Washington, D. C.

Quetzals are now to be seen in certain aviaries in the United States, where their native habitat is maintained.

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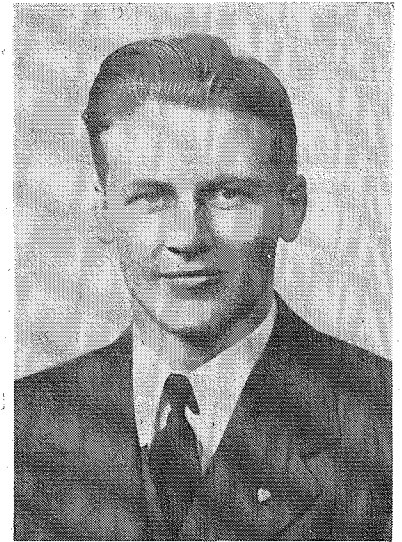
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How far to the Kingdom?

By *L. Wayne Updike*



The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure.—Doctrine and Covenants 140: 5.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Romans 12: 1, 2.

ALITTLE OVER one hundred and eighteen years ago, the God of heaven moved among men to give organization to a movement which is destined to become his kingdom on earth. This was not the first time that he moved toward this purpose; but, by his grace and the co-operation of humanity, it will be the last time that such an organization will be necessary.

No, this is not the first time God has sought to have his kingdom built here on earth. He planned it before the world was made. He wrote the desire for the kingdom into the nature of the universe; he stamped it upon humanity. Throughout all the ages of time, he has encouraged men to respond to the upward pull which comes from him. It takes only a glance at the pages of the past to see that the desire of God has always been that men should be free and righteous and endowed with equal opportunities. His purpose has never wavered.

In years long since gone, he exerted this upward pull both upon humanity at large and upon specific individuals who have been instrumental in setting up, in some institutional way, an organization which purposes to do his will. This is far from the first time that the power of the Creator has brought men together that the kingdom of God might be. It is but a continuation of God's eternal purpose and another

example of his effort to persuade men to work together with one another and with him for the accomplishment of the goals for which they were created.

Neither is this the first time that men have responded to God in a way that led to an organization specifically designed to accomplish his purpose. As we look backward through the centuries, we find that men who made themselves known have been those who, in the main, have made some contribution toward human progress. Men who have achieved fame have been those who made some contribution in such fields as political thought, medicine, government, or industry. And the Master of men was the greatest of all, because he made a great contribution in all of these fields. So do others share in his greatness as they make a contribution for the good of humanity in any field of human endeavor.

No, this isn't the first time that man has responded to the call of God. Many years ago, according to the scriptural account, Enoch responded to His call and, through his constant leadership and continuous co-operation with his Heavenly Father, led a people to build a society which was acceptable in heaven. In ancient America, a society was built, which, for several hundred years, made it possible for children to grow up in conditions of righteousness surrounded by every good

influence of the day and protected from many of the evils which men now commonly know and seek to avoid. What a privilege it is for us to know that God has again set his hand to build upon the earth a society which will eventuate in the kingdom of God! What a privilege for us to be members of the organization already in existence which will eventuate in such a society! And what an ideal for man to hold today—to feel that he can be a part of the society which we shall call Zion, the demonstration phase of the kingdom!

NOT LONG AGO I was driving through Missouri eastward from Kansas City, when I saw a road sign which said "Kingdom City—45 miles." That set my mind going. Soon I saw another sign which said "Kingdom City—37 miles." I never found out what Kingdom City looked like, for the city of Columbia came first, and that was my destination. We Latter Day Saints have not yet built the kingdom because other goals came first. We accepted destinations short of the kingdom.

Since that day in April, one hundred and eighteen years ago, when the organization given in heaven was begun again upon the earth, we have devoted ourselves to a multitude of purposes, but this one great purpose has bound us together and carried

us forward. Intermediate goals have been achieved. For a few years, it was our purpose to win many people to a belief in the new book which had come forth and its greater testimony of the Master. When we had gained acceptance of this marvelous record, we considered our work accomplished in the lives of many people, and thousands were gathered to the church who had little or no understanding of the requirements for kingdom-living. We desired the kingdom, but because of the lack of understanding, we devoted ourselves to the accomplishment of lesser goals, and we merely gathered numbers into the organization. This was good, but it was insufficient. Then after catastrophe came to the church, we spent many years looking and longing for a leader and attempting to prove that someone else was wrong. We sought to establish that the truth of the Restoration Movement was not to be found in Utah. We still had hopes of building the kingdom. This bound us together, but often we felt more successful at proving a point than in making steps toward the goal. We have always had the kingdom as our great ideal, but often we bent our real efforts to the accomplishment of some much lesser endeavor.

AFTER A FEW YEARS, a leader came to the church, a new prophet who continued and enlarged the organization which had begun thirty years before. For many years it was our purpose to re-establish ourselves in the center place, to perfect our organization, to stabilize our church, and to win new members. We endeavored to overcome persecution and misunderstanding. All of these purposes were good. They made their contribution to progress, but they diverted our attention from the building of a society which will eventuate in the kingdom of God. Our minds have not dwelt sufficiently on the greatness of the goal before us. We have not understood its requirements.

There came a time when problems

of church government drew our attention. These problems, together with the heavy burden of debt, again set for us an intermediate or lesser goal. The accomplishment of these goals has been helpful. In achieving them, we found greater unity. The payment of the debt has placed us in a better position to go forward toward the kingdom. Yet for all the good that has been found in the unity which has resulted from a debt-paying program, we must realize that this problem has momentarily diverted us. Paying the debt has been good for the church, but paying a debt is not sufficient. How far is it to the kingdom? We hope that the payment of the debt will not find our saying, "We didn't get to the kingdom because a secondary destination came first." Let it never be forgotten that while there must be intermediate goals all along the way, the hope of God, the hope of this people, and the hope of the world lie in building a society which can demonstrate kingdom-quality living. The kingdom must become real. Understanding of the quality person that is required for the kingdom of God must become common. No lesser goal can, for long, be acceptable! No nearer destination can be our journey's end!

HOW FAR IS IT to the kingdom? Well, how do we measure distance? Sometimes we measure it in miles, sometimes in yards, sometimes in inches. Today we more often think in terms of time. Europe used to be many months away. Then it became weeks away. Soon it was a matter of days from America to Europe. Now it is merely hours. When I was walking to high school, it was six miles from home to school. Then we bought a "Model T," and, as you can well guess, we began to measure the distance in terms of flat tires and broken fan belts. How shall we measure the distance to the kingdom? After these many years of working toward the goal, and after the accomplishment of so many intermediate goals along the way, how shall we measure the distance that remains before us?

I find the answer to these questions made rather clear in the two passages of Scripture at the beginning of this article. No statement could be more concise and to the point than the one which says, "The work of preparation and the perfection of my Saints go forward slowly, and Zion's conditions are no further away nor any closer than the spiritual condition of my people justifies." How long will it take for us to develop a people who are willing to "be not conformed to this world, but to be transformed by the renewing of their mind"? I never read this Scripture without thinking of the mind of Jesus and being thrilled by the way in which he could keep continually before him the fact that he was a native of heaven. When he was threatened with physical violence which ordinary man might have feared, his mind was so closely associated with the thoughts of the kingdom, of which he was inherently a part that he reminded his associates that he could summon a legion of angels if necessary. When he was questioned about his conduct, he was completely unembarrassed because he could truthfully say that he did always those things which were the will of his Father.

A HOUSE STANDS in one place, but a home might be stretched over many miles as the members have their minds centered on each other. So it was with Jesus. Having been transformed by the renewing of his mind, he was in constant companionship with his Heavenly Father. How far is it to the kingdom? The distance is measured in the number of days or hours or weeks that it will take for us to renew our minds to the point where we think in terms of the kingdom. We must learn to set intermediate goals in their proper places and hold before us continually the task of becoming kingdom-quality persons. The relationship of our Heavenly Father to us must be such that wherever we go and whatever activities our daily tasks require

us to enter into, this relationship will not be broken.

I remember two young people who, for a short time at Graceland College, were good friends. The following year, the girl went away to another school, but the young man was back at Graceland. By correspondence, these two young people agreed that at a certain time of the day, they would pause for a moment and think of each other. The result is that these young people now have a happy home together. People who are working toward the kingdom and always have the goal before them stop to think about it every once in a while, and they always find God waiting. They talk over with him the requirements that must be met. Some missionaries have testified that their homes seem to reach beyond the land and sea, because at a certain time of day, or perhaps just on certain days, the husband and wife have agreed that they will think together and consider the same selection of Scripture. God is interested in the kingdom. The people must be interested in the kingdom. The distance from here to our goal is the time it takes for a group of people to be transformed by the renewing of their minds so that the intermediate goals of this world become of secondary importance. The fellowship of Saints of like mind can bridge the gaps of distance, race, or varying circumstances.

When we think about a kingdom-quality person, we refer to one who will take his part in the building of the kingdom much as a square-cut stone placed in a building. Every stone must bear its load. It is my understanding that in the building of Solomon's Temple a man was sent to the forests and to the quarries to prepare the materials for the temple. So accurate were his measurements, so careful was his work, that when these materials were brought together every piece fitted in its place. No nails were used, for they had no nails in those days. No nails were needed, for every part of the building performed its proper

function. Every part carried its load. This could not have been a solid building if some of the blocks had not been square. It could not have been a stable building if there had been humps on some of the rocks, or the corners had been chipped off, or if some of the logs were not carefully trimmed. The kingdom of God cannot be a solid building unless the building blocks of which it is made are of the type which will stand up under pressure and stress. The character of every person must be carefully trimmed. How far is it to the kingdom? It is as far as the time it will take to make of us the kind of society in which everyone is doing his part and doing it well.

HOW FAR IS THE KINGDOM in terms of tolerance? How far in terms of faith? How far in terms of keeping the law? How far in terms of family solidarity? The matter of building the kingdom is a matter of forming our habits as well as adjusting our desires and ways of thinking. It is said when one is seeking to remove a bad habit, the best way is to substitute a good habit. The best way to form a good habit is to keep practicing the action that we want to make a habit. Authorities on the subject say that when one is attempting to do a certain act in a certain good way, he must do it repeatedly and with concentration. If he fails once, or if he does it in the wrong way once, he must perform this act three times correctly in order to restore himself to his former position with regard to the formation of the habit. Thus, one exercise of intolerance means that we must exercise tolerance three times in order to maintain our position. How many more times must we exercise tolerance to build the kingdom? How many times must we keep every phase of the law? How many times must we avoid saying or doing things that will "rock the boat" with regard to family relationships? How far, then, is the kingdom in terms of all the qualities of manhood or womanhood required to make kingdom-quality people?

Various people have taken the position that retardation of forward progress is caused by the fact that we have formed no economic arrangement in which material goods can be pooled. How far is the kingdom insofar as economic demonstration is concerned? Let me ask some questions. How far is it in terms of vocational proficiency? Of earning power? Of education? Of thrift? Of frugality? The demonstration phase of the kingdom awaits a people who not only have kept the law that has to do with the sacred treasury as mentioned in section 101 of the Doctrine and Covenants, paragraph 11, but also have worked out their own inheritance and thus make the second treasury, the storehouse, possible (paragraph 12). There is no surplus unless the necessities of life are provided first. We often hear, "Zion is to be built by sacrifice." How can we make a sacrifice of something we don't have? Let everyone who is interested in the distance to the kingdom realize that there is tremendous spiritual import attached to the motives which impel him in economic affairs. What more noble desire can a man have than to provide his family with the necessities of life, which necessities are a part of his inheritance, and then to have a greater store that may be consecrated to the purpose that others also may live by reasonable standards? Surely the distance to the kingdom is measured in terms of not being conformed to this world in that we must buy what others buy, spend our money on the pastimes designed by others to fatten their purses at the sacrifice of our security, or set our standards of life beyond our means. *Let those who long for the storehouse practice the principle of the storehouse in their own financial and spiritual affairs.* Let their spending be according to their own needs, not according to the purchases made by others. *Let those who would help seek to have that they might give.* Be not con-

(Continued on page 23.)

Chips or Two-by-Fours?

By Verda E. Bryant

GOD HAS GIVEN to each of us the same—twenty-four hours a day in association with one another—timber from which to build the kingdom. Will that timber be hewn into chips for our shoulders or two-by-fours to form the framework of Zion?

The building of Zion requires people to live and work together. No two persons are alike. Each has his own distinctive individuality—his own personality. Personality is the product of all previous events of a life. It is the total of a person's characteristics as they concern relations with other people.

Latter Day Saints, working closely together and united in the great kingdom-building cause, need to successfully merge their personalities. It is a task which requires tact, consideration, selflessness, perseverance, and the ability to give and take upon the part of everyone engaged in the work. In the process of merging the many personalities, there is the constant danger of motives being misinterpreted and feelings being trampled upon. Recognizing this fact, infinite wisdom and care should be exercised in the dealings of co-workers, as responsibility for happy relationships rests equally upon all.

THE SENSITIVE SOUL

Usually among any group of workers there is the sensitive soul who presents a problem both to himself and to the group. The man with a chip on his shoulder is probably the last person in the world to acknowledge that fact unless he actually faces himself squarely and analyzes his situation.

The highly sensitive person is easily and acutely affected by the slightest impression to his mind and feelings. It is almost as though he expected others to hurt him—as

though he dared the chip to be knocked from his shoulder.

To the sensitive person, the slightest hint or the most casual comment may be interpreted to be a bombshell directed explicitly at him.

WOUNDED FEELINGS

What happens when his feelings are hurt? Immediately he feels squelched and discomfited. He carries with him the memory of every word of conversation, every inflection of voice, and he mulls them over and over in his mind. Like gossip, with each going over a little more is added. It festers until the pin prick has become as an angry boil. Resentment and desire for revenge reign supreme. The heart is sore, and there is an ache in the pit of the stomach. His personality begins to warp, and his inferiority complex bears him lower and lower until he gets only a worm's eye view of the situation. He has impulses, which if carried out, would bring him life-long regrets.

He may emerge from this abyss, but the chip is back on his shoulder, even more precariously balanced. A second hurt finds fertile soil, and a third also, until even a glance opens the wound, and the uncomfortable feeling grows until it seems as though his insides are tied in knots and the whole world is against him. He has let his chip become a stumbling block and then a wall which imprisons him. Unless he can extricate himself, he is of no use to himself or to society.

What happens to the one who is responsible for the catastrophe? Nine times out of ten he has gone on his way entirely unconscious of what he has done, for ninety per cent of the causes of hurt feelings are unintentional or are given with

honest intent to help. (The other ten per cent are not worthy of consideration, for why give those who intend to hurt the satisfaction of succeeding?)

Actually, the sensitive man has entangled himself in a web of his own spinning. What can be done about such a situation?

FREE AGENCY

God has granted to man one thing which he gave to none other of his creations—the gift of free agency.

An apple seed, when planted, becomes an apple tree, producing fruit of the same variety as that from which the seed originated. Each mineral crystallizes in exactly the same form now as it did at the beginning of time. A dog is either thoroughbred or mongrel, with or without certain instincts, merely because of his creation.

But to man God has given the right of choice as to what he shall become. True, he cannot alter his height, his profile, nor the color of his hair; but the power is his to become what he chooses, to acquire whatever personality and traits of character he desires to possess.

Psychologists tell us that an adult is the product of the learning he received at his mother's knee (and certainly his childhood greatly influences the desires of his adulthood), but no one can deny that man is pretty much a product of his own desires in his quest for personal happiness. He is using his God-given free agency to make of himself what he really wants to become. *Actually, man is what he is because he has not desired to be otherwise.*

THE REMEDY

In the light of this fact, and using

his free agency, the sensitive one has two choices. Either he may remain imprisoned, building his wall continually higher or he may face the situation squarely, discard his chip, pull himself free and make of himself a two-by-four—a pillar of strength—for the structure of Zion.

Acknowledgment of sensitivity—recognition of the chip on the shoulder—is the first step.

A direct right-about-face is the second step. A change of personality demands an abrupt swing of the pendulum to the opposite extreme, later to be allowed to swing to the normal position. He who has suffered the most has the farthest to go in the opposite direction.

To fortify himself in combating this personality trait, he should build for himself a shell which is impervious to any hurt, however pointed. This is a tough assignment, but it can be done. A firm determination to minimize, to overlook, and to brush aside each questionable dart will pay dividends in peace of mind, in more satisfactory relations with others.

HELPS FROM CRITICISM

When this has been accomplished and the darts have been satisfactorily deflected, he should recognize that what others say to and about him is often a good barometer as to his standing in and usefulness to society. The next step is to open the shell and take the barometer reading, keeping his fortification handy in case he needs it.

Gradually he will realize that he can emerge from this shell to find that remarks which would previously have sent him into the depths of despair now help him on toward the goal he has set for himself. Other people can now help him where previously their hands had been tied.

When he can emerge from his shell completely, he will find that when a hint is dropped, a bit of criticism offered, even a catty remark inflicted, he can either acknowledge or apparently ignore it,

and store it away in his mind for future rational reference. It should be taken home, pondered over in the privacy of his own closet, prayed about, and evaluated to determine its worth to him.

Then, as the occasion demands, immediate application of the knowledge gained from the evaluation can be made; it can be pigeon-holed for easy future reference in the recesses of his mind; or it can be completely discarded with the same finality as the insurance folder which comes in the mail periodically.

The building of the kingdom of God on earth is a big undertaking. It is a task worthy of the best in every one of us. It is worthy of a determination to merge our personality with those of our co-workers to help bring about the best possible working force, recognizing that time out for quarrels and hurt feelings hampers construction and delays the coming of the Christ.

Let us use the timber at our disposal not for chips on the shoulder and stumbling blocks but for two-by-fours to build the towers of Zion.

Are You Busy Thinking?

By Merva Bird

YOU carry a picture in your mind of the kind of person you are. But does it agree with what other people see?

The other day I asked our three-year-old son to help his baby sister. He was close to her, and needed only to reach over and release her foot from where she had caught it in her car seat. As a rule, he is proud of his little sister and eager to help in any way, but on this occasion he only answered, "Not just now. I'm busy thinking."

H'm! Where could he have heard anything like that? (As if I didn't know.) Not the part about thinking, perhaps, but surely thinking is quite as important as cooking, scrubbing, ironing, washing diapers, or any of the million things that keep a mother too busy to respond to a little one's "unimportant" requests.

I wonder how many of us are so busy *thinking* that we're not *doing* anything. Maybe you think you're a pretty good person, doing everything you can in line with building the kingdom. You may be even quite complacent about your church attendance—or are you patting yourself on the back for that tithing report? How about looking beyond these particular "trees" and scanning the forest of possibilities?

You attend in a small branch, so you are quite familiar with certain ones you see each Sunday. As soon as the minister says, "Amen," you make a mad dash to meet the rest of your crowd and talk things over, just as if it had been months since you had seen each other. In the meantime, the new girl wearing the funny hat waits expectantly around the fringes of the group a few moments, then hurries out and down the steps, disappointed in the lack of welcome shown her. And that shabbily-dressed young man is left to walk away alone, wondering if Christ meant us to be so choosy in deciding who would be our neighbors when he commanded us to love them as ourselves.

You were perfectly right of course in refusing to offer the invocation for worship service. You'd just die if you were expected to stand up and pray in front of all these people! And when the pastor asked you to play the piano during the regular pianist's absence, you explained that you would be glad to if you could play as well as Miss, but since you couldn't, well, you hoped he understood. And so on.

Yes, you really intend to devote yourself to the building of the kingdom, as long as it doesn't require you to change your way of life. Well, it's time to wake up. It's time for you—and for me—to quit just *thinking* about it. Beginning today, let's do something that will help make Zion a reality.

Pastoral Ministry

By

CHARLES A. DAVIES

IF YOU ARE CONFRONTED with the question, "What are the main functions of the church ministers?" it might well be answered that there are two main tasks. First, Jesus himself set forth the following injunction: "Go ye into all the world and preach the gospel to every creature." Second, he gave the following just as emphatically; "Feed my sheep."

A Double Necessity

These two injunctions are of equal importance and cannot logically be separated from each other, or the very structure of the Church of Jesus Christ is in danger. It is noticeable that there is a tendency with different individuals and ministers to emphasize one of these functions more than the other; this is natural and desirable. Because God calls men to specific work in one of these two phases of church activity, it is obvious that some are more suited to one than they are to the other. It is also possible to have a measure of ability in both fields. God called some to be apostles and seventies, and he called some to be pastors and teachers, setting them to work in their individual sphere.

Early Evangelization

First of all, the major emphasis in the early Christian Church was upon evangelization in the field at large; later, if we study the Gospels and the other New Testament books, we observe a more definite emphasis upon those phases of ministry that are defined as pastoral in contrast to those termed missionary.

This development is also observable in the various sects that came into being after the reformation began to take place. It is natural and logical, even imperative, that the first effort of a movement neces-

sarily be bent toward the gaining of a numerical strength adequate to take corporate action, and so the early days of sects are largely characterized by missionary zeal. Nor should this zeal ever be allowed to die. On the other hand, were the zeal to continue without adequate development of the body so organized in ability to give nurturing and pastoral care to those won to the movement, the sect would die because of lack of administrative stability. The gathering of the sheep into the fold is the fundamental and essential work, but to feed the sheep so gathered in is also important. In fact, it is an imperative.

Stability by Pastoralization

In the early days of the Restoration Movement, missionary zeal was extraordinary. Before the death of the first prophet-leader, it is estimated that there were gathered into the church nearly two hundred thousand souls. That proselyting outran the strength of the body to organize and stabilize is obvious, and probably this lack of integration as an organization contributed considerably to the tragedy that overtook the early church at the crisis precipitated by the martyrdom at Carthage. The teaching of the fundamentals of the gospel law, the consolidation of spiritual qualities in the lives of individual members, the understanding of the provisions of the Christian code of conduct are as important as the persuading of men and women to throw in their lot with the broad task of establishing the kingdom. In fact, no conversion can be of ultimate value to the church unless the pastoral arm of the church carries forward this work of integration and consolidation. This is true of the conversion of adults as well as children.

The Qualifications

Therefore, while there can never be any cessation of missionary zeal or activity, it is necessary to give much thought and attention to the feeding of the sheep. As this is adequately done, so shall the numerical gains of the missionaries be of maximum value, and in direct proportion only will this be so. It cannot be haphazard. It requires trained personnel. The educational advancement of the times demands that our pastoral ministers be in a position to minister on a skilled and intelligent basis. The modern church demands of its pastors that they be trained by theory and experience in many fields of organization and administration, that they have a broad knowledge of finance, and that they be in a position to assist youth in this age of changing standards. It demands that they have the ability to present their faith intelligently from the pulpit. That a man is a good preacher is a fundamental asset, but he must be able to do more than preach; he must be able to meet with people on a personal level, and this personal contact must be effective and vital.

The Deeper Challenge

In some years of pastoral ministry, I have found that presiding, preaching, and teaching in the congregations and groups of the church is not the most difficult part of a minister's work. In short, I have found that public ministry, though challenging to confidence and self-possession, if basic, is not conclusive. To be confronted by an individual with a pain in his soul as a result of some spiritual or moral problem is to me the most searching test of one's ability to act for the Master of men. This requires real love for mankind, sincerity, faith in God's children, and above all a deep spiritual under-

standing of the aberrations of human nature.

There is no greater calling in the world than to be a counselor and a physician to the suffering souls of mankind. There is no more exhilarating experience than to look over the contacts of years and see the constructive result of wholesome ministry in the growing souls of men and women. The calling of the medical practitioner is a noble one, but the calling of the physician to the soul is of infinitely greater challenge. We insist that one who ministers to men's bodies should be carefully trained in the matters of physical science. The work of ministering to the eternal part of a man is not to be treated with less importance. We should not take for granted that by some miraculous means, wisdom and knowledge will be vouchsafed to us, without research or effort, when the need arises. The whole tenor of the revelations of God to man is against this. In pastoral work, perhaps more than in any other, is it necessary to seek and to ask diligently that we might know and be ready when called upon to assist God's people in their spiritual growth and in the adjustment of their ills.

Preparation Vital

It is the happy privilege of some men to be gifted with an inborn sympathy and understanding of mankind's needs. Not all are born with natural gifts of understanding, but all whom God calls to these tasks have within them the ability to develop much knowledge and skill in helping people to a fuller expression of their lives in the kingdom of God. In fact, it is a minister's primary duty to know people. If he does not understand, in a measure, the human make-up, his work will be abortive. It matters not how much doctrine he may be able to expound or what prophecies he may be able to trace in fulfillment, if he does not seek and develop understanding in the field of human nature, he cannot give successful

I Blushed for Shame

I SAT AND STARED at the words. I wondered if there was something of the essence of eternal truth lying in their meaning—something that applied here, in 1948, as well as it had applied when they were written. It was about the time the Nephites were preparing to leave their native Jerusalem that the Prophet Habakkuk wrote:

The Lord is in his holy temple; let all the earth keep silence before him.

I thought of myself in a church service where I had come to worship—to meet the Master. I had come to church that morning in a reverent mood.

As I walked in, I noticed again how the unassuming texture of the walls helped the simple lines of the architecture to lead my attention forward until my gaze rested on the front of the room. There, past the beautiful flowers and between the parted drapes, stood a simple cross—only a simple cross, but what a wealth of the history and hope of humanity was expressed in it! What a story of love was in that small replica! Again I felt a sense of the great compassion of Christ, whose spirit was now so near. And then, softly at first as if it were very far away, strains of music filled the room. Calmly, yet insistently, it carried my inner soul along with it. As I followed the experience, I could feel that the great master who had written the music had been given insight into infinite goodness and had woven the expression of his vision so skillfully into the music that I was now sharing in the experience.

Back again my thoughts came to the words before me. Other Sundays I recalled on which I had entered the auditorium with noisy greetings to my neighbors. I had been so busy passing the time of day with them I had not even heard the organ playing. I hadn't stopped to think that some were trying to hear the still small voice of the Master. Only when the music stopped and the minister arose did I realize that the service had begun. I had missed the beginning and had kept others from sharing in the blessing of the prelude. I knew that the organist had spent hours preparing the interpretation of that great work of music, and I talked merrily right through it.

I looked again at the words in which I had been searching for divine truth:

The Lord is in his holy temple; let all the earth keep silence before him.

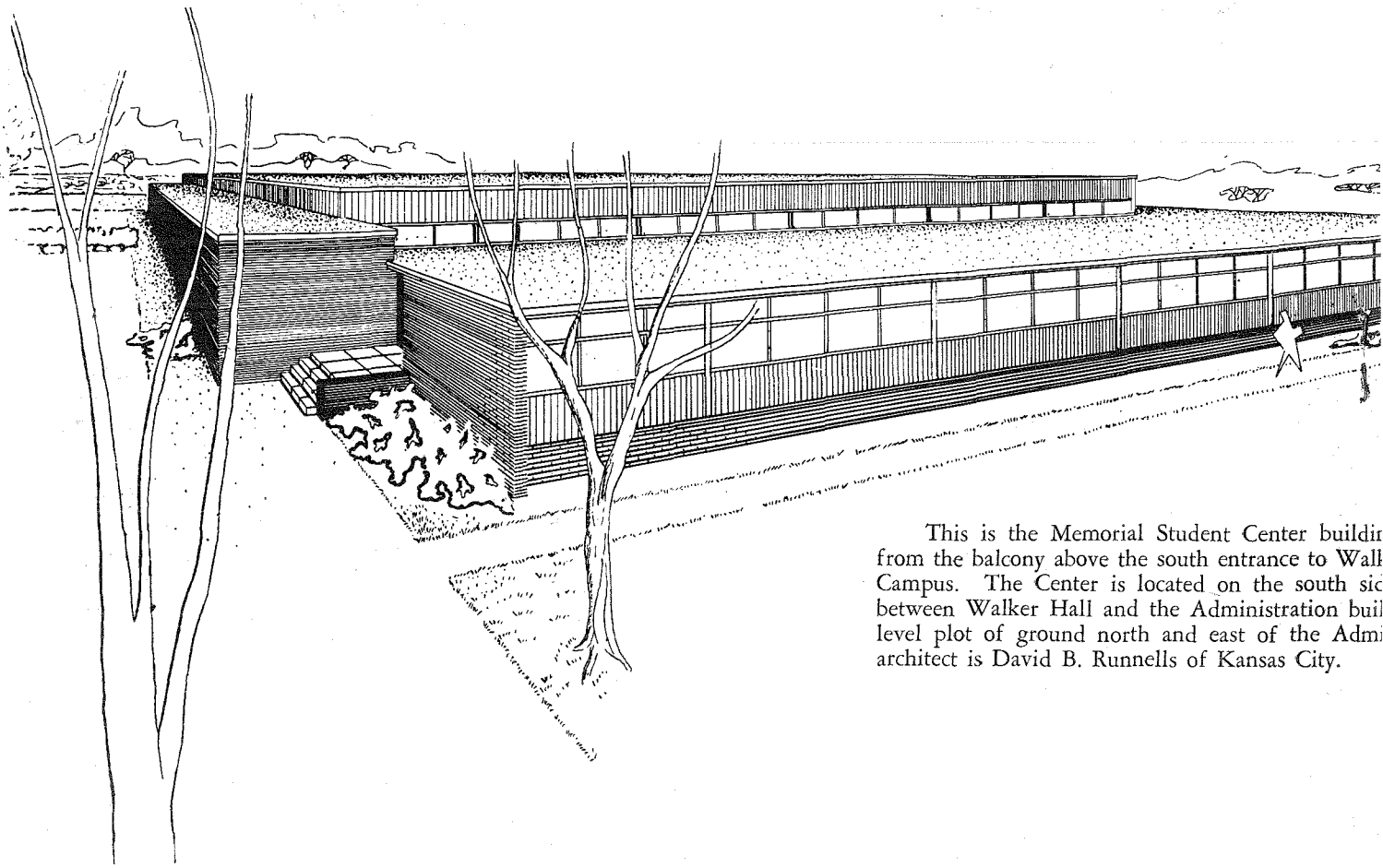
And I blushed for shame.

MALCOLM RITCHIE

ministry to the sheep of the fold. Of all men, he must understand motives and learn to interpret the acts of men from this vantage point. He must, therefore, study Christ's way of dealing with men through the various examples of the New Testament. Such understanding brings love and sympathy and gentleness of judgment that are epitomized in the many sayings of the Master, who was able to make such fine distinction between ignorance and willfulness. This is demonstrated in his words, "Father, forgive them, they know not what they do."

The church of today is in great need of shepherds—men who will prepare by study and training to give

in the stead of the Master. In the search for knowledge and skill in this field, there are several sources. Naturally, communion with God through prayer is fundamental. There are many textbooks available today which give the research results of good men of science and religion. If, however, one would desire to emphasize one source above another in this field of written experience, there is no better text offered than the Holy Scriptures, and particularly the Gospels wherein is recorded the work and method of the Savior and Chief Shepherd. To all so called to labor, I would commend the study and analysis of the method and Spirit of the Master, Jesus Christ.



This is the Memorial Student Center building from the balcony above the south entrance to Walker Campus. The Center is located on the south side between Walker Hall and the Administration building level plot of ground north and east of the Administration building. The architect is David B. Runnells of Kansas City.

This Is Your Gift to Graceland

Here it is! This is the Memorial Student Center that you have been hearing about, the Center that you are building with the contributions you have given during the past two years on College Day.

The big news is that ground-breaking ceremonies will be held during the Graceland Home-coming this year, and the building will begin to rise on the campus this fall! (Home-coming is October 22, 23, and 24. The ceremony will be on October 24.) It is hoped that the Center will be completed in time for use by Graceland students in 1949.

The major portion of the building will be devoted to a large floor suitable for roller skating, popular student sport. But this building is flexible. That same floor will be used for all-school parties, for all-school assemblies, for church services. One day Graceland hopes to have a real auditorium with a sloping floor, and a dream stage suitable for the finest type of dramatic performances. But for the present, most of those auditorium activities which

have been going on during these crowded years in the overworked gymnasium will move to the Center.

Off the main floor is a small stage. It will have facilities so that it can be used for the services mentioned above.

It's on the next part that the architect has really outdone himself. Running the full length of the main floor on one side is a low balcony, just three feet above the level of the main floor. It's a balcony all right, suitable for overflow crowds and overlooking the main auditorium portion, but it's also a corridor, and it's as a corridor that it will be used most of the time. From this corridor students will have access to the following facilities arranged in a line down one side of the Center: the lounge, which will double as a dining room for club banquets and other functions; the kitchen, adjacent to snack shop and lounge; the snack shop, with fountain, booths, and extra tables arrayed in an outdoor-terrace effect on the balcony corridor adjacent to the snack shop; the book-

A Thank You From Graceland

A beautiful new building—the Memorial Student Center—will begin to rise on the campus of Graceland College this fall.

To it will come young people from your branch, and the youth of many lands, for assemblies and chapel services, for worship and recreation, for school supplies and letters from home, for refreshments and student council meetings. This is their Center.

In it will be developed associations of lasting benefit in the lives of these young people and in the life of the church.

This is a "thank you" from the college of your church for your gift on College Days. Your offerings on that day, added to those of others, have made this Center possible.

Now, this year, your College Day gift will complete the building. The heart of this great Memorial Center will begin to beat with the rhythm of the footsteps of the youth of the church in the fall of 1949. A liberal gift from your heart this year—on College Day in your branch—will set that great heart to beating. Remember the youth of the church, and their Center, on this College Day—October 31.

Facts of Note About Graceland

Students from forty states and from England, Holland, Australia, Canada, Hawaii, and the Canal Zone are enrolled in Graceland's international student body this year.

This is Graceland's fifty-fourth year as the institution of higher learning of the church.

The faculty and staff at Graceland this year number fifty.

Graceland this year has an enrollment of five hundred fifty students.

Cost of tuition for a year at Graceland College is \$160.

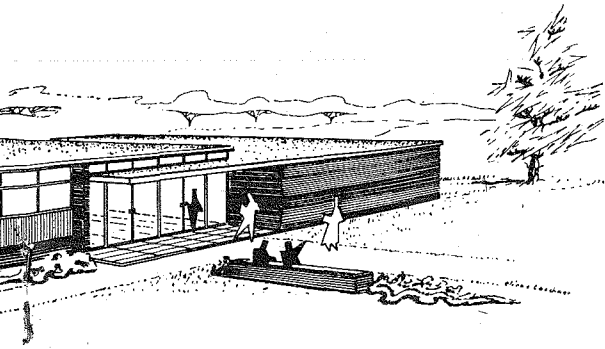
The average total cost for a student attending Graceland this year will be \$630, including tuition, matriculation fee, activity fee, books, board and room.

Out of fifty-two Sundays this year, ONE is for Graceland—College Day on October 31.

Over 4,000 living persons are former students of Graceland College.

Graceland owns and operates two farms of more than 300 acres adjacent to the campus.

Life membership in the Graceland College Alumni Association costs \$20.



Building as it will look viewed
Walker Hall on the Graceland
side of the road which lies
building. It is situated on a
Administration building. The

and College

store, with latest ideas for dispensing books and supplies; and the post office where the student will get his mail.

Near the main entrance to the Center, near the right on the drawing, is the office of the activities' director. In that same area are men's and women's rest rooms, cloak-rooms, and a conference room suitable for meetings of the Student Council and other student groups.

This is building number three in an expansion program at Graceland designed to make it possible for our church college to meet the needs of larger enrollment and modern times. Number one was Kelley Hall completed last year. Number two is a new heating plant and shops building now under construction. It is expected that number four will be a new dormitory for men.

All of these and other contemplated structures will be located in accordance with a comprehensive campus plan now being developed with the co-operation of architect-planner David B. Runnells of Kansas City, who designed the Memorial Student Center.

The Friendly Visitor

By MRS. CLARENCE BOHALL

“I WISH I might acquire the art of friendly visiting, for I do have the desire to become active in this work,” is the desire of many of our women. In many of our branches, friendly visiting is largely the work of women; all women are called to be friendly. They do not feel that this service takes the place of priesthood visiting—they only hope to promote good feeling and a co-operative spirit among neighbors, or to assist the priesthood in preparing an opening for their visits. In most of our women’s organizations, there is an established office of friendly visitor. This officer has a tremendous task. She must realize the need of going into homes and sharing in some of the following ways.

The Need of Friendly Visiting

1. To help and cheer in cases of illness.
2. To help and cheer in cases of disaster.
3. To help and cheer shut-ins and elderly people.
4. To help and cheer newcomers to the community.
5. To help and comfort in times of sorrow or death.
6. To help and comfort in times of financial distress.
7. To share in youth problems and activities.
8. To help and encourage inactive and neglected people.
9. To extend invitations to all activities.
10. To encourage and support officials in charge.
11. To show interest in new brides, new babies, and other good fortune.
12. To share in other’s time of cele-

bration, anniversaries, etc.

13. To help open opportunity for priesthood visits.

Again I call to your attention that friendly visiting does not take the form of official priesthood visiting. We, as friendly visitors, may only kindly suggest to the sick: “Perhaps you would like the elders to come”; or to the shut-in: “Perhaps you would like the Communion brought to your home”; or to the needy: “The bishop would be glad to advise you.” Or we can report such cases to the proper priesthood authority, thus tying our efforts with those of the priesthood. Then, as God’s handmaidens, we can labor with our hands by sewing, cooking, or giving in the homes of our neighbors.

The Value of Friendly Visiting

If friendly visiting is properly accomplished, the value of our efforts is easily seen, for in the act of friendly visiting—

1. We broaden our friendships and try to understand people; our hearts are softened—in short, *love grows*.
2. We learn of many good works going on among our neighbors that we otherwise would fail to see.
3. We have the satisfaction of knowing that our neighbor’s needs have been met.
4. We have helped pave the way for the priesthood visit to follow.
5. We gain more than we give in the pure joy of sharing with and serving others.

A Personal Testimony

This work, if well done, is a full-time job in any branch. One must be devoted to Zion-building and consecrated in heart to accomplish such a work. I have gone through times when it seemed my home has required all of my twenty-four hours a day, and I have been determined to catch up those daily tasks, which, to a homemaker, seem so very important. (And I do realize that a smooth-running home is a blessing in Zion.) But, there have been days when I have forced myself out of my little shell to go into homes to visit a shut-in, an elderly person, or discouraged soul, to return feeling so strengthened I could “move mountains.” Often I can “get at” the cupboard that needs cleaning or some such task with a new zeal and accomplish my homework in half the time. It brought a new mental and spiritual uplift. It is psychologically true that our minds are rested by such diversions, and short rests “set up” speed in any task. Often upon returning, I have found that the chores in my home which seemed so demanding became trivial, and my sense of values changed. My attention had been turned to someone else’s needs rather than my own trivial cares. Then, in ministering to the spiritual or physical needs of others, my spiritual growth began. My challenge is, do not allow yourself to become too “wrapped up” in your own home; it is not good for you, nor your family, nor your neighbor. Feel it your responsibility to do some friendly visiting every day, whether it be over the back yard fence, in the market, or in the home. Take advantage of any opportunity to build friendships.

Suggestions for the Friendly Visitor

The following are some suggestions which we, in our group organization, have adopted as qualities of a good friendly visitor. Although we have one in charge of friendly visiting, we all feel the responsibility of acquiring these qualities and tak-

a home column feature

ing upon us the work and the joy of friendly visiting.

1. Train yourself to love everyone.
2. Be cheerful; smile often.
3. Be courteous, sincere, and encouraging.
4. Be interested in others and visit on their level.
5. Be a good listener and encourage others to conversation.
6. Try to see other's point of view and respect their opinion.
7. Assume your friend is of good character.
8. Cause others to feel very capable, and leave them feeling much is expected of them.
9. Always leave a challenge for well-doing.
10. Call your friends by name.
11. Visit homes often, staying not too long at a time.

Suggested Activities for the Friendly Visitor

1. Send a letter, clipping, greeting, or gift to—
 - an old friend
 - a new friend
 - a casual acquaintance
 - an elderly person
 - a lonely person
 - a young person
 - to a person of importance
2. Extend an invitation to some of the above acquaintances for dinner, an outing, or some other occasion.
3. Practice using encouraging words upon each member of the family.
4. Be cheerful in your own home.
5. Use your telephone as a mode of inviting, cheering, and encouraging your neighbors.
6. Do something each day toward friendly visiting.

Your time is limited, but the distance you may go is not.—*Saints' Herald*, cover 10-12-40.

It's "On the Record"

By FLOY LORENE BENNETT

Music for Quiet Listening

IT IS UNFORTUNATE that many "adult" records suitable for children are so often overlooked, and children are thereby robbed of some of the most pleasurable and stimulating experiences in music. If these recordings were placed in albums decorated to attract the child's eye, more parents might become aware of their suitability for children's listening pleasure. One of the finest of many records of this type is a collection (V-20164) of excellent musical compositions played by various single instruments. There is no better way, short of *seeing* them played, of acquainting the child with the various instruments than by using this type of record. The music is of the best, and the artists are adequate for intelligent interpretation of the composition as well as capable of bringing out the finer tone qualities of the instruments. On this particular record we have "Badinage," Herbert (piccolo); "Legend of the Bells," Planquette (bells); "Humoresque," Dvorak (violin); "Scherzo" from Third Symphony, Beethoven (bassoon); "Minuet," Paderewski (viola); "Gavotte," Popper (violin); "Minuet," Beethoven (cornet); and "Omaha Indian Game Song," Kinsella (flute-orchestra). Several very short selections on one record is a distinct advantage, since the short attention span of the child is more satisfactorily accommodated by short numbers.

Let us be careful lest we continually "play down" to our children. They are often capable of enjoying the finer things of so-called adult level, and they certainly should be exposed to it often, especially in its more simplified forms.

Tales of Uncle Remus (C-40)

The creator of Uncle Remus, Joel Chandler Harris, was born on a farm

in Georgia. The fame of the beloved character is legendary. As a journalist on an Atlanta newspaper, Mr. Harris contributed dialect stories of his own signed "Uncle Remus." These stories attracted national attention. Harris himself said of Uncle Remus, "He was not an invention of my own, but a human syndicate . . . of three or four old darkies whom I had known. I just walloped them all together into one person and called him *Uncle Remus*. You must remember that sometimes the Negro is a genuine and original philosopher."

The quaint humor, the kindly philosophy, the native sweetness of Uncle Remus, and his affectionate relationship with the Little Boy all unite to lift these animal folk tales and plantation sketches into the realm of real art. Walt Disney has adapted many of these stories to the screen in "Song of the South," and this three-record album is a collection of some of the most lovable stories and anecdotes used in the motion picture. "Brer Rabbit and the Tar Baby," "The Laughing Place," and "Running Away" furnish real enchantment for the child, and the historical and artistic values of the folk stories of a truly philosophical people are very entertaining and worth-while.

"Rock-a-bye Parade" and "Ducklings on Parade"

One of the most appealing songs for children, especially at bedtime, is the "Rock-a-bye Parade" (RCA Victor, Y16) sung by Vaughn de Leath, with instrumental accompaniment. The tune is simple, and the rhythm varied from quick and lively to slow and soothing. The words are simple, too. They are easily un-

(Continued on page 23.)

General Conference News

Reports Continued From Conference Daily Herald

The Art of Worship

Apostle Arthur A. Oakman, Instructor
Friday, October 8, 1948

In further elaboration upon the subject of the ordinances of the church, Apostle Oakman explained, "It is essential that the priesthood see in the ordinances of the church, the mechanics of operation by which men draw near to God; it is further necessary for priesthood to understand that in the spiritual significance of the ordinances men receive the ministration of salvation." He said that salvation can be the result of no accident; it is by design that a benevolent Father affords means by which men may subject themselves to him and to his laws.

The ordinances must be applied and performed in accordance with the purpose of Deity in providing them. God has specific and sacred motives for their use, and his servants are required to minister for him accordingly. "We stray from the ordinances when we are careless about the spirit in which we administer them. The ordinances must be administered in accordance with the law, which is clear and complete upon the subject, the Three Books of Scripture establishing the boundaries and objectives of their use."

Discussing the ordinance of administration to the sick, Apostle Oakman warned the eldership that administration must be given with understanding of what is being done. The one officiating must take heed lest he, in his compassion, seeks to impose upon God his will or the will of the one receiving administration. The healing of the mind and of the spirit is God's primary desire; the comfort of the body is not more important than the salvation of the soul. "We believe that we are called and ordained for the purpose of utilizing the ordinances of the gospel for the primary purpose of ministering salvation to the souls of men. The welfare of the physical body, which is unquestionably important to the scheme of things, is yet only contributory and incidental to salvation. Ordinances are set in the church for purposes of salvation and are to be used to that end. It is one thing to have a God; it is quite another thing to belong to God."

"The ordinances," declared Apostle Oakman, "are the means by which the power of God may be manifest in our

lives. God founded his plan of redemption upon the power and efficacy of the ordinances."

ERNEST E. CROWNOVER, *Reporter*.

Saturday, October 9, 1948

Summarizing previous lectures of the week and drawing conclusions for guidance, Apostle Oakman in this final lecture developed his theme, "The Art of Worship." He deplored those pastors who, in their ministrations, do not plan but expect God to supply their need at the moment. It is as if they came to church with an empty pail and expected God to fill it with life-giving water. Such pastors stand before the members with empty hands—with empty minds and hearts—and expect God to fill the people. Theirs is a mistaken conception, and such are admonished to *plan with God*, to look ahead, to anticipate. Apostle Oakman called for a pastoral ministry with vision.

"The work of the church will never be successful until the channel between heaven and earth functions more perfectly," he advised. "We understand this channel to be priesthood and inspiration. Our ministry is often stricken with poverty for want of planning. We should never deliver a sermon or offer other ministry with empty hand or heart or mind."

"We must fit into the divine scheme of things. Ours must be a process of progressive adjustment. We did not create the stars we observe in their heavenly courses. We only adjust the astronomical mechanism so as to see and study them. Similarly, we did not originate truth or the Spirit of God. It is our part to so adjust our faculties that we see and comprehend, and to so discipline and sanctify ourselves that we are fit and capable of acceptable response. We cannot see God with the natural eye. Only as we become spiritual and gain spiritual sight, do we see God."

Regretfully recalling that members at times give way to unwise criticism—criticising a sermon, a solo, a worship service, or a participant—Brother Oakman made a plea for charity. The priesthood and members alike are urged to manifest the spirit of charity. The members must be warned against critical gossip at home and elsewhere. Such conduct is destructive and does not manifest the Spirit of God. "If someone is failing in some respect," Brother Oakman advised, "do not in your speech abuse him; rather, support and help him in the spirit of the Christ. Be affirmative. Support in-

stead of hindering. Be *for* things."

"Our ruling passion is our god, whether it be money or appetite, idle pleasure or other things. But God and his projected kingdom must become our ruling passion."

"Intelligent preparation must precede our worship of and communication with God. The six principles of the gospel are our avenue of approach. I think that the expression of repentance should have a part in our worship whether it be by solo, hymn, prayer, Scripture, or sermon. True repentance brings baptism, and baptism must be a continuing process of immersion in the divine purpose."

In conclusion, Brother Oakman remarked, "Some men teach that *all* men are God's children. This is not so; men become God's children only as they are born in Jesus Christ. God will not condone sin. Men *must* be born of God."

"If we do not lead men and women into the presence of Almighty God, we fall short of our calling. Our members should leave our services, groaning in spirit with a desire to serve. If we do this, we share with God in his divine purpose."

ERNEST E. CROWNOVER, *Reporter*.

General Zion's League Council Meeting

Thursday, October 7

This was "workshop day" with the members of the General Zion's League Council being divided into the four League Commissions of Worship, Study, Recreation, and Service, and subdivided into smaller working commissions of 6 to 10 members, each with the assignment to develop an evening program in its field for a local Zion's League meeting.

The text for the assignment was the new *Zion's League Annual Number Two* on the "Life and Ministry of Christ." Program suggestions for the month of November with the theme, "Setting the Stage," were developed into a complete evening's program by each of the acting commissions.

With time pressing them, one or more programs were then placed on the blackboard for the study, suggestion, and criticism of all the groups in the larger commission.

In this manner, such important considerations as the order of a Zion's League meeting were considered along with the place in the League of both short- and long-range planning and the relation of League programs to the branch program.

Attention was given that representatives of small Leagues (less than twelve members) and of larger Leagues (over twelve members) were segregated so they

might give maximum consideration to the distinct problems which arise as the result of the difference in numbers.

In preparation for the final discussions of the four commissions on Friday, from which are to come reports to the general council on Saturday, findings committees have been named to cull out of the discussions those experiences and recommendations worthy of being recorded.

Members of the findings committees reported to date are those of the worship commission, Wanola Fouts, New Albany, Indiana; Margaret McDonald, Lamoni Stake; and Joe Simpson, Joplin, Missouri, for Recreation.

Genuine enthusiasm has been generated in the small commissions as they use the *Zion's League Annual* in planning meetings on the commission basis, many of them having the experience for the first time. All credit is due the commission leaders who volunteered to lead these groups and to share with them the rich experience and fun which have been theirs in League work.

CARL MESLE, Reporter.

Friday, October 8, 1948

The four commission groups continued their deliberations separately for the third and last time before they reunite on Saturday for reports and findings.

Their charge was to give thought and to draw up their recommendations on the following points:

1. The value of the *Zion's League Annual* to their particular commission.
2. Future needs, such as
 - a. Themes for new annuals
 - b. Place of the *Handbook*
 - c. A new church-wide League project

Out of these discussions and the work of the previous two days, the findings committees were asked to glean the best experiences and the recommendations for presentation to the whole council on Saturday in short reports and to write them up for submission to the Department of Religious Education for its use and possible publication in *Guide-Lines*.

Each commission leader approached the hour's work in his own way. One of the most interesting approaches was that of the worship committee which used a wire recorder to take down the accounts of successful League Worship Services and the discussion which followed on the points of the day.

The service commission found it necessary to take some time to review the organization and operation of the commission plan because of the great numbers of questions asked by those unfamiliar with it. This group, because of its responsibility for promoting whatever church-wide project might be established to correspond to Missions Abroad,

waged a lively discussion on possible future projects. One idea that generated enthusiasm was that of the whole Zion's League sponsoring students from each mission abroad to Graceland College.

The findings committee named to report for this group, in addition to the commission leaders, included the following: Tom Wilson, Boise, Idaho, Idaho District Youth Leader; Mary Lee Guilbert, San Jose, California, Northern California District Zion's League President; and L. M. Cottew, Essex, Iowa, Pastor of Shenandoah Branch, Southwestern Iowa District.

The study committee drew on the experiences of several Leagues which reported success in summer study sessions featuring outstanding speakers who dealt with current problems facing the young people of the church. This group evidenced a strong feeling toward a church-wide project based on stewardship in its fullest sense—beyond simply keeping the law. Their findings committee includes: Miss Etelka White, West Toledo, Ohio; Dick Cheville, Lamoni, Iowa; Beverly Grant, Windsor, Ontario; and Mrs. Mamie Neil, Frazee, Minn.

The recreation commission found a general need to tie recreational activities to the monthly themes of the League and branch. Their findings committee members are: Aleah Koury, Toronto, Ontario; Mrs. Kenneth E. Stobaugh, Goodland, Kansas; Jean Powell, Sacramento, California; Herb Tourville, St. Louis, Missouri; Casimir M. Nikel, Cleveland, Ohio, and Jerry Glandon, Columbus, Ohio.

Saturday, October 9, 1948

The General Zion's League Council met on Saturday in the Stone Church annex for its final session under the direction of Dr. F. M. McDowell, John Darling, and Carl Mesle.

Four hundred Zion's Leaguers and young people's leaders packed the annex and rocked its walls with songs led by Dr. Roy Cheville of Graceland College.

Reports of the findings committees of each of the commissions were presented verbally to the group by the following representatives:

- Worship—Charles Kornman.
- Study—Sadi Anka Moon.
- Recreation—Russ Pearson.
- Service—Bernie Fleeharty.

"The purpose of worship is to move the worshiper toward God," began the report of Charles Kornman who stated that the worship materials of the *Zion's League Annuals* were found to be excellent. Recommendations were made that more discussion programs be included in future Annuals along with more material on the basic doctrine of the church.

Sadi Anka Moon said, "We want our people to have the light of knowledge in their eyes." Her committee also reported a need for more doctrine in the *League Annual* with suggestions for themes on the Book of Mormon and missionary materials with definite suggestions on how and when to use them. A need was expressed for materials on a full life's stewardship. Materials available in film strips and other visual aids were suggested to the Leagues. A request was made for Leagues to submit accounts of their successful study experiences for inclusion in the *Saints' Herald* or in *Guide-Lines*.

The importance of providing a positive recreational program rather than emphasizing recreational "don'ts" was stressed by Russ Pearson who also reported finding an almost universal lack of adequate facilities for recreational activities inside and outside our church buildings.

The publishing of at least three more annuals was recommended by Miss Bernie Fleeharty of the service commission, with the suggestion that they be complete in themselves, though inter-related. A need for more service materials for the smaller Leagues was reported with emphasis in the new annuals on basic beliefs and stewardship helps. Particular stress was placed on the need for training local leadership in the use of the annual and the commission plan.

These reports will be published in full in *Guide-Lines* for January, 1949.

Dr. F. M. McDowell gave the latest report on the Missions Abroad Fund with the following figures:

FINAL MISSIONS ABROAD REPORT	
Total turned in and reported	
as of October 9, 1948.....	\$17,286.29
Total pledged to be turned in	
as of October 1, 1948, but	
still in transit or unposted..	1,202.20
<hr/>	
TOTAL MISSIONS ABROAD	
FUND raised by the Zion's	
Leagues of the Church to	
date	\$18,488.49

A request for the nomination of a Zion's Leaguer to represent the group in presenting the fund to the Bishop and in conducting the unveiling of the bust of former President Frederick Madison Smith before the General Conference resulted in three names: Dick Cheville, Bernie Fleeharty, and Charles Kornman. Dick Cheville was elected. Named to represent the countries which had contributed to the fund were: Ivan Miller, Canada; Beryl Judd, Australia; Merle North, England; and Charles Kramer, Hawaii.

A new church-wide Zion's League project was then submitted to the Council by Carl Mesle, who acted as spokesman for a committee of the following who had taken the recommendations of all the commissions and developed the new project:

Dorothy Sheffer of Detroit District, Leroy Burdick of Northern California, Richard Cheville of Lamoni Stake, Roy Cheville of Graceland College, and F. M. McDowell, John Darling, Russ Pearson, Glen Stewart, and Sadi Anka Moon, all of Independence. Mrs. Myrtle Burdick of Sacramento, California, acted as secretary.

Announcement was made of young people's prayer service to be held in the Stone Church annex at 7:30 o'clock, Sunday morning, and the meeting was adjourned with the singing of Hymn No. 410, "In the Light," and with the benediction by Dr. F. M. McDowell.

Women's Work in the Branch

Wednesday, October 6, 1948

Miss B. Mildred Nelson of the Nutrition Extension Service of Iowa State University, Ames, Iowa, spoke on the subject, "Worthy Conservations," at the women's class on Wednesday. She evaluated the family unit as most worthy of conservation and enumerated a few of the things which must be conserved if this unit is to fulfill a useful purpose. A high quality of spirituality and living must be developed if the "sweet symphony of abundant living" is attained. Time must be conserved, also, and should not be expended on too many meetings—better a few meetings of high quality than many mediocre ones. They should be planned, and those who attend should go prepared to contribute as well as receive. Bazaars and dinners are worthwhile only if they increase fellowship, knit more closely together those who prepare them, and are rich in spiritual food. Women cannot live by bread alone any more than men can.

Miss Nelson gave the following tips on the saving of time in doing household tasks: (1) Wash dishes once a day. (2) Prepare vegetables with a good scrubbing and little use of the knife. (3) Use a pressure saucepan for quick cooking. (4) Use a chopping board and sharp knife to cut up vegetables. (5) Sit down each morning and plan the day's activities.

Good housekeeping, she said, is important, but a woman's first duty is to be a good homemaker. For the conserving of energy, she suggested that all work be done on the same floor if possible—

going up and down steps takes two to four times as much energy as walking on the level. Kitchen equipment should be arranged so that tasks progress easily. Many things can be done just as well while sitting as standing. This will leave more energy for family activities in the evening. A reserve of energy can be built up by proper diet (as outlined in section 86 of the Doctrine and Covenants), and sufficient sleep.

Miss Nelson concluded her talk by recommending the material made available by the extension service.—MRS. CHARLES V. GRAHAM, *Reporter*.

Thursday, October 7, 1948

Mrs. T. B. Franklin, home decoration artist, was guest speaker at the women's class on Thursday. She gave many helpful hints on how to use old articles and make the things on hand more attractive. Her audience watched with awe while she produced miraculous changes with a little paint, rubbing, and varnishing. A few of the suggestions she gave were: refinish an old picture frame and make a shadow box to display prints and flowers; dip old curtains in paint and drape to hang; cover old chests with chintz, secure the top with brass tacks, and touch up with stain-finish varnish; paint and decorate a galvanized pail for a waste basket. Those who attended the class left with many practical ideas for home beautification.—MRS. CHARLES V. GRAHAM, *Reporter*.

Friday, October 8, 1948

Mrs. C. A. Skinner and Mrs. Roscoe E. Davey discussed "Introducing the Church to Our Friends," and the Independence program of friendly visiting. Mrs. Skinner explained the organization in Independence, the preparation of the booklet, "Points of Interest," to be used in the homes, and introduced a playlet on the technique of visiting presented by the Independence Daughters of Zion. Mrs. Davey's talk, "The Art of Friendly Visiting," contained many helps for one serving in this capacity. These included (1) making prayerful preparation, (2) listening more than talking, (3) making visits at opportune times, (4) keeping visits brief, (5) not putting off until tomorrow what can be done today, (6) not arguing, (7) being patient and understanding, developing *leading* qualities rather than *pushing* qualities, (8) being truly converted and enthusiastic, (9) sticking to it, and (10) studying the prospect and establishing common ground. She closed by saying, "Temper visiting with wisdom, and you will be effective in your desire to help in the evangelizing of the world."—MRS. CHARLES V. GRAHAM, *Reporter*.

Junior Church

"What Is Worship?"

Mrs. Hattie Bell, Instructor

Preparation is necessary to create an attitude for worship in junior church. Good results of the service depend upon a carefully selected theme, appropriate settings and music, and good leadership. Repetition of the theme with different approaches and settings helps make a fixation in the mind of children and is therefore remembered longer.

It is important that children have a comfortable, attractive atmosphere with no distractions. The entire room should be ready and artistically arranged before the children arrive. Complete quiet during the service is necessary for meditation.

The attitude of the leader is influential in attaining a good religious experience. He must have the feeling that he is helping youth to grow and develop spiritually.

Home life can play a large part in this training. Leaders should leave no stone unturned to work in and visit parents who are usually co-operative if approached in a friendly way.

Worship is communion with God. It develops action in the church and should be carried over into other experiences in daily living. If we commune with God in humility and reverence, we will have his help in the guidance of children.

Thursday, October 7

Worship is an emotion touched by direct thinking. In planning this type of program for junior church, a good long-time plan may be consistently made and then broken down into three-month periods which in turn are broken down into individual programs that occur during the month.

Repetition of the theme during the three-month period, with different approaches and settings, but retaining the same hymns, will help children remember important points in the program. If the theme, "Stewardship," is used, it may be divided up into "Stewardship of Time," "Stewardship of Money," "Stewardship of Talent," and "Stewardship of Opportunity."

As many children as possible should be used in carrying out the service, but they should know what they are to do and do it well. This will help the meeting have an orderly, reverent procedure.

An important thing for leaders to remember is to have several things to fall back on in case the planned program does not bring the results you are working for. From the following books

can be found good material to use in this connection:

Use of the Bible, Smithers; *As Children Worship*, Perkins; *Junior Worship*, Demerist. MARIE FAUCETT, Reporter.

Friday, October 8, 1948

USE OF MUSIC

Music leads us into moods according to its musical content, therefore hymns and preludes should be played and sung in the spirit of worship. Use the best pianist available and have music suitable to the service. This part of the program is not for entertainment. It is the setting which directs emotional tone and awakens appreciation for spiritual inspiration and guidance. By using discrimination in the selection of music, it is possible to develop in youth good habits of meditation.

USE OF THE BIBLE

The Bible is the best guide and inspiration in the age-long quest for God and for the meaning and justification of life. It shows the joys of righteousness and the sadness and despair of sin. It holds the record of Jesus' life and teachings and has helped every age to voice in beautiful and matchless language the devotional outpourings of human heart. Do not forget that the Bible is an adult book and must be interpreted according to children's understanding and experiences. In junior church, it is used to guide growing lives. Scripture used should add to the beauty and reverence of the service. It should emphasize the theme and draw the children's thoughts together. It also adds to the number who can participate in the service.

MARIE FAUCETT, Reporter

"Planning Programs"

Mrs. Hattie K. Bell, Instructor

Friday, October 8, 1948

It was Dr. F. M. McDowell who said "we need to rethink these precious three hours used for morning services." We need to use every available minute and opportunity to the best possible advantage. Well-planned, printed programs are therefore essential to get the most from these meetings. Wiggly, inattentive children are an indication that the material being used is uninteresting to them.

Good services must be thoroughly prepared and given in a concrete manner. The overuse of trite and meaningless statements should be eliminated. If a worship center is used, it should be simple, in harmony with the theme, and referred to often throughout the meeting. It should not be cluttered up with unnecessary articles, and leaders should

avoid standing in front of it during the service.

To have the service go smoothly, the teachers, leaders, and other participants in the service should get together for prayer before the meeting begins. This will help those officiating to get into the mood of the service.

Building up a junior church library which includes many types of hymns, setting, poems, and short stories is helpful in planning effective programs. A good magazine for this use is *Children's Religion*, published by Pilgrim Press, 19 South LaSalle, Chicago, Illinois.

MARIE FAUCETT, Reporter.

The Children's Division in the Church School

Ruth McFarlane, Instructor

Thursday, October 7, 1948

Sister Lea Black addressed the class this morning on "Drama in the Church School."

Sister Black pointed out that the production of a successful play is not just an accident. First, careful selection of the play is important to be sure that it is appropriate and that it can be correctly cast. Second, the casting must be carefully done to be sure that the audience can believe the characters in the parts they play.

The director must plan the play ahead of time and set the "business" of the stage, so that he will know just exactly how the stage is to be set, where the actors are to be, and how to keep the stage balanced at all times. At the first rehearsal, each player should be given specific instructions as to how he is to act, where he is to stand, at what point he moves and where. These instructions should be carefully written on his script. The director has the "whole say." Even professional actors who have had years of experience must have direction.

Selecting the play for the church audience should be done carefully and just as carefully cast. Unless you have an appropriate play and the right persons to play the important parts, a play cannot be successful. It is better to give several performances of a play in a small hall or auditorium, than to give only one performance in a large hall.

Drama can be used in the church school class by reading the story to children and then assigning parts. If the play is to be given before an audience, preparation should be made in advance. The children should be given the lines so they can learn their parts and rehearse. If the story is to be dramatized in the class, after the teacher reads the story, each child plays his part by using

his own words. Children like this form of activity. Very often they act out the play afterwards with their playmates.

Friday, October 8, 1948

The talk this morning was given by Mrs. Henry Rowland, on the use of flannelgraphs. The easiest way to remember things is to see them. If they can be seen in a worshipful attitude, they create a more lasting impression. A beautiful picture, flowers, and burning candles are helpful in creating a worshipful attitude. Every church school director should arrange a worship center that presents a beautiful picture.

A flannelgraph depicting the story of the church from the time of Joseph Smith praying in the woods to the organization of the church was very effective. This flannelgraph was presented with a very interesting talk on the conditions of the world at that time, also each step leading to the "Restoration," the personages who talked with Joseph, the visit of the angel Moroni, the finding of the Book of Mormon plates, the restoration of the Aaronic priesthood by John the Baptist, the Three Witnesses, the ordination to the Melchisedec priesthood, and the first Communion.

Any age group could enjoy and understand the story of the Restoration presented in such a manner. The language should, of course, be adapted to the age group. It can be used in any division of the church. Any age can enjoy a flannelgraph if the talk and explanation that go with it are interesting and presented in the right manner.

Flannelgraphs can be used very effectively to tell Bible or Book of Mormon stories. Mrs. Homer Steffens made the figures and scenes for Mrs. Rowland.

ETTIE BARNETT, Reporter.

Vacation Church School

Blanche Green, Instructor

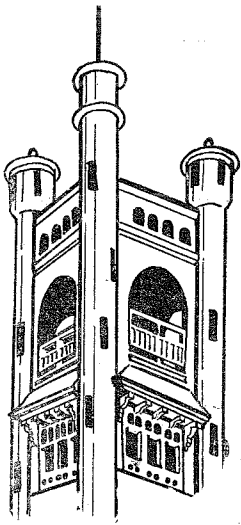
Friday, October 8, 1948

The vacation church school class had a very interesting and informative session on Friday morning under the teaching of Lillie Jennings and Sadi Anka Moon.

Sister Jennings did her teaching in story form—one she had written herself. She pointed out plainly the negative and positive methods of teaching and her treatment was highly appreciated by the class.

Sister Moon dealt with the "Interpretation of the Junior High Age Group."

(Continued on page 22.)



What Graceland Means to Me

By Doris Miller

I CANNOT REMEMBER when I first heard of Graceland. It was more or less understood during all of my childhood that I would spend my first two years of college there. Consequently, I rebelled and, for a couple of years during high school, said that I wouldn't go. I changed my mind after hearing of my sister Velma's Graceland experiences and visiting the campus.

And so I arrived at Graceland one Sunday in September, 1945, via the Puddle Jumper. First impressions are always a little bewildering and mixed up, and I can't sort out anything much. I do remember that Graceland was very friendly and the greetings were warm, but during registration I wondered a little. It seemed so mechanized, and I can remember Mr. Faunce (although he was just another stranger then) saying, "Line up there before going through the checkers." After registering at the University of Iowa and becoming student No. 32,353, Graceland's process seems much less complicated. I had a little laugh by myself during registration here at the university when I sat down for a moment and tried to picture one of the professors saying, "I know you would like this, Doris. It's a good course, and you'll get more out of it than just the lesson."

My first evening at Graceland was spent unpacking, and the two sophomores next door in Walker came calling. That was the beginning of

my Graceland friendships. A memory of that year and room 210 is the nightly feminine process of "putting up my hair." Nearly every night I would go to Marjorie's room next door to do my hair, or she would come to mine. We would talk over the day, and she'd give me many little friendly aids toward fitting into the Graceland family. The realization came to me that you don't *automatically* become a *real* Graceland-er—it is something that you have to work for and build for and grow into mentally, emotionally, and spiritually.

My second year at Graceland, I moved across the hall and acquired a new roommate. Babs, Walker 204, sharing our room and our lives and our own special little whistle are all tied up together. It was fun to make a double dressing table as something different from the other justlike rooms. Each morning we had a routine that varied only on Saturdays and Sundays when we generally slept a little later. The alarm would ring at 6; Babs would shut it off, and we'd both crawl out and have the beds made before we really woke up. Somehow or other, we would get our teeth brushed without sleepily doing each other's, press a skirt or blouse, and generally finish up at the same time, side by side at our dressing table, combing our hair and making the finishing touches.

WHEN I STARTED AT GRACELAND, classes seemed very different from high school, and now at the university they are still more dif-

ferent. Of the three, Graceland's classes have a certain plus value that the others will never be able to attain. I don't recall how it fitted into the lesson, but I remember a day in biology and Dr. Platz and "Platzism" on "love—the warm, rich, human feeling that makes man different from the animal or plant and brings him closer to God." Miss Morgan opened our eyes by the simple process of requiring paragraphs, talking about what she saw, and seeking the heart of each one of us in and out of class. And then Dr. Cheville would "punch" something—"the fatherhood of God and the brotherhood of man" or tell one of his limitless fund of Graceland stories full of humor, pathos, or both—Mr. Runkle and his plan for Zionistic living, Mr. Closson talking on developing our own personality along with the lesson, Mr. Gould telling us about Homer or Wordsworth or Keats. Here I miss the classroom discussion, the lessons that aren't in the lesson which make classes so rich that the bell is something to groan at rather than cheer. I miss the feeling that the instructor is really interested in what I know and, most of all, in what I *don't* know.

The first time I climbed to the top of the stadium here, I thought of the wooden bleachers at Graceland and wished I were there. At least I knew the guys on the team down there! At Home-coming last year, a couple of fellows booted one of the

New Horizons

penalties, and before the echo died away, three or four kids said, "Hey, we don't do that here." There are many things we didn't do at Graceland that are commonplace elsewhere.

ANOTHER PART of my Graceland experience was the summer crew. It is a grand extra that not everyone receives. Working with a group of kids who have much in common with you is an inspiration in itself. And then there were the tennis games, skates in the gym, climbs to the Tower, the wonderful food, our own fellowships, the special nicknames we had, and the dips in the fountain. We were all helping Graceland to grow and expand each summer for more students the next year, and we felt a part of it.

There are many things that every Gracelander remembers. I remember studying in the library and sometimes it wasn't all study; dancing the Virginia Reel at the Dixie Ball; Abe Lincoln's statue and the time I helped turn him into a bartender and got scolded for it; sounds of practicing in Marietta from a soprano on first and a trombone on third.

Other memories to warm my heart are skates—bell skates, moonlight skates, and grand marches; cheering like mad at the games; getting ready for bed at night with kids in and out and someone hollering that I was next in the shower; fixing devilment in my friends' rooms and then coming home and being unable to find half of my things for a week; classes and companionship with the faculty; working Freshman year in the dining hall and Sophomore year in the office. Only somehow it never seemed like work.

Graceland's parties were fun—wiener roasts, hayrides, and a Nincompoopia party; initiations and banquets; formals and flowers; the excitement of getting buzzed when you knew who it was and when you didn't; studying late at night with a group of kids for a test the next day, and more than once staying up till 4 a.m. just talking to a friend; meet-

ing students from all over the country or across the ocean and having them for friends; the assemblies every Thursday; engagements and birthdays and being sung to in the dining hall; shared meals and conversations, some long and other just snatches, three times a day.

I remember the smiles and "Hellos" and the time when I counted the number of greetings I exchanged with someone while hurrying from Briggs to the Ad Building after class—the total was nineteen; Sunday morning services and the "Friendship, Courtship, Marriage Clinic"; and then the fellowships.

No one can mention Graceland without telling of fellowship. It is unique, the core and center of campus life, and the tie that binds student body and faculty together. For a while we thought the chapel was essential, and then we found it wasn't. Here we would realize that the fun-loving tease who seemed to do nothing but fool around had more to him—a deep personal inside with an awareness of God and others. You have to climb to the heights of a rich experience such as our boxes for Holland, Patriarch Grice's talk on the ministry of little things, the earnest and sincere prayers, the little talks with each other and God, before you can share the true Graceland Fellowship. I can remember some of the themes—"My Graceland Diary," "We Write a Letter Home," "Not Good if Detached," "My Note in Life's Symphony," "Growing Up or Down," and many others—they are all so tied together that I think of them mostly as a whole. I can still remember the happiness of feeling that "My friends are there, and God is there," and as each one participated, I would find more richness and strength to add to my life and continue my growing.

The spiritual resources and fountains are what Graceland means to me. They are made up of everything—each little and big thing I have mentioned. I spent two wonderful years at Graceland—the

Doris Miller that left was very different from the Doris Miller who arrived on the Hill that Sunday. While at Graceland, my church and my God became vital, living parts of my life. And when it came time to leave, I knew that Graceland had given me spiritual strength, peace in my soul, and a vision of the ideals and goals of life that are with me now and will always be. I am taking Graceland with me as I move on and forward into the future.

The Path Up

*Love is God's which never asks
return,
And when I fall back
Goes on loving.*

*If I shrink from heights that I must
climb
To find him on his throne,
Or if I stop at some lower plane
Where light is less,
God still helps me
Find what little honor
I may seek.*

*But when I ask with a complete heart
To live with God.
And I direct my path up the mountain,
He rejoices—
He smiles even though the path I
make
Is crooked because of my short view,
For his love is wide and yearning.*

*And as my narrow path up to the
light
Stops short of greater height another
gains,
Because I try to climb—with all my
strength—
God reaches down,
Forgiving me the things which keep
me there,
And pulls me up,
To spend eternity with him.*

SADI ANKA MOON.

Vacation Church School

(Continued from page 19.)

She emphasized the physical and mental characteristics of this group and told of the quality of character a teacher must have to meet the demands of junior high students.

Blanche Green reviewed the first things to do in organizing a vacation church school, namely: to organize the teaching staff immediately, to order materials as soon as they are available so that the leader can familiarize herself with the activities planned for each age group, and to hold a training class for the workers several weeks in advance of the opening date of the school.

Saturday, October 9, 1948

Different vacation church school workers gave flannelgraph demonstrations at the Saturday session which proved to be one of the most interesting and informative classes of the week. Our visions were broadened as to the possibilities in this field, and it is an art that most anyone can use and enlarge upon.

Opal Martin had a series of flannelgraphs portraying the coming forth of the Book of Mormon, the events leading up to its coming forth, and the organization of the church. It is one of the best methods of teaching the Restoration Message this reporter has ever seen, and surely each worker must have resolved in her heart to go home and go to work to give to her own group of children this same wonderful story in flannelgraph form. Sister Stanford also gave a demonstration of some of her flannelgraph work. She uses this method in teaching the Three Standard Books, the Restoration, and stories from the Book of Mormon.

Anna B. Fout gave an interesting account of the vacation school held in Phoenix, Arizona, last year. It was their first attempt, and many of the children that enrolled had never before been to a church school of any kind. She told of an outstanding prayer service in which every child participated and at which the adults were afraid to lift their eyes lest the spell be broken. God's Spirit was there in abundance. Slides were also shown of the school in Phoenix, as well as some which were held in Independence.

Every class member has profited abundantly from this week's instruction, and the inspiration received in these classes will surely take root in many branches, resulting in more and better vacation church schools in the future.

DEANE HOLDER, Reporter

LETTERS

Our First Duty

"Onward to Zion"—these words keep ringing through my mind, and I wonder, "will we of this generation live to see the day when the towers of Zion will glisten in the sun, or will our children be the ones who redeem Zion?" Our late president, F. M. Smith, longed for a redeemed Zion, where the people would be of one heart and one mind, loving God and their fellow men. He wasn't permitted to see that day. I have been reading *Joseph's City Beautiful* and I find that Joseph Smith the Martyr also was looking for Nauvoo to be a great city where the Saints would dwell in peace and unity. As I read on, I find that the Lord told them to finish the Nauvoo Temple in a specified time, but they were more interested in beautifying and finishing the Masonic building.

The older Saints were deeply concerned over what was taking place. They didn't think it was right to dedicate the Masonic building while the temple stood unfinished. I am sure the Lord gave them ample time to finish the temple, but they were putting their time and money on a building that wasn't necessary.

Are we doing any better today? Are we putting our all in the work of the church, or are we spending our time and money on the things of the world? We cannot serve God and mammon.

Dear Saints, let us go forward; let us teach Christ. Then our dream of Zion shall be realized.

—Mrs. J. H. Thomas

Rural Route 3
Lamoni, Iowa

Note of Thanks

The family of Mrs. Eleanor Ella Scott extend appreciation to all who remembered them during the illness and death of Mrs. Scott.

Mrs. Laura Scott Pennell
933 South Main
Independence, Missouri

Appreciate Prayers

I wish to thank all who responded to my request for prayers this spring. I am much better, but I still need the prayers of the Saints as I have not been entirely healed yet.

Sarah Hoerning
722 North Liberty
Independence, Missouri

League Is Organized at Bald Knob

A Zion's League was organized recently under the direction of Mrs. Norma Edwards, youth leader. Jack Willis was elected president; Calvin Wallace, vice-president; and Ava Wallace, secretary-treasurer. Chairmen for the various committees are Doris Turley, worship; Calvin Wallace, study; Jimmy Turley, recreation; and Ava Wallace, service.

MRS. NORMA EDWARDS,
Bald Knob, Arkansas

From Springfield-Eugene Mission

The Springfield-Eugene mission in Oregon held its annual business session at the home of E. N. Barnhart on September 8 under the direction of District President J. L. Verhei. Officers elected are L. D. Shultz, pastor; Nellie Wolfe, church school supervisor and director of music; Rena Whittington, secretary and young people's leader; Doris Tallant, treasurer and social leader; Myrtle Jacoby, women's leader; E. N. Barnhart, auditor; and Caroline Shultz, librarian, solicitor, and publicity agent. A building committee consisting of E. N. Barnhart, Evan Richards, and Allan Whittington, was also chosen.

Caroline Shultz

Route 1
Cottage Grove, Oregon

Illinois Elections

Officers for the coming year at Sandwich, Illinois, are I. E. Turner, pastor; Abbie Elwood, director of religious education and treasurer; Norma Jean Milburn, clerk and church school secretary, and Inez Jelm, director of music. At Mission branch they are Victor Ecklof, pastor; M. J. Anderson, director of religious education and church school secretary; Kenneth Mulvaney, adult supervisor; Grace Hayer, young people's supervisor; Cora Anderson, primary supervisor; Stella Williamson, women's leader; W. P. Danielson, clerk; Blanche Hayer, musical director; and Vernon Hougas, treasurer.

I. E. Turner
320 South Wolf Street
Sandwich, Illinois

Note of Thanks

I would like to thank all who remembered me in their prayers and wrote to me during my bereavement.

MRS. MARY HUFFMAN,
1631 North Main
Kewanee, Illinois

How Far to the Kingdom?

(Continued from page 7).

formed to this world in the use of your material resources any more than you would in ethical conduct. The violation of the principle of the storehouse leads to insecurity and spiritual ill health on the part of the individual just as truly as it would lead to instability on the part of the church. We can be thankful that this principle has been officially recognized by the church, and that adequate reserves have become a part of our endeavor.

The distance to the kingdom must be measured in terms of the adjustment of our own habits, the application of the principles of life and the principles of kingdom-living, and the ability of the people to think and act toward the kingdom regardless of what other people do. Let all decisions be made on the basis of whether or not they contribute to this great goal. "Let this mind be in you which was also in Christ Jesus," that each of us may become a kingdom-quality person.

It's "On the Record"

(Continued from page 15.)

derstood and interesting even to the very young.

It's easy, so easy
Just close your little eyes,
And pretty soon the great big moon
Will sing you lullabies.

Parents will find this song a real aid to the sandman, for who could resist the closing lines?

With a great big yawn
You'll toddle on
In the rock-a-bye parade.
Good night.

"Ducklings on Parade," on the other side of this record, is a gay little tune with just enough drama to stimulate the youngsters to activity. They will want to march with the "one, two, three, four, five, six, seven ducklings on parade." There's humor in this song and lots of fun. All children will enjoy it.

BULLETIN BOARD

New York District Convention

The New York District Convention will be held at Rochester in the new church at the corner of Flower and Lill Streets. (Take the North Clinton Avenue bus to Flower Street and walk one block down Flower to the church.) Activities for the day include a prayer service at 9 a.m.; church school at 9:45; preaching at 11; dinner (in the church) at 12; a short business meeting at 2:30, followed by a youth program and round table; vesper service at 4.

DR. P. L. WEEGAR, *District President.*
W. S. SHEA, *Branch President.*

Changes of Address

Donald V. Lents
11205 East Thirty-ninth Street
Route 3
Kansas City, Missouri

E. M. Kennedy, Phm. B.
236 Paisley Street
Guelph, Ontario

Book Wanted

Mrs. A. E. Tunes, 3436 Sixth Street West, Calgary, Alberta, wants to purchase a copy of Emma Burton's *Beatrice Witherspoon.*

REQUESTS FOR PRAYERS

Prayers are requested for A. L. DuVal and Justina Schultz of Sweet Home, Oregon, that they may be healed of their afflictions.

Mrs. R. A. Simons, 615 North Rogers, Springfield, Missouri, requests prayers for the spiritual welfare of her son.

Elder Israel Goheen, Gladwin, Michigan, asks the prayers of the Saints that he may be aided in his ministerial work.

Prayers are requested for George Kaiser, 2317 Van Brunt Boulevard, Kansas City, Missouri, who is suffering with a severe pain in his back.

Mrs. Verner Morris, Xenia, Illinois, requests prayers for her neighbor, Cloyd Burgess, who is seriously ill.

O. A. Knapp, Arkansas, Wisconsin, asks the prayers of the Saints for his wife who has an infection in her ear.

Mrs. Jacob J. Reinhold, Oscoda, Michigan, requests prayers for Hazel McLean that, if it is God's will, she may be healed of her affliction.

BIRTHS

A son, Mont Keir, was born on September 28 to Mr. and Mrs. Mont O. Roper at the St. Joseph's Hospital in Houston, Texas. Mrs. Roper is the daughter of Mr. and Mrs. James F. Keir of Independence, Missouri.

A son, Paul William, was born on October 10 to Mr. and Mrs. William Price of Independence, Missouri. Mrs. Price is the former Betty Harder, daughter of Mr. and Mrs. Ralph Harder of Independence.

A son, John Wayne, was born on September 20 to Lieutenant Commander and Mrs. Wayne Newport of Davenport, Iowa. Mrs. Newport is the former Merida Best.

Mr. and Mrs. B. A. Howard of New Liberty, Iowa, announce the birth of a son, David Allen, born September 22. Mrs. Howard is the former Marcene Webber.

A daughter, Sandra Ray, was born September 24 to Mr. and Mrs. Ray Gamet of Rock Island, Illinois. Mrs. Gamet was formerly Lillian Williams.

Mr. and Mrs. John L. Weller of Lincoln, Nebraska, announce the birth of a son, Robert Leland, born September 27. Mrs. Weller is the former Betty Katzman of Independence, Missouri.

BRIEFS

WARRINGTON, ENGLAND.—Sixty-two members and friends witnessed the baptism on Wednesday, September 8, of Mrs. L. Keating, Mrs. A. Saunders, and Misses B. Dickson, N. Dickson, Mavis Dickson, N. Brown, and J. Mullineaux. Priest G. O. Lampard officiated at the service.

MARLIN, TEXAS.—Elder Arthur J. Rock, who is attending Baylor University, was the morning speaker on Sunday, September 26. Elder J. M. Nunley of Caldwell was also a recent visitor. The church home has been improved this past year by the addition of Venetian blinds and an air-conditioning system.

NORTHERN INDIANA DISTRICT.—The fifth annual district conference was held August 29 at Coldwater, Michigan, with District President L. S. Troyer and Elder Harry Simons in charge. Delegates to General Conference were chosen, and the following were approved for ordination: John Rees, elder; John Smelser, Marion Blanchard, and John Drader, priests; Merritt Schickley and Lester Tacy, deacons. Elder Troyer was sustained as district president, with Elders S. M. Nichols and V. L. Coonfare as counselors. The finance committee presented a budget of \$980 for the coming year; it was approved, along with the allocations to several branches.

BUTMAN, MICHIGAN.—An all-day meeting was held at Butman Branch on Sunday, September 12. Nearly 100 persons attended. Activities of the day included a 9:30 a.m. prayer service; a sermon by Elder S. T. Pendleton at 11; potluck dinner at noon; a round-table discussion at 1:30 p.m.; preaching at 2 by District President B. H. Doty; and a closing sermon at 3 by Alva Pendleton.

LUBBOCK, TEXAS.—Seventy-nine of the scattered Saints in west Texas and New Mexico met for an all-day service and picnic at McKensie State Park in Lubbock on Sunday, September 12. Some drove as far as 150 miles to attend. District President Ralph Wilt and Missionary W. C. Haden were in charge of the services. Members in this territory who do not have church privileges are urged to contact Raymond Stone, 515 Avenue Q, Lubbock, Texas, or Claude Wilt, Cloude, Texas.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

92867
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A good thought for your every day

Daily Bread

Edited by Chris B. Hartshorn

12 issues each year—

\$1.50 in U.S.A. \$1.65 in Canada \$1.85 in other countries

(no 6 month subscriptions accepted)

In the foreword of the January issue, President Israel A. Smith says: “. . . we commend this publication to the Saints with confidence that if it is sincerely used in their daily home worship, it will strengthen the spiritual foundations on which personal righteousness depends.”

Daily Bread is our new devotional magazine. The first issue is dated January, 1949. It follows the general church theme for each month, and it is issued twelve times each year.

One page is devoted to each day's meditation. A scripture, a devotional reading, hymn meditation, and a prayer seed are prepared for each day's reading.

While this is primarily prepared for family devotions, good prayer meeting themes, worship talks, and even sermon ideas may be found in these magazines.

Every church family will want to subscribe.

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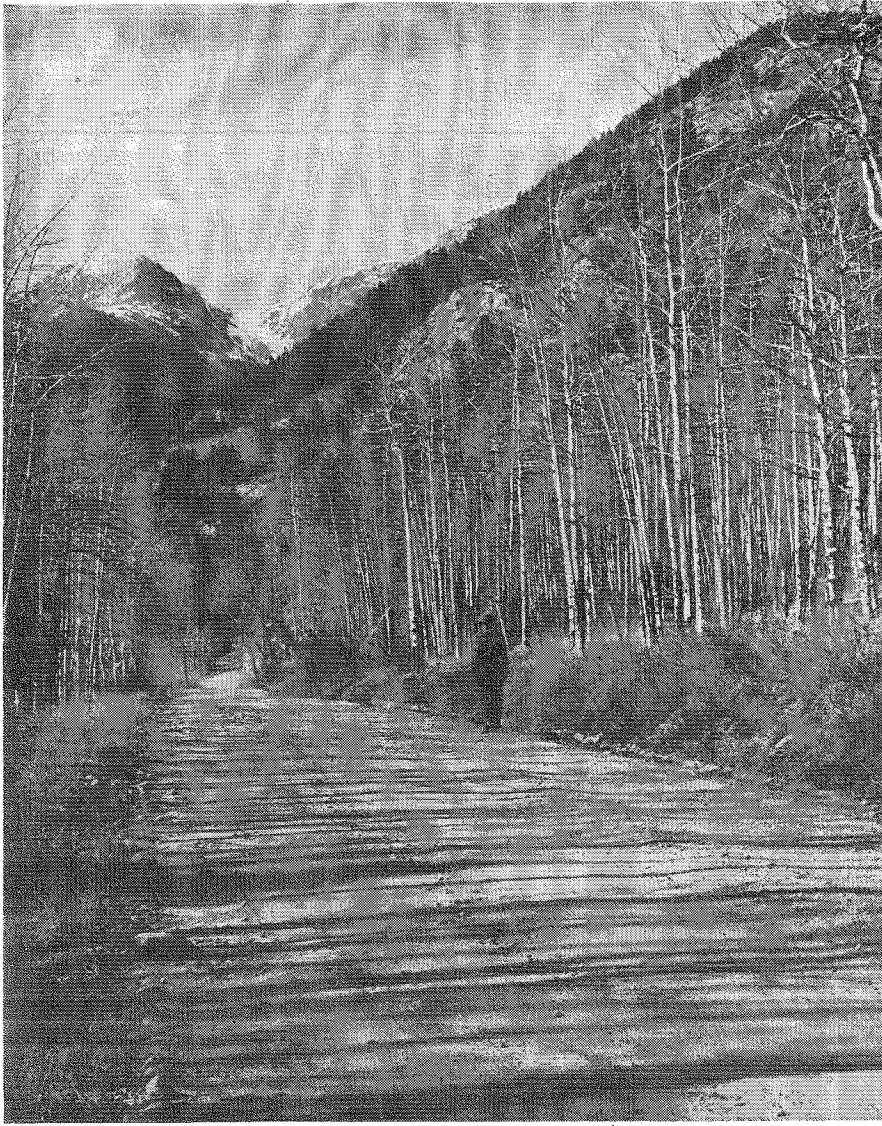


Photo by Gene Flanders

*The
Aspens*

*Old Fall River Road
to Trail Ridge,
Rocky Mountain
National Park,
in October*

THE
Saints Herald

VOLUME 95

OCTOBER 30, 1948

NUMBER 44

www.LatterDayTruth.org

Meditation for a New Day

P. S.

I stand upon the threshold of this day
To hold in outstretched hands
Each moment in its turn,
Savoring its newness and its promise
And its opportunity.

So may I use each moment wisely,
Each for which it first was meant to be,
And turn at close of day
To see
Behind me, link on link, a chain of happiness
Forged of such moments, used and loved,
Binding past to present
With intangible content.

—LOUISE

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THE SAINTS' HERALD

Volume 95

October 30, 1948

Number 44

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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* POST-CONFERENCE

It was at a prayer meeting in one of the local churches after Conference. One of the ladies present had worked as a volunteer in the Laurel Club dining room, many hours each day, from morning to night. She said, "I am tired, very tired, but happy for the good I could do and the help I could give. We of the Laurel Club missed nearly every service of the Conference, and we could have let it make us feel blue. But I knew that if I got anything out of the Conference, it would have to be from my own spiritual resources. And I did receive help."

From the work angle, Conference is a long grind for those who work in order that the people may be served. But they have their compensations in a feeling of satisfaction and of participating in an achievement that is a source of good.

One worker said, when Monday came, "Now I can relax and have that attack of flu I've been fighting off for several days." And he did!

* VISITORS

Workers do not get much chance to visit during the Conference, except when they are on the run from hither to yon for a minute or so. One of the pleasures of the after-Conference period is the fact that some folk stay in town to transact business, make purchases, and complete arrangements. Brother and Sister Charles Dickinson are occupied with visual aids equipment and other matters. Brother John Mervin is waiting for his wife to recover from an operation in the Sanitarium. Quorum of Twelve members are mapping fall campaigns for their missions. This is an opportunity for those who could not visit while the crowds were here, and they are grateful for it.

* ONLY ONE OF HIM

Brother Marvin McDole brought in a picture of the early Sunday morning Communion service at the opening of the General Conference. It is a nice picture, with over four thousand of us present, and you can guess who was sitting there right in the front row, all dressed up and looking as if he might be important. Pure illusion, of course.

"Hundreds of people came to look at the picture," said Brother McDole, "all of them wanting to see themselves. They didn't buy unless their own picture showed clearly."

When I tried to find a place in my office to put this picture, the only clear space was below my Hofmann picture of Christ. And I thought, "So many of us. And only one of him! He did so much. We talk so much. We'd really ought to try to do better."

Yes, only one of Him!

* The next time you feel tired, discouraged, and in need of comfort and sympathy, or ready to give up the whole business, try this: Say to yourself, "It isn't as bad as I feel, and I don't have to feel this way. I'm going to feel better, beginning now. Life is good, my friends are nice, I like my work, and I'm going to smile."

It worked for us. Why shouldn't it work for you?

* Don't get the idea that there will be nothing to do in heaven. There will be harps to be re-strung, halos to be retreaded, broken wing feathers to be repaired, and temperamental situations to be settled in the celestial choir. That is, if heaven is populated with the kind of material we have been sending up there for a long, long time.

Graceland College

This year in our congregations throughout the world, College Day will be observed on October 31. On this day, members of the church are reminded of the significant role of Graceland College in the program of the church, and they are given an opportunity to participate in the development of the church college by means of offerings.

In the light of the ever-present need for persons who are qualified to apply themselves significantly to the cause of the church, it is always important that the young men and women of the church give careful attention to the rich educational opportunities offered at Graceland. Owing to the peculiar demands of our present age, the need for the service of persons qualified by the right kind of education is increasingly apparent. Graceland offers the right kind of education for most of the young people of the church.

We urge the membership to support the cause of the church by supporting Graceland College on College Day this year. The offering received will be used to complete the construction of the Memorial Student Center Building—a structure which is designed to be a memorial to all the youth of our church who served in World War II.

Three years ago, the General Church authorized the use of sixty thousand dollars from College Day offerings for the purpose of constructing the Center. As the result of offerings received the past two years, approximately thirty-four thousand dollars has been obtained. These funds added to contributions received from alumni have made possible the beginning of construction this fall.

It is the hope of the college and church officials that this year's church-wide College Day offering will reach a figure enabling the completion of the Center. Your support will be appreciated, and will provide a much-needed service to the splendid young men and women of our church who attend our church college during the coming years.

First Presidency,

By



Our Place of Worship

Geneva Switzerland
September 5, 1948

Dear Editor:

Today I visited the Protestant church of St. Peter, which was erected in 1150. Several days ago I revisited the Cathedral of Notre Dame in Paris. In traveling through the country, I like to visit churches, and I cannot help but be impressed by the fact that quite small communities and groups of people have given much time and money to erect worthy houses of worship.

I have also seen many of our churches in different places. When traveling with my family, I take a "Church Directory," and together we look at the churches and see as much as possible. Of course, there are great variations, not only in the size of the churches, but also in the grounds and the surroundings. In many cases, we are meeting in rented halls or private homes.

What sort of physical heritage are we going to leave to the future generations of the church? The condition of our houses of worship is important. To many people in our communities, the Latter Day Saint Church is not so much a group of people, nor a specific doctrine, but the physical building. When anyone mentions my home branch and says, "the church in Adelaide," I automatically think first of the building. I believe that some of our meeting places are such that our young people hesitate to ask their friends to services. You may say that this is a wrong attitude, but if you discuss the matter frankly with your young people's group, you will see their point of view. The church building can be something very beautiful and important in our lives. It reflects the deepest spiritual experiences—it is the place where we are blessed, baptized, and married. With proper facilities, it can be the center of our social life, too.

Improving the situation will require long-time planning. I believe that we have sometimes neglected our houses of worship—a matter in which the Bishopric has important responsibilities and can give useful guidance. We are obliged to watch our finances carefully so as not to get in debt, and a period of inflation is the wrong time to build. Because of faulty location, some of the buildings we have erected are now almost empty. While agreeing that God's Spirit can be experienced in any sort of building, I still believe that we should give more thought to the question of our houses of worship. We can carefully consider the architectural aspects before we are ready to build. The church need not be large and expensive; one of the most beautiful buildings I have ever seen is the quite small church of St. John in Canberra. To many of us, the most hallowed place of worship is the simple but lovely "Green Cathedral" at the Tiona Reunion Grounds in Australia.

The least we can do is to make our present meeting place dignified and sacred. As far as possible, for example, we might avoid the use of dance halls. In many branches, those responsible for the care of church property are to be commended on the way they have created suitable conditions. Let us ask ourselves whether there is anything we can do to improve the beauty of our present church home, whatever and wherever it may be.

Although separated by some distance, I participate in fasting and prayer that the church will receive guidance in these times. In considering General Conference, I immediately think of the Auditorium.

I know there are many aspects to be taken into account regarding our church property, but I do hope we can do much in the future to beautify our places of worship. This, I believe, will assist in bringing a spirit of reverence to our church homes and aid us in our missionary endeavors.

Sincerely,
Perce R. Judd

NOTE: *The writer, a native of Australia, is a member of the United Nations Economic Affairs Council.*

Our Response

to CHRIST'S CALL

By LAURENCE A. MacDONALD

A sermon given at Stone Church on October 9, 1948, during General Conference. The author is president of the Northern California District.

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.
—Matthew 5: 16.

THE MOST INTERESTING SUBJECT about which we can write or speak is that of the salvation of men, so let us look at some of the respects in which we can extend the blessings of our divine call.

In the past, when our physical strength was less, this Church of Jesus Christ found spiritual strength to make great decisions and to carry them out.

Today, we face a new challenge to greatness. All the resources needed to meet it are not shown in figures on church attendance or meetings conducted or church income. These resources exist also in the people's willingness to appraise men and issues and choose those they wish to follow and then to come on courageously. We have not always chosen wisely, and experience has proved that unless our beliefs are true, life cannot be right. "As a man thinketh in his heart, so is he."

The call of Christ is to know God. This call is to all—boys and girls, men and women alike. If I can know and trust a man, I have no difficulty in believing in that which he does. If you will read the Gospels and pray and follow the path of simple obedience and thus come to know God, other troubles will vanish, and the kingdom way will become the formula for your life.

There are two parables spoken by Jesus to the people of Galilee which

teach the paramount value of the kingdom of heaven. They emphasize the supreme importance of evaluating the kingdom way of life above all other interests.

In the parables, two men found great treasures but under different circumstances. One found a treasure in a field. Perhaps he found it unexpectedly, but when he realized its great value, he sold all his other property and bought the field that the treasure might be rightfully his.

The other man was a connoisseur in pearls, searching for particularly fine ones. He found one so perfect in its beauty and of such great value that he sold all he possessed to buy that pearl of great price. He was willing to give up all other possessions to own it.

The man who found the treasure in the field represents a class of people who are not particularly seeking for the gospel truth but who recognize it when they come in contact with it and are willing to forsake all worldly interests to obtain that enduring reward. The merchantman seeking rare pearls represents a class of people who are searching for the truth, who recognize in the Gospel of Christ the perfection of beauty and wisdom for which they gladly exchange all the transient things of the world. These men were honest with themselves.

IT IS A COMMON MISTAKE with all of us to think that we can be religious only when engaged in religious acts. We forget that all our duties are religious duties, that from



the most ordinary acts of eating and drinking to the wider sphere of whatever we do, all may be done to the glory of God. There are duties of worship and duties of work, there are duties of Sunday and duties of the week, duties of rest and duties of pleasure, which are all religious if done in the right spirit. If a thing ought to be done, then it is religious to do it. We can serve God by honesty and fair dealing in trade and diligence in business as truly as by fervency in spirit and in prayer. You are religious when engaged in buying and selling or in any trade or profession if your motives and methods are right. One of the leading peculiarities of the religion of Christ is that it does away with the distinction between things sacred and things secular. It does that by making the whole of life sacred.

Religion and business can and do belong together. Christianity is not to be kept as a thing apart from business, unaffected by business and uninfluencing business. They belong side by side.

The Bible nowhere teaches that joy must be turned out of doors before religion can come in. This Gospel of Jesus Christ is not opposed to pleasure, nor is it a life of unnatural self-denial here that we might have joy in the hereafter. In the Bible,

Christian experience is set forth as a thing of boundless delight. The burden of the gospel message is "glad tidings of great joy." This is the place to have and to see more of life; Christ said, "I am come that they might have life and have it more abundantly." It is our duty and our privilege then, to live the whole of life to the glory of God by more holiness in living, by more zeal in our work, by calm trust, by patience in trial, by obedience, and by showing the happiness and good cheer of the Christian life we have found.

UNDoubtedly it will cost us great effort to be true disciples of Christ. We are not promised that eternal life may be had easily. The man who found the treasure in the field and the merchantman who found the goodly pearl gave up everything to obtain them. Jesus did not conceal the fact that to follow him means self-denial. He taught that it meant walking a straight, narrow way which comparatively few follow because of the allurements of the broad way of worldly pleasure and self-gratification. We must make our choice between these two ways, and we must pay the price entailed.

On every occasion when Jesus taught, his effort was to widen men's concept of life, to raise their thoughts, and to lead them to realize the necessity of the development of the spirit. We study his utterances to those people so many years ago because it is as necessary for us to know those great truths as it was for the people of that day. Life here with its experiences and opportunities should be used to fit us for the greater life to follow. Christ is offering us his gospel of spiritual life now as he offered it then, but how many of us are receiving it in our souls?

We are something like a group of workers who were building a great bridge across a river. The structure was carried from both sides to meet

in the middle, but when the central span was swung into place, they found that it did not fit—it fell short by two inches. They telegraphed the designer of the bridge, and in great impatience awaited his reply. When the reply did come, it merely said, "Wait till noon tomorrow." Tomorrow noon the workers found that the sun's rays had expanded the metal so that, section to section, it fit perfectly, and there was no crack at all—the bridge was one. So the love of Christ falls on us, and when the inner principle of his life is revealed, our lives are expanded so that we fit more perfectly into this world. The revelation of his life includes the possibility of our living our lives under the same principle. "As my Father hath sent me into the world, so send I you."

The opportunities are many. What our church needs is that life-saving, vitalizing fire of God's Holy Spirit, which will arouse every one of us to earnest, consecrated personal work. Only as our churches become bands of "able workers," in fact, only as the rank and file of our membership become enlisted in active service for Christ, will his kingdom advance as it should. The work in which we are engaged is rescue work. It is not enough that we save ourselves or lay up personal treasures in heaven, we must turn and strive to save others also. This at least we know, that if every member of the church was a worker filled with the desire and determination to be in active service for Christ, willing to advance his kingdom as it ought to be advanced, then we might exclaim, "The kingdom of God is at hand."

I THINK JESUS always knew that God was with him in a special way, but that does not prevent me from thinking that there were occasions in his life when he was peculiarly aware of it. I think his baptism was such a time, when he heard the divine voice saying, "This is my beloved Son, in whom I am well pleased." I think the transfigura-

tion was another such time. I think that Passion Week was yet another such time. It is worth noticing that these occasions when our Lord had this peculiar sense of God's presence with him were occasions when he faced the cost of man's redemption and declared himself willing to pay it.

I think much of what is meant in Christ's call to us is shown in the acts of his last night. He knew that he had come from God on a definite errand and to accomplish a particular work. This conviction found expression many a time in the course of his life. "I am come," he said, "not to do mine own will, but the will of him that sent me." There was nothing casual about Christ's coming into this world. He came to do a specific work. He was never in a moment's doubt about his business. God was the beginning and the end of his life. He was at one with his Father: Christ was never more truly godlike than when he girded himself with a towel on this last night and washed the disciples' feet. He took upon himself the form of a slave. We come nearest to that divine love when we, too, stoop to serve and to help and heal. "He that humbleth himself shall be exalted." I want to say that we, too, came from God—that we were sent here on business; that we have a work to do and a mission to fulfill; that we have a character to form, a soul to win, and a part to play in making the world a happier, better place; and that we are going to God—among other things—to give an account of how we have fulfilled our mission and used our gifts and performed our task. I say no one can live well who does not bear these things in mind. When men forget them, life becomes thin and shallow and sordid. This is a trust from God, and we must fail in our responsibility, for he also gives us the inner power to triumph over every obstacle.

God's purpose is not yet accomplished in us. We are still raising gigantic obstacles in the way of his eternal plan, but it *will* be accom-

plished. However, we shall never solve life's pressing problems until we come into line with Christ's thoughts and see that God is most closely implicated with human need. "Whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward."

GOD USES THE LIVES of ordinary men for the revelations of himself. From an Old Testament story, we gather the following: A crafty, scheming man despoiled his brother; to escape his immediate vengeance, he hastened away to another country. Years after, events forced him back to the scene of his wrongdoing, and he feared for his life and the lives of his dear ones. To his amazement, he found himself treated in a brotherly manner. Esau proved himself a real man. Jacob, realizing his brother's greatness, was forced to exclaim, "I have seen thy face as one sees the face of God." That rough, profane hunter was a revelation of God. Since the death of Jesus, innumerable men and women have convinced their fellows of the presence of God with and in man. Time would fail were we to try to recount the many who have given the world the reflected glory of God in Christ. Yes, God uses life's ordinary things, life's commonplace incidents as media of his revelations. These ordinary events and instruments are in reality sacraments—outward, visible signs of his indwelling grace. God uses man for the communications of his life and love.

The thing that contributed in a large measure to making the Apostle Paul mighty in the magnifying of his office was his unstinting readiness to bear testimony of the divinity of Christ, the providential working of God in behalf of his people, and the power in the gospel to save man.

It is chiefly the witness of what the church does that convinces men. We believe the gospel when we see that it meets our needs. It seems reasonable, therefore, that we who have joined our own lives and for-

tunes with the church shall become acquainted with what it has actually done and can do in meeting the needs of men. There is a critical attitude abroad which points constantly to the lack of practical achievement on the part of the church and ignores much that has been done. For our own sakes, then, as well as for the sake of those whom we would win, we must bear testimony of the effectiveness of the church in action. A major factor in inducing belief is to live the gospel into attractive reality. Many factors influence the conversion of an individual, but none are more potent than the lives of those who live their religion. The last important command of Christ in Judea to his disciples was to carry the gospel of the kingdom to the world. The first commandment of the Restoration Movement was a similar one—to go forth and preach the gospel.

EVERY MAN has the fundamental right to hear the gospel in a way which will appeal to him. We must let the truth speak through us to all kinds of people. When we come to know Jesus, we find that he turns our thoughts and purposes outward from our narrow self-centered life, and we become conscious of our neighbors. We begin to think not only of our own privileges but also of our responsibilities and opportunities of service.

The purpose of missionary effort is not merely to try to save the individual, but, through the introduction of Christianity, to create a better condition on the earth which shall increase the presumption that following generations will be converted. It is by a Christlike dedication to the world that Christ saves us from the world. Like a voice out of the sky, he tells us to be close to this world and help it, feel for its wickedness, pity it, sacrifice for it; in so doing, we are safest from its infections, surest not to sacrifice ourselves to it. Men and women of the early church, the latter day church, and many good people of all churches and creeds stand out as true

world builders, and beckon us, the beneficiaries of their faith and labor, to carry on to advance this age-long task nearer to its fruition.

As a church, we shall always be what we make ourselves. God has designed the plan of salvation; he has called us to our tasks and stands ready to assist us in every effort, but he does not lead us faster than we are ready to go. The duty of the church to the world is fulfilled only when evangelistic activity and sacred study go hand in hand. It is, perhaps, not to be wondered at that in the joy of saving men, the duty of nurturing them is sometimes forgotten.

THERE ARE FOUR ROADWAYS which all must travel on the route to the city of God. The first of these roadways is the Damascus Road. This is a story familiar to us all—the thing which happened to Paul that day changed his whole life. After this experience, his life had a new direction, new emphasis, and new power. The Damascus Road may be called the road of awakening. It represents a universal experience. Every one of us must walk the road of awakening.

The second is the Jericho Road. The story of this road begins with a theological controversy and ends with a roadside act of kindness. This is a roadway of service, of true neighborliness. Most of us, after we have seen the great light of the Damascus experience, know that we must serve as brothers.

It is not enough to merely render first aid on the highway, or even to go further and provide for the bruised and beaten victim. Something more is required. We must make the roadway safe for others—this is the Jerusalem Road—the road of commitment. On it we see one who "steadfastly set his face to go to Jerusalem." Jesus died the way he did because he lived the way he did. On this road of commitment, there is no expedience, no com-

promise of beauty or goodness or truth.

The fourth is the Emmaus Road—the roadway of fellowship. Two disciples were walking down that road; all their dreams had been shattered, all their hopes wrecked. But as they walked, they became conscious of a presence and new courage, new hope, and new faith came to them.

These four roads converge into the way down which we travel with courage and expectancy into the presence of God and out through Christ to serve our fellow man. It was not to wash the dust from travel-stained feet that Jesus came into the world, but to wash away the deeper stain of the defiled soul. To accomplish that washing, he had to stoop to a depth lower still, and by all the measure in which he had preserved the perfect purity and sensitiveness of his soul, he felt the agony and insult of the Passion more keenly than ordinary men, for sin blunts the sensitiveness and dulls the feelings. But the fact that Jesus was without sin exposed him the more to pain. He expects us to stoop and to serve.

A NEW SPIRIT must permeate our being—a spirit that is intensely interested in making this Church of Jesus Christ function efficiently during the next five or ten or twenty-five years. This means that we shall probably have to revamp a good deal of our thinking and rearrange a good many of our attitudes in the near future, which is even more tricky, expensive and exasperating than the job of retooling a large industrial plant. But the man who has already decided that it is hopeless should no longer participate in active life; he should retire to some quiet spot where he can mutter in the chimney corner without disturbing people who have work to do.

If this life of the kingdom is ever to be successful, if we are ever to enter into the mastery of ourselves, if we ever abandon the disposition to dodge life's responsibilities and

Why Be Religious?

MANY PEOPLE are asking this question in one form or another today. In the solitude of many Christian hearts and minds, the same question is being reviewed. Amid the stresses and strains of the uncertain present and the unpredictable future, these questions are not to be condemned. In fact, it is well sometimes to review the fundamental reasons for our religious beliefs and the basic convictions which prompt us to be religious. A religion—personal or group—which will not bear up under the poundings of modern questions by its very weakness is indicative that it is not the "true" religion.

I am suggesting one reason and

duties, it will be made possible largely through the greater outlook on life which will be ours. When we open our eyes and see life's problems in their proper setting, and then appreciate all the resources and reservations which are within the reach of those who try to do God's will, we shall go forth with the step of conquest and enter into the victories which reward the enlarged vision.

What, then, is the conclusion of the whole matter? It is for us all to keep in mind that our church work demands the very best of which we are capable and the church can produce. Deep and earnest feeling is good. If a man's religion never sets him on fire, either there must be very little of it or his whole nature must be frost-bound. There can be no true growth which is not growth in the knowledge of our Lord and Savior Jesus Christ. It is for us to take every power he has bestowed and twist it like strands of a great rope into new zeal for service and a deeper sort of consecration than we have ever known.

This is the roadway which the Christ asks you to walk today, tomorrow, and all the tomorrows.

By John Blackmore

answer to the question, "Why Should We Be Religious?" Because we are convinced that we are dual in nature. Man is both body and soul, physical and spirit. We believe that when the body ceases to function and dies, the soul goes back to God as an intelligent entity. Otherwise many of us would not be very much interested in religion or church life if we believed that physical death meant total obliteration of all personality. We believe fundamentally in the immortality of the soul.

The cynic asks, "What support have we for the idea of a spirit soul?" First, the finest and best inspiration of the ages. There is abundant textual evidence in the "Book of Books," the Bible, which indicates that the prophets of the ages by reason and by inspiration possessed this belief in the existence of the soul in man. Space permits me to quote only two: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecclesiastes 12: 7. "The Lord . . . formeth the spirit of man within him."—Zechariah 12: 1. Jesus on the cross cried, "Father, into thy hands I commend my spirit."

The second source of our belief is sound reasoning. The whole of the miracle of life indicates that we are not composed of just material elements; we are spiritual in our composition as well as material. The miracle of thought, of love, of hope all indicate that we are both body and soul. May God always help us in our search for him.—From *Omaha Ray-O-Lite*.

"Who is it knocks so loud?" "A little lonely sin."
"Slip through," we answer, and all hell is in.

"When Thou Prayest"

By Evan A. Fry

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.—Matthew 6: 5-8.

IN MY YOUTH, I was taught that the proper thing to do when public prayer was being offered in any kind of meeting was to bow my head and close my eyes. Yet it seems to me, not as a result of one observation, or observation in only one denomination, but from many observations in many congregations and many denominations, that this useful and old-fashioned custom of closing the eyes for prayer is almost universally disregarded. When public prayer is offered today those in the congregation seem to be busy inspecting the preacher and each other, rather than joining in spirit as they are led in prayer.

Let us admit at the outset that much of this casualness about public prayer is the fault of the men who pray as well as those who are supposed to join as they listen. Many of our public prayers are uttered to be heard of men, rather than to be heard and answered of God. Many are too perfunctory—uttered because the printed program, rather than the heart, calls for them. Many of them are too long, oblivious of the fact that the human mind, unless thoroughly disciplined, cannot concentrate on one thing very long. Many are too hackneyed, too full of shopworn, threadbare phraseology. Many—to use the coined word of an old minister of our church—are too "scopative"; they include everything from creation to John on the Isle of Patmos, with special mention for the ten lost tribes of Israel and the final day of judgment.

BUT NOT ALL of the responsibility for the frequent failure of public prayer to accomplish its purpose lies with those who pray. Much lies with the people who hear. They too often do not join in prayer with mind and heart and spirit; they only "stand through" or "sit through" the prayer with eyes open, ears comfortably relaxed to catch all extraneous sounds, mind and heart and spirit inattentive and unconcerned about the burden of the petitions being offered. The time of public prayer is often used as a time to observe the neighbors' latest idiosyncrasies of dress or manner or physiognomy or to observe critically the mechanics of the service or to attempt to trace the orbit of the fly skating on the bald spot of a man in the pew ahead.

Some participants in every church service, by reason of their duties in the service, can't always close their eyes and give 100 per cent attention to public prayer. Ushers must watch for latecomers and direct them so that they do not disturb those who are already worshiping. Musicians may have to open the pages of music and arrange them for easy turning; organists may have to rearrange the organ registration. But the people who have nothing to do but join in the service have no excuse for a wandering of attention during public prayer. I have noted that some churches prescribe the posture of prayer—kneeling—during the public prayer and even for personal prayer in the church. But I have also observed that even a kneeling congregation can be very busy with eyes and ears and minds elsewhere, even while the lips mechanically form the words of a ritual service or a prayer.

IT IS POSSIBLE to pray with the eyes open, with the hands busy at

something else. It is possible to work and pray for the success of that work at the same time. It is possible to read and study with the mind while the spirit prays for light and guidance and understanding of what is being read. But this takes practice and discipline, and not all people have the capacity or take the pains and time to achieve this sort of discipline. I once had to learn to write radio scripts in a room with seven desks, five typewriters, five telephones, a loud speaker, and a news teletype just outside the door—but I still prefer a room by myself. I suppose that a woman can sew with all the children under foot, asking questions and playing with the pattern, materials, and sewing machine; but I have observed that when my wife has a particularly difficult piece of sewing or dress-remodeling to do, she waits until the children are in bed and then goes off into a room by herself to wrestle with the problem. Inventors and scientists don't do their work on the sidewalk at a corner like Twelfth and Main in Kansas City or Times Square in New York; they retire into a laboratory and shut the door.

If we are particularly gifted in that way, and if the need arises, any of us may be obligated to voice a public prayer, which necessarily must be performed in the presence of other people. Jesus did not forbid public prayer when the occasion demanded it; but he did caution against public prayer for wrong motives—to be seen and heard of men in pride and haughtiness and superiority. It is better—in fact, it is essential—that personal prayer (as distinguished from congregational prayer) be done in private. "Enter into thy closet, and when thou hast shut the door," shutting out all outside noise and distraction, "pray to thy Father."

This same principle of "shutting the door" should likewise apply to public or congregational prayer. Public prayer, to be effective, must be joined and participated in by ev-

ery member of the congregation. And no one in that congregation can join fully if his eyes and ears are open to all the distractions, all the sights and sounds around him—if the mind is pulled away to here and there, if no active, conscious, willful attention is paid to the content of the prayer that is being uttered. Worshipers in a public service should bow their heads (or kneel) and close their eyes for the same reason that a writer shuts the door before he tries to write, or a scientist or inventor shuts the door of his laboratory before he begins to concentrate on his science and invention—for the same reason that a woman shuts the door of the sewing room before she tackles a difficult problem of dressmaking.

It is not enough to go to the closet of prayer and leave the door open so that you won't miss anything which is going on outside while you pray. Notice that Jesus says, "When thou prayest, enter into thy closet." That is the first thing to do, but you are not ready to pray yet. "When thou hast shut the door, pray to thy Father." When you have shut out the noises and distractions of the outside world, you are ready to pray. Similarly, it is not enough to go to church if you keep eyes and ears cocked so as not to miss anything that is happening outside. When you go to church and the time comes to participate in public prayer, "Shut the door." Close your eyes. Shut out the distractions that would cause your mind to wander. Join heart and mind and spirit in the prayer being offered. And when all learn to do this, God can reward such congregations richly and openly.

He who tries to do good stands knocking at the door, but he who loves finds the door open.—Tagore.

People who put on false fronts usually balance them with big arrears.—Wellman L. France, in *Saturday Evening Post*.

The Guiding Hand

A true incident told by a member of the priesthood. The name is fictional.

IT WAS ONE of those days when little irritating things continually pop up to prevent a person from accomplishing the tasks set apart for that particular day. Irvin Mann of the State Extension Department found the drive he was to make being "put off" momentarily, so it was late afternoon before he actually started on the trip scheduled for that morning. No need to hurry, for by the time he reached the destination, it would be too late to attend to the business of the day. So Mr. Mann drove leisurely along, meditating on life's problems.

As the car rounded a curve between Savannah and Maryville, a lone hitchhiker wearily trudging along attracted Mr. Mann's attention. He seldom picked up these foot travelers, and the curve was a dangerous one to stop on, but in spite of all the odds, there seemed to be a compelling force stronger than all else that caused him to stop the car.

"Good evening, sir. Would you like a ride?" Mr. Mann invited as he took note of the man's neat appearance and his only baggage—a radio.

Then as the travelers turned to step into the car and Mr. Mann looked into his face and eyes, his heart went out in sympathy. For in the stranger's eyes, Mr. Mann saw a sick soul, weary with heartache and worry, bewildered with unanswered problems. The anguish in his face cried out for sympathetic understanding.

Seeking to find a key to the seat of his trouble, Mr. Mann asked cautiously, "Traveling rather light, aren't you?"

"Yes, sir," the traveler answered wearily. Then after a few moments of silence, he continued, "There is a story back of this radio." Little by little, the story unfolded.

The man was a World War veteran and had been in the veteran's hospital for several months. During those months, he had looked forward to the day when he would once more be with his wife in his own home—the home he had established twenty years before. Then, after seemingly endless days and nights, he was released from the hospital. But there had been no happy reunion when he reached home. The bleakness that greeted him as he opened the door in glad anticipation was even worse than the months of pain and hours of loneliness in the hospital. The house was empty, absolutely void of everything—

By BETH L. DAVIS

clothing, furniture, everything—but "this little radio." Gone were the dreams, the plans, and even the wife he had loved these long years. Crushed and bewildered, he had spent two days attempting to understand why his companion had deserted him. Even more discreditable was learning that she had gone with another man—gone and left only "this little radio" to link the past with the present. After spending tortuous hours, wondering and worrying, he had decided to go to relatives in Omaha.

MR. MANN was deeply touched by the story and wondered what he might say or do to relieve the mental anguish of the traveler. He began talking to him about God, his sympathetic nature, broad understanding, and great love. Then he related some of his personal experiences.

Yes, the traveler believed in God and had been reared by religious parents, but he had never affiliated himself with any denomination, for he did not want to be a hypocrite, and he doubted that he could stand in his own strength against the wiles of the world.

As they traveled along, the Spirit of God descended on the car and Mr. Mann stopped and asked the stranger if he might pray for him. As he prayed, the outpouring of God's Spirit seemed to fill the car. The traveler began to cry—tears of spiritual anguish, remorse, and weariness fell from his eyes. But as he wept, his load was lifted.

When they reached the road where they must part and go their separate ways, Mr. Mann was prompted by the Spirit to give the traveler some money. Without hesitancy, he took ten dollars from his billfold and handed it to the wayfarer. He accepted the bill with deep appreciation, but asked, "Why do you do so much for me?"

"Because the Spirit of God has made known to me what I should do," Mr. Mann answered.

Thoughtfully the stranger asked for his name and address so that he might at some future time repay the loan. Mr. Mann had endeavored to make him realize that what had been done was in accordance with God's will, but he obligingly complied with the request. Then with a handclasp of newfound fellowship, the traveler told Mr. Mann "Good-by," and continued on his way, taking with him the little radio—and God!

A Double Life

By RUBY TINKHAM

SEVERAL YEARS AGO there was a movie based on "The Picture of Dorian Gray," by Oscar Wilde, in which a young man had his portrait painted. As he stood before it, admiration showing plainly on his handsome face, he wished that he might always stay exactly as the painting revealed him. In fact, he said to himself, "I'd give my soul if I never need grow any older than that picture."

Oddly enough, that is exactly what happened to him. As the years went by he stayed young and handsome, but something horrible kept happening to the portrait. The first cruelty he perpetrated brought a hard, cynical smile to the once engaging mouth of the picture.

Finally the thing became an obsession with him and, no longer able to bear the sight of it hanging on the wall, he hid it carefully away in the attic where he could steal up and look at it after he had committed some horrible sin.

Finally it became a loathsome, frightening thing with blood dripping from its fingers, sparse, coarse hair hanging over a low beetle brow, pockmarks and scars on the beastlike face, and a toothless smile that was calacious and full of lust.

One day in frenzied rage at the realization that he had traded his soul for perpetual youth, and well aware that his soul strikingly resembled the portrait, he drew a knife and plunged it into the picture.

You can guess what happened. When he tried to murder it, he killed not his soul, which is indestructible, but his own physical body lay on the floor dead, and the picture took on the beautiful attributes in had once possessed.

I SOMETIMES think it would be no more than our just dues if once a year we were forced to look upon our spiritual bodies as separate entities. All those telltale lines result-

ing from accumulated bad habits and dissipations would assume enormous proportions on that gleaming purity of the plastic soul.

I am sure that the gloating expression we see pictured so often on the diabolical face of the devil is because he has the ability to see us spiritually and notes with ecstatic satisfaction how he can entice us repeatedly to spiritual destruction with simple, disarming physical habits.

If you and I were forced to face our spiritual selves and note from time to time the ravages of unconcerned living, I am sure we would be shocked and ashamed. We would remember that this is the way God sees us all the time!

Some of the soldiers who came back from Europe after viewing firsthand the desecration done over there tell a story of how they found churches deliberately vandalized and literally hacked to pieces.

Beards were wantonly smeared on the Virgin Mary and obscene language crudely written across Christ's face. Paintings and tapestries were used to wipe mud and filth off dirty boots, and empty liquor bottles were broken defiantly across targets of sacred altars.

One boy who had never attended church at all said angrily, "They didn't need to destroy it. They did it on purpose."

I wonder if someday our physical body won't have to stand and listen while someone sadly says about our spiritual self, "You didn't need to destroy it. You did it on purpose."

CHRIST WAS SO CONCERNED about our spiritual bodies that he was always careful to show that physical healing was the result of spiritual cleanness. You can be sure that he would not save a man's body unless his soul was worth saving first.

It was always, "Thy faith hath

made thee whole," or, "Thy sins are forgiven thee." Always, "Ye must believe that I am the Son of God, and that I have the power to intercede for thee with my Father." Always, "Thy sins must be forgiven by that same Father and thy spirit made clean and whole again before the temple which houses that soul can be made new."

Christ would no more house an evil spirit in a perfect body than he would a clean spirit in a defiled body. Nor would we desire it so. The point is that faith in God and his forgiveness automatically bring about a new spirit, and then the new physical body comes by necessity.

By the way, forgiveness here involves more than just the mere act of repentance. Repentance is not enough. We must not only resolve to leave the old sin behind, but we must also make a sincere resolution to replace it with some act of constructive good. Even this is not enough, for every sin leaves in its wake a trail of accumulated evil, and real repentance includes an honest endeavor to clean up the mess we have made.

After we have replaced this sin with some good habit and made amends to the society we have betrayed, then and then only are we entitled to ask our Father for the forgiveness he is so patiently waiting to grant us.

The important thing is not to get the cart before the horse. Even God cannot rearrange our mistaken ideas about healing until we are ready and willing to make the preparation necessary ourselves.

I CAN SEE JESUS after one of his miraculous healings. The man, who has just been healed, is running joyously down the street calling excitedly to his friends, "See, I am well again! Look, I can walk! I can talk! My skin is clean!" He looks often over his shoulder at the Master standing there quietly with a slow smile transfiguring his benign
(Continued on page 19.)

The Immortality of Ministry

An address given on Sunday, October 3, at the Stone Church in memory of the seventy-seven members of the high priesthood of the entire church who died in the interconference period.

WHEN WE MEET to honor those of our number who have rendered their "last full measure of devotion," we may find more occasion to rejoice than to mourn. We rejoice that we have known such men, had their fellowship, received of their ministry. We rejoice that they fought the good fight and kept the faith.

HOW CAN WE EXPLAIN TRAGIC BEREAVEMENTS?

Yet, being human, we are shocked and grieved at the sometimes seemingly untimely and tragic death of comrades in arms, dearly loved friends. We are thinking now, for example, of the death of Brother Hermann Peisker, who came from far-off Australia expecting to attend this Conference with us; instead, he sleeps in Zion not far from the graves of Presidents Joseph and Frederick M. Smith.

Our hearts are yet sore because of the tragic death of our beloved Apostle George Lewis. Sometimes such unexpected bereavements baffle and confuse the Saints. I have heard them say that the death of Brother Lewis baffled them, and they have asked me, "How do you explain such a tragedy?"

My answer is that I do not attempt to explain such tragedies, except, perhaps, in part. If we could understand all of God's plans and motives—why he does this or fails to do that—he would be a very small God, no bigger than you, no bigger than me. I remember, too, that even Christ at times seemed baffled. When he hung on the cross, in the extremity of his agony and humiliation, he cried out, "My God, my God, why

By Elbert A. Smith

hast thou forsaken me?" Why? Why? That is the age-old cry of humanity. If Jesus could not understand, how may we hope to understand and explain all the things that baffle those who suffer and grieve? Yet Jesus soon recovered himself and said, "Father, into thy hands I commend my Spirit." If there were times when he could not understand, how may we hope always to understand? Yet with him we may trust ourselves in God's hands—even though it be in the garden of Gethsemane or on a cross that we learn to say, "Not my will but thine be done."

THEIR MINISTRY CONTINUES IN THE BEYOND

The ministry of Jesus did not end at his death. It continued. May we not find consolation today in the belief that the ministry of his ordained servants will continue even after death?

Perhaps more often than we know the tragedies that disrupt our lives are not without forewarning. Evangelist R. V. Hopkins told friends that his ministry was about to end. He continued his work even to the night of his death. He talked to the Fellowship Group in the evening, went home and to bed and to sleep. His work was done, and he was prepared.

Sometime last spring while Sister George Lewis was at work in her kitchen, she was forewarned that George was not to be with her very much longer. She told this to a few friends, who verify her testimony. She was given warning and time to make an adjustment. We were taken by surprise—God was

not. I was talking with Brother Lewis's oldest daughter, Alice, and found she, too, had made her adjustment. She said, "Daddy went away on missions so often that it seems that he has only gone on another mission." She verily believes that such is the case, and that he has gone on another mission. His work is not ended.

Section seventy-six in the Book of Doctrine and Covenants rather clearly indicates that ministry shall continue in the next world. Those of the celestial glory are to minister to those of a lower glory, and they in turn to those of the still lesser glory.

Some of our men gifted in music will find their service with the heavenly choirs. In imagination, I can hear F. G. Pitt singing, "God is so good to me." But some of us cannot sing at all. We will not be content to sit and wear a crown. We may need a period of rest. John heard a voice from heaven saying, "Write, blessed are they who die in the Lord, for they shall rest from their labors and their works do follow them." But if I know this ministry, and I think I do, few of them will wish to rest too long. They will desire service. It shall be as here, their service shall be "according to the gifts of God unto them" according to their interests and talents. So, in imagination, I can see George Lewis presently in his apostolic calling, supervising a mission to some group of persons who never heard Christ adequately preached here on earth.

THEIR MINISTRY CONTINUES ALSO WITH US

There is another side to this question of the immortality or continuity of ministry. The ministry of those good men now departed goes on in others. Out of my own experience, I know that many men of a past gen-

eration ministered to me in my earlier days. Men like Joseph and Alexander Smith, Joseph Lambert—who preached the first Latter Day Saint sermon I ever heard—and many others of more recent times through whose ministry my life has been enriched. You, too, have in you the record of the ministry of other men that still lives in you and from you is passed on to others.

During the interconference period, a good and faithful minister on the Pacific coast died, Brother Lewis Shippy. He and his wife had purchased a home in Zion, just across the street from my home. They had hoped to share it together. That hope was denied and Sister Shippy came on without him. But his work had not ended. In his memory, a granddaughter of Heman C. and Vida E. Smith's, Nelda Inslee Thompson, wrote a poem, the first verse of which splendidly illustrates the thought of the continuity of ministry. I quote:

There is no dark where he has been,
For he has lighted lamps that still abide.
Lamps that shall glow from deep within
Hearts of men he walked beside.

May we, too, as our best tribute to those men gone on before, light other lamps in the hearts of those with whom we walk.

The following is a list of the deceased:

Earnest T. Atwell
Carr E. Ball
Arthur W. Ballard
Royden A. Barnhardt
Samuel A. Belle-Isle
Paul Belleisle
Joseph L. Benson
Orson L. Bradford
Amos M. Chase
Floyd L. Clark
Harry Jenkins Clifford
Foster C. Coberly
David Albert Coleman
King Cooper
Charles A. Cramer
Edwin H. Davies
John Eliason
Joseph Wm. Enix
Marcus O. Erickson
Thomas Fiddick

George Lee Green
Daniel Gray
William G. Hemann
David Wm. Hamilton
Isaac H. Harbottle
John Robert Harrisson
George M. Hiles
Wesley B. Hillen
Earl F. Hoisington
R. V. Hopkins
Thomas Jackson
Edmund A. Jaegers
Joseph A. Jaques
Thomas Jones
Thomas M. Kelii
Jacob Kiefer
Guy Levitt
George G. Lewis
Squire Loomis

William E. Lorence
Joseph Luff
Peter McMahan
Herbert E. Merryman
Clifford G. Minkler
Ainsworth R. Moore
Robert Murray
August Nieman
William R. Odell
Wilber B. Paul
Edward A. H. Peisker
Edwin A. Peisker
Benjamin J. Peters
Frank Joseph Piedt
Samuel Pope
Lewis W. Roberts
Albert W. Robinson
Benjamin F. Renfrow
Francis L. Sawley

Elmer L. Sherman
George F. Sherman
George W. Shimel
Lewis B. Shippy
Arthur Smith
Samuel Stephen Smith
Matthew A. Taylor
Carl R. Thompson
Henry J. Thurman
John E. Vanderwood
George W. Vickrey
Jay Elmer Walters
Cyril Wight
James F. Winegarden
August Wintermeyer
Theodore A. Wismer
Ernest Wragg
George Yeager
Kenneth Yarrington

Of Life and Death

By Kathryn C. Metz

WE seldom pause in the midst of life to examine our personal credo, to become acquainted with our own set of beliefs and to put them down into words.

Most of the time we are content to announce with piety that we "believe" in a life hereafter, and we rest our case there. Occasionally, however, a tragic death shocks us into realizing that our "belief in a hereafter" is not nearly so important as our belief in now. Because our very hope of a good life to come depends upon a good life here . . . and now.

And a good life does not depend upon years. Some become old between suns, and some suffer a lifetime in a day. Time means but little, because a useless life, however long, is really only an early death.

Yes, life is more than years. It is a journey, although many use it as a stopping place along the way—a sort of wayside inn where we mark time. It is a long road, and to travel it one must set a good pace and keep at it. Some travel farther along the way in a year than others do in a dozen, thus we note again that the time element is of little value when measuring a span of life.

For some, life is over in a little while, although they continue to

eat, sleep and occupy space upon the universe. They are absorbed by a living death, because they have ceased to develop abilities and interests.

On the other hand, life is a long experience and a vital thing to those who pour something interesting and fine into every crevice, however cramped the space.

Life is an adventure, yet many persons fail to find it so and live in a humdrum existence. They miss the high excitement that comes through new experiences, exploring strange fields of service and performing brave acts of courage.

Life is a business. It requires good judgment, constant labor, and keen insight. It takes planning on a long-time scale and not from daylight to dark.

And finally, life is a book. In time each of us will have the humble experience of comparing the story we hoped to write with the volume we have actually authored. And who is to say that a long, dull volume is to be desired over a bright, interesting, and brief story that sparkles and holds the attention of those who are still writing in the Book of Life!—From "Between You and Me," in the *Lamoni Chronicle*.

The Word of Wisdom and Modern Research

A hungry, undernourished people are a half sick people, physically, mentally, and spiritually. They are the real menace to our republic. Through their apathy, their ignorance, their lack of intelligence, their stunted social judgment (conscience), their sexual immaturity, and their emotional instability they are an easy prey for the psychopathic compatriots among the professions, politicians, and labor leaders. Of such are bloody revolutions and wars made. Therefore let us quit quarreling about details and get down to fundamentals! A sound nutritional program for all, based upon a sound and prosperous agriculture . . . will keep our people free and save our Republic!—Jonathan Forman, M.D., Editor, *Ohio State Medical Journal*.

IF THE PROBLEM of proper nutrition is important to the welfare of our country, it is doubly so to the church. We are called to life on a higher spiritual and intellectual level than the world about us cares to pay the price to achieve. The Word of Wisdom gives us a great deal of information concerning proper nutrition. True, it was not given by way of commandment. Why should it be necessary to command us to do something which will benefit us? No one needs to command me to turn the light on when I enter a dark room. I know there is the law of electricity waiting to serve me—that if I press the button I shall have light. Would I not be foolish to stumble about in the darkness, refusing to press the button? In the Word of Wisdom, God has revealed to us certain laws of nutrition. We would be foolish to ignore them.

Joseph Smith could not possibly have anticipated the discoveries of the past twenty years which have corroborated the information given in Section 86. This should increase one's faith in the gospel.

This "revelation of the mind and will of God" is a "principle with promise." We are told that if we keep these sayings and walk in obedience to the commandments, we not only shall have health, run and be not weary, and escape the destroying angel, but also shall find great hidden treasures of knowledge. It seems that such a wonderful promise in itself would entice me to refrain from the use of alcohol, tobacco, tea, coffee, or any other food or drink which I suspected might be injurious to health of mind or body. It should also cause me to scrutinize carefully my dietary habits in the light of the best scientific knowledge of the day, measuring this knowledge by the revelations of God.

I suppose none of us have the perfect interpretation of the Word of Wisdom. "The principle" was the raw material God gave us to line us up with truth; had our ancestors faithfully adhered to all the laws of the church, and had we as consistently kept them, we might have had our own great laboratories in which to build upon this principle. We might have had, by this time, more knowledge than the world has about the relationship of foods to health. Our experimentation could not have been aided by the spirit of revelation. Men of research agree that we have only begun to discover the relationships between the soil, plant, and animal life and our own well-being. But if we interpret the revelation as literally as possible and try to obey its suggestions, an abundant vitality of body and mind and spirit can be realized. The blessings are all out of proportion to the cost of obedience.

What the Word of Wisdom is NOT

The Word of Wisdom is not an end in itself. It is not a religion in itself. I have known some who, after many years of illness and suffering, gained such beneficial results from the keeping of the Word of Wisdom that no other part of the gospel seemed important. This is a mistake—the opposite extreme of not keeping it at all. The Word of Wisdom is only a tool to help us attain higher levels of living and thinking that we might more efficiently function as the "light of the world," "an ensign to the nations." In this connection, we should consider the "rider" contained in the promises to those who shall keep the Word of Wisdom "walking in obedience to the commandments." This means we should not only follow the dietary suggestions of Section 86, but also pay our tithing, attend church, keep the moral and financial laws, be temperate in all things, go to bed and arise early, be cheerful in our warfare, and so on.

Bread

Grain is ordained to be the staff of life, and wheat is particularly for the use of man, although other grains can be used also. Here I would like to call attention to the fact that "wheat" and

By May Elliott

"White flour" are not synonymous. Dr. Jonathan Forman says:

There are too many socially minded persons spending too much time and too much energy in planning how to get more care for more sickness. All of this energy should be directed into teaching our people the importance of a good diet, and to seeing that their eating habits are changed to conform to what we already know about nutrition.

It is my personal opinion that we defeat our own program by forcing the so-called enrichment program on the food industry. It is dishonest and un-American and quite inconsistent with all of the other things that we teach.

Dr. Clive M. McCay, Professor of Nutrition, Cornell University, Ithaca, New York, in an article titled, "Food For the Aged," says:

The statement is often made that people will not eat dark breads. We forget that the major food item of both the Russian and German armies during the past war consisted of dark, heavy breads. At the Naval medical center in Bethesda, Maryland, several studies were made of breads selected by naval officers and men when they had a choice of rye, whole wheat, and white bread. The officers selected several times as much of the dark breads as they did the white, while the enlisted men reversed the ratio. This was probably a reflection of education, since the officers were largely from the medical staff with some training in foods and nutrition.

I could quote many authorities to prove that whole wheat bread is fundamentally better for human health than any other. Many people not of our church have found that grinding their own wheat for bread brings huge dividends in health. Most of them also discard white sugar and use either unrefined brown sugar or honey.

"You have to buck the white sugar manufacturers, the white flour manufacturers, and it is probably only through foundations that Mr. Sloan has set up that the people will eventually get the true facts," concluded a member of the Public Conference on Nutrition, sponsored by the Chicago Medical Society.

Commercialism

Only under the system of free enterprise can a people or a church enjoy the other freedoms essential to the exercise of agency. God knew this, and I think that is why he told us to build Zion in America. He knew that only where liberty flourished could his kingdom

a home column feature

come to full flower. However, where the good enjoy privileges, evil and designing men are there, too, taking advantage of liberal laws and preying upon society. So it is true that we cannot believe all advertising. One might well ask, "If I use this product, who stands to benefit most from it?"

My little girl has a book with a story about a lion who tried to sell a goat the idea that he should come down into the valley where the lion was. The grass in the lowlands was rank and green, while pastures on the heights where the goat stood were poor. But the goat politely insisted upon remaining where he was, for he was certain that the lion was not much concerned about whether he ate well, but was anticipating a good meal of goat flesh for his own supper.

After discussing the loss to society from illness and disability caused by lack of proper nutrition, John P. O'Neil, M.D., Chairman of the Chicago Medical Society Committee on Nutrition, stated:

All this is the devastating, deplorable, and constantly ignored fact despite the belief of most of us that we partake of a diet that is ample enough and, God knows, costs enough to keep a blue ribboned cow, steer, horse, pig, lamb, goat, chicken, turkey, sheep, etc., in the charmed circle of winning excellence all the time. As a matter of brute fact—these perfect specimens are the faultless, unblemished, grand champions they are BECAUSE THEY CAN'T READ ADVERTISING! You will see animals reject food near at hand and walk miles to obtain foods grown on perfect soils. The brute animal has only instinct to guide it, and obeys, unerringly, the laws of nature with the result that—barring accident or infection—it, in its natural habitat, attains perfect physical well-being. Man—God's supposed masterpiece—is endowed with a fine brain and inspiration, but seemingly he uses neither and as a result shortens his years, decreases his efficiency, lowers his earning power—moans, groans, yells to high heaven for help—and continues to cherish his false ideas. Man curses and damns himself because he unquestioningly accepts and believes so many things that are not so! The one factor which has always prevented individuals, races, nations and governments from gaining knowledge is the counterfeit idea that they already possess it—that they know all there is to know!

True, we have pure food laws. The federal government has one which concerns itself largely with interstate traffic. States have laws, too. Do you know anything about the ones in your state? Did you ever hear of the letter of the law being kept, while the spirit of the law was thwarted? We are never fully protected from law violators, law evaders. Ask any dentist what he thinks of the tooth-paste, toothbrush ads. Ask any reputable physician what he thinks of the ads for tobacco and whisky. There is certainly a possibility that we may be fooled by some of the food advertising. Then there are patent medicines and vitamins. The American public spends mil-

lions of dollars yearly for vitamin preparations. Yet some very good authorities say an overdose of certain vitamins can be definitely harmful; others say never to take them without the advise of a physician.

We should form the habit of thinking and judging things for ourselves, rather than letting a voice on the airwaves or a clever artist direct our decisions.

Diet and Achievement

Dr. O'Neil says further:

Age is a condition of the mind. Clear thinking, the retaining of youthful ambitions, the urge to live, the unquenchable longing for greater achievements rests inexorably upon our physical well-being. All of us have known people who died in their twenties, but were not buried until their fifties and sixties.

Now and then, we see persons who are stricken by affliction yet retain strength of character and spirituality, sometimes to a very marked degree. But they are exceptions, and undoubtedly they would be able to shine like stars in their achievements were the added vitality of glowing health bestowed upon them.

Very often when we probe the history of some man or woman who has lived a long life and accomplished a great deal, we find that he had a liking for simple, natural foods and observed other fine health habits.

Appetite

Some do not have an appetite for whole grain breads and cereals; some do not like fruits or vegetables or other articles of wholesome, natural food. But you can satisfy your appetite and your body can still be hungry—even starving—for certain elements you do not crave or have not learned to like. An adult can learn to like foods just as a baby can—by tasting a little every day and deliberately setting himself the task of learning to enjoy the article in question.

Dr. A. C. Ivy, M.D., Ph.D., Vice-president of the University of Illinois Professional Colleges and head of the Department of Clinical Science, says:

I should like to point out and emphasize how some of the bad features of appetite predispose to poor nutrition, to disease, and make food more expensive. . . . Food fads and fancies and commercially produced food appetites may lead to nutritional deficiencies and poor health. In some instances the appetite has been so modified by custom that people have been led to prefer a food with the vitamins and minerals refined out of it to the natural food. For example, the appetite of most of us has been so trained that we absurdly demand that flour be refined to such an extent that we have to add minerals and vitamins to make the flour a desirable food. We go to the expense of milling vitamins and minerals out of the flour and to the still further expense of putting them back in again.

The food economist must condemn such a procedure.

Our nutritional problems arise chiefly from our appetites and arise in the presence of plenty. They are due to undisciplined and pampered appetites and to appetites for unnatural foods created for taste and eye appeal, both of which contribute to the waste and the cost of food.

That is not to say that simple, natural foods cannot be served in an attractive and appealing manner. They can be.

Our Creed

We have a wonderful creed: "All Truth." Section 86 speaks of evils and designs that "do and will exist" in these latter days. A little study of the works of thoughtful men of science, such as those quoted above, will prove to us that evil and designing men *are* at work in this world, and while there are many individuals whom we can trust, we must be alert to judge which are true and which are false. Then we must be brave enough to stand by the truth once we have found it. When we line ourselves up with truth, we have God and the most powerful forces of the universe for our allies. It has always cost something for an individual to stand for the truth. It cost Jesus his life; it cost Joseph Smith his life; but they gained more than they lost, and so shall we if we have courage to stand by our creed.

Daniel had that kind of courage. He did not cater to the big interests. He ate the kind of foods that kept his body as clean within as he wanted it clean without. We are not told how much money he had, but he did have a rich life.

One time he fasted and prayed a special prayer. A messenger from God came and told him that from the first day he had set about to discipline himself, his prayer was heard. Another angel touched him and said: "Oh, man greatly beloved, fear not. . . . Be strong, yea, be strong." And he was strengthened so that he could receive what God wished him to receive. You cannot buy such an experience with anything you might lose by standing for truth.

We need to build Zion as we perhaps never before had the need. We need to be strong. Adherence to the principles of the Word of Wisdom can be the foundation, physically, for such strength.

NOTE: There are many government and state bulletins, also pamphlets put out by various universities, which agree with and confirm the authorities' opinions which I have quoted. I chose to quote entirely from a book, *Food and You*, published by the Milk Foundation, 28 East Huron Street, Chicago, which is a report of the Public Conference on Nutrition sponsored by the Chicago Medical Society. Anyone who wishes may check the quotations and find much good in reading the entire treatise.

Awake to Righteousness

A radio address delivered over Station KVOO, Tulsa, Oklahoma, as one in a series sponsored by the Ministerial Alliance.

By **LESLIE W. KOHLMAN**

IF THE PROBLEMS which are ours today are to be solved, Christianity must play a major part in solving them. And this, as one great church body recently stated, calls for "a Christianity that is undiluted." The situation demands that we find out exactly what Jesus would like us to do. We believe that if any man wants to do right, he cannot do better than to follow Christ.

First, then, we are saying that if we are to "awake to righteousness," it is that we shall come to live in new appreciation and understanding and knowledge of Jesus, our Lord and Savior and Redeemer. There is no resource comparable to Jesus Christ, for "other foundation can no man lay" by which man can come to have the more abundant life. He is the unspeakable gift of God, given because he loved us, and given "that whosoever believeth on him should not perish; but have everlasting life." No one has had the courage or the insight to augment or redirect the leadership which Jesus gives. Through his perfect life, he gave new meaning to home and life, to work and friendship, to pleasure and pain. Thus, Jesus lives and reigns with an authority which grows stronger as men know him better. Only by turning afresh to him in simple trust can the Christian and the church recover the secret of God's power to reach and transform this time into "God's time."

Dr. E. Stanley Jones writes, "We cannot live upon a remembrance, however beautiful. We can only live upon a realization."

The great secret of the early disciples' rich and vigorous spiritual life lay in their nearness to Jesus. They had no doubts about him. They knew the Christ of history and of experience. Thus, Paul wrote, "I live; yet not I, but Christ liveth in me."

God, in seeking to teach us of himself, gave us his Son to whom we can turn whenever we lack understanding. In him we see life more truly and understand its purposes and its direction. If this were not so, then we would ask even as Peter once asked, "Lord, to whom shall we go?"

SECOND, if we are to "awake to righteousness," we must have a new appreciation and understanding and knowledge of the Gospel of Christ,

which, Paul testified unashamedly, "is the power of God unto salvation to everyone that believeth. . . . For therein is the righteousness of God revealed through faith on his name." The fact of the gospel is not for institutional bias but for revealing to man the correct way of life. It is "good news" offered to man for his highest well-being.

Jesus came preaching the gospel of the kingdom, which is the "good news" of love, and setting before us this one primary objective: "Seek ye first to build up the kingdom of God, and to establish his righteousness." In all the ministry of Jesus, we discover a prophecy of the kingdom, a testimony revealing to us the will of God, and how he would have mankind order itself that it might not perish, but live.

Consider the time when Jesus fed the multitude with the five loaves and two fishes. There were many people needing to be fed, and, according to the understanding of men, there was not food enough to feed them. The disciples offered to go and seek more food. But Jesus forbade them, instructing them to gather the people together and organize them in groups of fifties. Then he moved to make proper distribution of the five loaves and two fishes, according as each man had need. After feeding them, there was left over food sufficient to fill twelve baskets.

TODAY we witness many who are in need of the basic necessities of life, and there is present throughout the world distress and turmoil. Surely this need not be. If we understand the revelation manifested in this experience of Jesus with the multitude, it is that there is present upon this earth sufficient and some to spare of the physical necessities of life. The Lord has revealed unto us through his servant the prophet that "the earth is full, and there is enough, and some to spare."

Today we find the word of the prophet being vindicated. Men of state and of science have declared respectively, "Let us take the main facts. The first fact is this—that poverty is not the fault of Providence. Providence has provided an abundance." "Natural and synthetic processes assure the entire world of sufficient food, clothing, fuel, power, and even luxuries for centuries to come." This being true, it is apparent that our next step is to gather together and or-

ganize ourselves and administer our wealth according as each man has need. In so doing, we shall discover not only that there is enough to care for everyone's need but also that there will be some to spare. According to the statement of scientists, the basic need and even luxuries can be supplied for centuries to come.

THE GOSPEL offers man a significance in his situation which transcends the bounds of historical processes. But man cannot live upon the memory of this beautiful story of the gospel of love. To live and to have life more abundantly, he must come to repent from dead works and move out in the exercise of a faith toward God, embodying his word in every act and deed. Thus man can realize the will of God being done here upon the earth, and the peace and security he seeks can be his everlastingly.

In this age, the Christian conscience issues a call to all men to repentance. Men must awaken out of sleep, and become alert to righteousness, casting off the works of darkness. The situation throughout the world is critical, and time does appear to be running out as we witness the ever-increasing manifestations of those signs which Christ stated would appear just prior to his second coming. But we are not without hope, for our problems can be solved in the exercise of our Christian faith, and Christianity must play a major part in solving them. Let us accept Christ and have faith in him, believing in his gospel and implementing it into our lives that we may be free.

THE INVITATION is from Jesus himself: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." For "I am the way, the truth, and the life."

"If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments. Break not my commandments, for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come. And whosoever will lose his life in this world, for my sake, shall find it in the world to come. Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

What we are called to do today is not

Start Where You Are

By RUTH SELZER

HAVE YOU DECIDED whether to accept yourself as done for or as potentially a worth-while person? If you have decided on the former, you need not read further, because you are definitely satisfied with yourself and do not intend to change. Regardless of whether you are ten or eighty, you should be dissatisfied with yourself at each level of your development to such an extent that you are constantly hoping to change for the better.

One of the ablest women in this country was brought up in poverty. She was fourteen before she started to school. One time she complained to her mother about her hardships, and her mother turned on her and said, "See here, I have given you life. That is about all I will ever be able to give you—life. Now you stop complaining and do something with it." She did. She is a university graduate and the wife of a university president. We can readily assume she continues to find life a challenge to become better.

Religion teaches us that life is a sacred trust. Whatever else has been given to us, the ability to become a worth-while person is our inescapable stewardship. If we fail at that, we fail completely; if we succeed, we succeed supremely. Religion is no downy cushion to lay our life upon. It is a basis for hopeful adventure and a source of power for

impossible. Christianity can be lived in the midst of the manifold evils which surround us by day and by night, for it has been lived amid even greater evils. Christ took a body such as we have to demonstrate once and for all the possibility of carrying a godlike character into every human relationship and every human need. Let us not forget that to Jesus was given "all power," and to his disciples he said, "Go ye therefore," and to "as many as received him, to them gave he power to become the sons of God." The kingdom is sure, as well as our salvation, if we are willing to pay the price and "awake to righteousness."

undertaking the responsibility of developing our life's patterns into something worth-while.

Noah, in the play, "Green Pastures," says, "I ain't very much, but I've all I got." That is the place to start. With self-respect and humbleness, we accept ourselves as we are at the moment. Are we going to live this day better than yesterday, and tomorrow even better? He who accepts that task is on the main road of his creation's meaning and is accepting his life as a sacred trust. There will be troubles, hardships, deficiencies, and perhaps even moral failures along the road, for these are the raw materials from which worth-while personalities are made. Religion does not promise us genius, freedom from hardship, or world success, but it does say to each of us, "Whatever you fail at, you need not fail at becoming worth-while."

BE THANKFUL human nature is plastic—that no man need stay the way he is. As a desert is irrigated, it can become fertile; so seemingly hopeless cases of personal failure can be remedied. Personalities become set sometimes, making the remodeling process difficult and painful. Occasionally we need reconstruction, not always because we are at loose ends, but because we are organized and set like plaster in a mold. Once a young man held by a habit that was ruining his entire life came to the minister saying, "I do not believe in God, but if you do, for God's sake pray for me—I need him." The fact that he is a good citizen and a Christian today is evidence that we can repattern our lives and that remodeling of personalities is possible.

Faith in a God who cares, belief in the judgment of someone higher than man who looks upon the heart, recognition of a power beyond our-

selves, discovery that prayer supplies us with a steady flow of sustaining power in our daily lives, faith in a goal, certainty that every person counts, and belief that becoming worth-while is of more than temporal concern are the factors that bear a strong influence on the individual who is deciding to accept himself as done for or as potentially a vital part of the kingdom of God. As Wordsworth put it, "So build we up the being that we are."

—man knows partly but conceives beside
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark
alone,
Not God's, and not the beast's: God is,
they are,
Man partly is and wholly hopes to be.

Golden Wedding Anniversary

Elder and Mrs. Ernest B. Blett of 3836 Lorraine Street, S. W., Grand Rapids, Michigan, observed their fiftieth wedding anniversary on Sunday, August 1. They were married on July 30, 1898, at Lansing, Michigan. Brother Welch was also baptized into the Reorganized Church on that day. He is the present editor of the *Southkent News* and has been the founder of several other newspapers in western Michigan. He began by printing a poultry magazine, after which he edited the *Belding Star* and papers at Fedwick, Ravenna, Conklin, Farwell, Freeland and Rosebush. During the time J. A. Gunsolley was president of Graceland, Brother Blett organized a self-help department for worthy students. Upon returning to Michigan, he established the *Grandville Star* and the *United Weeklies*, now known as the *Shopping News*.

The Bletts have seven children: Mrs. Vernon Baldwin, Mrs. Roland Cole, George and Ray Blett of Grand Rapids, Donald of Chicago, Illinois; Ernest of Detroit, Michigan; and Robert of Green Lake, Michigan.

Ida Smallwood, Route 1, Tarwill, Indiana, cannot attend church because she is confined to her home. In renewing her subscription, she writes her appreciation of the church, and would like to hear from those who have time to write.

A Thanksgiving Service

Organ Prelude

(As prelude is played, pastor and reader enter rostrum and sit on each side of table, which is covered with a lace cloth.)

Hymn No. 428, "Come, Ye Thankful People, Come," Congregation

Invocation:

With thankful hearts we come, O Lord,
To worship thee this evening
And to count the blessings of the year
And raise our songs of Thanksgiving and praise.

We thank thee for the church, its glorious message

With its hope of life victorious.
We thank thee for its saints and martyrs
Bearing witness down the ages;
For the heroes of the cross,
Facing winter's cold or desert's burning heat;

We thank thee for fruits that have ripened in
The autumn sun. For all thy good gifts
We bring our thanks, dear Lord. Amen.

Following invocation, special instrumental solo may be used if desired. Pastor and reader both stand for readings.

Reader:

Praise ye the Lord. O give thanks unto the Lord: for he is good for his mercy endureth forever.

Pastor:

Long, long ago, the Pilgrim Fathers,
Driven by their urge for freedom,
Sought this land, and in the clearing near the
rock-bound coast,
Made their dwelling.
There they labored, there they suffered
Through the cold and dreary winter.
Dark were their hopes, and great were their longings.

But when the harvest came and the autumn
time,
They called a day for feasting with the redmen
of the forest,
There they praised God the Heavenly Father,
And with truly thankful hearts, they kept the
glad

THANKSGIVING

Reader:

For Pilgrim Fathers who sailed the sea,
For sturdy pioneers who trod the wilderness,
For men and women who have lived and died
To make America, our country, free,
We thank thee, Lord.
Blessed is the nation whose God is the Lord;
And the people whom he hath chosen for his
own inheritance;
Righteousness exalteth a nation;
Behold, this is a choice land and whatsoever
nation
Shall possess it shall be free from bondage and
from captivity;
If it will but serve the God of the land who
is Jesus Christ.

Trumpet or other instrumental solo,
"America, the Beautiful," No. 418

By HATTIE MAE BISHOP

(As solo is played, two boys in white choir robes march slowly down aisle to front, one carrying American Flag, one has church flag. They hand flags to pastor and reader who place them in stands on platform. Boys sit in chairs, which have been placed back of the pastor and reader, or retire to choir loft.)

Pastor:

For autumn's beauty,
For all the glory of the fields and forest,
When all the hills in grandeur stand
And blue haze touches the distant land,
For golden leaves,
For crimson leaves,
For leaves emblazoned with bronze,
We thank thee, Lord.

Reader:

And of Joseph he said, Blessed of the Lord be
his land,
For the precious things of heaven, for the dew,
For the precious fruits brought forth by the
sun,
And for the precious things put forth by the
moon,
And for the precious things of the lasting hills,
And for the precious things of the earth, and
fullness thereof.

Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase
And God, even our own God shall bless us.

Pastor:

For golden grains that bent their heads before
the wind
And ripened on the hills of summer,
For gathered grain,
Harvested through the weary hours of labor
To become food to feed the hungry of the
world,
We thank thee, Lord.

Quartet, Trio, or Duo, "For the Beauty of the Earth," No. 18

(Two boys in white robes march slowly down aisle. One brings greens, cedar, palms, etc., the other carries ears of corn or cornstalks. They hand them to pastor and assistant, who place them on table. Boys retire with preceding boys.)

Clarinet or other instrumental solo may be used at this time if desired.

Reader:

O give thanks unto the Lord for he is good;
For his mercy endureth forever.

Pastor:

For all the crops which bountiful nature
brings;
For yields of fertile fields and garden plots;
And all the food to nourish life,
We thank thee, Lord.

Reader:

Oh, that men would praise the Lord for his
goodness,

And for his wonderful works to the children
of men!

And let them sacrifice the sacrifices of thanksgiving

And declare his works with rejoicing.

Solo, "What Fruit Have You Gathered,"

No. 221

(Two boys in white choir robes come to front, one has a tray of fruit, one a tray of vegetables. They pass them to pastor and assistant, who place them on table. Boys retire with other boys.)

Reader:

Oh, give thanks unto the Lord; call upon his
name;
Make known his deeds among the people;
Sing unto him; talk ye of all his wondrous
works,
Glory ye in his holy name;
Let the heart of them rejoice that seek the
Lord.

Pastor:

For all the beauties of thy world,
We thank thee, Lord.
For buds which open when spring is new,
And bring the message of returning life;
For flowers that gladden summer hours
And share their fragrant charm;
For blossoms that come when days grow short,
And bring their cheer at autumn time;
For all the flowers of the earth,
Blossoms which speak of thee,
We thank thee, Lord.

Solo, "Thank God for a Garden," Teresa Del Riego

Thank God for a garden, be it ever so small,
Thank God for the sunshine that comes flooding
it all!
Thank God for the flowers, for the rain and
the dew,
Thank God for summer, and flowers, too.

Thank God for the sunrise, for the new morning
bright,
Thank God for the sunset that is "Shepherd's
delight,"
Thank God for the cornfields that grow so
tall,
Thank God for flowers, thank God—FOR
ALL!

(Boy in white robe brings bouquet or basket of flowers and hands them to pastor who places them on table.)

Reader:

Oh, how I love thy law,
It is my meditation all the day;
Thy word is a lamp unto my feet
And a light unto my path.

Pastor:

For the truth which thou hast given,
Through thy son who came to earth,
For his life, his glorious message,
For his death upon the cross,
For the hope he gives of heaven,
For the faith we have in thy Holy Word,
We thank thee, Lord.

Solo, "Holy Bible, Book Divine," tune, No. 76, "Sovereign and Transforming Grace"

(May be sung by pastor or reader.)

Holy Bible, book divine,
Precious treasure, thou art mine,
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to comfort in distress,
Suffering in this wilderness,
Mine to show by living faith,
Man can triumph over death.

Mine to tell of joys to come
And of peace when day is done,
O, thou Holy Book divine,
Precious treasure, thou art mine.

(Choir boy slowly approaches, carrying a large open Bible, which is placed in center front on table with other offerings.)

Offertory

Offertory Prayer:

Help us to make this a true Thanksgiving week,
May we share our plenty with our needy brothers
In lands which suffer famine and devastation,
To build again the broken shrines,
To set the peoples free,
Freely ye have received, freely give.

(Following offertory, boys in choir robes rise and sing together, "We Plow the Fields and Scatter," No. 429.

Doxology, No. 14, "Praise God from Whom All Blessings Flow," Congregation

Benediction

Postlude

This service was first presented by the men and boys of the Springfield, Missouri, Branch.

A Double Life

(Continued from page 11.)

countenance.

At same time, the inner man is shouting just as joyously, "Truly, I know for a certainty that this is the Son of God! I will give him the honor, the praise, and the glory forever. I will follow him willingly the rest of my life, and I will bring others that they, too, might see and believe!"

Christ, standing there in the hot sun with his hand laid softly on the head of a little child, would be silently communing with his Father.

"See, Father, it is well that we have healed him. This new spirit will bring others to believe."

And the Father would glance down at his Son and answer tenderly, "Yes, it is well." Then he would sigh a bit wistfully and add, "Oh, that all our work were this easy."

LETTERS

British Isles Mission Reunion

"The Great Restoration" was the theme of the reunion, and as each day's activities were entered into, we saw more clearly how the work of the Restoration can be brought to its completion. True, the gap between where we are and where we ought to be is very wide, but if we can each carry with us into the daily walk of our lives the spirit of the reunion, we shall lessen the gulf until it will be possible for the Master himself to come and dwell on earth again.

It was with regret that Apostle and Sister McConley could not attend, but the Lord indeed blessed us with an outstanding ministry through Brother Frank Fry and the brethren who worked with him during the week.

From the early hours of Saturday, visitors began to arrive from all parts of England, Holland, and Denmark; by 7 p.m., the church was well filled for the official welcome and a brief vesper service.

Sunday morning's worship began at 8 o'clock with a special prayer meeting for the members of the priesthood; at 10, a general Communion and fellowship service was held. The fine spirit prevalent was a foretaste of what we were to receive as we strove each day to climb the spiritual heights. In the afternoon, Seventy Albert Scherer of Holland gave an address on "What Has Been Restored."

As a prelude to the evening service, we were permitted to enjoy a brief period of song under the leadership of John Holmes. An augmented choir of some fifty voices, a solo by Seventy Glen Johnson, and a short time of hymnology, in the inimitable manner we have come to expect from Sister Gertrude Allen, made this a very fitting opening to the main preaching service. Brother Johnson, recently appointed to this Mission, was the speaker. In telling of the Restoration of the New Testament Church, he brought us an enlarged vision of the movement of the Hand of God to bring to pass his unchangeable purposes.

The order of each weekday program was the same, so we shall group together the various phases of worship, teaching, and recreation.

Each morning at 9 o'clock, members of the priesthood met. Those who attended the entire week testified to the uplift and benefit derived from these meetings.

Second hour classwork was divided into three sections. The young people were instructed by Eric Rowe. Practical

means of reaching the Zionite goal, the place and purpose of the Three Standard Books, and functions of the priesthood in relation to these objectives were discussed. The men met each day with Brother Frank Fry for a series of lessons based on I Corinthians 12:28. At the same time, the women were instructed by Sisters Allen, Arrowsmith, Bailey and Fry. On the last day, each of the branch leaders present gave a resumé of her work.

The last hour of the morning was devoted to a general adult class with Bishop Trapp and various appointees as speakers.

Two classes were provided each morning for children so that they, too, could participate in the spirit of the gathering.

At 6:30 each evening, a leadership class was conducted by the directors of religious education for the North and South—Ronald Chandler of Warrington and Frank Judd of Enfield. These classes did much to stimulate our thinking and enable us to see ways and means in which we might qualify so that our branches could function more efficiently.

From Monday to Thursday, inclusive, an address was given at 7:20 on various phases of the Restoration, "Of Truth," "Of Light," "Of Authority," and "Of Power."

Friday evening was devoted to a concert which featured orchestral selections, vocal and violin solos, conjuring, etc.

Saturday was left entirely free; but on Sunday morning at 9:30 the closing prayer service was held. We shall not soon forget the fine encouragement and exhortation we received.

The last meeting of the reunion was at 2:30 in the afternoon, when Patriarch John W. Worth, reviewing the entire week and its accomplishments, spoke on the text, "How Can These Things Be"? We were reminded that we had all received much from the reunion, and as this added responsibility came to us, we could only fulfill our high resolves and do God's will if we sought constantly to abide his presence.

It wasn't easy to break from such a fine fellowship as the reunion afforded. In worshiping, studying, and playing together we came to know each other better. We enjoyed the communion of Saints and gained new strength to return to our respective tasks. We were especially happy to welcome Seventy and Sister Albert Scherer from Holland; as they return, our prayers are for them, and for Seventy and Sister Eugene Theys in Germany.

In closing, Brother Fry expressed the gratitude of all to the pastor and Saints

(Continued on page 22.)

A Problem In Addition

By CHARLES KORNMAN



I am the way, the truth and the life.

IN YEARS LONG SINCE PAST, men came face to face with the idea of a supreme and infinite intelligence. One of them—a grand old man of early Biblical days—was perplexed and concerned about this personality and his creation. He didn't doubt that all was the work of a creator, since it was beyond his comprehension to believe that the wonders of nature and the beauty of the sky had come about by chance. Perhaps one day he was thinking about these things and being filled with that most creative of all emotions—awe—when he called to the Lord in a fervent and heartfelt prayer of praise and commendation. Perhaps this man, Moses, in his contemplation of the majesty of God, cried aloud and asked for an understanding of those things which he could see but could not comprehend.

The Inspired Version makes it plain that the Lord spoke and commanded Moses to write the things which He revealed. We know from our own modern experiences with prayer and the divine response to it that we must come first in humility and faith. There must also be a real need for that which we are asking, and we must be a fit vessel for God to speak through. All these are revealed in that opening sentence of the first act in the drama of the creation of the earth and its divinely-instituted purpose of providing a basis on which man may work out his salvation in company of like-motivated individuals.

We read this magnificent drama that is told in such simple language, and many times we are struck dumb by the intelligence which pervades it. We read it over and over and get a new appreciation each time of the inability of even our increased and enlarged vocabulary to retell the story and tell it any better.

In one of the more important scenes in the dialogue, we find this interesting bit of conversation: "For as I the Lord God liveth, even so my words cannot return void, for, as they go forth out of my mouth, they must be fulfilled." The parting of the ways had come. "Nevertheless, thou mayest choose for thyself for it is given unto thee." And man chose the way that was to lead to war and peace, the way that was to lead to struggle and quiet hours, the way that was to lead to valleys of depression and mountains of achievement, the way that was to lead to the Cross and 1844, the way that will lead to the building of the kingdom of God, the way that will lead to the final acts of the drama which has been written for these many years but is still being enacted by descendants of the original cast.

WE SPEAK OF THE DIALOGUE being written and men and women being but characters in it. Can that seemingly imperialistic attitude be reconciled with an understanding and loving Heavenly Father? Perhaps it would be well to say that we have the opportunity to *ad lib*, when we want to. W. E. Wakeman says, "Time is being measured out to the tune of an eternal clock tick." The erroneous idea has crept into many a Latter Day Saint's philosophy that God is going to wait until we are ready to serve him, and that he will stave off his coming so we may have as much time as we want to get ready for the "marriage." But, if time is running short, if the drama is about ended, if the curtain does have its rollers greased ready to drop, if the ticks of that eternal clock are even now within our range of calculations, if we are in the twelfth hour, then it behooves every one of us to cogitate a little—to stop and think—to know that "I am God"—to be able to say, "I have those things which money cannot buy"—to be able to say, "I am keeping the whole law."

"Keeping the law" has become a byword; we've mumbled it over and over until it has become less than meaningless—it has become a symbol of a day that is dead. We are all looking forward to the day when new heavens and a new earth shall appear, and we often pray "Thy kingdom come . . ." But let some fearful-minded individual timidly mention that the law should be kept before we can rightly pray for such an

idea as an earthly kingdom, and the multitude will turn on him. If he's in the priesthood, his sermons will be few and far between, because people do not like to be told about their faults and shortcomings. But, kind reader, look back at the fourth paragraph of this article, "my words . . . must be fulfilled." Do you think that God was just making words when he said that, or did he *mean* only those who loved the Lord their God—only those who loved their fellow man—only those who were tithed—only those who kept the whole law—would find eternal life?

MANY OF US are constantly bothered by the fact that new revelations are not forthcoming every month or so from our general officers. "Why don't 'they' tell us what to do?" Every now and then someone pops up with an expression of a desire for a greater vision on the part of the ministry, thereby producing a greater vision on the part of the laity. But we, as a people, do not need *more vision*; all we need at the present time is more valor in maintaining the perspective and keeping the *law* that we already have. Our *duty*—which word a lot of us would like to be rid of because of its unpleasant connection with work and sacrifice—as young people who are sincerely concerned in a Zion is, first of all, to get our minds straightened out as to what the *law* says we must and shall do, and then get our hearts straightened out *to do it*.

"But Elder Brown's daughter goes to shows on Sunday evening. Why can't I?"

"I was over to Brother Smith's house last night, and they served coffee, and he's a high priest. Why can't we have cocoa? It isn't any hotter, and it's certainly a lot better for us."

Such questions are often hard to answer, and we've all been guilty of asking them. Let's consider some of the fundamental issues involved and see if we can't find an intelligent basis on which to build a philosophy. However, before going any further, don't expect to find your answer in a plain "yes" or "no." The little things, *ad infinitum*, that go to make up our existence—whether we should dance or not, whether we should go to shows on Sunday evening or not, whether we should drink coffee or cocoa or nothing hot at all—aren't to be qualified or disqualified by a blanket statement.

FIRST ON OUR AGENDA is the simple phrase, "center of reference," with all the important and eternal truths involved. A few months ago, Doctor Cheville came to Independence at the request of the City-wide League Cabinet to talk about "Winning a Winner." The lecture was one of a series called "Boy Meets Girl." In his lecture, he mentioned four basic thoughts that must be considered if a boy or a girl would give all reasonable precaution to insuring a good marriage. His last thought, before giving the young people a chance to ask him questions, was this idea of a center of reference. "Are they connected up with something which is worthy

of their allegiance?" "Are they supremely interested in an enterprise that will demand the best that is in them?" "By what do they gauge their lives?"

His concerned and authoritative statement was that young people who amount to something in this world are those who are connected with and vitally interested in an organization which is able to demand and command every fiber of character contained in their personalities.

Taking this idea as our point of departure and further analyzing what our Doctor Cheville has said, we find that the Latter Day Saint who is concerned about his church and is firmly convinced that its message and purpose are divine and worthy of every effort is not tempted to emulate the actions of those who he thinks should be examples to those with lesser light. His center of reference has become the Master of Men, and he moves as if under the very eyes of One who can and does see us as we are.

A few paragraphs ago we spoke of an eternal clock. When the hour hand of that gigantic clock came to the ninth hour, an event transpired which shook the world to its very foundation. You know the story as well as I—a baby was born in a manger. He grew to manhood, never getting very far from the geographical area in which he was born. He taught for a few years and then was crucified by the very people who had nurtured him as a youth. In his ministry, he spoke of two paths—no more, or less—one of which we must tread in this life. He told us about both of them and then proceeded to live and walk in the one which he wanted all to walk in. Call it the way of prayer, call it the way of the cross, call it what you may, the essence is that Christ walked in it and invited all who will to go with him all the way. He never said for us to gauge our lives by those around us. He never told us to determine our actions according to those of people around us. He said rather, "I am the way, the truth and the life." In modern lingo—"By me and by me alone, shall you gauge your actions. I am your center of reference."

SO OFTEN we seek to justify ourselves when we want to do something in order to make it seem right. Introspection will often produce this rather startling conclusion; instead of wanting to do what is right—rather than wanting to do what we ought to do—we seek justification by pointing to those who should have no influence whatsoever in our lives and say that because they do such and such, we have the moral right to do it also.

Young people, if you've stuck with us this far in our dissertation, ask yourselves this question: "Do I want to justify myself in the eyes of Christ, or do I want to justify myself in the eyes of the crowd?" The correct answer is rather obvious, but what answer do *you* get when *you* add up the factors in *your* life?

New Horizons

BRIEFS

BAY CITY, MICHIGAN.—The annual business meeting was held on September 18 under the direction of District President John Banks. Elder George Whitney was elected to serve as pastor. An officer's installation service was held on Sunday evening, September 26, with Elder John Grice, assistant to the district president, presiding at the candlelight ceremony.

EVERETT, WASHINGTON. — Everett Branch has begun work on a new church building at the corner of Everett Avenue and Maple Street. Of frame construction, it will have a main auditorium on the first floor; a kitchen, baptismal font, fireplace, and space for junior church in the basement. Elder George Brundage, assisted by Harold Johnson, is in charge of construction.

ENID, OKLAHOMA.—The dedication of the church was held on Sunday, September 26. The first service of the day was a prayer and testimony meeting with Apostle D. T. Williams in charge. This was followed by a communion service at which Bishop Walter Johnson gave a talk on "Remembering." Apostle Williams was the 11 o'clock speaker. After the basket dinner, which was served in the church basement, the service of dedication was held at 2:30. Pastor George W. Hopkins introduced Bishop Johnson and presented the title and key of the church to him. Both were returned to Pastor Hopkins. The dedicatory prayer was offered by Apostle Williams. Visitors from Tulsa, Arkansas City, Ponca City, Oklahoma City, Alva, Sieling, Jet, and Byron attended this special service. The Saints of Enid invite any members passing through the city to visit them. Pastor George Hopkins' address is 906 East Cherokee.

AZUSA, CALIFORNIA. — Rebecca Ann, infant daughter of Mr. and Mrs. Robert Samuel Hacker, was blessed by her granduncle, Elder Richard A. Hacker, at the family home in Azusa on September 19.

VANCOUVER, WASHINGTON.—Seventy Arthur F. Gibbs conducted a series of missionary services from August 29 to September 2. He used slides and flannelgraph illustrations with his sermons, and at the beginning of each travelogue showed colored pictures of places he has been. Seven were baptized at the close of the series.

British Isles Mission Reunion

(Continued from page 19.)

of Enfield Branch for their fine hospitality. Approximately 150 visitors attended; much effort was required to find beds for them, to supply food for each day's meals, and to provide the kind of recreation which would be helpful.

Although we didn't have the presence of our apostle, the power of the apostolic office rested with Brother Fry to the extent that each partook of his ministry with joy and gratitude.

A letter of good wishes was sent from the reunion to Brother and Sister McConley on their departure for the United States. We will all strive to continue in the path of service so that the fruits of their ministry here and of the reunion may be worthy of our Lord and Master.

VIOLET WORTH.
156 The Avenue
Highrans Park
London, E. 4, England

New Church at Jack's Creek, Tennessee

The group of Saints formerly known as the Huron congregation now meets in a new church located about three miles east of Jack's Creek on state highway 100. This is a newly-paved highway which carries regular busses from Memphis to Nashville. It has been a real task for the few members of this group to raise funds for a new building, but

they have been well repaid for their efforts. Although it is not entirely finished yet, services have been held in the church since August 21, when Elder O. S. Caldwell of Paris began a week's series of services. He was assisted by Priest Everett Smalley of Martin, Tennessee. These meetings were attended by a number of nonmembers.

Church school is held each Sunday morning at 10 o'clock, and prayer service each Sunday evening. Preaching and the Communion service are held the fourth Sunday of every month. The Saints of Jack's Creek invite their friends to come and worship with them in their new church home.

MINNIE BAILEY.
Huron, Tennessee

Notes of Thanks

Sister Francis C. Smith, 110 South Park, Independence, Missouri, wishes to thank all who remembered her with flowers, gifts, and prayers during her recent illness. She returned home from the hospital on August 25 and has been steadily improving in health.

GLAUDE A. SMITH.
Independence, Missouri

I wish to thank all who have remembered me in their prayers and sent cards and letters. I still need the prayers of the Saints, and I shall ever pray for them.

Mrs. EVA JOHNS.
Bluffton, Indiana

special Conference issue

GUIDE-LINES to Leadership

This extra large General Conference number of Guide-Lines to Leadership stresses Religious Education in the church and gives articles of special and specific help for leaders of all age groups.

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BULLETIN BOARD

Detroit-Windsor District Women's Institute

An interdistrict institute will be sponsored by the women of the Detroit-Windsor District on November 2 and 3 at Detroit, Michigan. The first meeting will be held at 10 a.m., Tuesday, in the Central Church, 5858 Fourth Street. There will be a fifty-cent registration fee.

Women of the neighboring districts are invited to attend and will be accommodated in the homes of Detroit Saints. Those wishing rooms may write, stating number in party, to Ena Slasor, 15751 Monte Vista, Detroit 21, Michigan.

Kansas City Stake Women's Institute

The Kansas City Stake Women's Institute will be held on November 10 and 11 at Central Church, 2917 Tracy. Activities for both days will include organ meditations at 9:30; a prayer service at 9:45; classes at 11; and a talk by Mrs. Myron McCnley at 1 in the afternoon. Children will be cared for at the reasonable rate of ten cents per child.

Bring a sack lunch and enjoy these two days of fellowship and worship.

ESTELLE MOORE.

Northern Saskatchewan District Business Meeting

A special business meeting for the Northern Saskatchewan District will be held in Saskatoon on Sunday, October 31, at 2:45 p.m. Seventy E. Y. Hunker is to be in attendance. The associate minister will be in charge.

BENEST A. LEDSWORTH,
District President.

Southern Nebraska District Conference

The Southern Nebraska District Conference will be held at the church in Lincoln, Twenty-sixth and H Streets, on November 13 and 14. Apostle D. T. Williams is to be the guest speaker.

BERTHA E. KELLER,
District Secretary.

Toronto District Conference

The Toronto District Conference will be held in Toronto on Saturday and Sunday, October 30 and 31. Details of the time of meetings, etc., will be mailed to the branch pastors.

BETHENE BAVINGTON,
District Secretary.

Attention, Washington Saints

Mrs. Albert Markey, South Haven, Michigan, would appreciate having members in or near Tacoma, Washington, contact her son, Robert Markey (Serial Number R A 16-300-445), Company C, Twenty-third Infantry Regiment, Fort Lewis, Washington. Robert is eighteen years old and a member of the Southern Michigan District.

Finds Tie Clasp

Mrs. Goldie V. Brook, 512 North Sixth Street, Rochelle, Illinois, found a valuable tie clasp on the last Sunday of Conference. She will return it to the owner upon proper identification.

Old Books for Sale

S. D. Wilson, 1015 South Dodgeon Street, Independence, Missouri, has two old books he is willing to dispose of: *The Works of Flavius Josephus*, one volume, published by Thomas Cowperthwaite and Company, Philadelphia, 1851; and *The Complete Works of John Bunyan*, illustrated, published by Willis P. Hazard, Philadelphia, 1857. Both books are in fair condition with no leaves missing. He would be glad to hear from those who are interested. In writing, please make an offer on price.

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WEDDINGS

Nutt-Brown

Geraldine E. Brown, daughter of Mr. and Mrs. G. J. Brown, and Emmett F. Nutt, son of Mrs. R. H. Marsh of Dallas, Texas, were married October 8 at the home of the bride's parents. The Reverend Randall Odom performed the ceremony.

Harrison-Eden

Amelia Rivers Eden and Clyde F. Harrison of Dallas, Texas, were married September 3, Elder H. E. Davenport officiating.

Sharer-Williams

Mrs. Gertrude Williams and Edgar Sharer were married August 15 at the Reorganized Church in Rock Island, Illinois. The double-ring ceremony was performed by Elder Victor J. Witte. Mr. and Mrs. Sharer are making their home in Rock Island.

Rasmussen-Richardson

Mr. and Mrs. Luff Richardson of Rock Island, Illinois, announce the marriage of their daughter, Edna Louise, to Richard Rasmussen of Davenport, Iowa. The double-ring ceremony took place October 8 at the Reorganized Church in Rock Island. Mr. and Mrs. Rasmussen are making their home in Rock Island.

Frost-Root

Phillis M. Root, daughter of Mr. and Mrs. Thomas Fornicola of Sault Ste. Marie, Michigan, and William D. Frost, son of Mrs. Frieda Frost of Muskegon, Michigan, were married September 4 at the Reorganized Church in Sault Ste. Marie. Elder E. Vernon Swager performed the ceremony. Mr. and Mrs. Frost are making their home in Muskegon Heights.

Harvey-Newman

Anna Mae Newman, daughter of Mr. and Mrs. S. M. Newman of Grand Rapids, Michigan, and Keith E. Harvey, son of Mr. and Mrs. Homer E. Harvey, also of Grand Rapids, were married September 23 at the Reorganized Church in Grand Rapids. Seventy Donald E. Harvey officiating. They will make their home in Grand Rapids.

Wright-Newman

Ida Jean Newman, daughter of Mr. and Mrs. S. M. Newman, and Wayne Wright, son of Mr. and Mrs. Glenn Wright, both of Grand Rapids, Michigan, were married September 6 at the Reorganized Church in Grand Rapids. Elder A. F. Shotwell performed the ceremony. Mr. and Mrs. Wright are residing in Grand Rapids.

Hubbard-Chilson

Barbara Chilson, daughter of Mr. and Mrs. Charles Chilson of Grand Marais, Michigan, became the bride of John Hubbard, son of Mr. and Mrs. Harry Hubbard of Iron Mountain, Michigan, on August 28 at the Community Church in Grand Marais. Elder Rex Stowe officiating. Mr. and Mrs. Hubbard are residing in Big Rapids, Michigan, where both are attending Ferris Institute.

Walters-McGoon

Wilma Mae McGoon, daughter of Elder and Mrs. W. N. McGoon of Bristow, Oklahoma, and Joseph F. Walters of Laramie, Wyoming, were married September 15 at the home of the bride's parents. Superior Judge Herbert L. Arthurs performed the ceremony. Mr. and Mrs. Walters are making their home in Laramie, Wyoming.

Davis-Adams

Dorothy Justine Adams, daughter of Elder and Mrs. Lewis H. Adams of Irvington, California, and Arthur M. Davis, son of Mr. and Mrs. W. Guy Davis of San Leandro, California, were married June 27 in the garden at the home of the bride's parents. Elder Adams performed the double-ring ceremony. Mrs. Davis attended Graceland College. The couple are making their home in San Leandro.

Nunamaker-Berfelz

Elaine Eva Berfelz, daughter of Mr. and Mrs. Fred A. Berfelz of Temple City, California, and John Wesley Nunamaker, son of Mr. and Mrs. A. L. Nunamaker, also of Temple City, were united in marriage on October 3 at the Chapel of Roses in Pasadena, California. Elder Blaine Bender read the double-ring ceremony.

formia, and John Wesley Nunamaker, son of Mr. and Mrs. A. L. Nunamaker, also of Temple City, were united in marriage on October 3 at the Chapel of Roses in Pasadena, California. Elder Blaine Bender read the double-ring ceremony.

BIRTHS

A daughter, Stephanie Bernice, was born on August 29 to Mr. and Mrs. S. Turner Allen of Berkeley, California. Mrs. Allen is the former Dorothy Bernice Deal of Independence, Missouri.

Seventy and Mrs. Ernest A. Ledsworth announce the birth of a daughter, Linda Lorraine, born September 17 at the Independence Sanitarium. Seventy Ledsworth has been appointed to Prairie Provinces, Canada. Mrs. Ledsworth is the former La Dora Ruth Timm of Independence, Missouri.

A son, Dan Alan, was born September 22 to Mr. and Mrs. Jack R. Evans of Houston, Texas. Mrs. Evans, the former Maxine Yahnig of Independence, Missouri, is a graduate of the Independence Sanitarium School of Nursing.

DEATHS

QUICK.—George Charles, son of Mr. and Mrs. Henry Quick, was born December 2, 1865, in Devonshire, England, and died January 22, 1948, at Bay Port, Michigan. He came to America with his parents when he was four years old. On October 16, 1889, he was married to Eunice Matilda Harder, who preceded him in death on January 3, 1922. He had been a member of the Reorganized Church since March 3, 1887.

Surviving the two sons: Vern C. and George L.; five daughters: Mrs. Lydia Callison, Mrs. Gertrude Rose, Mrs. Bernice Lawrence, and Ethel Quick, all of Bay Port, and Mrs. Beulah Larson of Saginaw; nineteen grandchildren; and six great-grandchildren. Funeral services were held at the Reorganized Church in Bay Port, Elder Archie Harder officiating. Burial was in the new Bay Port cemetery.

HARRINGTON.—Frederick William, son of Mr. and Mrs. Edgar Harrington, was born November 3, 1870, at London, Ontario, and died October 7, 1948, at Independence, Missouri. He was baptized into the Reorganized Church on July 23, 1880, by Gomer T. Griffiths, remaining a faithful servant the rest of his life. On February 9, 1892, he was married to Alice V. Newton in Kansas City, Kansas. He made his home in Independence for over forty-three years.

He is survived by his wife; six daughters: Mrs. Pearl Bowman, Mrs. Alice Patrick, and Mrs. Mildred Hausam of Independence; Mrs. Helen Wisemore of Long Island, New York; Mrs. Lucille McManigal of Sierra Madre, California; and Mrs. Ruth May of Albuquerque, New Mexico; two sons: Harold and Alfred Harrington of Independence; two brothers: Edmond C. Harrington of Independence and Joseph A. Harrington of Kansas City, Kansas; sixteen grandchildren; and three great-grandchildren. Funeral services were held at Stone Church, Elder Ewan Fry in charge, assisted by Pastor Glaude A. Smith. Interment was in Floral Hills Cemetery.

PETERSON.—Elsie Early, was born October 22, 1875, at Pleasanton, Iowa, and died September 24, 1948, at the Graham Hospital in Keokuk, Iowa. She was a member of the Reorganized Church.

She is survived by a niece, Mrs. Edward Kiser, with whom she made her home. A sister, Mrs. Daisy Jacobs, and a brother, Melbourne D. Early, preceded her in death. Services were conducted by Elder C. R. Ettlinger of Nauvoo. Burial was in the Oakland Cemetery.

NELSON.—Katie E., was born December 7, 1887, at Bigstone, South Dakota, and died October 3, 1948, at San Francisco, California. She was a member of the Reorganized Church and attended the San Jose Branch.

Surviving are her husband, John Norman Nelson; four sons: Howard, Chester, Walter, and Larry; three daughters: Mrs. Serena Charnas, Mrs. Ruth Baird, and Mrs. Isabelle Brumbaugh; and two brothers: Paul and Robert Buck. Funeral services were held at the H. F. Suhr Chapel in San Francisco. Elder Lewis H. Adams officiating. Interment was in Cypress Lawn Memorial Park.

Christmas Programs

Pageants . . .

The Quest of the East

By Edward Thomas Kirkley

The familiar Bible story of the three Wise Men who followed the star to Bethlehem has been developed into a Christmas pageant of real quality and effectiveness. Classic Christmas hymns furnish a background to the action and make it possible to utilize the church choir in connection with the presentation. Divided into six parts, requiring twenty characters (thirteen men and seven women). Playing time, approximately one hour. Price each, 10c.

The Holy Nativity

By Mary A. Litsinger and Mattie B. Shannon

A reader tells the Christmas story with scenes pantomimed through different episodes. Pageant, Music. One scene, 1 man, 1 woman, readers, groups of men, children, and choir. 1 hour. Price, 35c each; \$3.60 a dozen.

"The Coming of Christ" in Living Pictures

A pageant in eight tableaux. Approximately 25 characters, 45 minutes. Scripture and familiar carols tell of the prophecy and fulfillment of the coming of Christ. Price, 30c each; \$3 a dozen.

A Star in the Sky

By Kathryn Knoss

A sacred pageant telling the story of the Nativity in 10 pantomime scenes. 5 men, 1 woman, reader, and several groups. 40 minutes. Price, 30c each; \$3 a dozen.

An House Built Unto David

By J. H. Shonkwiler

Pageant in four episodes: (1) The call of David to the throne of Israel; (2) David's interview with the prophet Nathan; (3) the announcement and (4) the announcement to the shepherds. Twelve principal characters. Playing time, about forty-five minutes. 16 pages. Price, 10c.

Helps . . .

Standard Christmas Book No. 6

A 48-page collection of material to help you prepare a better Christmas program this year. Included is the full-length pageant, "An House Built Unto David," by J. H. Shonkwiler; choice recitations, poems, dialogues, playlets, tableaux, songs, etc. A book that every Christmas program committee should have. Price, 30c.

Carols . . .

Christmas Carols New and Old, Revised Edition

A handbook of Yule songs and carols for group singing compiled by Haldor Lillenas, Mus.D. Here are words and music of the 34 most popular Christmas songs of 6 nations, and

of 23 inspiring new numbers—57 in all. Price, 35c each.

Practical Christmas Helper No. 3

A thirty-two page booklet of useful program helps, including songs, recitations, exercises, dialogues, and pantomimes. In addition to material for children, there are several pages prepared for young people's groups; also a number of Christmas decoration suggestions. Price, 25c.

Christmas Carols and Hymns

This is a small booklet with a paper cover which includes 17 of the old favorite Christmas carols. 10c each.

Standard Christmas Book No. 7

Brand new, 48-page compilation of Christmas program material for every Bible school and church. The contents include a 45-minute pageant, 25-minute pantomime, 30-minute play for an all-male cast, a complete program for the departments of the church school, a children's program with recitations and songs, and a program in picture, Scripture, and song correlated with the new "Life of Christ Visualized" film strips. Price of book, 30c.

Follow the King

By Turney C. Collins

A three-act play centering around the inn where Jesus is born, beginning with the census-taking in Nazareth and carrying through the flight of the holy family to Egypt. At the conclusion, Jesus, the new innkeeper, is struck down by the Roman captain. In a dying speech, Jesus thanks God he has seen his King, has had opportunity to help others, and to follow the King. 1 1/2 hours, 9 men, and 3 women main characters, with assorted other women and children. Full directions for stage, costumes, and lighting. Price, 10c.

Programs . . .

The Christmas Quest

By Ora Winfred Wood

The plan of this playlet is arranged in three parts; namely, Part I: Prologue, "The Christ Child's Birth"; Interlude, "The Christ Child's Quest"; Part II: "The End of the Quest"; Part III: "Where the Christmas Spirit Shines." Price, 10c each.

The Story of the First Christmas

By Florence M. Waterman

The Bible story dramatized for primary children with the assistance of an adult quartet. Part I: "O Little Town of Bethlehem," sung by the quartet. Part II: "The Story of the First Christmas," told by one child or a succession of primary children. Part III: "The Play." Price, 25c each; \$2 a dozen.

Christmas Program Builder No. 2

A helpful selection of program material that is classified in the different age groups with a

section of new and original songs. Here is a booklet with a full range of recitations and exercises, pantomimes, simple dramatic presentations, stories, songs, and even some decoration ideas. Price, 35c.

Christmas Program Builder No. 1

Just the material you want for a new and different Christmas program with songs, readings, exercises, and playlets. A feature is the 21-page section of music introducing solos for children, unison and two-part class songs, trios for women and a male quartet. Price, 35c.

Eureka Christmas Recitations No. 5

Program material for kindergartners, primaries, and juniors, and songs, pageants, pantomimes, and special features for junior highs. Price, 25c.

Service . . .

Christmas Around the World —A Carol Service

This lovely new Christmas service includes favorite Christmas carols from countries all over the world. A reader is needed along with a group of children. 10c each.

A Service of Lights and the Great Light

By Mattie B. Shannon

Two candlelighting services for the Christmas season. The first requires the minister, 2 readers and choir. The second, 8 men, 2 women, minister, reader, choir, and organist. Price, 35c; \$3.60 a dozen.

The Stranger of Bethlehem

By Haldor Lillenas and Others

A Christmas service that contains original songs for all ages, majoring largely in material for children. The four pages of recitations, exercises, and dialogues are filled to capacity with new clever items. Price, 10c each; \$1 a dozen.

Songs in the Night Star of Bethlehem The Guiding Star Wonderful Night

Four services similar in style and size to "The Stranger of Bethlehem," but each entirely different in content. Price, 10c each; \$1 a dozen.

Love Divine

By Haldor Lillenas and Others

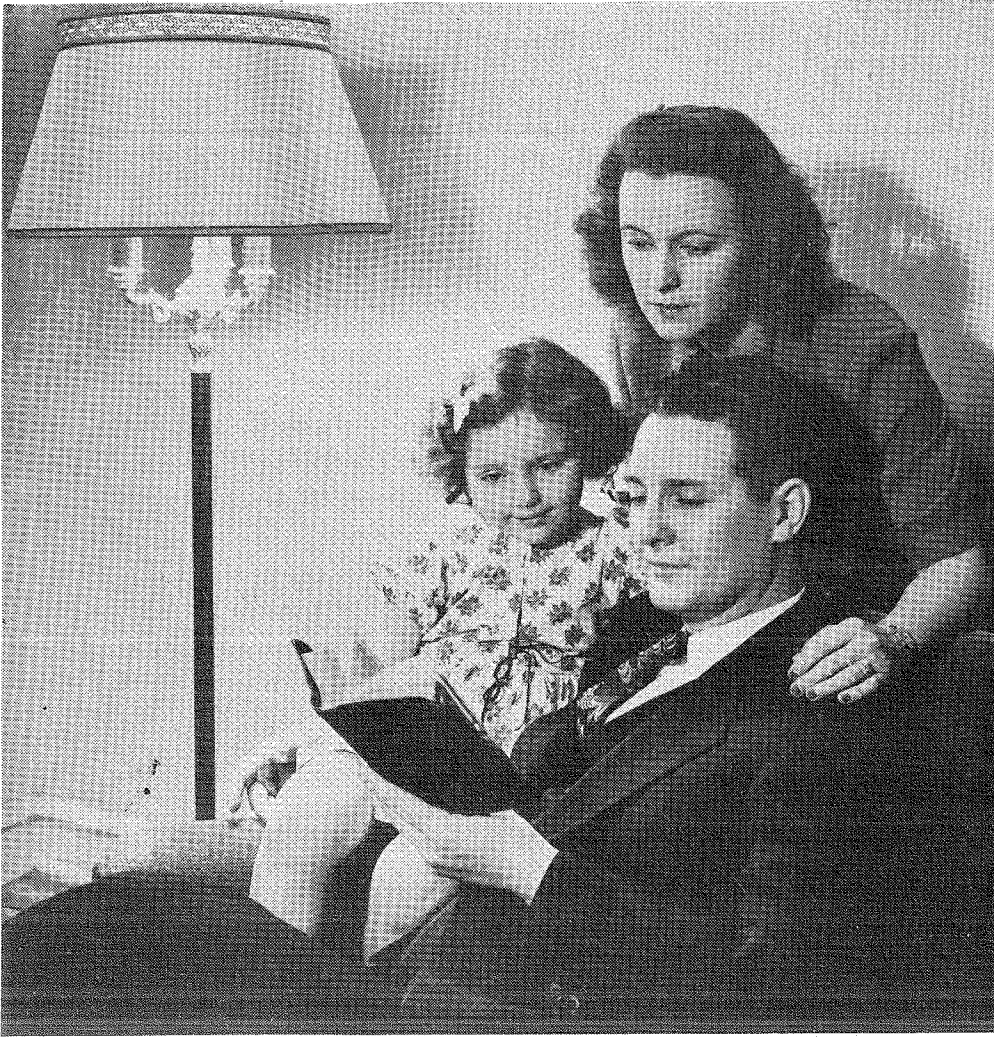
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"Words of Eternal Life"

—John 6: 68

THE
Saints Herald

VOLUME 95

NOVEMBER 6, 1948

NUMBER 45

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Words of Eternal Life

P. S.

The greatest search that can be made by any man is the search for God. For it is only in finding God that we can truly find ourselves and learn our relationship to the Creator, to the universe, to the world, and our fellow men.

Others have ventured far on this path into the spiritual unknown before us. They have seen the evidences of the Eternal Mind whose thought has given us everything that we have and know, and at times their understanding has been increased so that they have been able to receive and record messages from Him. They have left us the travel notes of their journeying. Their records are in the Holy Scriptures.

Jesus searched the souls of his disciples with the question, "Will ye also go away?"

And Peter revealed to Jesus, as well as discovering to himself, the fullness of the spiritual stature to which he had grown, when he replied, "Lord, to whom shall we go? *Thou hast the words of eternal life.*"

That is as true today as it was two thousand years ago. Christ has the words of eternal life for us. There is no one else to whom we can go in certainty of salvation.

Of all the many gifts God has offered us, the greatest and most wonderful is the state of active consciousness, the living mind, which makes us in some small respect, most nearly like himself. By it we are "in his image." To lose it is the death and loss of all things. To retain it is the ultimate of all blessings, "eternal life."

And it is in the Word of God that we find "the Way, the Truth, and the Life."

L. L.

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THE SAINTS' HERALD

Volume 95

November 6, 1948

Number 45

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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* CONFERENCE IN THE "HERALD"

For the benefit of those who did not take the Conference "Daily Herald," essential features of the recent General Conference have been included in our regular weekly publication.

"Welcome to the Conference," an editorial by the First Presidency, was the first of these features, and appeared on page 3 of the October 2 issue.

The October 16 issue contained the Financial Report of the Presiding Bishopric, and a summary of the events of the first four days of the conference, including the changes to be made in the leading quorums of the church indicated in the revelation given through President Israel A. Smith.

In this present issue of November 6, we are presenting the revelation, "A Message to the Church," received by the General Conference through President Israel A. Smith. In this issue is also contained "General Conference Resolutions, 1948," a selection of the most important actions of the business sessions. Thus we will have in one issue some of the principal materials of the General Conference. We regret that the text of the revelation was not presented earlier, but it seems appropriate to present it now with the principal resolutions.

Other important conference documents previously presented in the Conference "Daily Herald" are being reserved for special publication: the General Conference Address on "Our Basic Polity," by President Israel A. Smith; the Conference Report of the First Presidency; and the Epistle of the Quorum of Twelve on Evangelism.

Most of the sermons given at the General Conference were taken either on tape recorders or wire recorders, and the First Presidency have given permission for the publication of a number of them. As rapidly as possible, we shall transcribe them, and several have been prepared. Whatever other materials from the General Conference are to be presented in the pages of this publication will be decided by the First Presidency.

* NEW BOOK CLUB

Welcome information comes that the "Christian Herald" will launch a new book club to be called the "Family Bookshelf." If, as we expect, the book club maintains the same high standard the magazine does, it will be a contribution to the Christian home in America.

We have tried other book clubs, and a year's selection of titles brought a few fine books, interspersed with too much trash, especially in fiction.

Admittedly, one of the reasons intelligent people do not buy more books is that so many purchases are disappointing, and it is hard to distinguish the good from the bad in the few minutes you stand in a bookstore, shifting your weight from one foot to the other. To get a selection of books that are really fine, about a dozen a year, would be a real service.

* PLACES OF PRAYER

It is good to be in a land where the people are not ashamed to pray. I have shared the blessing of the Catholics at their table in lowly huts among the mountains of the Tyrol, and knelt with Covenanters at their household altar in the glens of Scotland; and all around the world, where the spirit of prayer is, there is peace.—Henry Van Dyke, in "A Handful of Heather," from "Little Rivers."

In the Spotlight, YOU!

Speaking of Evangelism

We came away from the General Conference, feeling the force of the impact of one theme that was pounded home with an earnestness and persistence that was almost relentless: evangelism. It was not simply a theme that had been thought up for the occasion of this meeting. Speakers dipped back into their early experience, into the events that had brought them into the church and that had led them to abandon other plans for their lives and join in its service.

Wherever they turned, they found the value, the irreplaceable and indispensable importance of testimony of God's love, of the redemptive power of Christ, and of the truth of the Restored Gospel. It is the one ingredient, they say, that has been almost forgotten in the midst of the development of a science and mechanics of church work. In giving our attention to the machine, we have nearly missed the one thing that makes it go.

The Light Turns on You

In your store of childhood memories, you probably have some incident in your school life like this. You haven't studied your lesson, and you go to class unhappy and a little scared. If you felt a little worse, you could be sick and stay away, but you don't. So you go to class anyway. The teacher starts down the line, and she is calling on students closer and closer to you. You slide down in your seat, hoping she won't see you, or just pass you by.

Finally she states the next question and calls your name. You don't know the answer, and you sit up saying, "Who— Me?"

Her voice is firm and positive: "Yes, Willie, I mean you!"

Now you are grown up and in an older world. The classroom is much larger, and all humanity are there, learning from life. And in the

midst of the darkness of our world, Christ is swinging the white spotlight of his truth around, searching for a man who will go out, or stand up, or do whatever is necessary, and bear a testimony for him.

And now, in the course of events, the blazing white beam of that spotlight falls upon you, and a question is asked that you are called upon to answer.

Christ is asking the question, "Whom shall I send, and who will go for us?"

The Prophet Isaiah answered, "Here am I; send me."

What will your answer be?

The Role of the Volunteer

It is true, said a number of the speakers, that we need more missionaries, more General Conference appointees, more young men and women who will give their lives to the work of Christ. These servants can explain the gospel, completing the work of making converts of those who have become interested through the efforts of local friends and workers. We need these people, and we need them badly. We need pastors to take care of and nurture the converts once they have accepted the faith.

But beyond these and behind them, as Evangelist C. A. Dickinson pointed out in his sermon, we need the laymen, the laywomen, the volunteers: those who bear a testimony for Christ and the gospel without a General Conference appointment, simply because they have had an experience with the Spirit of God, and they wish to tell of it and bring the message of salvation to others.

What You Can Do

If you have been truly converted, if the Spirit of God has come into your life, if you have truly felt the processes of redemption in your soul, if your life has been changed so that a glory of new experience has en-

tered into it, you will want to do something about it. The urge to do something will be strong within you.

But what? How to begin? You want directions, shop notes, so to speak, on procedure.

First, be ready when circumstances arise. There are times favorable for everything and times unfavorable. We read in Ecclesiastes, "To everything there is a season, and a time to every purpose under heaven . . . a time to keep silence, and a time to speak." Let the time and place in which you speak be appropriate. If your friends are sick or discouraged, go to them and pray with them, or read the Scriptures. The gospel relates to life in a thousand ways and offers help for all the conditions and problems of man.

You can give your friends some of the new tracts. You can tell them how God has blessed and helped you. When troubles or difficulties are mentioned, you can say, "I prayed about that, and I received help." Bearing a testimony is simply telling people how God has worked in your life.

You can invite your friends to missionary services or to cottage meetings. You can have meetings at your home and invite them in.

At the Englewood congregation in Independence is a young man, Brother John Puckett. He is married to a fine church girl, and they have made a home life of which the church can be proud. Brother Puckett works as most of the people do. In his spare time, he has converted more than twenty people in the last year and has seen them baptized. Now he goes under church appointment. If he has done so much by bearing his testimony and explaining the gospel to people, can you not do just a little?

Christ has turned the spotlight on you!
L. J. L.

Editorial

Greetings From the Society Islands

Statement to the General Conference, Friday, October 8, 1948. Translated by F. Edward Butterworth.

GREETINGS to you, the legislative body of the church, in the name of Jesus Christ, Amen.

We are very, very happy to have the privilege of coming here to Independence, Missouri, to meet with you good people here in Conference assembled. It is impossible for us to measure in words the wonderful joy that we feel in our hearts because of this experience.

We have been selected by the Islands of the Sea to be representatives, as delegates here to Independence, Missouri. We received this commission with joy, because we knew we would have the opportunity of coming to Independence to meet with Saints who have come from all walks of life, from all over the world, to meet in this assembly. We have also met with the President of the church and also with the Apostles and leaders, who are here assembled, which is a very fine experience for us.

It is some 6,000 miles that we have come by reason of our journey from Papeete to Fiji, and therefore we feel that we have come a long way to this General Conference. As delegates from the Islands of the Sea, we bring greetings to you from the Saints who have been baptized into the church in that far-off mission, and we give these to you at this time.

The Islands of the Sea have not forgotten you, and they rejoice because the Lord has not forgotten them. It is written in the first section of the Doctrine and Covenants that the word of the Lord would go to the Islands of the Sea, and it was so. It is also written that the Lord desired the gospel to go to the Islands of the Sea, that they should

By John (Tihoni) Mervin

arise as with one voice and bear testimony of the goodness of God to the peoples of the earth. Before the missionaries were sent to the Islands of the Sea, the Lord spoke, and it is recorded in our book, the Doctrine and Covenants showing that the Lord was aware of the people who lived on the Islands of the Sea. When the missionaries arrived, the people of the islands heard with faith, and since that time they have continued to give obedience to the commandments that have come to them by the missionaries and servants of the Lord. The people are still diligent in their service to the Lord in the Islands of the Sea. In spite of the fact that some of our men have died as they carried the gospel from island to island, traveling in ships that were not sound—died in service—yet the gospel still remains secure and steadfast in the Islands of the Sea. The words that these people have spoken, despite the fact that they have passed on, are still secure in our hearts, and through our bodies surges the spirit of this faith in the Church of Jesus Christ.

We know by reason of the fact that we have now stepped on the soil of Independence, Missouri, that it is true what has been said by the missionaries who have come to the Islands of the Sea, that this is the true Church of Jesus Christ, and that peace reigns among us.

My wife and I have experienced a love that is immeasurable in words as we have been among you in this, the Center Place, for those who have given of themselves and tried to make our stay pleasant. We appreciate this, and will remember it and tell of it when we return to the people of the islands.

Therefore, we desire to ask the leaders of the church to continue to

remember us as they have done in the past and give us the things we need to carry the gospel forward, and we shall give of ourselves, even to the last man, to carry our gospel and banners high in the eyes of the people and especially of the French Government. This is our desire, and we come as bearers of this good news. We desire, and all the Islands of the Sea desire that our good President, Brother Israel A. Smith, and his good wife, come to the Islands of the Sea to visit us. We trust that we shall be successful in this request.

Statement of Mrs. John Mervin to the General Conference, Friday, October 8, 1948

Greetings to the members of the church who are here in conference assembled,

Greetings in this our first meeting in the name of Jesus Christ:

There is nothing left for me to say since my husband has said it all. But I do desire to say that it is indeed a pleasure for me to meet here in this the Center Place, with the good women of the church. I had the privilege of sitting in a women's meeting here. Sister Arnson was in charge of that service, and I heard the good word that is taught by this excellent leader of the women, which shall remain with me when I return to the islands to tell the women there. This will be a great benefit to us when we return to the Islands of the Sea. It is good news because we shall carry the love of the people of this General Conference back to the women who are assembled in Tahiti. We shall not forget that you have assisted us and helped us in our stay here. May the Lord continue to bless you and all of us together in the name of Jesus Christ, Amen.

A MESSAGE TO THE CHURCH

To the Quorums, Councils, and Orders of the Church and the General Conference:

Since the day set for a fast and especially since the loss by death of Apostle Lewis, I have been led to seek the divine mind respecting the needs of the body. Light and intelligence have been manifested as a result, and I am permitted to present the following by way of encouragement and direction:

To the Church:

1. My servant George G. Lewis has been taken for mine own purposes. He has been faithful, and his labors have been acceptable to me.

2. My servant Myron A. McConley is honorably released from further duty as an apostle, and he should be ordained to the office of evangelist and labor as a member of that order.

3. In order that the Council of Twelve may be filled and the work of that Quorum be carried forward, it is my will that my servants Percy E. Farrow and Reed M. Holmes be ordained and set apart unto the apostolic office and appointed to mission responsibility.

4. There are others of the leading councils who have likewise served faithfully, whose ministry in my wisdom is continued for a season, but who may be taken to myself, or because of age or infirmity released in mine own due time. There are those with the body of my priesthood who are called and who will be chosen to succeed them, if faithful; therefore, all are admonished to qualify themselves in spirit by ministry and by witnessing for Christ.

5. The hastening time is upon us; the period until the next General Conference, as already provided, must be one of unusual preparation for my church as an organization, for my people, and especially for my priesthood if there shall be those who will be qualified to assume and to carry the responsibilities of those who fall or fail or who are released.

6. Let the seventies under appointment as far as practicable relieve my servants of the Quorum of Twelve from labor in outlying or undeveloped areas, and let the Twelve seek to perfect the work in regions closer to the Center, opening up the work in new places. In these labors, the standing ministers, and especially district and stake authorities, are called to assist. Many of the elders not under appointment have a desire and will labor in new places if requested and given responsibility.

7. The unity and spirit of tolerance evidenced by my servants in the councils of the church are commended of me. Each should strive prayerfully for sustained and greater devotion to the work whereunto he is called. My servants should not become weary of well-doing. The adversary is quick to discourage and thus destroy their effectiveness.

8. The Church is admonished again that joint responsibility is laid on all. Properly and equally borne, this responsibility will insure success, the consummation will be glorious, and all will share in that glory.



Servant of the Church.

Independence, Missouri,
Saturday, October 2, 1948.

GENERAL CONFERENCE RESOLUTIONS, 1948

The General Conference takes action on many matters, such as ordinations and the appointment of committees. Reference to these will be found in the Conference Minutes published in the *Daily Herald*. It has been thought wise, however, to reprint here the actions of the General Conference of 1948, having to do with questions of church procedure.

- Procedure in Silencing Ministers* (1)
- Radio* (2)
- Transfer of Church Membership* (3)
- Special Appropriations* (4)
- Sanitarium School of Nursing Day* (5)

RACE RELATIONS

The General Conference also reaffirmed the long-established belief and teaching of the church with respect to race relations as follows:

"All men are God's creatures. He created of one blood all nations and races, and in the presence of God divisions of race are transcended; 'There is neither Greek nor Jew, Barbarian, Scythian, bond or free; but Christ is all, and in all.'"

In connection with this last action, the Presidency were authorized to "print this statement just adopted in one of the regular issues of the *Herald* with whatever comments they may deem necessary." In harmony with this action a further statement will be made by the Presidency in the *Herald* in due course.

PRESIDENT ISRAEL A. SMITH

GENERAL CHURCH OFFICERS AND MINISTERS UNDER APPOINTMENT

FIRST PRESIDENCY

ISRAEL A. SMITH

JOHN F. GARVER F. HENRY EDWARDS

QUORUM OF TWELVE

Paul M. Hanson: Special Assignments as President of the Quorum of Twelve.
 Daniel T. Williams: Nebraska, Iowa, Rock Island, Chicago and Northeastern Illinois Districts.
 Edmund J. Gleazer: Missouri, including the Lamoni Stake, and Central and Southeastern Illinois Districts.
 C. George Mesley: Oregon, Washington, British Columbia, Manitoba, and with E. Y. Hunker as associate, Idaho District, Montana, North and South Dakota, Wyoming, Saskatchewan, and Alberta.
 Arthur A. Oakman: Michigan, Wisconsin, Minnesota, and Northern Indiana District.

Charles R. Hield: Arizona, New Mexico, Nevada, California, Hawaii, and with Russell Ralston, as associate, Utah and Western Colorado.

D. Blair Jensen: European Mission.

Roscoe E. Davey: Australasian Mission.
 W. Wallace Smith: Alabama, Florida, Mississippi, Arkansas, Louisiana, North and South Carolina, Georgia, Kentucky, Tennessee, Texas, Southern Indiana District and the Isle of Pines.

Maurice L. Draper: Maine, New York, New York and Philadelphia, and Southern New England Districts.

Percy E. Farrow: Ontario and Ohio, and with Merle P. Guthrie as associate, Pittsburgh, West Virginia and Youngstown Districts.

Reed M. Holmes: Eastern Colorado, Kansas, Oklahoma, and General Director of Religious Education.

PRESIDING BISHOPRIC

G. Leslie DeLapp, Presiding Bishop
 Henry L. Livingston, Counselor
 Walter N. Johnson, Counselor

PRESIDING EVANGELIST

Elbert A. Smith

STANDING HIGH COUNCIL

D. O. Cato	A. B. Phillips
Carroll L. Olson	Amos E. Allen
J. A. Becker	Harry G. Barto
Leonard Lea	Arthur B. Taylor
Howard P. Andersen	James F. Keir
Charles F. Grabske	Howard W. Harder

HIGH PRIEST'S QUORUM

Ward A. Hougas, President
 John F. Sheehy, Counselor
 E. E. Jennings, Counselor

PRESIDENTS OF SEVENTY

E. Y. Hunker	Glen H. Johnson
Z. Z. Renfroe	George A. Njeim
Harold I. Velt	James C. Daugherty

DEPARTMENTS

Department of Religious Education:
 Reed M. Holmes, General Director;
 John R. Darling, Associate Director.
 Floyd M. McDowell, Supervisor of Priesthood Education.
 S. A. Burgess, Research Assistant to the First Presidency.
 Arthur B. Phillips, Historian.
 Mrs. Inez Smith Davis, Assistant Historian.
 Mrs. C. I. Carpenter, Acting Church Statistician.
 Henry C. Smith, Architect.
 Lloyd L. Bland, Auditor.
 Department of Music: Franklyn S. Weddle, Director; Paul N. Craig, Assistant Director.

Radio Department: Franklyn S. Weddle, Director; Evan A. Fry, Radio Minister.
 Charles F. Grabske, M.D., Church Physician.

General Council of Women: Mrs. Pauline J. Arnson, Independence, Chairman.

Church Secretary: Frank McDonald, St. Louis, Secretary; P. G. Fairbanks, Assistant.

THE STAKES

Independence: Charles V. Graham, Assistant to the First Presidency; Bishops Harold W. Cackler and Leslie W. Kohlman, Assistants to the Presiding Bishopric.

Kansas City Stake: J. D. Anderson, President; L. Wayne Updike, Bishop.

Central Missouri Stake: Ward A. Hougas, President, T. A. Beck, Bishop.

Lamoni Stake: Robert S. Farnham, President; Lewis Landsberg, Bishop.

Far West Stake: Emery E. Jennings, President; Earl T. Higdon, Bishop.

GENERAL CONFERENCE APPOINTMENTS

Adams, Loyd R., Southern Ohio District.
 Alberts, Donald A., Australasian Mission.
 Andrews, Alma C., Northern California, Bay Cities objective.

Ashenhurst, Raymond J., Kirtland and Northwest Ohio Districts.

Baldwin, Joseph E., Ontario.

Banks, John W., South Central Michigan District, Midland objective.

Becker, Willard C., Far West Stake, Stewartsville, Maple Grove and Osborn objective.

Billings, Virgil J., Northern and Central Michigan Districts.

Black, Stephen A., Radio Department, also Independence and vicinity.

Blackmore, John, Spring River District and Joplin.

Blackstock, John W., Lamoni Stake.

Booth, John E., Southern Ohio District, Columbus objective.

Breckenridge, Allen J., Society Islands.

Breshears, W. J., Gulf States District.

Burdekin, Alvin Floyd, Australasian Mission.

Butterworth, F. Edward, Society Islands Mission.

Carmichael, N. Ray, Assistant to Presiding Bishopric.

Chelline, Warren H., Southern Michigan District.

Chesworth, D. O., Maine, Southern New England, New York, and New York and Philadelphia Districts.

Cole, Clifford, Northwest Iowa District.

Coleman, Sylvester R., Southeastern Illinois and South Missouri Districts.

Conway, John T., New York and Phila-

- delphia District, Philadelphia objective.
- Crownover, A. Orlin, Gulf States District, Mobile objective.
- Daugherty, James C., Wisconsin, Minnesota.
- Davies, C. A., Australasian Mission.
- Davies, Fred O., Independence.
- Ettinger, Cecil R., Nauvoo District.
- Frater, Allen S., Australasian Mission.
- Fry, Frank A., England.
- Gibbs, Arthur F., Northwest Region.
- Grice, John R., Ontario, Ohio, West Virginia and Pittsburgh Districts.
- Gunnings, A. R., Australasian Mission.
- Guthrie, Merle P., Pittsburgh, West Virginia and Youngstown Districts.
- Guthrie, Wm. T., New York and New York and Philadelphia Districts.
- Haden, Wm. C., Central and Western Oklahoma Districts.
- Harvey, Donald E., Maine.
- Higdon, Amos T., Superannuated.
- Hobert, C. Houston, Eastern Colorado District.
- Howard, Merle E., Eastern Colorado, Denver objective.
- Hunker, E. Y., North and South Dakota, Wyoming, Saskatchewan, Alberta, Idaho District, and Montana.
- Imrie, John D., Australasian Mission.
- Jacka, Sidney, Australasian Mission.
- Johnson, Glen H., European Mission.
- Kelley, J. Stanley, California.
- Kemp, James N., Hawaii District, Hilo objective.
- Koehler, J. A., Presidency and Presiding Bishopric.
- Kyser, Donald L., Rich Hill District.
- LaPointe, Myron F., Southwestern Kansas, Wichita objective.
- Ledsworth, Ernest A., Prairie Provinces.
- Lents, Donald V., Independence Sanitarium, Chaplain.
- Lively, Herbert C., Kansas City Stake, Central Church objective.
- Loving, A. L., Referred to First Presidency.
- Lynn, Herbert A., California.
- McClain, W. Blair, Detroit, Windsor District, Detroit objective.
- McConley, M. A., Referred to First Presidency.
- McDonald, Frank, St. Louis District, St. Louis objective.
- May, J. Charles, Kansas and Nebraska.
- Menzies, James S., St. Louis and Central Illinois Districts.
- Mesle, F. Carl, Independence, Mo.
- Miller, Howard F., Hawaii District.
- Moore, Phillip W., Montana and Idaho.
- Muir, Carl E., London District, London objective.
- Neff, Chas. D., Northeast Nebraska District, Omaha objective.
- Nikel, Casimir, Leave of absence by request.
- Njeim, George A., California.
- Nutgrass, John L., Des Moines District.
- Olson, C. L., Assistant to Presiding Bishopric.
- Patterson, William, Southwest Mission.
- Phillips, James C., Eastern Michigan District.
- Potter, Floyd A., Australasian Mission.
- Pray, Jack A., Chatham District, Chatham objective.
- Puckett, John T., Independence and Stakes.
- Ralston, Russell F., Utah and Western Colorado.
- Renfroe, Z. Z., Northwest and Southwest Iowa.
- Rowe, Eric, England.
- Ruch, V. D., Southwest Iowa, Council Bluffs objective.
- Rushton, John W., Minister at Large.
- Russell, R. Melvin, Far West Stake, St. Joseph objective.
- Scherer, Albert A., Holland.
- Scott, Herbert M., Des Moines District, Des Moines objective.
- Sheehy, Almer W., Southern New England District, Boston objective.
- Sheehy, John F., Toronto District, Toronto objective.
- Simons, Harry J., Flint-Port Huron District, Flint objective.
- Skinner, C. A., Assistant to Presiding Bishopric.
- Smith, E. Elwood, Flint-Port Huron District, Port Huron objective.
- Smith, Gilbert Wayne, Northeast Illinois and Chicago Districts.
- Smith, Glaude A., Independence, Mo., Stone Church objective.
- Smolney, John, Superannuated.
- Sorden, D. B., Independence, Mo.
- Sorensen, Vivian C., Society Islands.
- Stebel, John, Referred to Apostle in Charge of European Mission.
- Stoft, Arthur E., Independence, Mo.
- Stuart, J. C., Chicago District.
- Taruiarii (Horahitu) a Tauhiti—Society Islands.
- Theys, Eugene A., Germany.
- Tickemyer, G. E., Southern California District, Los Angeles objective.
- Trapp, A. T., Great Britain.
- Troyer, Luther S., Northern Indiana District.
- Urban, Alfred, Referred to Apostle in charge of German Feld.
- Velt, H. I., Texas.
- Wellington, Paul A., Seattle District, Seattle objective.
- Whalley, Peter S., Southern California District, San Diego objective.
- Whiting, Ray, Nebraska, Iowa; Rock Island, Chicago and Northeastern Illinois Districts.
- Williams, D. J., Nauvoo District, Burlington objective.
- Williams, Wm. Edward, Kirtland District, Kirtland objective.
- Witte, Victor, Central Oklahoma District, Tulsa objective.
- Woodstock, Lyle W., Rock Island District.
- Worth, Thomas E., England.
- Yager, Joseph H., Southern Indiana and Kentucky and Tennessee Districts.
- Zonker, Louis C., Ontario.

PROCEDURE IN SILENCING MINISTERS

October 6, 1948.

To the General Conference, Greetings:

The First Presidency and Quorum of Twelve have given joint consideration to our procedure in silencing ministers and recommend that the General Conference adopt the following:

RESOLVED, that all Conference action prior to this date, having to do with the procedure in silencing ministers is hereby rescinded, and that in place thereof the following be enacted:

When any regularly ordained minister of the church is cited for trial before the courts of the church, or where such a minister's loss of reputation or demonstrated lack of ability or similar shortcoming has caused him to lose the power to represent the church effectively, the duty of protecting the interests of the church rests upon the administrative officer or officers having jurisdiction; and where the circumstances require, this duty should be exercised by withdrawing representative or ministerial rights from the minister concerned.

All administrative officers having occasion to place ministers under silence in this manner should immediately file a statement of the ground upon which silence has been imposed with the person silenced, with the next highest administrative officer, and with the First Presidency.

Whenever a minister placed under silence is not satisfied that his rights have been fully protected by this procedure, he should file an appeal with the next higher administrative officer within sixty days of having received notice of the imposition of silence. This right of appeal continues along the administrative line.

In the event a minister placed under silence by any member of the First Presidency believes that there has been an abuse of discretionary power, he has the recourse provided in the law (D. and C. 104: 34-37; 122: 10).

Very sincerely yours,

THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

On motion of W. Blair McClain and Warren H. Chelline, the document was adopted.

RADIO

October 7, 1948.

To the General Conference, Greetings:

The Joint Council of Presidency, Twelve, and Presiding Bishopric has given careful and sustained attention to the radio interests of the church, following the authorization for the erection of a radio station which was given by the General Conference of 1947. In light of this discussion, the council recommends as follows:

1. That we continue the development of recorded radio service for places distant from the Center Place.
2. That we continue our present schedule of

broadcasting with the improvements made possible by the appropriations to be recommended to this Conference.

3. That we continue our application for a daytime broadcasting license, subject to the approval of the appropriations recommended in the report of the Appropriations Committee.

Very sincerely yours,
THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

On motion of S. E. Mifflin and M. L. Draper, the recommendations were approved.

TRANSFER OF CHURCH MEMBERSHIP

October 6, 1948.

To the General Conference,
Greetings:

On April 12, 1947, the General Conference referred to the Joint Council for their consideration a proposed motion concerning the method of dealing with requests for transfer of church membership.

The proposed action was given careful consideration by the council, a committee being appointed to make specific recommendations in the light of discussion. The following motion was then approved for presentation to the Conference:

"It is the sense of this body that when a member of the church makes a written request for a letter of transfer to some other religious body, and after due labor by the officers of our church which discloses that no charges are or may be pending, still persists in his request, the First Presidency, on recommendation of the branch and district officers concerned, be authorized to place the name of this person in a special 'withdrawn' file, and to issue to the other religious body a statement giving the dates of his baptism and voluntary withdrawal. In the event that any person having withdrawn in this manner shall later desire to resume association with this church, upon his written request and after due inquiry by the local administrative officers shall give evidence of an understanding and way of life appropriate to such renewing of church membership, he may be restored to fellowship by the First Presidency on recommendation of the administrative officers concerned."

We recommend that this action be adopted.

Very sincerely yours,
THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

A motion to approve was sponsored by Elders E. E. Jennings and L. W. Updike. The motion to approve prevailed.

SPECIAL APPROPRIATIONS

Operating Reserve Fund \$125,000.00

To increase our Operating Fund to approximate the amount of the annual operating budget.

Houses of Worship Revolving Fund 100,000.00

Loans already made and loans in process approximate the amount previously appropriated for this fund in the amount of \$200,000.00. This appropriation increases this fund to meet additional needs.

Auditorium Fund 100,000.00

To augment the amount of \$275,000.00 already set aside in previous appropriations.

Graceland College 40,000.00

Balance for construction of steam plant and steam line.

Missionary Reserve Fund 36,469.77

To rehabilitate this fund for disbursements made for properties and equipment in England and Holland, and other expenditures made from this fund.

Messiah Broadcast 1,694.19

To replenish up to \$2,500.00.

Australian Ministerial Reserve Fund 11,310.00

Fund for Subsidizing Books or Tracts 2,500.00

Houses of Worship (Rigdon Property) 19,139.18

Auditorium Improvement Deficit as of 12/31/47 6,502.56

Radio Capital Investment 30,000.00

To supplement amount in Radio Fund to cover cost of broadcasting facilities, including transmitter and studio.

\$472,615.70

SANITARIUM SCHOOL OF NURSING DAY

October 8, 1948.

To the General Conference,
Greetings:

The attached preambles and resolution concerning a Sanitarium School of Nursing Day have been approved by the Order of Bishops and are presented for your action.

Very sincerely yours,
THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

3f

RESOLUTION

WHEREAS many young women of the church receive training in a desirable environment in the School of Nursing operated and financed by the Independence Sanitarium and Hospital, one of our church institutions, and

WHEREAS nurse's training and health programs will be of increasing importance in the development of our Zionie goals, therefore,

BE IT RESOLVED that the church designate one Sunday each year in the months of April or May to be known as Sanitarium School of Nursing Day, the purpose being (1) to give recognition to the School of Nursing, (2) to encourage qualified young women to enroll therein, and (3) to give opportunity for contributions to be made toward meeting the cost involved in operating this school.

On motion of Elders Prescott Foo and C. W. Clark, the above resolution was adopted.

What some people need even more than a God in heaven is a friend on earth—Be one.

Children's Reunion Work

(A delayed Conference Class report.)

"All service is an overflow," was the comment of Lois Shipley at the beginning of class on Friday, October 8. Much can be gained in prayer and fasting in the preparation and working out of plans for reunion. It is indeed a sacrifice for the children's workers to give up adult services in order to share in the work, but through the sacrifice there have come rich rewards.

"Games shared at reunions can be of a creative nature, and should as much as possible be in harmony with the work already planned for the children," said Mrs. Shipley.

She related an experience of a treasure hunt in which she and the co-ordinators went ahead of the hunt and planned the course for the group to follow. While the group made ready for the hunt, the co-ordinators placed the markers of the trail which were diamond-shaped pieces of construction paper or cardboard bearing a Scripture based on the lesson study. Members of the group guessed the answers and could not go on until this was done. Each child was to find one. All three trails—kindergarten, primary and juniors met at the same place. The juniors had the longest route, as they were capable of moving faster. Another time this same idea was used with arrows and a Scripture or jingle regarding the study. These arrows were placed on trees. Flash cards were shown as well as outline pictures.

Books suggested as aids in planning work for games and recreation were *It Can Be Fun* by Elva Oakman and Lillie Jennings, and *Game Book* by Eugene Closson. These can be secured at the Herald Publishing House.

ETELKA WHITE, Reporter

Books on Archaeology

From the report of the Committee on American Archaeology comes the following list of recent good books in that field:

1. *Mexico South: The Isthmus of Tehuantepec*, Miguel Covarrubia (1946), Alfred A. Knopf, New York, \$7.50.
2. *These Are the Mexicans*, Herbert Cerwin (1947), Reynal & Hitchcock, New York, \$5.00.
3. *The Ancient Maya*, Sylvanus G. Morely (1946), Stanford University Press, Stanford University, California, \$10.00.
4. *Men Out of Asia*, Harold Sterling Gladwin (1947), McGraw-Hill Book Company, Inc., New York, \$4.00.
5. *The Indians of the Americas*, John Collier (1947), W. W. Norton, New York.
6. *Our Book of Mormon*, Sidney B. Sperry (1948), Stevens & Wallis, Inc., Salt Lake City, Utah, \$2.50.
7. *Cumorah—Where?* Thomas Stuart Ferguson (1947), 1305 Franklin Street, Oakland 12, California, \$1.25.

Are Religious Differences Important?

By Evan A. Fry

ONE OF THE MARKS of this religiously indifferent age is the belief that it makes no difference what we believe or to which church we belong. Loyalties shift easily from one denomination to another. One of the remarks most frequently made to me, both in conversation and in correspondence, is that we are all trying for the same place; that there is good in all churches; and that, after all, it's truth and sincerity that count—not creed or organization or method. In other words, all roads lead to heaven, and it doesn't matter very much which one you take. The only thing wrong with this philosophy is that it definitely is not so; and we prove to ourselves that it is not so by eventually becoming indifferent to all churches, once we adopt the idea that it makes no difference which one we choose.

In some ways, the growth of this attitude is a good thing. We have become more tolerant and less inclined to dictate to each other in matters of belief or creed or doctrine or ritual. We are learning how to co-operate with each other in organizations that bring together Protestants, Catholics, and Jews for certain purposes on which we can all agree. In America, we believe that no man should be hindered from believing or worshiping in any manner he deems proper and best, so long as his freedom does no violence to public morals and does not encroach on the liberties of another. Every man should be free to seek God, to see truth, and to worship in any way that seems right to him. But to say that it makes no difference what that way is, and that any way will bring him to the desired goal is supremely foolish. If this is true in religion, it is the only field in which it is true.

Narrow, restricted choice is a principle of success in any field.

Take the field of education, for example. If I want to be an engineer, a chemist, a lawyer, or a doctor, I don't go into a secondhand bookstore and scoop up an armful of books to take home to study. I go to an authority in that field of knowledge, and, under his guidance and instruction, I carefully restrict and limit my reading to those books he prescribes. If I am in earnest and want to gain my diploma or degree in the shortest possible time, with highest possible honors, I even eliminate all nonessential reading; I restrict my other activities, my recreation, and perhaps even my diet so as to achieve my chosen goal.

THE ROAD TO LOS ANGELES becomes a road only when it is confined to narrow limits. On a highway two thousand miles wide, you might miss Los Angeles by as much as one thousand, nine hundred ninety-nine miles—and still be well within the limits of the highway. But a narrow, twenty-four foot highway will lead you right to the front steps of the city hall. Even air liners and ocean steamers follow certain well-defined and plainly marked lanes, guarded by beacons and radio beams. They reach their destination only because they restrict themselves rigidly to the straight and narrow way.

Those who are quite sure that it makes no difference which church they choose or what creed they believe or which leader they follow or which road they take to heaven, never seem to be able to quote Scripture, or even to use logic and reason to prove their point. They wouldn't start off blindly in any old direction to reach a certain city or even a specific location in their own city; they would acquire a map or ask directions and choose the shortest and best way. If they wanted to bake a cake or boil dumplings, they would

consult an authoritative cookbook, or a good cook, and follow meticulously the routine laid down for achieving the desired end. If they had to have an appendix removed, they would want a surgeon who knew where and what and how far to cut—not one who thought one place was as good as another, or one method as good as another.

Jesus never said that those who wanted to find God could find him just any way that best suited their convenience. He never said that all roads lead to God. He never promised that it would be of no consequence which route or which method we took to find the kingdom of heaven. He never said that it made no difference what we believed. He did say, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." He did say, "I am the way, the truth, and the life"—not a way, or a truth, or a life. He did say, "No man cometh to the Father but by me."

IF ONE WAY OF LIFE is as good as another, and a sort of broad, all-inclusive goodness, sincerity, and a following of the Golden Rule are all that is required for salvation, why bother to be a Christian at all? The sinner wants nothing so much as to be left free to continue his sin. If he follows the Golden Rule by making it possible for everybody to sin as he does, is he saved? Is a Christian any more apt to reach the kingdom of God than a Buddhist, or a Taoist, or a follower of Confucius,

or Mohammed, or Zoroaster, or Father Divine? Aren't we all trying for the same place? Of course the answer is that we are not all trying for the same place. Each religion has a different concept of the rewards and punishments of the after-life, and these concepts have a great influence in shaping the course of action and determining the quality of this life.

Follow this theory that the details of religion don't matter very much to its logical conclusion, and you will find yourself becoming indifferent to Jesus, himself. Many have claimed to be saviors, and have taught a good way of life. Why bother to follow Christ at all? Yet Peter—who of all men ought to know—stood up and declared on the day of Pentecost that there was no other name given in earth or under heaven whereby men might be saved, except the name of Jesus Christ. If it doesn't make any difference which church you belong to, so long as you are sincerely trying and honest in your belief, Jesus himself certainly made a mistake in passing up all the sects of his day. He could have taken over any one of them as a going concern, financially solvent, well-established, flourishing—already respectable and socially and politically acceptable. But he categorically rejected Pharisees, Sadducees, and Essenes to make the narrow-minded statement, "I will build my church"—not *churches* but *church*.

THAT CHURCH was to be an authoritative church with an authoritative priesthood and members definitely and completely committed to a kingdom way of life, which involved careful restrictions and narrow limitations of action. Those members and officers were to have as close, as definite, and as constant a relationship with each other as the organs and members of the human body have to each other. The line of demarcation which separated this "body of Christ" from other organ-

izations or organisms was not to be vague and general and broad, but quite narrow and definite: "If any man have not the Spirit of Christ, he is none of his." Under the control of that one Spirit, his church was to be united under one head with the members and officers agreed on doctrine, faith, and practice. There was to be one method or ritual or formula for becoming a part of that body—a formula as narrow and dogmatic as the formula by which your food becomes a part of your body. And to follow out the figure of speech, notice that the food you eat does not choose the way in which it is assimilated or where it will go in the body; the body dictates the methods and processes, and the food obeys. The candidate entering the Church of Christ does not come in the way most pleasing or convenient to himself, but in the way and manner and process stipulated by the body of Christ and by the divine intelligence, which is the head and directing force of that body.

"But," says one, "acceptance of Christ is all that is necessary to salvation." All right—suppose we accept Christ. What does that acceptance entail? Does Christ have many ways of life and salvation, or only one? If we *accept* him, but fail to follow his *way* of life, have we truly accepted him?

LET US ADMIT without quibbling that there is good in all religions and in all churches, that all prophets have brought some truth. But that fact proves nothing. Even the devil quotes Scripture and advocates some truth in order to win acceptance for his error. Let us admit, too, that in at least one sense it may be true that all roads lead to heaven. I am located now on the eastern side of Kansas City. I can start east, and if I travel far enough—and have unlimited time—I can circumnavigate the globe and arrive on the western edge of Kansas City in due time. But if my time is limited, I will do well to choose *the* way instead of *a* way and go by the

shortest, most direct, most sensible route westward across the city.

Life is limited. We do not know how long a time we will have, but all of us know that we will have no more than we need. We want to go as far as we can along the road to kingdom citizenship before our time runs out. Is it not sensible to be very cautious in choosing the way we shall follow? The quality of our life here, and the degree of obedience we give to all the divine laws and principles given to govern our growth and development and regeneration will determine the quality of our life in God's kingdom. Not all who are *saved* by Christ will be saved to the same degree of reward or blessedness. "In my Father's house [or household] are many mansions." There is one glory of the sun, another of the moon, and another of the stars. We will receive the mansion and the glory which we have made ourselves worthy of receiving and capable of appreciating and enjoying. The way we choose, the creeds and beliefs and methods we choose will determine the quality of our life for all eternity.

God's Silence

I snatch bread from the hand of one of
God's children
When I entertain some temporal whim:
Selfishness.

A word I speak, unfounded upon
Any degree of wisdom, hurts another:
Gossip.

My own feeling of status I defend
By passing on the cruel statement
Of a brother's weakness:
Criticism.

In this manner I close my ears against a
God
Whose laws of order he respects,
Allowing his voice to be unheard,
Even though he longs to penetrate the
vacuum of sin
With which I surround myself.

SADI MOON.

Misdirected Energy

By LEONA M. HANDS

YOU HEAR A LOT these days about energy. It is probably one of the most versatile words in our vocabulary. Certainly it gets tossed around a lot in many fields, and it has taken on new meaning for all of us since the birth of the atomic bomb.

We are constantly reminded by radio and press of the different ways to acquire this wonderful power. Do this and that—live this way, eat that way—so you will have plenty of energy to see you through your day. We all have a certain amount of energy, some more than others. The only important thing is how we use what we have—we must use it for good purposes, rather than expending it uselessly.

No one has to look very far to see a tremendous waste of energy and effort. I remember, as a child, moving into a new neighborhood. On our first evening there, one of the neighbors dropped in to get acquainted and look things over. I shall call her Mrs. Pry, because that is what she soon was known as in our household. Mother was embarrassed—there was little or no order in the house, and Mrs. Pry immediately began to tell us how the last tenants had arranged their furniture. "Over here," she said pointing to a corner in the living room, "is where the other people had their piano. But you don't have a piano, do you?" She voiced her question in such depreciating tones that we children felt as uncomfortably poor as if we didn't own shoes. Mrs. Pry had a habit of dropping in often—usually when we least expected her, and many times when we had company. She would take part in any and all conversations and never failed to "get in her two cents worth," as one of my sisters remarked. I often compare her with another neighbor I had not many years ago who possessed the same distasteful habit of prying

into everyone else's affairs. This woman complained that the neighborhood was far below her idea of what an ideal neighborhood should be. As she put it, "Every night, I pray for this neighborhood, but it doesn't get any better." One of the other neighbors who had heard her make this remark said to me later, "She might try moving out of it. That would help."

ONCE I WAS ASKED to work on a committee which was headed by a very charming and capable woman. She called no meetings, outlined all the plans alone, and personally carried them out by herself. One of the committee members called to ask if I had heard from our chairman. When I timidly suggested we call her and volunteer our help, she firmly said, "Most certainly not. If she wants to be Mrs. Atlas and carry the world around by herself, who are we to interfere!" Yet, when the affair was over and our clever chairman was utterly spent, she was heard to complain bitterly about the lack of co-operation she had received.

At home we often laugh about an experience a relative of ours had during the depression. Low on funds, she rented a room in a large rooming house. She had scarcely unpacked before one of the other tenants called on her. The caller proved to be an ardent bargain-hunter. Hardly a day passed but what she made a trip to town and came back loaded down with bargains. She would make an immediate tour of the house, stopping at each room to leave some of her "bargains." Filled with enthusiasm, she would exclaim over her purchases, "My dear, just look at what I found today—only half price at the dime store! Here's your share." And then she would collect from each tenant the cost of the items. No

doubt she thought she was going about doing good, and she might have gone on indefinitely (for no one seemed to have the courage to say to her face what they openly discussed behind her back) but one day she overstepped her bounds and came home with five hats, all exactly alike. "They were such bargains—fifty cents each!" This incident brought open rebellion, and all of the roomers bluntly told her not to do any more buying for them. She was hurt, of course, and told everyone she was convinced that people were ungrateful and unkind.

MRS. BUSYBEE lives on a farm not far from our city. She has five boys and is raising them to be good, industrious workers. They arise early and retire early, and each does his share of the chores. Mrs. B. is proud of her sons, and rightly so, but it is a strange home she keeps. Mrs. B. has never believed in showing affections. "No time for such nonsense," she says. Her house is immaculate—a joy to behold—but it's more of a show place than a home. The boys always enter by the back door and immediately change to house slippers. They each take a bath after their work is done and put on clean clothing. None of them sit in the "best chairs," and their evenings are spent in awkward attempts to carry on a conversation that soon drags out into a prolonged silence, after which they give up and retire. Home, sweet home? I doubt that any one of the boys really thinks so. Sadder still is the effect it will have on their later lives.

One of my neighbors spends most of her time away from home. She and her husband go their separate ways, leaving the two children to fend for themselves. The mother is frank to admit she hates housekeeping and has many other interests which take her time. She has convinced herself that it is good for her children to be on their own. She says it develops character and a sense

(Continued on page 24.)

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CHILDREN

Worship Suggestions for December

Theme for the Month,

UNTO US A CHILD IS BORN

SUNDAY, DECEMBER 5,

CHRIST, THE WONDERFUL

Piano Prelude:

"Star of the East" (Can be purchased from most all music stores.)

Call to Worship:

Long years ago o'er Bethlehem's hills
Was seen a wondrous thing;
As shepherds watched their sleeping flocks
They heard the angels sing.
The anthem rolled among the clouds
When earth was hushed and still;
Its notes proclaimed sweet peace on earth,
To all mankind good will.

That song is sung by rich and poor,
Where'er the Christ is known;
'Tis sung in words, and seen in deeds,
Which bind all hearts in one.
Angels are still the choristers,
But we the shepherds are,
To bear the message which they bring,
To those both near and far.
—Leigh R. Brewer, *Saints' Herald*, November, 1940.

Opening Hymn: No. 138, "There's a Song in the Air"

Reading:

THE DONKEY'S STORY

"Are you a stranger in this pasture, my shaggy coated little friend?"
"No, often Joseph leaves me here for good food at the journey's end."
"The pasture grass is sweet today."
"Yea, 'tis the frost makes it so, at dawn so thick it lay
That it brought to mind that night long ago
When its depth and whiteness were likened to the snow."
"Snow? What is snow, friend, and of what night speak ye?"
"Yonder donkey, grazing 'neath the cedar tree, He can tell you of snow far better than I
For on the hills of Greece he's seen it lie.
But of the wondrous night, I can tell you better than any other.
Cease your grazing and listen closely, brother, For greater is this I tell than all other stories ever told,
Its truth is sure, for I saw the starlight and saw the Wise Man's gold.
I remember each mile and turn and stop along the way.
How the thousands going down to the taxing had churned the clay
Of the winding path to dust and how it rose in puffs and clouds
At each step, settling grey upon the passing crowds.
Slowly we went, the good carpenter, Joseph, leading, walking,
The patient Mary, speaking to him, talking
Of the beauty of the hills, of the sunlight and the wind's song,

Never saying she was weary though the way was long.

Darkness deepened and night was nigh when we reached the city's edge.

The stars were out and seemed to dance like fires along the hilly ledge

That o'erlooks Bethlehem. 'Tis now just as then,

White roofs, stone streets, and filled with many men.

We made our way from inn to inn.
'No room,' 'Too crowded,' 'Don't let them in,'
I could hear them say

As they turned the weary Mary 'way.
Joseph talked and pleaded in vain,
Though he tried again and again.

At last I heard the gentle Mary sigh,
'Joseph, my time is nigh.'

Upon the hillock beyond the inn square
Was a stable; oft on other trips, I'd slept there.

And tried my best somehow to say,
'You may share my bed of hay, my stable floor.'
But they didn't understand, so I pulled free
And stopped not 'til I reached the door.

When Joseph, panting, reached my side and would have led me 'way,
Mary said, 'Oh, Joseph, let us stay.'

'A stable, Mary, a poor stable, not here.'
'Yes, Joseph, it is good, it is well, for my time is near.

The hay is soft, and hear, Joseph, a dove,
Cooing in the loft above.'

Oh, wonder of that night! A child was born
And the stable shone like the brightest morn.

Above the dove's soft coo
I heard the angel voices, too,
Heard them singing, praising, saying, 'Peace to men,

The Prince, the King, Amen, Amen, Amen!
From the hills came shepherds who had heard the song.

They praised the child and called him Lord,
all the night long.

I shared my hay and water from my jar
With racing camels, who had traveled from afar,

Bearing men, rich-clad, with gifts so rare,
Kings themselves, yet they knelt there

And worshiped with the shepherds, at the infant's bed.

A wondrous light shone round about his head.
They called him Lord, just as I do,
And his gentle touch and smile they never knew.

On the morrow, when Joseph comes for me,
The little Lord may come with him,
Then you may see the lad who was that babe in Bethlehem.

I know not just what it is that he's to do,
But that he is a King greater than all kings,
I knew

That night when kings from the East and shepherds from the hills
Bowed down before a manger and pledged to him

Their hearts and hands and wills."
—Minnie Bell Boyd, *Saints' Herald*.

Quartet: No. 148, "Starlight and Song,"
Saints' Hymnal, or

No. 172, "Sing to the Star," Zion's Praises

Hymn Suggestions: No. 147, "Silent Night"; No. 146, "The First Noel"; No. 144, "O Little Town of Bethlehem"

By ALMA LOUISE UTZ

Meditation:

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

—William C. Dix, No. 143, *Saints' Hymnal*.

SUNDAY, DECEMBER 12,

"CHRIST, THE COUNSELOR"

Prelude: No. 135, *Saints' Hymnal*,
"Angels, From the Realms of Glory."

Call to Worship:

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to thee.

—William C. Dix, No. 143, *Saints' Hymnal*.

Responsive Reading:

Leader: The people that walked in darkness have seen a great light:

Response: For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.

Leader: Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

Response:

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Leader: Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Response:

Rejoice! Rejoice! When Jesus reigns,
Saints will their songs employ,
While fields and floods, rocks, hills,
and plains

Repeat the sounding joy.

—Responsive readings taken from Isaiah 9: 2, 6, 7; Hymn No. 170; Psalm 95: 2.

Opening Hymn: No. 140, "To Us a Child of Hope Is Born"

Invocation should express gratitude to God the Father for the precious gift of his Son, Jesus.

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Suggestions for Theme Talk:

"To me, Christ is easier to picture, talk to, and love than God. Probably because I know more about him than I do about God, and because he lived much the same as I do today. To me, he is the confidant of all my joys and sorrows, my problems and my successes, my responsibilities and my loves. In a common, everyday sort of way, I talk to him often, and it is only occasionally that I really pray to him. But when I really pray, I feel the Holy Spirit from him around me and can imagine in my most agonizing moments that he knows me inside out and in spite of that is willing to forgive and forget. I don't know what I would do without this childlike belief in Christ. Christ is the Son of God and the brother of man. He was the messenger of good tidings, not so much as a babe in a manger—beautiful and wonderful as that was—but as the one of whom Isaiah said, 'and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' If more need be said, be it that the world sorely needs a 'governor' like Christ, and each and every man, woman, and child needs a 'counselor.' God sent once and waits to bestow again a leader of everlasting might and a minister of princely peace to his earth. When will people be ready and worthy to follow such a leader as Christ?"—F. M. McDowell (Quoted from *Zion's League Annual*.)

Duet or Quartet: No. 143, "As With Gladness Men of Old," or No. 142, "Hail the Blest Morn When the Great Mediator"

Suggested Hymns: No. 150, "I Think When I Read That Sweet Story of Old"; No. 135, "Angels From the Realms of Glory"; No. 152, "O Master Workman"

SUNDAY, DECEMBER 19,

THE PRINCE OF PEACE

Instrumental Prelude: "Silent Night," Saints' Hymnal, No. 147

Call to Worship:

Dear little Babe of Bethlehem,
Did you come to bring us peace?
Dear little Babe of Bethlehem,
Did you come that wars might cease?

The world has forgotten your message, O King,
For the battlefields running blood red;
Where angels sang peace on that night long ago,
The cannons are booming instead.

While Herods of old are ruling the earth
And wise men are searching for thee,
Still Rachel is weeping for children unborn;
O speak! and again set us free.

Dear little Babe of Bethlehem,
Come to the earth once again;
Bring us the message of peace and good will,
Be born in the hearts of men.
—Frances Spaulding Austin, *Saints' Herald*,
December 26, 1942.

Opening Hymn: No. 137, "It Came Upon the Midnight Clear"

Story:

"In a small village in northern Austria there lived an old shoemaker whose name was Otto. It was necessary for him to work early and late in his little shop in order to earn enough money to feed himself and his wife and to have something to share with his neighbors. As he worked late in the evenings, he often thought of the weary travelers trudging along the road with no light to guide them. So each evening he placed in his window a lighted candle as a sign of welcome to those who were passing along that way.

"Later war and famine came to that country. The people suffered many hardships. Some of them died for lack of food, and others were killed in battle. At last there were only old men left in the village, for the young men were engaged in fighting for the defense of their country.

"The shoemaker's income was small, but he managed in some way to keep the candle burning in the window. Each night it sent forth its message of cheer to guide the traveler passing that way. As the neighbors gathered to talk, it seemed to them that the shoemaker suffered less than the others in the village. They said, 'Surely there is something different about him. It may be that it is because he keeps a candle burning in his window. Let us place lights in our windows also.'

"The war continued and money was scarce, but each family bought a candle and placed it in the window. It so happened that Christmas Eve was the first night that the candles were set to burn in the windows. When the next morning came, snow had fallen, and everything was covered with a velvety whiteness. It seemed to the people of the village that a miracle had happened. There was a strange and mysterious feeling in the air. Why did men insist on fighting each other? Had not Christ taught that they should live together as brothers?

"Early that morning, a messenger came riding into town in great haste. His horse was tired and weary. He brought the glad news that peace had been declared. The church bells rang out the joyous tidings and called the people together to offer up prayers of thanksgiving. There was a feeling of joy and grat-

itude such as the people had not known for years.

"At once the people began questioning, 'What has brought about the change? How did it happen that peace came to our country?' At last someone suggested, 'It was the candles. They guided the Christ child to our village. It was he who brought peace. Let us always place candles in our windows on his birthday so that we may never forget this occasion.'

"In this way the custom of placing lighted candles in the windows on Christmas Eve began in the little village of Austria. In the years that have followed, this custom has spread to other countries, bringing hope and cheer to all on the eve of Christ's birthday."—"The Christmas Candles," from *Worship Programs for Intermediates*, by Alice A. Bays, used by permission of Abingdon-Cokesbury Press, Nashville, Tennessee.

Suggested Hymns: No. 136, "Hark! the Herald Angels Sing"; No. 139, "While Humble Shepherds Watched"; No. 141, "I Heard the Bells on Christmas Day"

Scripture Reading:

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14: 27.

Benediction:

O Holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel! Amen.
—Phillips Brooks, No. 144, *Saints' Hymnal*.

SUNDAY, DECEMBER 26,

THE EVERLASTING FATHER

Prelude: No. 140, "To Us a Child of Hope Is Born"

Call to Worship:

High in the heavens, the symbol of the Hebrews
Trembles and burns with clear celestial fires.
Poised on swift wings, the chorus of the angels
Waits for a manger light to sweep their eyes
To wake hosannas from a thousand hillsides,
To start the echoes from ten thousand choirs!

"But lo, my church—I tread a silent city—
The inns are full, my pleas are met with scorn.
Few are the lights that flicker through the windows
Upon my knocking hand, my crown of thorns."

Open your hearts! The star glows in the heavens.
Open your hearts! The angels sweep their strings.

Fling wide the gates! A light glows from the Manger.

Glory to God! He lives—the king of Kings!
—Margaret Gibson, *Saints' Herald*, December 21, 1940.

Opening Hymn: No. 145, "O Come, All Ye Faithful"

Poem:

Across the miles of years
Again comes Christmas night,
But over a troubled, warring world
There shines a heavenly light.
For along the street of hearts and souls
Jesus has come to reign,
Into the lives of the rich and poor
He is walking again!

But what of men, if they fail to see
Jesus, the Holy Light?
What of their souls if worldly lamps
Shine through the Christmas night?
Baubles and tinsel and ribbons gay
Will gladden our worldly eyes,
But the Light of the World, and faith in his word,
Leads man to paradise.

—Clare E. Britt, *Saints' Herald*, December 19, 1942.

Scripture Reading: Luke 2, The Christmas Story

Hymn Suggestions: No. 135, "Angels, From the Realm of Glory"; No. 139, "While Humble Shepherds Watched"; No. 140, "To Us a Child of Hope Is Born"

Meditation:

The Wise Men knew 'twas the Lord of the earth
Whose star they had followed afar,
With incense and myrrh and treasures of worth,
They worshiped the Light of that Star;
Then sing to the Star, bright Bethlehem's Star,
The Star that has promise for men;
For the Babe that was born on that glorious morn,
Is Lord of the Earth now,
Is Lord of the Earth now as then.
—Joseph Smith, *Zion's Praises*, No. 172.

Special Song by Primary Department:
No. 149, *Saints' Hymnal*, "Away in a Manger," or No. 39, *Zion's Praises*, "Long Ago"

Closing Thought:

We would see Jesus, in the early morning,
Still as of old, he calleth, "Follow me";
Let us arise, all meaner service scorning;
Lord, we are thine, we give ourselves to thee!
—J. Edgar Park, *Saints' Hymnal*, No. 155.

There is in every one of us a hero and a coward. The coward shrinks from life or lets it overwhelm him. The hero attacks life boldly and tries to exercise dominion over it.

LETTERS

A Story Just Begun

In February, 1947, in Cincinnati, three women—strangers to each other except that they were members of the Reorganized Church—started calling upon each other. A few more names from various sources were added to the list, and in March they decided to meet together regularly every two weeks. Finally, a few nonmembers began to come to the meetings and find pleasure in the association.

During this time, two families were driving each Sunday to Middletown, thirty-five miles away, to attend services. These families, the women who were meeting together, and friends who had become interested began to think how wonderful it would be to have services in Cincinnati. Elder Floyd Rockwell, the Southern Ohio District president, was contacted, and he said he would send some help.

There was real joy in the hearts of the few who met on November 9 in the apartment of W. T. Cline. Brother Rockwell was the speaker, and the Spirit of God was present. Later, an opportunity to relate personal expressions was given, and the climax of enthusiasm was reached when Mrs. Bessie Manning—then a nonmember and owner of the house—generously gave her permission for the meetings to be continued and said she was happy to have her home used in that way. Since then, she and her two children have joined the church. It was agreed that a meeting should be held every Sunday morning at 10 o'clock for the study of *Fundamentals*, by F. Henry Edwards, and that there would also be a service at 11 o'clock. Instructions were given to meet under the supervision of the Southern Ohio District with Elder Claude Barker as missionary-in-charge.

When Jack Burlington, the only member of the priesthood living in Cincinnati, was transferred to Kansas City in February, it was a bit discouraging. However, faith and prayers were answered within a few weeks when Everett Smith, a priest, and his family were transferred to Cincinnati from Independence. Brother Smith has been appointed assistant to Elder Barker, and is able to relieve him of some of the responsibility he has carried so faithfully and diligently.

This past year has been a history of "firsts." The first communion service was held on January 4. Apostle George Mesley's first visit was on the evening of January 21—a high spot in the short

history of the group. On February 11, the first women's department was organized under the name of "Truth-seekers." The purposes of this group are to promote the interests of the church, increase Christian fellowship, and seek improvement through study. On June 13, the first all-day meeting was held in Cincinnati with President Rockwell and Elder George Howdyshell, district director of religious education, in charge. On the morning of June 22, the first baptismal service was held in conjunction with the Saints of Middletown; four from each city were baptized. On July 4, the ordinance of confirmation was performed for the first time in Cincinnati, Elders Rockwell and Baker officiating.

Members of Cincinnati mission are looking forward to another year, and new officers have been elected to aid the missionary in charge. There are twenty-five on the present roll, but attendance averages sixteen.

Herald readers knowing of members or having friends in Cincinnati who may be interested in attending services, are requested to contact W. T. Cline, 1820 Hawkins Avenue, Cincinnati 11, Ohio (Telephone Humbolt 6261-J), or Mrs. Bessie Manning (Telephone Montana 7394). Prayers are also requested for the spiritual and numerical growth of the group. Special services will be held on November 9, the anniversary of the first meeting to be held in the city.

MRS. W. T. CLINE.

1820 Hawkins Avenue
Cincinnati 11, Ohio

Healed Through Prayer

I am writing for Brother Robert L. Dortch at Poplar Bluff, Missouri, who wishes to tell of his remarkable recovery. He had been bedfast for nearly two years with creeping paralysis and was under the care of several doctors. After medical science failed to bring a cure, he quit taking all medicine and asked for prayers. Through his faith and the divine supplications of his many friends, he is now beginning to recover from what was believed to be an irremediable affliction. He can stand and walk when assisted, he is regaining his sight, and he is able to talk. He is cheerful and, when asked how he is feeling, always answers, "I am better." He believes that he will yet be completely healed.

He sends his thanks to all who have remembered him in prayer, especially to Elder Clarence German of Fair Dealing who so faithfully brought the Communion emblems to his home in the past. Brother Dortch did missionary work in Paris, Tennessee, for a number of years before moving to Poplar Bluff. Now

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he wishes for church literature to read while he is recovering so that he will be able to continue his ministry when he is well. He would especially like to have the book of sermons by J. S. Roth. If there are any *Herald* readers who can supply this book or other religious material, he will be most grateful to hear from them. Although he can read, he is not yet able to write.

He asks that further prayers be offered in his behalf. His faithful wife also needs prayers as she is physically very tired. I, too, shall appreciate being remembered as I am new in the work.

MRS. GLADYS V. MILLER.

1416 Spring Street
Poplar Bluff, Missouri

Request for Correspondence

I should be very happy to hear from Saints in the States or other countries, especially Germany, as I will be here for a year or more with my son, and I miss associating with those of like faith. Very few I have met speak English, and I don't speak German, but everyone has been friendly. I attended the Mormon Church with a lady who could interpret part of the sermon, and the girl who works for us told us some of the things the minister said. The service was quite different from ours. My Mormon friend had never heard of the Reorganization until a short while ago. When she was at my home, I loaned her *Differences That Persist*; she has promised to return it when she has finished the tract.

EVA JENNINGS.

c/o C.W.O. Samuel K. Jennings,
W-2108675
Hq. 508 M.P. Sv.Bn., A.P.O. 407-A
c/o Postmaster, New York City

Letter From Muskogee, Oklahoma

The Muskogee Saints held their annual business meeting on Friday, September 24, under the supervision of L. W. Kohlman. Brother Kohlman was elected group leader; Clyde Pack, church school director; Mrs. Bessie Slayton, secretary; Mrs. Joyce Rosson, treasurer and church school secretary; Mrs. Viola Pack, director of music and publicity agent.

There are now about forty attending services, and we have been greatly blessed by the ministry of Evangelist Ray Whiting, Missionary W. E. Haden, and Elder Henry Castings. Nine have been baptized and nineteen babies have been blessed in the past year.

We are meeting in the I. O. O. F. hall located at 418½ West Okmulgee. Those who have friends or relatives living in or near Muskogee who may want to

attend services may write to me and I shall gladly contact them.

I ask an interest in the prayers of the Saints for the progress of this group.

MRS. VIOLA PACK.

Route 1
Muskogee, Oklahoma

Report From Eldorado, Kansas

Our group has accomplished several things in the past year, but we could do much more if there were an elder here to assist us. One nonmember who attends our services is critically ill, and we shall appreciate having the Saints remember him in prayer. We are always grateful when men of the priesthood visit us. Oscar Case, Glenn Johnston, and Myron LaPointe have helped us greatly with their visits. We elected officers the last of September to serve the coming church year and trust we can grow under their leadership. Our prayers are for the Saints everywhere.

MRS. KNOLLENBERG.

517 Benton
Eldorado, Kansas

Report From Croswell, Michigan

The members of Croswell Branch are still trying to spread the gospel. On Children's Day, eight church school pupils were baptized in beautiful Lake Huron. District President James Philips has visited the group several times in the past year. Guest speakers have been Bishop's Agent Joseph Muir, Evangelist John Grice, and Elders Carter, J. J. Ledsworth, and Robert McGee. Mrs. Jennie Booth, district women's leader, and Mr. and Mrs. John Rogers were also visitors.

New steps and a front walk have been added, greatly improving the appearance of the church.

MRS. MYRON CARR.

Jeddo, Michigan

Report From Hibbard, Indiana

We feel that we have made real progress in the past year. Although we are still few in number, we have gained several new members. Brother John Smelser, a priest, is helping greatly with the work.

We hold regular meetings including a Book of Mormon study class on Sunday evening and prayer service on Wednesday evening. The women's department is making plans for a fall fair under the direction of Dollis Smelser, the leader.

MRS. AMOS KERSEY.

Hibbard, Indiana

From a Conference Visitor

Although I spent only a few hours at Conference, I returned to my home feeling much encouraged. It was most impressive to watch the men of the priesthood serving the communion emblems to the thousands of participants at the first service of the Conference. Seeing the Auditorium and Stone Church was the realization of a dream I have long hoped to fulfill. I was baptized at the age of fifteen and am now sixty-seven. We have only a small congregation here at Ponca City, but several have recently joined the group. My prayer is that God will help us all to live clean, pure lives.

LULA JACKSON.

114 East Gary Street
Ponca City, Oklahoma

Appreciates Herald Letters

I appreciate reading the *Herald*, especially the letters from members. I love this church and its work, but it seems that I must remain in isolation. Recently I was able to visit the church in Cleveland, Ohio, and appreciated the ministry of Casimir Nikel. I pray for the sick and for all those who have requested our prayers.

FLORENCE WILLIAMS.

Greenwood, West Virginia

Request for Prayers

I have been wonderfully blessed since I last wrote to the *Herald*. I believe the prayers of the Saints have brought me both physical and spiritual strength; however, I have not yet fully regained my health. I still need your prayers if I am to fulfill my purpose in life, and I shall appreciate your remembering my nephew, also. He is seventy-four years old and is suffering the effects of a stroke. His mouth and tongue are partially paralyzed, and he can hardly swallow enough food to keep alive. He will greatly appreciate your prayers.

MRS. J. A. WELCH.

Third Street
Troy, Missouri

Invitation From Tampa Saints

We of the Tampa, Florida, Branch invite all who visit Florida this winter to come and worship with us. We have bought a lot and are in the process of moving an Army chapel for a meeting place. It should be ready for use in November.

ROY MCGALAGIN.

3704 West Platt
Tampa, Florida

My Baby Starts to School

By FLOY
LORENE BENNETT

ALL THE DAYS and weeks of preparation and excitement have culminated in that great adventure. Martha is going to school! As the opening day approached, my own reactions would have been hard to analyze. She had been my baby for four and one-half years—a short time to teach her all the things I felt she should learn from her mother before adventuring into a new world, and such a short time to enjoy her sweet, baby dependence and unwavering faith in me. Her world has enlarged amazingly already. Even now her enthusiastic “I love Miss Craig” makes me sharply aware that I must learn to share my baby’s love and affection, as well as accept with grace the equal or even superior authority of the teacher on nearly every subject of interest to my daughter.

During the days of preparation, Martha was not always sure she wanted to go to school. Once she touched a tender spot when she said, “Mamma, I don’t believe I’ll go to school, because you’ll be too lonesome by yourself.” What keen insight children have who read so accurately our carefully unspoken thoughts. In the end, however, every major objection was overcome by her urge to do what her little friends were doing. Desire for social approval begins to affect our lives at a very early age indeed, so that by the time we are of school age, we feel we must go to school because our friends and playmates are going. Parents are fortunate that this is so. It helps materially in that process of psychological weaning of child from parents which is so necessary for both a happy childhood and adult life.

Parents can do much, too, to make this new experience pleasant and easy for the child. The wise parent never speaks of school as being a place

where “You’ll be punished if you don’t behave!” or “You’ll have to mind the teacher, or you’ll be in trouble.” Having been either a student or a teacher nearly all my life, I have encountered a very great many kindergarten and primary-grade teachers, although I was never one of them. An overwhelming majority of teachers of the very young children are infinitely patient and understanding. The child should be so taught at home that he will anticipate with happiness his school experiences and his relationships with the teacher. Even the relationship between a child and a less understanding teacher is not helped by dire warnings and uncomplimentary references to the teacher. Such “preparation” would only tend to aggravate a situation which might be considerably lessened by a wise approach to the matter. We usually find what we are looking for. If we look for good in those about us, including the teachers, we stand a very good chance of finding it. It is so much more wholesome to look for the good and beautiful in human character.

OF COURSE, I have hoped that my daughter could start her school life with a *good* teacher, and through the years I have set up certain standards which I consider most desirable. Above everything else, I want Martha’s first teacher to be a lover of children and fair in her dealings with them. I want her to have an exuberant, bubbling, infectious sense of humor. I want her to be wise, tolerant, understanding, and patient. I want her to be blessed with good health and enthusiasm for living. I want her to be scrupulously clean and neat, and I hope, sincerely, that she will wear appropriate but pretty

clothes. The wise teacher will study the psychology of color, fabric, and design and do her best in this respect in so far as her budget allows.

Then, I hope that my daughter’s teacher will be trained to meet the psychological demands of the young child on her first journey away from her parents and familiar home environment. Of course, the teacher should have sufficient academic and professional training to make it possible for her to take advantage of much that has been learned through ages of research and experimentation in the field of general and specific education. Last of all, I hope Martha’s teacher will love music and good speech so that she may have many pleasant experiences in music and in a varied number of speech activities—some serious, some humorous, even hilarious, but all wholesome and satisfying.

I am not blindly optimistic. I know it is hardly likely that we shall be fortunate enough to find a first teacher for Martha who will excel in *all* these characteristics, but she may have a great many of them in varying degrees. If we look for the desirable, we shall more nearly attain it than if we have no standards or, perhaps worse, have the measuring stick but make up our minds such a person does not exist even in a small measure and thereby refuse to lend our understanding help to the teacher in her effort to guide our children.

I HAVE NOT ARRIVED at these desirables for my child’s teacher without coming to some pretty definite conclusions about the parent’s part. I have established some definite standards for myself, too, standards which I hope will help the teacher to do her job better and with less effort. First, I am convinced that it is my obligation to teach my child to anticipate the school experience with pleasure. I

a home column feature

must build up a teacher loyalty even before the opening of school. I must have prepared Martha to understand something of the cost in effort in her behalf so that she may not lack *feelings* nor neglect *expressions* of appreciation. Above all, I must not be remiss in speaking my own gratitude sincerely and often. Low teachers' salaries is a national disgrace so that much of their remuneration must be in the form of "thank you" and heartfelt expressions of appreciation for earnest, sincere effort to accomplish worthwhile aims. However, my child must be taught to be thankful not as a part of teacher's pay but as an obligation for her own benefits received, for effort expended in her behalf. Some of the most soul-stirring experiences I have ever had have come to me because some student remembered to say "thank you." Very satisfying, too, have been the few letters I have had from parents of former students who felt they wanted me to know that their children had learned some lessons in my classrooms which proved of lasting benefit and satisfaction. Yes, gratitude is a great virtue and blesses the one who gives no less than the one who receives.

I MUST MAKE the earliest possible acquaintance with the teacher myself. I shall visit the school several times during this first school year and attempt to make the teacher feel she is welcome to visit in our home at any time. Furthermore, the teacher shall have at least one *specific* invitation to visit our home every year—several if the school is in a small town. Teachers in small towns have fewer recreational opportunities and a smaller circle of acquaintances. They need our *friendship* as well as moral support at school. My child's complaints against the teacher will be treated lightly unless they persist, in which event I shall attempt a satisfactory solution through consultation with the teacher herself. I hope to stand ready at all times to help the teacher
(Continued on page 23.)

In Defense of Martha

By MARIE GOSLINE

THERE IS MUCH to be written in favor of Martha. While of course Mary chose the "good part," it must not be overlooked that it took the two of them, working together as a team, to make their home a success. It was Martha who cooked and served the meals. It was Martha who made that home so inviting that Jesus liked to come there to rest. Had it not been for Martha, I doubt very much if Jesus would have found that home so peaceful.

Every home, to be a success, must have a Martha. I once read that "back of every truly happy and successful man stands a devoted wife." That may sound a little trite, but it is true, nevertheless. And to be a devoted wife, one must have most of Martha's characteristics. I like to think that Martha was a very good "manager." And you who have been married at least as long as I, know what that verb, "to manage" means. It means that if one does not have an extra potato in the vegetable bin for an unexpected guest, she will at least have enough flour and milk to make a pan of biscuits. It means that if there isn't enough money for an ice cream cone for Susie, there will be enough cash left at the end of the week to buy her the pair of shoes she needs so much. It means that because Mother spends her money wisely, there is a bank account when Brother is ready for college. Sometimes I think that the verb "to manage" is the most important, the most comprehensive in the English language! It is up to the Marthas to run well-ordered establishments. It's up to the Marthas to keep our Latter Day Saint homes from being "slipshod."

I LIKE TO THINK that when Jesus walked in Martha's little garden he didn't find it full of weeds, full of broken and discarded toys. He didn't find the lid off the garbage

can and the walks in need of sweeping. I like to think that Martha's little garden was beautifully kept, even though flowers were scarce in that rocky soil. And Jesus knew when he came to the end of the garden path that Mary would bathe his tired and aching feet, and Martha would greet him with a gracious smile.

True, Martha whined a little. That is one characteristic of hers we all have! If only we could forget it, our husbands and our children would indeed be grateful.

Latter Day Saint homes should be spiritual, and there are many ways in which a home can express its spirituality. I cannot imagine Jesus' tarrying for very long in any home that was not orderly. I cannot imagine Martha's home as being anything but tidy. She may not have had even a wooden floor in her little cottage, but the dirt must have been swept clean, and the worn little curtains at the windows were freshly ironed and stiff with starch. She had, of course, no silver teapot, no fine linens. She may have had to look a long time to find a cup that wasn't cracked so that Jesus could drink from it. But it doesn't take the finest of material possessions to be hospitable. It doesn't take fine silver and beautiful linens to put Jesus in your home. It takes some things that are much harder to acquire. Jesus came to rest and to visit in Mary and Martha's little home, beautiful in its simplicity, because there he found love, charity, peace, and genuine understanding. He will come to ours if we offer him the same hospitality.

We must never substitute the holiness of beauty for the beauty of holiness.

Why Question?

By **WILFORD G. WINHOLTZ**

THE TERM "question" used here is identified with a statement of Chancellor Hutchins of the University of Chicago, who recommended and admonished young members of the faculty to "attack the administration." This admonition to continually question established traditional policies and procedures is certainly necessary to create a healthy atmosphere for interested members as well as the administration in progressive change toward increased clarity and efficiency of program and objectives.

This attitude is not unlike the defense of the need of young writers in the New Horizons' section of the *Herald* to say what they think in face of the adverse criticism of a few oldsters. There is a parallel between this attitude and Voltaire's famous statement: "I wholly disapprove of what you say but will defend to the death your right to say it."

Francis Roger Bacon said, "Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

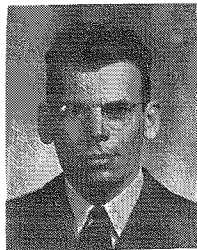
The Bible adds this supporting statement: "Prove all things, hold fast that which is good."

This type of questioning must be encouraged and maintained if progress is desired in any program. When this type of critical analysis diminishes, the paralyzing encroachment of apathy and disinterest creeps upon individuals and indirectly upon the church.

The *Herald* has always been in my home and the home of my parents.

Always, this periodical has been eagerly received and quickly scanned. It has served as a vital link of communication between the general church and the sparsely scattered membership. In my earlier years, I more or less accepted without serious question everything between the covers of the *Herald*. I was not unlike most others. In later years, I began to question certain points of view of various writ-

Here Is the Writer



WILFORD WINHOLTZ was born and reared in Ogden, Utah. He received his B.S. Degree in civil engineering from the University of Utah in 1938 and his M.S. Degree from the Massachusetts Institute of Technology in 1943, where he majored in city planning. At present,

he is studying part-time for a Ph.D. in planning at the University of Chicago. Recently, he was promoted from director of planning to executive director of the South Side Planning Board in Chicago, Illinois, and is now engaged in planning the redevelopment of seven square miles of slum area in the heart of that city. He was previously on the staff of the Kansas City, Missouri, Plan Commission and the Detroit City Plan Commission. He was ordained an elder in 1939 and has since served the church as branch pastor, counselor to the district president, stake director of young people's activities, associate director of religious education, and president of the University of Chicago young people's group. He is married and the father of two children.

ers, and occasionally I would find myself disagreeing fundamentally with certain interpretations and representations. The point I wish to make and am concerned with here is the degree of apathy which I—

and, no doubt, many others—have had in failing to respond in a rebuttal on such matters.

While it is generally true that the past printed record of the *Herald* offers little encouragement in the way of precedent, there is at least the one distinctly provocative instance of a few years back concerning the merit and function of prayer meetings. On this occasion rebuttals were specifically encouraged.

ON ANOTHER ASPECT, I find myself not alone in lamenting the fact of so much "wishy-washy" material appearing in the *Herald*. But on this matter, I realize that the editors can only select material from the articles submitted. We who lament have probably submitted very little, if anything. Such articles as I freely catalogue here cannot be classified as "bad," because their content is "good." They fall short of the mark only when one adds the question, "Good for what?" This matter is akin to the old adage which states that it is not enough that a person be good; he must be *good for something*.

A portion of the Doctrine and Covenants which has continually whetted my appetite and stirred my imagination as an integral part of general church periodicals is contained in section 123: 9, 10—which, by the way, is not direct revelation but a part of the Joint Council minutes:

DISCUSSIONS IN HERALD

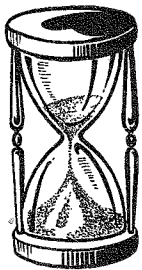
9. Whereas there seems to be a demand for a publication that may be a medium for more progressive and controversial articles for the good of the body than can be supplied by the *Herald*, therefore be it,

10. Resolved that the board of publication be requested to provide for such want as soon as practicable and without injury or interference with the circulation of the *Herald*.

New Horizons, in my opinion, has opened up the way of partially fulfilling this need officially expressed over fifty years ago. This section of the *Herald* should be expanded. I would like to see many more of the

New Horizons

The World-Wide Zion's League Project 1948-50



The hastening time is upon us; the period until the next General Conference, as already provided, must be one of unusual preparation for my church as an organization.

THIS WAS THE CALL of our Lord to the people of the church at General Conference. Thrilling, demanding—an admonition which should stir every member with a sense of urgency.

This call, then, has set the tone for the new eighteen-month project for the Zion's League. The Leaguers are a part of the church of Christ, and as such have set themselves to the fulfilling of some of the basic standards of membership.

Between now and next General Conference, the time has been divided into six periods. Each of these two to three month stretches will be filled with concentrated activity in one field. Rather than spending eighteen months driving home one project, there will be six interesting, varied, important activities.

Here is the outline:

I. December, 1948 -- January, 1949:

I RECOGNIZE MY STEWARDSHIP BY COMPLYING WITH THE THREE PARTS OF THE FINANCIAL LAW.

Each League is encouraged to set a standard and try to reach it in the num-

liberal and progressive church members accept the challenge and opportunity of New Horizons (or the *Herald* in general) by giving expression to important and urgent matters pertinent to life of the modern-day world, and not so much to secondary matters. Such contributions should assist in the formulating of an enlightened and sound orientation toward tangible steps in a practical approach to down to earth kingdom-building that will encompass not only the speaking of the word, but—more important—the doing of the word in actual deed of soundly planned objective and a plan of action to achieve them.

ber of Leaguers—

- A. Filing tithing statements.
- B. Keeping record books.
- C. Becoming regular tithe- and offering-payers.

(Set a percentage goal on December 1 for Leaguer participation. Then strive for this goal to be achieved by January 31. Use the envelope system, which is provided by the local branch. Send in the "count" to the Department of Religious Education!)

Here's opportunity for instruction and activity.

II. February, March, and April, 1949:

I WITNESS FOR CHRIST.

- A. Each local League plans and carries out one missionary activity such as:
 1. A cottage meeting.
 2. A missionary service or series.
 3. A systematic invitation canvass or survey.
 4. The distributing of literature under authorized direction.
 5. The support of a branch missionary program.

All missionary work is to be done in co-operation with and under the supervision of the pastor and priesthood.

- B. Each League will climax its missionary effort with a Restoration Festival involving at least one of the following:

1. Missionary drama.
2. Historical party.
3. Pageant.
4. Dinner.
5. Other activities suggested in *Zion's League Annuals*.

Send in your report!

III. May, June, July, and August, 1949:

I LEARN OF CHRIST THROUGH FELLOWSHIP.

All Leaguers are encouraged to participate in one of the following:

- A. Reunion.
- B. Youth Camp.
- C. Stake or district conference.
- D. Stake or district youth convention.
- E. Zion's League retreat.
- F. Church history excursion.
- G. Other stake or district activities.

Send in your report!

IV. September, October, November, 1949:

Prepared by the Zion's League Council

I SHARE IN THE LIFE AND WORK OF MY BRANCH.

Each League does the following:

- A. Conducts one or more League projects in service to the branch or district. This may include:

1. Campaigning for the building fund.
2. Decorating the church.
3. Landscaping church grounds.
4. Sponsoring junior church project.
5. Participating as host to a district or stake conference.
6. Purchasing needed equipment.
7. Preparing and conducting a church service or services.
8. Publishing a branch bulletin or newspaper.
9. Sponsoring the supplying of a resource library for local workers.

B. Encourages attendance at regular church services consistently. (Set up a goal and keep records of attendance.)

C. Encourages individual participation in branch business meetings.

Send in your report!

V. December, 1949 - January, 1950:

I GROW IN MY STEWARDSHIP.

- A. Every League is urged to raise the goal for financial stewardship participation over that of the previous year.

- B. Plan a systematic drive to survey individual stewardship of time, energy, and talent. Plan individual record keeping to gain participation in this activity. (STANDARDS OF A STEWARD is suggested in developing this project, or local Leagues may develop their own "Standards of Sainthood for Zion's Leaguers.")

VI. February, March, and April, 1950:

I PREPARE FOR GENERAL CONFERENCE.

Each League participates in one or more of the following:

- A. A study session on *what* and *why* General Conference.

BULLETIN BOARD

- B. A preparatory period of fasting and prayer, climaxed by a worship service.
- C. Preparing a letter or sending a delegate with suggestions for General Zion's League Council meeting at General Conference.
- D. Attending General Conference as a group (if close enough).
- E. Preparing and sending some youth-prepared missionary materials for exhibition at General Conference.
- F. Assisting a delegate or League representative (local or district) to attend General Conference.

Credit will be given to all projects carried out during the year, in or out of the suggested season. Credit can be given only if local Leagues report their activities. This will be a universal requirement. Local League secretaries are requested to send complete reports of activities to the District Young People's Leader who in turn will send reports to the Department of Religious Education by certain deadlines which will be set for shortly after the end of each project period. It is hoped the reports of the districts will be tabulated and published regularly in the *Saints' Herald*. All Leagues should feel their responsibility to their district, because if they don't participate in the project or don't report to the Department of Religious Education, their district's record will be lowered.

All Zion's Leaguers are requested to watch the *Saints' Herald* for information and helps. *Guide-Lines* will have information also. It is anticipated that a guide booklet will be published and put on sale through local book stewards or from the Herald House. Every group will want several copies.

This project provides the way for every League and every Leaguer to serve Christ and the church and to obey the commandments he has given:

Ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings.—Doctrine and Covenants 101: 2.

See that ye serve him with all your heart, might, mind, and strength.—Doctrine and Covenants 4: 1.

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them.—Doctrine and Covenants 119: 8.

Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap.—Doctrine and Covenants 6: 15.

Kansas City Stake Women's Institute

An emergency has made necessary a change in the speaker for the Kansas City Stake Women's Institute, which will be held November 10 and 11 at Central Church, 2917 Tracy, Kansas City, Missouri. Mrs. S. A. Burgess will take the place of Mrs. M. A. McConley at 1 o'clock in the afternoon. The rest of the program, beginning at 9:30 a.m., is unchanged. Those attending will bring package lunches.

ESTELLE MOORE.

Special Services at Stratford

Anniversary and dedication services will be held at the church in Stratford, Ontario, on November 14. Apostle P. E. Farrow is to be the guest speaker, and Elder A. W. Sheehy will deliver his farewell address as president of the district. The London District business meeting is scheduled for 3 p.m.

IDA BAYNE,
District Secretary.

Attention, California Members

Members living near or passing through Fort Ord, California, are urged to call on Mrs. E. A. Vickray Bennett, Quarters 2844 D, General Delivery, Fort Ord.

Change of Address

R. E. Davey
9 Lyons Road
Drummoyne
Sydney, N.S.W., Australia

REQUEST FOR PRAYERS

Mrs. Christine Morgan, 305 North Gadpen Street, Tallahassee, Florida, who has been an invalid for seventeen months, will appreciate prayers, cards, and letters from the Saints.

WEDDINGS

Swall-Martin

Helen Elaine Martin, daughter of Mr. and Mrs. William R. Martin of Orlando, Florida, and Jack Edwin Swall, son of Mr. and Mrs. J. E. Swall of Greenwood, Missouri, were married October 8 at the Reorganized Church in Lee's Summit, Missouri. Elder Sherwood performed the double-ring ceremony. Both bride and groom were members of the 1948 graduating class at Graceland College. They are making their home in Lee's Summit.

Bayne-Muirhead

Mr. and Mrs. T. H. Muirhead of Rosedale, British Columbia, announce the marriage of their daughter, Lillian Mae, to Harold Copeland Bayne of St. Mary's, Ontario. The double-ring ceremony took place at the Reorganized Church in Englewood on October 8.

Piedimonte-Smith

Dorothy Mae Smith, daughter of Elder and Mrs. Dennison H. Smith of East Chicago, Indiana, and Michael Edward Piedimonte, son of Mr. and Mrs. Angelo Piedimonte of Philadelphia, Pennsylvania, were married at the Reorganized Church in Hammond, Indiana, on August 28. Elder Roy W. Smith, uncle of the bride, performed the double-ring ceremony. They are making their home in Los Angeles, California, where Mr. Piedimonte is a student at the University of California.

BIRTHS

A son, Donald Eugene, was born on September 8 to Mr. and Mrs. Donald E. Wollery of Kansas City, Missouri.

Mr. and Mrs. Joseph E. Rei of Mapleton, Kansas, announce the birth of a son, Joseph Dale, born September 30.

A son, Bobby Dean, was born on September 13 to Mr. and Mrs. Ralph Shipley of Mapleton, Kansas.

A daughter, Rebecca Kay, was born on September 4 to Mr. and Mrs. Winfield T.

Billings of Stonington, Maine. She was blessed on September 26 by Reed M. Holmes and Sanford L. Fisher. Mrs. Billings is the former Marjorie Carter of Somerville, Massachusetts.

Mr. and Mrs. Keith D. Zimmerman of Independence, Missouri, announce the birth of a son, Keith Alan, born October 13 at the Independence Sanitarium. Mrs. Zimmerman is the former Mary Louise Barnes of Independence.

Dr. and Mrs. Winton W. Wilcox of Holden, Missouri, announce the birth of a daughter, Juanita LaPreal, born September 25, at the Independence Sanitarium.

A daughter, Lana Louise, was born on May 13 at Payette, Idaho, to Mr. and Mrs. Robert Perry, now of Olathe, Kansas.

DEATHS

BECK.—Wesley C., was born in Indian Territory near Chelsea, Oklahoma, December 7, 1884, and died at his home in Claremore, Oklahoma, following an illness of seven years. He had been a faithful member of the Reorganized Church since he was fifteen years old. He married Sarah Pearl Boswell on December 29, 1909. For more than twenty-three years, he was employed as a rural mail carrier.

He is survived by his widow; one son, Lawrence of California; four daughters: Mrs. Roy Rafferty of Chelsea; Mrs. Britton Henry of Wichita, Kansas; Mrs. Floyd Farley of Bartlesville, Oklahoma; and Mrs. Louis Kinnear of Henrietta, Texas; three brothers; one half-brother; one sister; and seven grandchildren. Services were held at the funeral home, Elder O. A. McDowell officiating. Burial was in the Claremore cemetery.

STEPHENS.—William Roland, was born on July 29, 1929, at Seminole, Oklahoma, and died in a Seminole hospital on September 13, 1948, of peritonitis. He was baptized into the Reorganized Church at the age of nine, and had held the office of priest since 1947. After being graduated from Seminole High School, he went to Graceland in 1946 and 1947. He was planning to return for his sophomore year when he became ill and died.

He is survived by his parents, Mr. and Mrs. O. J. Stephens of Seminole; a brother, Jack of the home; his paternal grandparents, Mr. and Mrs. J. C. Stephens of Barnsdall, Oklahoma; and his maternal grandfather, Mr. R. W. Scott of Omaha, Nebraska. Evangelist Ray Whiting was in charge of the funeral at Seminole, and graveside rites were conducted by Elder Hubert Case at Mound Grove Cemetery in Independence, Missouri.

CAMPBELL.—Lee Roy, was born July 11, 1893, in Toronto, Ontario, and died at his home in East Los Angeles, California, on September 27, 1948. He was married to Ruby Brown in Iowa on August 11, 1915, moving to California in 1923. He was baptized into the Reorganized Church as a boy and was a charter member of the east side branch which was organized in 1925.

Surviving are his wife; four sons: William and James of California; Dick of Oregon; and Lee Roy, Jr., of the United States Navy; three daughters: Elizabeth, Charlotte, and Janie of California; and twelve grandchildren. Funeral services were held in the East Los Angeles Reorganized Church; Elder Virgil Lum gave the sermon. Burial was in the Rose Hill Memorial Park in Whittier, California.

SPENCER.—Harvey F. Sr., was born May 10, 1864, in Tuscola County, Michigan, and died at his home in Moore's Junction, Michigan, on September 30, 1948. In 1889, he was married to Olive Whiteside, who preceded him in death in 1945. He had been a member of the Reorganized Church since August 8, 1915.

Surviving are two daughters, Mrs. Rozelle Cousins, Sterling, Michigan, and Mrs. Olive Harpst, Alma, Michigan; four sons: Robert, Prudenville, Michigan; Walter, Flint, Michigan; Howard and Harvey, Sterling, Michigan. A daughter Lovina, and son, Sidney, preceded him in death. Funeral services were held at the Sterling Methodist Church, Elder John Umphrey officiating. Interment was in the Sterling cemetery.

LEWIS.—Elmer B., son of Thacher and Elizabeth Lewis, was born in Dennisport, Massachusetts, on June 24, 1884, and died at St. Luke's Hospital in New Bedford, Massachusetts, on October 6, 1948. He was baptized into the Reorganized Church on February 26, 1911, was ordained a deacon on February 2, 1913, and an elder on January 18,

1916. For twenty-five years, he served as pastor of the Dennisport Church. He was honest, straight-forward, always true to his trust, and abounding in good deeds. He leaves no immediate survivors. Funeral services were held at the Dennisport church, Elder Abram Law and Patriarch Frederick W. Roberts officiating. Interment was in West Yarmouth cemetery.

CARLSON.—Sandra Lee, infant daughter of Bryon and Josephine Carlson, was born September 1, 1948, at Phoenix, Arizona, and died at her home on September 24, 1948. Services were held in the Colonial Chapel of the Mortensen-Kingsley Funeral Home, Elder W. W. Woods officiating. Interment was in the Greenwood Memorial Park in Phoenix.

BOZARTH.—Mary Jane Murphy, daughter of David E. and Susannah White Norton, was born April 5, 1850, in Toronto, Canada, and died October 12, 1948, at Independence, Missouri. With her parents, she came to the States as a young girl and on October 4, 1870, was married to Leander Murphy at Pit-hole City, Pennsylvania; three children were born to this union. Mr. Murphy died on June 3, 1893, and on April 28, 1894, she married Elder W. T. Bozarth at Independence. Following his death on August 6, 1923, she made her home with her daughter, Mrs. Ada Cox, for the last twenty-five years of her life. She had been a member of the Reorganized Church since 1876, having been baptized at Boonsborough, Iowa, by Richard J. Lambert. She is survived by one daughter, the other children having preceded her in death. Funeral services were held at the Stahl Chapel in Independence, Elder Glaude A. Smith officiating. Burial was in the family lot at Woodlawn Cemetery in Independence.

GRAY.—Rebecca, daughter of the late Mr. and Mrs. George Blazey, was born September 1, 1859, at Colborne, Ontario, and died September 25, 1948, at the farm home of her stepson, Alma Gray, near Mitchell, Ontario. She moved with her parents to Mitchell when a child and resided there all of her life. On April 6, 1912, she married Elder William H. Gray, who served as president of the Mitchell Branch for twenty-eight years. Her parents

were members of the Utah Mormon Church before leaving England and were converted to the Reorganized Church after moving to Canada. Rebecca was baptized and confirmed on April 17, 1897. She was highly esteemed by all who knew her in the community and church.

Surviving are her stepson, Alma; and two stepdaughters: Mrs. Annie O. Hodgson of London, Ontario, and Mrs. Frank Barker of Bentley, Alberta. Mr. Gray preceded her in death fifteen years ago. The funeral was conducted by Elder Almer W. Sheehy. Interment was in Woodland Cemetery, Mitchell, Ontario.

My Baby Starts to School

(Continued from page 19.)

in any way she may feel she needs me, and I shall try to find time to lend enthusiastic support at all times to the teacher and the school.

These standards for Martha's teacher and her mother are quite ambitious, I know, but when I remember our walk to school that first day, her small hand in mine—a little more persistently than usual, her half-reluctant step through the door of the schoolroom, and the two bright eyes as she relinquished my hand, I cannot feel that my standards for Miss Teacher and myself are too high.

BRIEFS

PITTSBURGH, PENNSYLVANIA.—

The annual business meeting was held on September 19 under the direction of Branch President T. A. Dershimer, who was re-elected to serve in that capacity during the coming year. D. R. Ross and John Tenos were elected to be his counselors. Members of the Zion's League raised a total of \$115 for Missions Abroad and \$1,100 for the organ fund during the past year.

BURBANK, CALIFORNIA.—

On Sunday, August 29, Edward E. Spencer was ordained an elder and Vernon Cline and Harold Eldon White, priests, at a special service held in the Womens' Club House at Sunland. District President Louis J. Ostertag, Charles M. Richeson, Joseph Ruchaber, J. M. Starkey, R. C. Chambers and Douglas Clark were the officiating ministers. On September 5, Catherine Ruth Prentice, infant daughter of Robert and Grace Prentice, was blessed by R. H. Chambers and Joseph Ruchaber. Seventy George A. Njeim conducted a series of services in the mission from September 12 to 24.

DES MOINES DISTRICT.—

The Des Moines District Reunion was held August 15 to 22 at Spring Brook State Park; theme of the reunion was "Evangelize the Home." Guest workers were Apostle D. T. Williams, Bishop L. Wayne Urdike, Pastor and Mrs. V. D. Ruch of Council Bluffs, and Missionary John Conway.

The Des Moines District Conference began with a banquet on Saturday evening, September 18; Apostle Williams was the speaker. Fifteen men of the district were recommended for ordination and approved by the conference at the Sunday business session. Ralph Wicker was re-elected district president, with Robert Morgan and Herbert Scott as counselors.

Webster City Branch has a church now in which to worship. A large house was purchased and remodeled so that services could be held in it. The extra rooms were converted into apartments, which were rented out.

Services are now being held at Red Rock and Metz each Sunday.

MARLETTE, MICHIGAN.—

Vicki Lou, infant daughter of Mr. and Mrs. Keith Cumper of Pontiac, Michigan, was blessed on Sunday, August 1, by her grandfather, J. D. Westover, and Elder Edward Weaver.

Christmas

An American Annual of
Christmas Literature
and Art

Edited by Randolph E. Haugan



The spirit of Christmas lives within the pages of this lovely annual. Beautifully designed in every particular for holiday presentation, this choice book solves many a Christmas gift problem. It reflects the joyousness and vitality of the Christmas season, combining well-written Christmas stories, poetry, richly colored art reproductions, Christmas carols, and exquisite photographic portrayals.

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BOOKS

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North of Heaven, by Biloine Whiting and Josephine Skelton. 303 pages. 1948, Herald House, Independence, Missouri. Price \$2.50.

Two young church writers, graduates of Graceland College, and now advanced students at the University of Kansas, have collaborated to produce one of the most interesting pieces of literary work to come from the presses of the church publishing house in recent years. This is a novel based upon the history and life of the "Cutlerite" settlement in early days by the shores of Lake Clitherall in Minnesota. The story is not presented from the historical viewpoint, but through the eyes of the Whitlow family, typical of those who were a part of that pioneering venture in the settlement and development of the West.

The Cutlerite group still has its faithful followers. It began in the Restoration Movement when Alpheus Cutler, after the tragic events that brought the exodus from Nauvoo, sent his people north to the "land between two lakes," to make a settlement, to evangelize the Indians, and to await the call to Zion. Years of struggle and hardship followed. Then came the missionaries of the Reorganization and converted numbers of the people.

Biloine Whiting is a descendant of some of the people who took a major role in the leadership of the community at Old Town by Lake Clitherall. She is the daughter of Evangelist Ray Whiting. Josephine Skelton began her interest in church work with the young people of the London, Ontario, congregation. Both of them are brilliant students and writers. They have been spending the summer together at Vinalhaven, Maine, working on a new literary project.

This book is informative as well as entertaining reading. It will be appreciated by readers of all ages, and especially by the young.

The Pastor and the Children, by Mildred Moody Eakin and Frank Eakin, Macmillan, 1947, 182 pages, price \$2.00.

The authors are well-known in this field of publication. They have already published two excellent books which have been widely appreciated and have sold generously: *Let's Think About Religion* and *Your Child's Religion*. This new work is fully up to the high standard of the others. It is an individual and personal approach to the child. It seeks to understand him as a personality rather than simply as a unit in society. It also deals with the child's problem in the social group, the church, school, and elsewhere. The reader will find a great many specific helps, especially with individual cases, and practical experience here.

Christian Apologetics, by Alan Richardson, Harper, 1947, 256 pages, price \$3.00.

This is a scholarly work intended to appeal to ministers who are schooled to handle the fundamental concepts of religious philosophy. It is well written and brings the subject of Christian apologetics up to date with the most recent thought in the field.

Stop Looking and Listen, by Chad Walsh, Harper, 1947, 112 pages, price \$1.25.

The author gives a subtitle to his work: "An invitation to the Christian Life." The book is valuable in the field of pastoral and personal ministry. The pastor and missionary will find many of its reasons and appeals useful in presenting the necessity of organized church life and Christian ideals to the individual who is a prospect for conversion. So many people in the world think they do

not need religion or the church. This book will be of help to those who are attempting to win them.

Misdirected Energy

(Continued from page 11.)

of responsibility. The girl seems to be doing all right, but the boy is hardly ever home and somehow manages to get in at night just before his parents. No one in the family worries about anyone else—each minds his own business. Their friends are concerned, but they can do little about it.

Another of my neighbors is an ardent hater of state sales tax. Almost any time of the day you can see her either going to or coming from the store carrying one small bag. The smaller the purchase, the less the tax, and she has determined not to pay one cent more of "that silly tax" than is absolutely necessary. If you meet her on the street, she will tell you that she's so busy she has no time to call her own, and that her nerves are in a terrible state.

Which brings me to the state of my own nerves. I think it all started back in my younger married days. I had an ironclad schedule then, and everything ran as regular as clockwork. I suppose that if I had stopped to eat an extra piece of toast for breakfast, I wouldn't have caught up all day. I worked at that speed for years until one day when I stooped to tie my shoe and went right on over with a heart attack. It took me a long time to learn to slow up, to redirect my energy. Now I don't attempt to crowd a week's work into one day. I try to put first things first and not be too concerned over things of little importance.

If you are guilty—as I have been—of misusing the energy God has given you, start now to chart a new course. Tomorrow may be too late.



*The Open
Door*

London Free Press Photo

*Almer W. Sheeby at the door of the recently acquired
manse and mission house, London, Ontario.*

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The Open Door



AUDITORIUM NEWS

For many years, the church at London, Ontario, has enjoyed the finest relationships with the city, the service organizations, other churches and ministers, and the press. Officers and ministers of our church there have done excellent work in cultivating good public relations and have extended the influence and good work of the church.

Under the leadership of Almer W. Sheehy, district president and pastor at London, our work has been expanded. Recently the congregation acquired a piece of property that will serve as manse and mission house in an excellent location on the main thoroughfare, Dundas Street, a short distance from the beautiful high school building. The grounds are very pretty, and it is planned to use a picture of the building for one of our covers in the spring.

Smiling and friendly, Brother Sheehy stands at the door of the new mission house and manse. This picture appeared with an article in the *London Free Press*, by whose permission we are using it. Conference appointment has sent Brother Sheehy back to the States, but his ministry will be long and gratefully remembered in London.

SISTER CLARA SMITH, the wife of Presiding Evangelist Elbert A. Smith, passed away at the Independence Sanitarium early on the morning of Saturday, October 30. Though she had not been well for some time, her death came as a shock to friends and church people here. The funeral was conducted at Stone Church, Independence, by the pastor, Glaude A. Smith, assisted by Dr. F. M. McDowell.

Brother Elbert and Sister Clara have been for years among the best loved of church people. Their home life was an ideal of happiness, peace, and faithful church life. Through the years of work and sometimes of ill health, Brother Elbert was sustained and helped by the loyal and kindly assistance and companionship that Sister Clara gave him. In their home neighborhood on West Walnut Street, they participated in neighborhood activities, prayer meetings, visiting the sick, and all other things. They have been loved and admired by everyone.

The two sons of Brother and Sister Smith have made a fine record in the church and in the world. Dr. Ronald Smith is head of the department of mathematics at the State Teacher's College at Pittsburg, Kansas, and has given splendid service to the church in his district. Lynn Smith, an engineer, now living in the greater Los Angeles area, has always been very active in church work. They have many times paid tribute to their mother's practical wisdom and splendid influence upon them.

This loss, naturally, is a very heavy blow to Brother Elbert Smith. May the church people remember him in their prayers. For the present, he is planning to keep his home and continue active in his work.

Further information is expected a little later concerning Sister Smith.

APOSTLE D. BLAIR JENSEN, his wife, Delia; his son, Roland B., age ten; and his daughter, Cona Grace, age fourteen, sailed from New York for Europe on Friday, October 22, on the Cunard White Star Line, "Queen Elizabeth." It is expected that they have arrived, though word has not yet been received at this writing. The best wishes of the church go with Brother Jensen and his family on this important mission.

APOSTLE ROSCOE E. DAVEY, accompanied by his wife, Sister Mabel Davey, and their daughter Donna, departed Monday night, November 1, for the west coast, where they will leave for Australia. Due to the maritime strike, transportation cannot be arranged by ship, and they are going by air to Honolulu, and will spend eight days in Hawaii. There will be a stop in New Zealand, and they are trying to reach Australia in time for the Tiona Reunion.

RETURNING HOME FROM CONFERENCE. Evangelist Charles A. Dickinson and his wife are going home to Australia. Brother Dickinson left behind him many gracious services, including a fine Conference sermon which was recorded for publication, and a talk to the Rotary Club. Best wishes to these good friends. . . . Brother and Sister Edmund Norton, Miss Elizabeth Harris, and Mrs. Pearla Harvey, all of England, are leaving New York together for home on November 10. They have had a fine visit, and church people here have greatly enjoyed their companionship and friendship.

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Bishop Archie McLean

A sad piece of news came to the recent General Conference when it was announced that Bishop Archibald McLean of Toronto had passed away on Saturday, October 9. Brother McLean had been lingering in illness for some time. It was a pleasure for this editor to visit him last spring in Toronto and to find his great kindness and his splendid faith still very strong. He carried

the burden of responsibility for the church in that part of Canada in very trying and difficult times, and his name will carry honor with it in the minds of all those who live to remember him. His good companion preceded him in death, and her loss was always a poignant memory to him. He has left a fine heritage in his son, Dr. Charles McLean, and his three daughters. Details of his life will appear later in our publication.

Your Invisible Support

IN THE LANGUAGE of the civil courts, a vagrant, a person homeless and destitute, is one who "has no visible means of support."

A witty philosopher picked up those words and changed them to another use. "An atheist," he said, "is a person who has no *invisible* means of support."

Times come in our lives when the "invisible means of support"—that is, our spiritual resources—are more important than the visible. You may do your fair-weather sailing across the bay with nothing but your own skill. But when you are upon the high seas of life and the storms arise, threatening both your ship and your life, you need the "invisible supports."

You can see people in want of those supports all the time.

AT A CERTAIN BUSY CORNER there is a drinking and eating place that summer and winter these many years, has cast upon the free air of the community a miasma so foul that normal people shudder as they hurry by. How anybody can enter it is beyond all rational explanation. Yet there is a kind of people who go there by preference.

Pausing at the door of this place recently was a young mother, clad in soiled slacks, cigarette on her lips, and carrying a small son on one hip. Her husband, about the same sort, opened the door and they went in. What an atmosphere to set the pattern of citizenship for that poor child. If anything can make a goon of him, that life will do it.

Somewhere in the lives of those young parents, there should have been some moral and cultural education, some standards of sanitation and righteousness that would have protected them and their child. They quite obviously have no "invisible means of support." And that support would have made life so much happier, safer, and more beautiful for them.

WE WERE DRIVING HOME from another town, enjoying the beauty of the brilliant autumn, the colors of the trees in the countryside under a bright afternoon sun. We came to a place where highways crossed, and saw a tavern, a dispenser of death and misery, at the intersection. Next to the tavern was a garage to pick up the wrecks that the tavern caused.

As we continued down the road a little, we saw a man, dirty and disheveled, staggering homeward from the tavern, carrying a cargo of its wares. There was no garage, nor any other place, to pick up the wreck that the tavern was making of the man.

Nowhere in his life had that man been provided with an "invisible means of support."

WE WERE WALKING down "Petticoat Lane"—center of feminine fashion in Kansas City—in quest of some small item for the distaff side of the house. Just ahead of us a young woman, clad in a brand new, chic, happy looking outfit, was walking. Then she turned around. Her face, a perfect mirror of the internal condition of mind and spirit, gave the lie to everything that her pretty suit said about her. It reflected some of the bitterest discontent possible in a woman's face. She might as well have been wearing a dirty raincoat. It would have been more appropriate.

Here was a person whose "invisible means of support"—if she ever had any—was failing her.

OURS is a materialistic world. We are surrounded by new cars, new homes, new diseases, new cures, new gadgets. We wear ourselves out trying to pay for "labor-saving" devices. We spend our whole lives trying to pay for "time-saving" machinery. The biggest load we carry on our shoulders is something

we can't see. It is a mortgage on the future.

Yet if we only knew it, these material things are not the really important factors of our lives. What we really seek and need is peace, friendship, companionship, security, and love. We need kindness in our hearts, and good will for others. We need the Spirit of God. These are invisible and intangible things. These are our true "invisible means of support." Without them we are miserable. With them we are happy.

LIFE is a rugged course, in which we must sometimes climb steep heights, carry heavy loads, walk through stormy and disagreeable weather, face danger, and find our way in the dark. There are the happy and pleasant times, too, of course. But in the hard times, we can only live for the happy times that we hope will come. And in the hard times, we need a strength that is greater than our own to keep us from falling or going astray. We need help to keep in the right course and to reach the goal. We need the "invisible means of support."

THAT HELP, that "invisible means of support," comes from God. We can find it nowhere else. It is true that some folk lean upon other people and play the parasite, but they cannot do it always. Bitter disappointment will teach them that it is not good to trust "in the arm of flesh," because it will fail.

"God is our refuge and strength, a very present help in trouble." In sorrow and tribulation, we have found this promise from the Psalms to be true.

The hunger and need of the millions who walk in darkness call for the ministry of the word of the gospel that will give them life and hope.

L. J. L.

Editorial

"The Daily Alta"

SEARCH FOR ORIGINAL ARTICLE FINALLY REWARDED

In the *Herald* for September 1, 1869, there appeared an article entitled "Interview with Brigham Young," and credited to "Alta, California." For some years we have desired to confirm the article thus reported in the *Herald* without success until recently when Apostle Charles R. Hield found it in the file of the *Daily Alta California*, Volume 21, Number 7057, San Francisco, Friday morning, July 16, 1869.

With this information we have secured a photostatic copy of the article. An examination and comparison show that it was correctly printed in the *Herald* with the exception of the heading.

Because of the interesting admissions of fact by Brigham Young, we believe it will be profitable to reproduce it. With original heading it is as follows:

THE CHICAGO COMMERCIAL PARTY'S INTERVIEW WITH BRIGHAM YOUNG

[From the Special Correspondent of the
Alta.]

At the interview of the Chicago commercial party with Brigham Young, which took place last Saturday, at Salt Lake City, heretofore briefly noticed by the telegraph, the Mormon President informed U. S. Senator Trumbull that "great lies" had been printed about the Latter Day Saints by two vile men sent out from Washington as Government officers. "Now," said he, "we intend to send out some of the same sort, and when we do, don't believe more'n half you hear. We have been lied about enough, and will not stand it any longer. If the Government sends bad men here, we shall just politely conduct them on a little trip to the boundary line of the Territory, and bid them go, never to return."

Senator Trumbull—"Well, now, Mr. Young, allow me to suggest to you, that before you do this, before you take such decided steps, that you communicate with President Grant and advise him of your intentions. I am satisfied that the

President, who is a good man, will do you justice, and it would be better first to lay any grievances you may have before him."

Brigham Young—"Yes, and perhaps get the same treatment we have always received. Why, what did Mr. Douglas do, when King James (Mr. Buchanan) sent him to us at Nauvoo? He made, as it were, a treaty with us, as the government does with England or any foreign country; promised, if we would go away beyond civilization, we would not be molested. The result was, we were set upon coming here, and 5,000 of our men forced into a legion of soldiers to fight the Mexicans and leave our women and children to starve, and Buchanan said, 'Let them die!'"

Senator Trumbull—"You can depend upon a fair hearing in Congress."

Brigham Young—"What! take our papers and throw them under the table. Send more—under the table they go." [This was said with energetic gesticulation.] "As to our institutions, we *know* we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here."

Senator Trumbull—"I have no doubt that Congress has a right to legislate upon the subject of the marriage relation and to regulate it."

Brigham Young—"Then why not legislate about the intercourse of the [unmarried] sexes?" Here he went off into the question of slavery, saying: "Congress ought to have made a law compelling the master to treat his slaves well, and then I believe it would have been better than to abolish it."

Brigham then again spoke of the men sent out to them, and it was interpreted that he alluded to present officials; but said: "It's all right; we can take care of ourselves; Cummings was good enough in his way, for you know he was simply Governor of the Territory, while I was and am Governor of the people."

Senator Trumbull—"Mr. Young, may I say to the President that you intend to observe the laws, under the Constitution?"

Brigham Young—"Well—yes—we intend to."

Senator Trumbull—"But may I say to him *that you will do so?*"

Brigham Young—"Yes, yes; so far as the laws are just, certainly."

The Rev. E. B. Tuttle, Post Chaplain, U. S. A. then said: "Mr. Young, may I ask you a question?"

B. Y.—"Yes, sir."

Mr. T.—"I would like to know how you came to settle just here and not at some other place?"

B. Y.—"Well, we knew just where we were coming to before we came. We had heard of it through Fremont's account, where, you know, he speaks of losing a glass out of his telescope: it was just back of here on Mt. —; and miners told us of it. It was supposed we were going to Vancouver's Island; *we had no such intention*. We sent a colony in a vessel round to California, with a view to locate there also. But we came here to Mexican territory, planted the American flag, and conquered us a home, and here we mean to stay." "Sirs," said he, "I expect to live to see the time we can go back to Missouri as freely as any body and be undisturbed."

ISRAEL A. SMITH.

Chaplain Floyd H. Engstrom

Brother Engstrom, formerly of Colorado Springs, Colorado, and a veteran in World War II, has been called back into active duty as a Chaplain, and is located at Camp Chaffee, Arkansas.

We would like to have all of our young men who are sent to Camp Chaffee for training, make a special effort to contact Chaplain Engstrom.

His selection for this service came as a result of an appointment of the First Presidency under a quota arrangement with the office of Chief Chaplain at Washington.

THE FIRST PRESIDENCY,
By Israel A. Smith.

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Our Apostolic Stewardship

By E. J. Gleazer, Sr.

A sermon delivered at Stone Church, Independence, Missouri, October 17, 1948. From a wire recording by Gordon Resch.

In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims; Each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin is purged.

Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 1-8.



WE HAVE TALKED a great deal about our temporal stewardship, the stewardship of wealth. The fact that God trusts us to produce and use the material things of life has long been emphasized to this people. We have forgotten, however, that the sharing of the gospel is also a stewardship. God has permitted us to accept the gospel and all that the term implies. It is not ours. It is his. He has entrusted it to us that we might use it for our own salvation and for the salvation of those who are still without the church.

Of course the two purposes go together. We can save ourselves only as we attempt to save others. Stewardship not only implies a trust imposed in us but also suggests that we shall be held accountable for the manner in which we discharge this trust. While I would not for a moment depreciate the responsibility of being a steward over our temporal possessions, I think that even in this regard we cannot hope to be true stewards unless we sense first of all that we share with God in using and sharing with others the full gospel of our salvation.

Our stewardship, therefore, is a stewardship of witnessing. It is not the responsibility alone of the quorum I represent to witness to the world that Jesus lives and that the power of the gospel is still available to the sons and daughters of men. It is the chief responsibility of my quorum to stress this stewardship—a stewardship of witnessing—in which we are assisted by the Quorum of Seventy. It's our responsibility to organize, to stimulate, to direct this missionary stewardship, just as it's the Bishop's responsibility to stimulate, to organize, and to direct the stewardship of temporalities.

But it is also true that every man in this church is accountable to God for the manner in which he discharges his stewardship of witnessing. "All are called according to the gifts of God unto them." There is no exception. The very fact that we have permitted ourselves to be brought to Christ through the ordinance of baptism commits us to this stewardship of witnessing for him. There must not be any exceptions.

The hour has arrived in this church when, unless we are discharg-

ing our individual responsibility as stewards in witnessing, we shall feel condemned before God.

It might amaze some of you today if I should call attention to the fact that we need to be as conscience-stricken when we disregard our stewardship of witnessing, as some of us are conscience-stricken when we're made to realize to the extent that we have failed to be true stewards over the temporal possessions God has entrusted to us. I can make the observation that I have sat under the ministry of some of our bishops. I have been conscience-stricken on occasion as to my lack of faithfulness in the discharge of our temporal stewardship. I doubt that there are many here today who could claim otherwise. For even in this regard we are only more or less faithful. For if we sensed the full significance of stewardship under God in temporal affairs, Zion would be a reality even now.

In a previous service this morning, I congratulated the members of the Stone Church for the splendid record they have in tithes and offerings. And while that was done in all sincerity, we know there are many of us who may be enrolled in this congregation who have not yet satisfied even this requirement of stewardship. But I hope that together with my brethren of the Quorum of Twelve and the Seventy, under the

power of the Spirit, we may be able to fire this church in these next eighteen months with a sense of the responsibility of discharging our witnessing stewardship as we never have in the past. We haven't started to use the potential witnessing power that is within our own membership.

MAY I GO BACK to bring you a few pictures. First, let us consider the situation that was responsible for the Scripture I read this morning. God required a messenger. Even though we pray to Almighty God and recognize the fact that he is a God of power, insofar as he himself is concerned, we refer to him as unlimited. Yet there are some things God cannot do unless he has messengers or witnesses. On this occasion, he moved upon a certain man. Isaiah responded to the divine power, and like every other person who has had this type of experience, he first was made conscious of his own sin and his own limitations. Whenever the Spirit of God is present, we always sense our limitations. Under that same power, Isaiah acknowledged his limitations and his sins. But God was in a position to do something about it. Isaiah's lips were touched with a coal from the altar, indicating that there is power to purge and cleanse the impurities within us. And after this process, when he heard the statement, "Whom shall I send, and who will go for us?" Isaiah replied, "Here am I; send me."

It is not possible for us to know now how much good Isaiah accomplished in his time. But we do know that even though he is dead, his ministry still lives today in the beautiful book that carries his name. And many of us are being ministered to by the words which he delivered so many years ago.

I WANT TO THINK WITH YOU now of another experience when it was necessary for God to call for

volunteers. After Jesus had spent three years in public ministry and the time for his Crucifixion drew nigh, he set his face steadfastly toward Jerusalem, knowing what awaited him. You are acquainted with those events—how he was crucified and came forth from the tomb, appearing to his disciples and dwelling with them for a time. But he knew that he was to depart to be with his Father. And we have what has been referred to so many times as the "Divine Commission" in the sixteenth chapter of Mark. It is also given by Matthew.

Jesus was about to ascend into heaven. He had appeared to his disciples. And this was the commission: "Go ye into all the world." He was to leave soon. He was speaking to those who remained behind.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

Here again the Master of men had occasion to say, "Whom shall we send? Who will go for us?" Thank God for the response that he received on that occasion. Not only the original twelve, not only those who were called upon to take the place of Judas and others who died, but all who identified themselves with the work of God were equally called to "Go ye therefore and share this gospel."

Let us turn our attention to what happened in the early church as recorded in the Acts of the Apostles 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Will you please notice that teach-

ing was not restricted to the temple? In the temple and in every house, they ceased not to teach and preach Jesus Christ. No wonder they were so successful in those early days. And again in Acts 8:4, the church had commenced to experience a season of persecution following the death of Stephen. Many were threatened with death; some of the apostles were arrested, tried in the various courts, and commanded to no longer teach in the name of Jesus of Nazareth. These men, however, went forth, and as this persecution persisted, they were scattered abroad, and notice what happened then. "They that were scattered abroad went everywhere, preaching the word." Did they depart from the faith? Did they think they had been deluded? No. They who were scattered abroad, even in the midst of persecution, were everywhere testifying of the power of the gospel of Jesus Christ. And in that respect, their persecution assisted in the work of their God.

I hope that it will not be necessary to scatter the membership of our church in the Center Place abroad in order that we may become effective witnesses of what God has brought to pass in these last days.

I'M THINKING OF ANOTHER OCCASION when it was necessary for God to have witnesses. Many of us pay a great deal of respect to young Joseph Smith, who went into the woods to pray. I have believed for many years that Joseph was moved upon by the Spirit of God to go into the woods and to seek his Father in prayer. He responded to that spirit. He was just a lad, not yet sixteen years of age, when he had that first experience. You know what happened a few years after that, and how the Church of Jesus Christ was organized in the year 1830. I can see in my mind those six men called together by God, sitting in a humble home, organizing the Church of Jesus Christ. God was about to restore the priesthood, to organize his church. He was about to inaugurate the greatest effort that heaven ever

made, so far as we have any record, and we have yet to appreciate how momentous that effort is to be. That was just the beginning. Standing on the threshold of the greatest age this world was ever to witness, these humble souls were called together, and God revealed to them something pertaining to his work.

I cannot take the time to read the preface to the Book of Covenants, but there you will find what God initiated, with a description of the conditions that were coming upon the earth, and an indication of what he planned to do to save men from these conditions. He wanted messengers. "Whom will I send? Who will go for us?"

Go back in your history. Observe carefully the first fourteen years after the organization of the church. Now remember, those men and women were just as we are. They had strength, and they had weaknesses. They made mistakes. But so far as sensing a witnessing stewardship, we have yet to duplicate their efforts. Those people were so imbued with the spirit of the Restoration Movement that nothing else seemed to matter. They even moved from the places they had called home. They came to Ohio, some of them at a tremendous sacrifice. They came to Independence when it was practically a wilderness. They endured hardships that we know nothing about. Some lost their lives in massacres, but those who escaped continued to testify of the vision of 1820. They continued to testify of the coming of Moroni. They continued to testify of the marvelous record we know as the Book of Mormon. They continued to tell what God had done in organizing his church in this dispensation of time. And thousands were added to the church.

Some there are who say they baptized too many people—they were not assimilated. And so that we will never be guilty of that great mistake, don't let us baptize anyone. Maybe they were overzealous, but I would to God that if they had a surplus of

zeal, we could share a little of it today. I'm glad we are awakening to some of our responsibilities, for we need more of the zeal that characterized those early disciples. God had prepared by the power of his spirit men like Rigdon and others who were ready when the gospel came to them to go forth, utilizing their gifts and callings to the convincing of hundreds of the divinity of this latter-day work.

I have already said that every man is a steward; every woman is a steward; every boy and girl who belong to this church are stewards. We're not all sent to preach or proclaim from the pulpit the words of eternal life. But all are needed to help that this witnessing shall be carried forth. Some of the most effectual men who ever served this church were converted not by a sermon, but by a testimony in some humble home. Some of our former stalwarts were the product of cottage meetings. And some men and women who have blessed this church by a godly life came in contact or united with the church because of the example they witnessed in their neighbors and their business associates.

OUR OWN GENERAL CONFERENCE was concluded just one week ago. Wasn't it marvelous to see all those good people come into our midst from so many, many states in the Union, even some visitors from abroad, from Australia, Great Britain, and other places? With a few exceptions, conference draws together our most active people. You usually meet the best, and I hope they met the best in Independence.

I can recall, too, when I used to sit under that balcony as a member of the elders quorum at the General Conference, when I shared with the seventies in this center section and when the entire ex officios were all seated on the main floor. We still had a little space to spare, so we brought in the delegates, and these balconies were reserved for our visi-

tors. That was the General Conference, not so long ago, of your church and mine. What a change we have lived to see! Thousands of people in attendance, counting those who come in and those who are resident in this territory, gathered together in the Auditorium. Many people returned to their respective branches delighted with what they had witnessed. The appeal of the crowd has registered. But this crowd means little unless, with our additional numbers, we are capable of matching ourselves with the need of this hour. A week ago Saturday evening, when I made a short talk to about 5,000 people in the Auditorium on the fact that they were God's witnesses, I was made to sense what would happen if every one of the 5,000 there could succeed in winning one convert to the church in the next conference period. Just from that group alone, 5,000 converts! It could be done; it could be multiplied many times over.

Did you sense the Spirit of God in our recent conference? I hope you did. I believe that the spirit was made manifest in unity and in teaching. It was revealed in brotherhood. Your leaders had attempted to place special emphasis on missionary work. That which came from God emphasized the fact that the members of my quorum should be concentrated in the center region. Do you know why? God has never changed his mind concerning the building up of Independence, Jackson County, and the regions round about.

There are men and women who need to be converted here. They *can* be converted, but it requires greater effort than we have put forth in the past. I can appreciate the word of inspiration that calls upon your Presidency to concentrate the men who have been placed in positions of responsibility to organize and direct the missionary work of this church. Evidently the members of the Presidency have not as

yet been able to carry out the full import of the divine word. But if we're true to that which comes from God, it shall be carried out.

The late Joseph said several times that he would like to see the time when one could start out from Independence, in the direction of Laramoni, Iowa, and never step off Latter Day Saint land. Some one said to him that it would be impossible to purchase that land. He said he wasn't even thinking of purchasing the land; he was thinking of converting the people who owned the land. That has been a good many years ago.

I HAD AN EXPERIENCE during conference that illustrated some of the things that can happen here which are not even planned. Some friends with whom I labored during my first missionary assignment invited us out to dinner one evening in one of our restaurants. There were about twenty or twenty-five people present. I was a little bit surprised when our host introduced me to two fine residents of Independence. I had heard their names, but had never met them—someone from Pennsylvania introducing me to two Independence business people. As we had our dinner, some of these folk said, "Now Brother Gleazer, why don't you tell us of some of your early experiences back there in Pennsylvania on your first missionary assignment?" And I mentioned a few in which these people had participated—street work in a Catholic community where we hadn't any more sense than to preach on infant baptism, and cottage meetings and some of the conversions that came as a consequence.

And then someone else suggested that one of the brethren present tell of an experience in our church in that part of the territory when Brother John Lentell came there from Scranton as a visiting minister on one occasion. This man got up to tell that he had committed about every offense it is possible for man

to commit save murder itself. He told me once himself that he would have been guilty of that if his aim had been correct. And yet that man heard the gospel in a cottage meeting, and united with the church after a period of time. But he had lived such a life that he became discouraged with himself; he thought it useless. "I just can't live in harmony with the teachings of this church." There were some woods in that part of the country, and he told how he went off into those woods to pray. He waited until the church service had already commenced, and he came in and took a place all by himself. And then he described the experience when Brother John Lentell arose—didn't even know the man's name—and told him that his prayers had been heard, told him some of the things he had said in that prayer, and promised him what God would do for him. This man stood right here in Independence, Missouri, in the dining room of one of the local restaurants and bore that testimony with tears running down his cheeks—not just in my presence but in the presence of these two good non-members. That hadn't been planned. You may call it an accident, but it certainly hadn't been planned. And I am wondering right now if that type of indirect witnessing for Christ is not the most effective kind. We ought to talk more of what has happened to us in life. We ought to so serve that more things will happen to us as we go along.

I MENTIONED THE THRONGS that attended General Conference. I am aware of the fact that we have about 10,000 members of this church living in the area we call Independence. What could God do with such people if we sensed our responsibilities as stewards to witness for him? If condemnation should come to any of us because of the manner in which we obtain our wealth, or the manner in which we use or squander or hoard it—can you think of the condemnation that can come

to us individually if we are unfaithful in the discharge of our apostolic stewardship? If you are not aware of the fact that this is God's work, if you are not aware of the fact that God has restored this church to save men from the consequences of sins that today are international in scope, then you've never been converted.

Before one can be effective in apostolic witnessing, he must know that Jesus is the Christ. You must have your own experience. That doesn't mean to suggest that Jesus must appear to you in person. I know many of you have shared with me in the testimony that this is the work of God. I know that if you haven't shared, you can share. You must share unless you are going to make shame of your baptism into this church.

All these different events I have mentioned were situations in which the Spirit of God touched men, and they responded to the divine touch. That spirit is still with this church. No one has a monopoly on that power. It is yours if you place yourself in a position to receive it; when you have received it, you will be in a position to discharge your missionary stewardship.

I haven't time to discuss the various examples of this stewardship of witnessing, because we vary in this stewardship just as we do in any other kind of stewardship. I haven't time to discuss the various activities in which we can engage. There isn't a department in the church that is without its missionary possibilities.

I was talking to Brother Carl Mesle on the street just yesterday. I have been informed not only of the hundreds of young men and women he is directing as young people's leader in Independence, but also of the hundreds of young men and women who hold membership in the church but are not receiving the benefits of their membership. I said, "Carl, wouldn't it be marvelous if we had some organization in Independence—someplace where we could bring our young people together and keep them together so

they would not patronize the commercial entertainment that leads so many of them from the church and from God?"

I wonder if it has ever occurred to some of us as parents and as businessmen and others how we could help in our witnessing ministry by providing an environment for young Latter Day Saints where they could share together in some of the truths of this great work. I'm not talking now about singing hymns or conducting prayer meetings. I am talking about a fellowship under a righteous environment. Are we going to take it for granted, because our sons and daughters were baptized when they were eight years of age or thereabouts, that they've been saved from sin? Some of these youngsters are not aware that they have united with the church other than the fact that they have observed certain requirements and have joined with us in this organization. Somehow your children and my children must be converted. We should subject them to the experiences in which they would know for themselves that this is the work of God. One of the finest means I know of to convert your sons and daughters is send them after the sons and daughters of other honorable men and women.

You cannot engage with God in preaching, teaching, talking or making opportunities for others to teach and talk about the gospel of Jesus Christ without receiving the spirit of this work. And that is the spirit which will seal us up to full and complete salvation.

May God help us, here in Independence, as we go out from this conference to become more conscious than ever of our stewardship of witnessing. We are called as the apostles are called to witness for Christ. May God enlighten us that we may see ways and means of reaching our friends and neighbors which have not occurred to us in the past. May we be such good neighbors that we shall not be content to acknowledge our friends as honorable men and women, but may we wisely and

carefully share with them the divine truth that has come to us.

It may require long-time planning before you or I can succeed in bringing men and women into righteous relationship with Christ. We must first of all win them as friends. It may require a long time to do that. We have to give them proof of our interest and our friendship. But suppose it takes six months? Suppose it takes a year? Do I need to say to you if you labor all your life and bring but one soul to repentance how great your reward will be? We are called to this work together. Some of us can make friends. Some of us can make contacts. Again it is your opportunity to bring to your friends or the people you have contacted those who can talk to them intelligently about the gospel of Jesus Christ. We know that in addition to having a knowledge of this work, in addition to knowing what God has brought to pass, we must know something about humanity.

Too many times in the past we have driven people from us. We have humiliated them. We have insulted them. We have forced them to put up a defensive mechanism against us. I hope that hour has passed. Too many times we have attempted to work in our own strength alone. I am old fashioned enough today to believe that the same God who moved upon men who are not identified with his church and brought them in contact with those who were identified is at work today; if you and I will dedicate ourselves to go where he wants us to go, if we are responsive to the divine invitation, God will make it possible for us to find those who will accept this truth. God will bless us in our ministry individually and collectively that we may be effective in winning souls to a knowledge of the truth.

May God help you in appreciation of what he has done for you to demonstrate your gratitude in moving forward to share this gospel with those who have not yet received it.

May you magnify your apostolic stewardship, for every man that belongs to the church of the living God is called to give an account of his stewardship.

Silent Sermons

THE MINISTER and Mrs. X had just completed a strenuous summer tour. The temperature had been over a hundred for several days. A thousand-mile train journey lay ahead and, with fatigue threatening, some comfort must be assured on the trip. Early reservations secured two corner seats on a "sit-up-all-night" train. The couple flopped into their reserved seats with sighs of relief. The compartment for eight passengers filled up and, sitting opposite the minister was a lady with a child.

Experience with one of his own made him realize what it meant to sit up all night with a tiny child on his knee. From within him, there came the small whisper, "Change with the lady." He answered, "But I'm dead tired, and I reserved early so that I would not have to sit in a seat with no head rest." Then he remembered a number of sermons he had preached on practical Christianity and the like. He remembered what he was endeavoring to instill into his small son. So he changed seats.

Next morning, as daylight dawned, and the company of nine began to stretch and grow free of muscle and speech, a lady passenger sitting in the far corner asked the minister, "Are you Mr. X, son of Missionary X, of"?

"Why, yes," he answered. "How did you know?"

"You see," she said, "my son is a member of your church, and he was thrilled with a sermon he heard you preach at his church the night before we left. He told me all about it." * * *

Sermons are not preached in the pulpit alone, and one never knows when he is preaching. — From *The Standard*, Australia.

The Commonplace Glorified

By *Almer W. Sheeby*

OF JESUS, the Master of Men, the Son of God, the Savior and Redeemer of mankind, it was asked, "Is not this the carpenter's son?"

One purpose of the life of Christ was that it should be exemplary. Therefore, as the great mass of humanity which he came to inspire and uplift lives an obscure and humdrum life, he himself chose a humble sphere and thus glorified the commonplace life. We think of those three years of illustrious exploits and forget the thirty preparatory years of obscurity which were just as divine and glorious.

The noble Christian life is not necessarily one of heroic deeds but one animated by the spirit of devotion—a life of commonplace duties done, and burdens borne for the glory of God. In one of Murillo's paintings, we see the interior of a kitchen and there at work are white-winged angels. One serenely puts the kettle on the fire, another lifts a pail of water, and a third is busy at the dresser. As you see them all so cheerily working, you forget the soiled pans and the sooty pots, and kitchen drudgery seems a natural and suitable work for angels. The spirit glorifies the task.

A woman who had cheerfully borne many hardships said that she had been helped through life by some words spoken to her as a child by her father, the village doctor. She came to his office one day, thoroughly exasperated. "What is the matter, Mary?" he asked.

"I am tired to death," she answered, "it's making beds and sweeping floors and washing dishes all day and every day, and what does it all amount to? Next day there are the same beds to make, and floors to sweep, and dishes to wash again. I'm sick and tired of it."

"Look there, my child," said the

doctor, "do you see those little empty vials? They are worthless things in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. The vials are nothing; it is the thing in them that hurts or helps. So these homely tasks of yours count for little in themselves; it is the petulance or patience or zeal that you put into them that makes your life a bane or a blessing."

IT IS A GLAD FACT that in these commonplaces of life we often meet with God. Saul started out to seek his father's animals and found a kingdom. The disciples went out to fish and found the Son of God. It is in the commonplaces of life we meet our Lord. It is on the way to Gaza. It is on the road to Emmaus. It is by some quiet bush in the desert. Often it is that the everyday vocations of life have the richest blessings.

Without the commonplace, the illustrious is impossible. Before the great Mogul engine, the sooty foundry; below the deck of the battleships, the grimy, sweaty stoker. Back of and beneath every great enterprise are many humble auxiliaries, unrecognized by men but used and honored by God.

A king building a cathedral wished to claim all the credit for himself and prohibited all others from helping. A tablet was placed in the wall with his name inscribed on it. One night in a dream he saw his name erased and that of a poor widow substituted. This happened three times. The woman was summoned and angrily questioned: "What have you been doing to my cathedral?" She replied, trembling: "I loved my Lord and longed to do something for his church. So in my poverty, I brought a wisp of hay for

the horses that hauled the stones." Then the king saw that he had labored for his own glory, but the widow for the glory of God, and he had her name engraved on the tablet.

Back of every great life there are long years of laborious training, of obscure but essential preparation for service. I have a picture of "Lincoln Training for Greatness." There is the rough Rail Splitter, coarsely clad, his ax resting on a log, near by a maul and a pile of rails on the snow-covered ground. In his hands is an open book from which, by the ruddy glow of the setting sun, he is snatching a few precious thoughts to digest when he resumes his work. Underneath is written: "I'll study and get ready; maybe the chance will come." And it did! Before the hour, the man. We have glimpses at least of Moses' forty years in Midian, of Samuel's service at Shiloh, of Christ in the carpenter shop, of John in the desert, and of Paul's three years in Arabia.

THE STORY IS TOLD of Turner, the great English landscape painter, that when out with a company of his fellow students one day, he spent the whole day sitting upon a rock and throwing pebbles into a lake. When evening came, his companions showed him the sketches they had made and taunted him for having done nothing. "I have done this, at least," he replied, "I have learned how a lake looks when pebbles are thrown into it." And thereafter no artist in England could paint ripples as Turner painted them. His was the discerning eye that could look upon what we call the commonplace and see in it the light that transfigures. For truly the commonplace is beautiful. The only reason we don't see all its essential beauty is

because familiarity hides it from us. But it is art's fine prerogative to restore to us the freshness of impression that made familiar things delightful to us before our minds were dulled to their beauty by the mere fact that they had become familiar. To reveal the beauty of the commonplace is one of the finest services any artist can render to mankind. If the School of Seven, and notably Dr. A. Y. Jackson, had done nothing else but point up familiar Canadian beauty, we would be forever indebted to them. But not alone is the commonplace beautiful; it is useful as well. It is possible, and it is a great art to be able to discover the treasures of happiness and usefulness that lie hidden in the common things and the common endowments of the common opportunities of life that men so often pass by. Walt Whitman said:

I find letters from God dropped in the street,
And every one is signed by God's name.
And I leave them where they are, for
I know that whereso'er I go
Others will punctually come forever
and ever.

Commonplace people and things are often used by God to accomplish great results. Only a rod in Moses' hand—but it smote Egypt, divided the Red Sea, opened the rock, and gave victory to God's people. Only Shamgar's oxgoad—but it slaughtered the Philistines and delivered Israel. Only a sling and a pebble—but they laid low an impious giant and turned the tide of the battle. Only a handful of meal in the widow's jar and a little oil in her cruse—but they nourished the hope of Israel through the years of famine. Only a little boy with his lunch of barley cakes and two small fishes—but they fed the hungry multitude. Only a box of perfume—but its fragrance is "an odor of a sweet smell" wherever the gospel is preached today. Only the needle of Dorcas—but it points out the path of duty for a thousand women's societies. Only a goose-quill pen in the

hand of a tinker in jail—but it has guided myriads of pilgrims in their progress toward the celestial city. Only a poor cobbler pegging and preaching—but as he hammers the tacks into his shoes, he hammers the missionary idea into the church and world-wide missions are the result.

IT IS SAID that when a great man's agent traveled all over Italy for samples of the work of all the great painters, the famous Giotto took a piece of chalk and drew a circle with one turn of the wrist. The agent protested, but that circle was all that he would give him. When the man of power saw the circle and heard the story, he examined it carefully and critically, then exclaimed, "Let this artist be sent for; he has done a simple thing so perfectly that I am sure he is the very man to paint the pictures I have in mind." The grace that does not aim for perfection in small things will not reach perfection in large things.

A life itself inglorious may be the origin or inspiration of a glorious one. A little captive maid's pious expression brought healing for body and soul to the commander-in-chief of the Syrian army. Andrew brought Peter to Jesus. Barnabas found Paul for the church. The world is indebted for Moody to a humble Sunday school teacher; and for Gough to a man who found him drunk in a gutter and took him along to prayer meeting.

A mother accomplishes her life's great mission in training a Moses, a Samuel, or a Timothy for his life's work. Consider this parable. One night a man took a taper, lighted it, and went up a long winding stairs. "Where are you going with me?" asked the taper.

"The ships out at sea are looking for our light to come into harbor," answered the man.

"Alas, no ship can see my feeble light," sighed the taper.

"Well, just keeping burning, and leave that to me," said the man. And with the taper, he lit the great lamps,

then blew out its light. Its work was done.

All good lives and deeds, however obscure and commonplace, are glorious in God's eye now and will be glorified hereafter.

TWO TRAVELERS were descending a mountain path in the Alps. Suddenly there came floating up from below the most exquisite strains of music, as if the clear notes of piano and violin, the deep, swelling tones of the organ, and the resonant chime of bells were all blended in one delicate harmony of a celestial orchestra. The rock walls and splintered crags of the peaks towering above them echoed and re-echoed the sounds till the whole mountain was pulsing and throbbing with the rapture of the divine antiphony, and the atmosphere seemed pregnant with the glory of another angel song of Bethlehem. The mystified tourists continued their descent, and far down the path they came upon a mountaineer with his big wooden Alpine horn, the flaring end of which fitted into a boxlike hopper. He blew them a blast, harsh and ear-splitting. Yet it was that rude horn blown by an ignorant peasant down in the valley that made the strange music of the mountain heights. The rare atmosphere clarified and harmonized the harsh and discordant notes, and the mountain crags recomposed them into a celestial symphony.

We, too, are far down in the valley where the conditions of life are narrow and its service is hard. The instruments upon which we play are rude and clumsy and their notes displeasing to the ear; but these same tuneless and joyless experiences will "some sweet day" be transformed and glorified into the very music of heaven.

The late Mark Guy Pearse, a great English preacher, once said: "I stood awhile ago and looked at a drinking fountain; a marble angel, (Continued on page 22.)

The First Americans

A Pictorial Version of the Book of Mormon, by Henry Anderson

This interesting and unusual book is the story of the Book of Mormon in cartoon pictures beginning with Lehi's leaving Jerusalem and closing with the finishing of the records by Ether. A book every child will treasure. 60c.

BOOK TR

For Teen - Agers

Between the Covers of the Book of Mormon

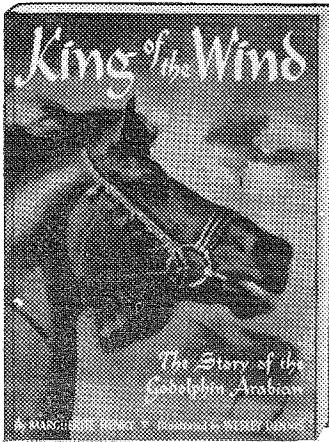
by Verda E. Bryant

In this lovely book for boys and girls, you will find fifty-two stories in consecutive arrangement taken from the narrative of the BOOK OF MORMON. They are written as nearly as possible in the style of the BOOK OF MORMON, using similar language but with simplified wording. \$1.25.

King of the Wind

The Story of the Godolphin Arabian, by Marguerite Henry

Boys and girls will find in this book a grand new favorite in the fiery Arabian stallion of unquenchable spirit who became one of the most famous horses of all time—the almost legendary Godolphin Arabian. Here is a tale of epic adventure, of steadfast courage and unwavering devotion, that will be read and loved as long as there are boys and girls to love great horses. (Ages, 7-14.) \$2.75



Buffalo Gold

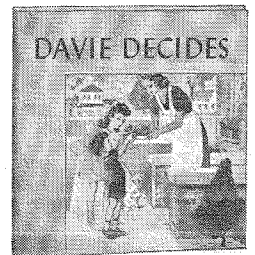
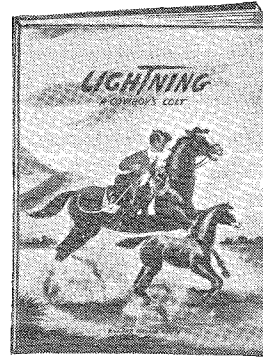
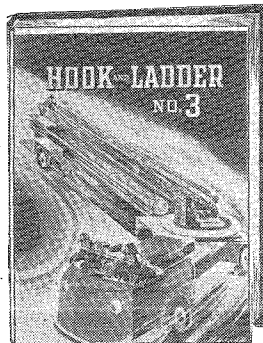
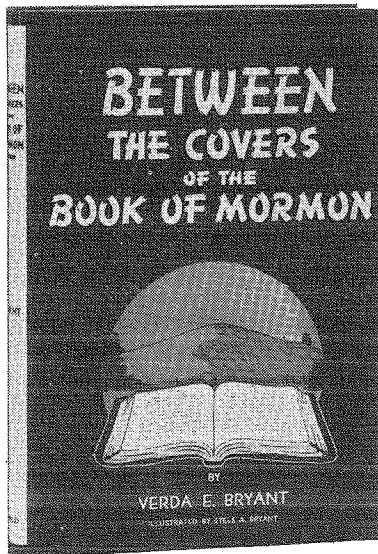
by Geraldine Wyatt

Fifteen-year-old Anson Hull, with his father, mother, and sister homestead on the central Kansas plains. Against the grimness of living in a dugout which further impairs his father's health, and fear of attack by Indians, is Anson's love of the land. He discovers to survive they must contend with Texas cattlemen, make friends with the Indians, hunt wild horses and buffalo, and most important of all find a crop which could survive Kansas droughts and which is suitable for Kansas land. Anson has many thrilling adventures finding security for his family. (Ages, 10-14.) \$2.25.

Let's Go to Nazareth

by Elizabeth Liggett Reed

This is a group of stories about Tobiah—seven years old, and living in Nazareth with his parents and his sister Miriam. Children who are interested in how other children live will enjoy reading about Tobiah; and as they read they will learn a great deal about the life of a Jewish boy before the coming of the Prince of Peace. (For Primary Children.) 65c.



Golden Trek

by David Lavender

Joe Gordon joined the horde of gold hunters frantically trying to reach California. When he and his uncle reached California, Joe found little of the wealth he sought, but he saw the beginnings that forged a great state. This is a thrilling book for Teen-Agers. \$2.50.

Riding Days

by Marjorie M. Oliver

This is a charming, happy outdoor story with living, authentic characters, plenty of suspense, and thrills galore. Unusual circumstances had made 12-year-old Catherine Blakeney a rather prim, shy, little girl. But when she spends a delightful summer in the country with her grandmother, and meets the Conway children, she proves herself to be as stouthearted as any of them. (For early Teen-Agers.) \$2.50.

God's World and Johnny

by Dorothy Westlake Andrews

Johnny is a little boy who asks big questions. In these charming short stories, Johnny's parents answer his questions about God, his family, and his surroundings. (Pre-School Age.) 65c.

The American Album for United States Postage Stamps

Contains spaces for every major variety of United States and Confederate States Stamps. Each space is marked with catalog number of stamps belonging therein as listed in the 1948 edition of the Standard Postage Stamp Catalog. Illustrated in accordance with the law of the United States. \$2.

HERALD HOUSE

REASURES

And Tiny Tots

Our Church's Story

A Pictorial Version of the Story of the Church, by Henry Anderson

In cartoon picture form, the Story of our Church is given. It begins with Young Joseph's bewilderment in trying to select a church to join, his going to the woods to seek God's advice, the organization of our church, and finally the reorganization in 1860. 60c.

A Child's Garden of Bible Stories

by Arthur W. Gross

This is a bright new Bible story picture book that will awaken in children a lively interest in the timeless truths of the Bible. The 156 full-color and black-and-white illustrations make the book exceptionally appealing. Children will not soon forget the beloved Bible stories which these colorful drawings portray so realistically. 146 pages. (Ages, 6 to 8.) \$2.60.

Jesus, Stories for Children

by James D. Smart

Here are nine short stories for primary children telling about the work of Jesus. Written simply and clearly, these stories show a child what sort of person Jesus was; what he did and said; how he chose some of his friends, and what other people thought of him. (For Primary Children.) 65c.

Wish on an Apple

by Shannon Garst

"A place of our own!" This was the battle cry of all the Walkers—Mother, Dad, Dale (eleven), and Larry (thirteen). Up the length of California they "followed the crops," always with the hope of finding a real home somewhere, sometime. The whole family captures the reader's interest, and we are glad that when good fortune comes, it comes not to any one of them, but to the entire family. (Ages 8-12.) \$2.

Tell Me About Prayer

by Mary Alice Jones

Here is a beautiful and inspiring book that will be of inestimable value in every home where little children are learning how to pray. For TELL ME ABOUT PRAYER not only answers the many questions children ask, but also helps to make prayer a natural and joyful part of the child's daily life. Written by the gifted Mary Alice Jones, one of America's foremost authorities on religious education, it opens up to boys and girls the wonderful possibilities of prayer as a means of coming closer to God for help, for comfort, for thanksgiving. (Ages 5 to 10.) \$2.



Hook and Ladder No. 3

by Bill and Bernard Martin

Samson was a hook and ladder truck who lived in the fire station in Hackenberry Court. His ladders were so long that he could reach fires in the tallest buildings—but there was only one tall building in Hackenberry Court, and it was fireproof. How he at last came to the rescue of the pumper and chemical trucks makes an amusing story that will please every child who thrills at the sight of a fire engine. (Ages, 4 to 99.) \$1.

Lightning

A Cowboy's Colt, by Bill and Bernard Martin

Young Readers who love the romance of the Old West will thrill to this tender, yet sweeping story of a rancher's son, an Indian boy, and a gallant horse. This book is gorgeously colorful and wholesome reading. (Ages 4-99.) \$1.

Dr. Trotter and His Big Gold Watch

by Helen Earle Gilbert

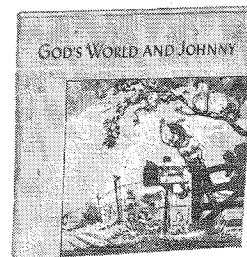
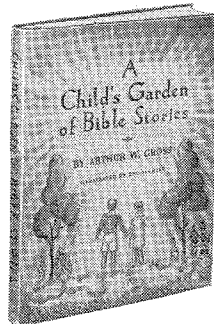
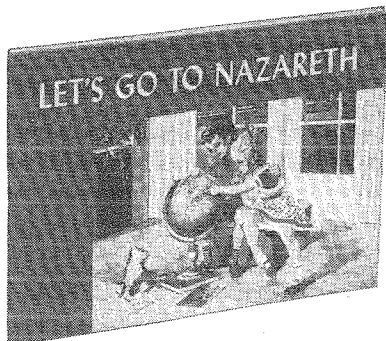
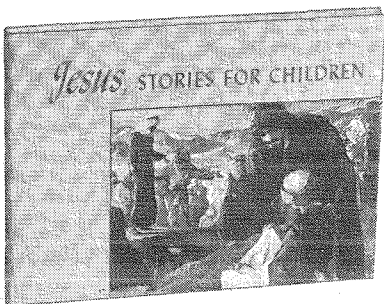
Small children are not the only ones who will love this story of the kindly country doctor who had "a way with children." This is a rarely beautiful picture book to enjoy and to cherish. (Ages, 4-7.) \$2.

For more gift suggestions, see our Book Catalog.

Davie Decides

by Dorothy Westlake Andrews

This is a series of stories about a little boy who sulks, learns that sulking doesn't pay, and decides to behave "like five years old" instead of hiding under his bed when things go wrong. 65c.



Independence, Missouri

Beyond Our Church Books

By **GERALDINE WYATT**

TODAY, in our highly mechanized world with which our spiritual and moral development have not kept pace, literature has the power to raise us to a higher standard of conduct. For there is no influence so powerful as the written word.

When I was in my teens, I heard a minister comment: "I would rather my daughter spend one hour in the company of a person of ill repute, than to spend one hour reading a book written by that person. It would have less effect upon her thinking." The power of the pen has lost none of its might.

An amusing incident which illustrates the command of the written word is told on one of our greatest American newspaper men. He and his landlady had an argument over the breakfast table about the weather. The woman insisted it would rain, and he assured her it would not. The argument waxed strong, and the writer, highly irritated, finally departed for his office. Later in the day, after his paper was out, the landlady called him and apologized: "I'm sorry. You were right. It won't rain, because the paper says it won't."

It is a scientific fact that spectators are inaccurate in relating an incident. Listeners are often unable to retell correctly something they have heard. Even memory can be inexact. The command to read the prayers over the communion emblems shows the possibility of error, and the commonplace acceptance of reciting from rote. But the written text can be handed down from generation to generation without change—its power undiminished.

You can read the best literature a country produces and from it know the dominating force ruling that people. For instance, Germany's best literature was military. Russia's

best writing involves the feeling of sympathy of one person for another. And I think one of the finest religious short stories of our time is: "Where Love Is, There God Is Also," written by the great Russian author, Leo Tolstoi.

WITH MAN'S DEVELOPMENT of the written word—the recording of his laws, his experiences in relation to those laws, and his aspirations for brotherly living—progressed the advancement of civilization.

However, this powerful stimulus of behavior is not all uplifting. There is bad writing as well as good writing. And the force which fostered the advance of civilization can also cause its destruction. Today, we have access to the best of this past literature. And it would seem that this was the sole written achievement of these past eras. But these peoples of the past had their choices as we do now. And it was a matter of selection, of progression, of improvement from the first laws of Hammurabi, on through the great Roman legislative achievement—from the story of Ruth in the Old Testament to the parable of "The Prodigal Son," from the you-can't-fight-against-fate dramas of ancient Greece to our problem stories of today.

I had an English teacher in high school who constantly tried to stimulate her pupils' interest in classic literature. She had definite aristocratic leanings. And very characteristic of her was this oft-repeated question: "Would you talk with kitchen maids and stable boys when you could converse with kings and queens?"

She made it clear that the choice was ours. We could stuff our minds with trash, or we could fill them with thoughts of the masters. And her pert, disdainful manner indicated her opinion of those who chose

trash. All of the contemporary writers were classed in their niches by her. This one was fourth rate. That one could have been great, but he was unwilling to expend the extra labor or make the necessary sacrifice. The classics were sure first-raters. Time had relegated them to their peerless position. She knew literature; she knew the qualities which made an author's work immortal, and through this knowledge, she was able to judge. The lesson she tried to pass on to us was to learn the best of the past, and by it judge from the wide flood of contemporary writings.

I think that is very good advice today. A person who becomes acquainted with the classics, will be better equipped to judge good literature. For one cannot accept public demand and popularity as a criterion of good writing.

A FEW YEARS AGO Miss Kirkus of the Kirkus Book Shop Service lectured in Kansas City on "What Makes a Best Seller." Miss Kirkus is reputed to read one thousand books a year. These come to her in galley sheets from the major publishing houses. And she, with at that time three or four helpers, sends out advance reviews to libraries and bookshops subscribing to her service.

Miss Kirkus must have lectured for about two hours, giving short reviews on current books, as questions were asked concerning them. She decried the trend toward trash books due to highly advertised writing. In other words, an advertising campaign can make a book a best seller. If a book is highly propagandized and gets banned in Boston, thus insuring it of a movie career, it is a sure-fire success in regard to sales. She discussed certain books of the time which were in the

process of being ballyhooed to the public. Although she lamented the procedure and the quality of the books, her predictions concerning them were fulfilled.

With just whom lies the blame of foisting on the public these "must read" books, which are nothing but moral trash, is a moot question. In a recent review on a novel written by one of our Nobel prize-winning authors, the critic blamed it on "an insatiable appetite" of the public for this type of material.

SINCE MOST PUBLISHING HOUSES are more interested in money than in morals, and since all authors do not uphold the honor of their profession as did Sir Walter Scott, who determined he would never write anything of which he would be ashamed when he stood before God to be judged, it rests with the serious-reading public to select not only the better writing for themselves, but to train their children to select it also.

Parents have many times accosted me and bemoaned the fact their children just were not interested in reading. How on earth did I get my daughter to read? Why, they couldn't even get their youngsters to read the required number of books for school reports. At such questions, I always get a mental picture of the type of reading—if any at all—which is done in that home. Our tastes in literature develop just the same as our tastes in music or art, and we certainly have to know about something in order to appreciate it. If children see or hear their parents reading from only newspapers and the pulp magazines, it would really be a phenomenon if those children turned to better reading material.

These parents are the ones who will practically memorize the lurid best-sellers. They are the ones, who, when an author happens in, will try to slide the trashy pulp magazines under the sofa cushions, and if failing time for that, will apologize: "I only read it to relax." They read it

because they either are not emotionally mature or lack a maturity in the choice of good writing.

SINCE FICTION is the most highly developed artistic writing, it, of course, has an important place in literature. Yet, amazing though it may seem, I have been told I had no chance of getting to heaven since I wrote fiction. I am always thankful God is our judge instead of man. Man's lack of understanding is a sure sign he needs a few lessons in brotherly living. There has been no better method devised in the past, nor has one been hinted of for the future, than the use of illustration. Great authors are as conversant with the workings of the human mind as great psychiatrists. The number of references on fictional characters made in psychiatric works would amaze those who have never delved into the science of human behavior.

The Jews long practiced the art of storytelling. Besides Biblical stories, with which we are all familiar, there are the stories of *The Talmud*. Christ, too, set the example of using story illustrations. Remember his parables? It is a method of vivid teaching which has never been excelled.

Incidentally, from a standpoint of technique, these Hebraic stories, and especially Christ's "The Prodigal Son," are considered perfect examples of technical construction. Great authors of fiction have employed this same technique in their masterpieces.

Personally, I do not think there is any finer stimulus for good character building or the development of understanding for our fellow man than good wholesome fiction. The best novelists are chiefly concerned with what makes people behave as they do, and their understanding and compassion should be an inspiration to others.

SOME TIME AGO I read an article, "Has Literature Lost Power?" by William Rose Benet, published in the *Saturday Review of Literature*.

Mr. Benet wrote: "Literature is truly a great country, but its prestige is no empty matter. It is the core of all civilization. It is the foundation of all humane and gracious living, of all human understanding . . . [Man] lives by the endeavor toward universal truth, of which literature is the greatest channel and conveyor . . . For it is the living word, which is literature, that has raised him above the beast."

The problem confronting us is of choosing truth or that which is good—a selecting of reading material which will cause us to expand mentally, to develop understanding, and prepare ourselves for better service to others in whatever fields lie our endeavors.

For our minds are vast storehouses. I don't think anything is ever lost or forgotten subconsciously. Hence, everything we read or think becomes a part of our behavior. We would do well to use care in our own reading habits and especially in the training of our young.

When a child grows into a love of good books, it isn't the result of indifference toward literature in the home and a hit and miss exposure to a little good reading in school. It is the result of careful training and example. When our youth can have such training, there will be no necessity for locked shelves in our libraries or surreptitious reading of banned books in the home, for trashy reading will have lost its appeal. Even the ballyhoo of publicity cannot foist a rotten book on them.

Wants to Share Braille Magazines

Brother Mordacia Drake who rooms with us receives the *Reader's Digest* and other magazines in Braille. He will be happy to share them with other blind people. All he asks is that the receiver pay the postage. Those interested may write to him at the address below, in care of A. W. Heide.

AMOS HEIDE.

Maquoketa, Iowa

I Am Not Ashamed

By Evan A. Fry

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.—Romans 1: 16, 17.

ARE YOU AFRAID or ashamed to be known as a religious man or woman? Many who would really like to espouse publicly some form of religious belief and affiliation find themselves filled with timidity, trepidation, and fear when it comes to doing or saying anything which would brand them as religious or God-fearing persons. I have known many such who take good care never to let the world see their better side for fear of being thought weak or soft or effeminate or sentimental, and who, therefore, shy as far away as possible from any public expression of religion or any indication that they feel the need of relying on an eternal power other than themselves.

Let us admit at the outset that too much of our religion is weak and wishy-washy and cringing and sentimental. Too much of our religion is taken out in emotion and good feeling and not enough in action. Too often there has been considerable truth in the charges that some enemies of religion have leveled—charges to the effect that religion is only for weaklings who can't face up to life alone—for cowards, for the weary, the frustrated, the elderly, and the fearful who need someone to hold their hand as they timidly walk the way of life. That is one aspect of the gospel of Jesus Christ who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest," but it is *only* one. The same Christ who promised rest for the heavy laden demands more of those who try to serve him than any leader ever demanded before or since. To really live the gospel requires men of physical strength and

vigor of boldness of courage of spiritual and moral stamina. Christianity is no religion for a weakling; it is a religion for men who, like Paul, can stand fast in the faith and be strong in the Lord.

Some men, I believe, refuse to pay much attention to religion because they resent the idea of being dependent on God or anyone else. They are proud to be able to stand on their own two feet, to battle their way through life, to ask no favors or advantages from anyone, to be independent, self-reliant, self-sufficient. But no man needs to be ashamed to acknowledge his dependence on others. Think for a moment how much we all depend on others. We are born helpless; we have to rely on the love and kindness of someone to take care of us through the years of infancy and youth. All of us owe debts we can never begin to repay to the past: debts to the men who gave us our rights and liberties under a free government—men who have handed down to us wisdom and skill and knowledge—men who have built our communities and our schools and churches and hospitals which we found in operation when we came to this world—men and women who in countless direct and indirect ways have contributed to our mental and moral and spiritual progress and welfare. We are helpless to do for ourselves a thousand and one specialized, highly skilled tasks from taking out an appendix to making a fine watch. We are utterly dependent on each other for the materials and commodities of daily living. When the miners don't dig coal or the dock workers go out on strike or the railroads don't or run the gas

pressure fails, the repercussions are felt all through the structure of our society. If we need each other so badly and depend on each other so much, why should any man be ashamed to admit that he needs God? Why be ashamed or hesitant about admitting that it is in God we live and move and have our being, or that it is to God we owe all we have and are or hope to be?

IT TAKES A STRONG, virile, self-reliant man to serve God. He wants no whining, sniveling pussy-footers or fawning sycophants or clinging vines who are afraid of the dark unless he is holding their hand. If God had wanted that kind of men, he would have created us slaves or puppets utterly dependent for everything on his bounty and his will. But instead of that, he has made us free moral agents. He has given us the right to choose for ourselves whom we will serve and how we will serve. He wants men of power—rugged men with the strength of their convictions rather than milk-and-water "yes" men. He offers to every man the opportunity to enter into a partnership with Deity—to be strong, self-reliant, and independent, but to use that strength and that independence to choose the better part and to join forces with him. He wants men to feel a need for him, but more than that, I believe he wants men to dedicate their strength and their manhood and their independent wills to him for the accomplishment of his purposes on the earth. Strong men need God, but God also needs strong men—men who cannot be swerved from their determination to serve him by the sneers, the insults, the jeers, or the persecutions of their associates.

Any weakling can drift with the crowd. Any boy can go out with a wild group and do as the others do for fear of being ridiculed or thought a sissy. But the real sissy

is the boy who hasn't the backbone or moral courage to stand alone against the crowd, if necessary, in order to preserve his own integrity and the peace of his own conscience. Any spineless weakling can take the easy path, can give in to every temptation, but the really strong man is he who can perfectly control himself—who knows where he is going, who directs his own life, who despite obstacles, presses toward the goal he has set for himself, which goal is set with an understanding and an admission of his need for God and God's need for him. Any bandit with a large enough army can take a city; any weakling can arm himself with a gun, stifle his fear with drink or drugs, and go out to do robbery or murder, but "he that ruleth his own spirit is greater than he that taketh a city."

THE REAL COWARD, the real weakling, is the man who is afraid to face his own better self and is still more afraid to face the facts of his dependence upon God. Many a man who shows only a swaggering braggadocio to his friends and associates is trying to escape from himself and God; he is trying to cover up the inner fear he has of facing up to himself as he really is. But man cannot escape from himself. He must live with himself, with his conscience, all the rest of his life. Even death cannot separate him from himself nor the knowledge of his need for God. Death does make it forever impossible for him to give his strength to God at the time it is needed and could be used to greatest advantage.

Make no mistake; sooner or later there comes a time in every man's life when he needs God—when the skill and wisdom and strength of humanity are all pitifully inadequate to the situation. Sooner or later we all—strong and weak—must die. The strong man as well as the weak must face the day when his loved ones are in an extremity which only God can help. In that day, we need not be ashamed or afraid to ask for

The World Council of Churches at Amsterdam

By DR. L. J. MARSHALL

FROM AUGUST 22 TO SEPTEMBER 4, 1948, there was held in Amsterdam what is now known as the World Council of Churches. There were present at that meeting about 1,500 delegates and other officials, representing 150 Protestant and Orthodox churches from more than forty different nations. Not all Protestant denominations of these nations were officially represented, nor was the Roman Catholic Church represented by any official representative from any country. I was not present at this convention and shall not attempt to discuss in any detail the various resolutions passed by the delegates nor the methods of procedure in the convention. However, I have been greatly interested in the convention and its objectives. I am a charter member of the Federated Churches of Christ in America and have been deeply interested for the past fifty years in the problem of Christian co-operation.

From the days of the apostles, Paul and Peter, there has always been someone urging men to forget their religious prejudices and accept the God of Jesus Christ and the doctrine of the brotherhood of Christians as Jesus taught and *lived* it. This Amsterdam meeting is a continuance of men's efforts to create a church that is united in purpose and will present a solid front in combating the world's moral evils and destructive practices. These men do not desire nor attempt to set up any rigid and unbreakable form of organization nor any fixed and unbreakable creed or doctrine by which all shall be governed in every part of the world. The members of a United Church can be controlled by *principles* only, never by man-made laws. The declaration that the Council rejects the ideologies of

his strength and help if we have given of our hearts and strength to him.

both Communism and capitalism simply means that the church is primarily concerned with the welfare of its people and is not a defender of any particular financing system. *Justice* and *mercy* are more important than the particular economic system under which they are obtained. The appeal of the Council at Amsterdam to the Jews throughout the world to co-operate in the work of relief among the Arabs is an attempt to put into practice the doctrine of doing good to those who may have spitefully used you. Our intelligent and spiritually-minded men in all religions are coming to understand that there must be co-operation and good will among all men who want to create a civilization that is humanized and spiritualized. Ghandi was not a professed Christian, but he practiced the philosophy of Christ in a much larger manner, in many things, than do a number of professed Christians. "By their fruits ye shall know them,"—not by their nationality nor their religious denomination. Not all the denominations that did not co-operate in the Amsterdam meeting are opposed to its objectives, nor are all members of the Roman Catholic Church accepting the statement of the Pope that "the unity Christ wanted could be found only in the Roman Catholic Church." Many communions that did not co-operate with the Federated Churches of Christ in America at the beginning of its history have since become leaders in that organization. Great movements move slowly, and men cannot hurry God. The opposing forces of good and evil are in the world. All the forces of good must unite and throw their combined strength against the forces of evil if mankind is to become a human brotherhood, inspired and directed by the philosophy of ONE GOD and FATHER OF US ALL.

"All of This With Zion in View"

The Present Objective of the Women's Department in the Light of Its Beginnings.

EVERY YEAR into the ranks of the women workers of the church come new recruits who do not have a background of the development of the program. Also some were young when the General Women's Department was organized, so I believe it wise and profitable to go back to the beginning of the organization and review the history and early objectives which were pointed out to us by the late President F. M. Smith. This will help us to see more clearly the road we should travel.

Three Great Goals

In 1934, when the General Council of Women was formed, the church had three great objectives: payment of a large debt, the missionary program of evangelization directed to members as well as to nonmembers, and the building of a Zion community.

As you know, the members of the church accomplished the first goal through sacrifice and work; the women had a part in that. Through classwork in local branches, at reunions, and Conference, knowing and keeping the financial law was stressed.

Two great goals remain with us. To evangelize the world, missionaries must be sent out with the gospel; in order to send them, money is needed. Women, through the wise use of the income, can see that funds are put into the hands of the Bishopric for this purpose. Still more important, however, is that there are young men and women ready and willing to be sent if called for. Women's real task in evangelization is the guidance of their children, so that they will be eager to prepare for this great service to the church and to mankind.

Women have a specific part in the task of accomplishing the remaining goal of building Zion. Women, with the help of their husbands, are to build Zion homes. To do this, requires an understanding of the term *Zion*; the Bible, Book of Mormon, and Doctrine and Covenants furnish the information and the way. Unless we understand what Zion is, we cannot build it. When one attends college, there are basic courses required before others can be taken; similarly, knowledge and belief in the Scriptures are prerequisites for all members of the church. To build Zion homes,

By MRS. S. S. ARNISON

women must have a deep conviction of the truthfulness of the gospel and a secure spiritual foundation. Then this allegiance to Christ and his way can be transferred to the members of the family. We have learned that this sure foundation is established in our lives by prayer, faith, work, study, and personal experiences with the Master. We believe that our church was divinely instituted, established in the latter days so that the gospel of Christ could produce a righteous people. When this condition is achieved, we will be able to establish Zion. Let us keep before us always that the great goal of the church is to develop a righteous people who have become so because they have patterned their lives after the example of Christ and have developed Christ-like qualities.

IN THE CHURCH, which is the body of Christ, there are many members, each with a specific work to do. These specific goals are necessary, but the purpose of accomplishing them is to help bring about the kingdom of God on earth. We should keep this in mind and use it as a measuring stick to see if the things we are doing are working toward this end. The women's department, as one of the departments of the church, has a definite responsibility which was originally given to it by the late President F. M. Smith. The First Presidency and other leading officers have concurred with his charge and have continued to lay this responsibility upon the department.

In 1934, President F. M. Smith was asked what the goal of this newly-organized department would be. Showing evidence of slight annoyance that such a question was necessary, he answered, "Why, the development of the Zion home, of course." Through the years, many have made a study of the Zion home. We know, above all, that it is a Christian home where mutual love, understanding, peace, and sympathy abound, where there is regular worship of God, where religion is taught to the members

of the family, and where loyalty to Christ and a desire to have a part in his work is uppermost in the minds of its members. It is also a physical house which is clean, neat, harmonious, and artistic, where gracious qualities are developed, and where hospitality and friendliness abound. Both sides are necessary to make a perfect home—a Zion home.

Excerpts from President Smith's Statements

I have looked over some of the articles and statements which President Smith made as he gave direction to the organization of the women's department, and I am touched again with his vision and wisdom. Few, perhaps, have access to these statements, which are of significant interest to women. In an article printed in the *Herald* in 1934, he advises that the Women's Council be formed so direction could be given to individuals and local groups, that a properly co-ordinated movement and work among the adult women of the church would result, that the council should analyze the work of the women in the light of the objectives of the church and set goals and show or explain the correlation between them and the goals or objectives of the church. He also said, "The women of the church must bear large responsibilities in the development of the church." In the handbook for the work of the women, he continues:

To an organization holding ideals of social progress and reform based on proper interpretation and social application of the Christian religion into practical and everyday affairs, such as our church holds and believes, the home becomes of prime importance, as around it must center the social and religious activities. For our homes to be what they should to the church, they must be occupied and governed by those who by nature and, as we believe, by divine design were made the home-workers—our women must realize that their first duty and chief place of social functioning is in the home, and preparation should be made to make that functioning of the highest order.

His first suggestion, then, was to learn what qualities a homemaker must have and make preparation to become one.

A PROGRAM OF HOME IMPROVEMENT was included in an address on goals and objectives of the church to the Conference of 1942.

If Zion is eventually to be an accomplished fact in bringing about better social, religious, and industrial conditions, we must improve conditions prevailing generally, in our homes.

a home column feature

The physical condition of the home is only a factor, and may even be a minor factor in reaching the standard desired. The social and religious conditions of the home are factors which loom larger in fixing the standard we desire. The ideal should be a high standard of all factors. The economic development of Zion will be directed toward an evening up of the extremes in homes, and the raising of the general standards of physical equipment. While these steps are being taken, there should be a *pari passu* development of the people in their powers of appreciation of the better things as home factors along all lines. The betterment of the Zion home must take into consideration such things as architecture, location, setting, community life and atmosphere, propinquity to church and school, neighborhood ethos, internal appointments and decorations, home atmosphere, educational and religious activities And all of this with Zion in view.

Aesthetics in the Home

President Smith also stated:

Another matter I am disposed to suggest with the hope that the women will eventually become dynamically interested in it to the extent of making it a definite objective, though of course ancillary to home betterment, is the aesthetics of the home. The interior arrangement and decoration of the home must at times give way in precedence to the factors of utility; but harmony of ensemble having as it doubtlessly does a distinct effect upon the developing youth, should not be ignored, but given careful attention to as great an extent as possible. To a large extent the development of ability to recognize and use the factors of aesthetics is a matter of tastes. So educational processes must be given play in developing the desire for home beautification.

There is now and always will be a parallel development of the material expressions of this people, and the spiritual development. It is necessary for both to progress in a parallel course in order to reach the highest possibility of each.

I have been criticized because I have preached at times a Zion of brick and mortar, yet while I have thought in terms of building, I have always thought in terms of a spiritualized people to occupy those buildings. And while I have thought in terms of streets and roadways to connect people who have gathered in like-mindedness, I have also thought of a social spirit of co-ordination, of co-operation, and the spirit of development which is necessary.

Youth

Many times President Smith spoke of the youth of the church and the need for caring for the natural increase.

The home is entitled to religious heritage; the child has a right to it. Parents living the life of the gospel is necessary. The power of example is the great teacher. Children should have a daily example of what it means to belong to the church. Children are taught everything they know. They learn by observation. Their social viewpoint is acquired, not inherited. Our duty is to direct and advise. We should say to them, "This is the best church with the highest objective." It is our duty to help children follow the right course and tell them what to join.

In 1942, while addressing the women at a Conference class, he said:

I find hope in the present organization of

the women working toward the problems of the home and homemaking. In Zion, any woman who fails to impress on her children the ideals of Zion is still far short of her duty; it was an ineradicable belief in Zion that had an effect on all my college study. I was concerned how it might be applied to the work of the church. Civil engineering as it might apply to our cities. You know my first love was electricity. In Graceland, I studied natural science. After I graduated from a scientific course at Graceland College, here I was at the head of a great social organization and I knew too little about sociology. I took an M.A. in sociology and criminology at K. U. When I took my doctor's degree, it was in genetic psychology. If I could impress you with the church giving direction to your studies, I will not have wasted your time at all.

In the *Priesthood Journal* of January, 1939, may be found this quotation from an epistle issued before the historical Centennial Conference of 1930 by President Smith:

Two great projects above all others engage the attention of the church at this time: our missionary program and the gathering. To evangelize the world is still our primary function. To build, as a result of this successful evangelization, a new type of community, a new and ideal social order. Zion with the right atmosphere for our homes and children. When it was declared, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations," a task was set for the church, and on each member is imposed the responsibility of participating in the work of raising before the people of the earth an ensign, which shall be to them a "testimony, a witness." The greatness of the task is matched by the idealism of the purpose. To preach the gospel does not complete our task. There is an additional responsibility of preparing a place from out of which the beauty of perfection and the glory of God shall shine: Zion must become a reality. Out of the nations shall be gathered the elements to comprise Zion from which the effulgent glory of God shall radiate.

Past Accomplishment

Through the years, the women's department has used the instructions given as a guide. It has been concerned first with the spiritual development of the women, knowing that this was essential before any great goals could be accomplished. Suggestions have been made to local groups and districts that they include in their programs for women's work subjects of study which would fortify and strengthen the spiritual foundations of the women. Almost every group has studied God's word, provided for worship through devotionals, familiarized itself with the high lights of the history of the church, as well as using tracts in their program of visiting. Many fine pamphlets have been written by consecrated women who put first the necessity of developing righteousness.

In pamphlets, the instruction of children in religion in the home has been emphasized similarly, as well as health and foods in relation to the church philosophy. We have tried, also, to be alert

in seeking out good books written by experts, which we could recommend to women to help them in their own or their families' development.

Our Future Work

In the light of what yet is to be accomplished by the church, and from the instruction which has been specifically given to the women, it is not difficult to outline our future work. Whatever part of this program has been overlooked or undeveloped would be stressed, ever keeping before us the great responsibility that is ours and realizing that whatever we do, in a measure, either hinders or promotes the achievement of the great goals. In the Book of Joshua is told the story of Achan and his family. Israel was not going forward because Achan was found to be in sin, and "wrath fell on all the congregation of Israel, and that man perished not alone in his iniquity." One family kept the whole church from progressing.

The women's organization in the branch is more than a club, although there are many clubs accomplishing good work in the community. We have the responsibility of carrying a part of the mission of the church. Our aim is to increase in stature after the likeness of Christ so that we shall receive his power and guidance. We should be anxious that those who come within our circle of contact shall learn his ways and be persuaded to link their energies with ours to accomplish these great tasks on earth. It is recognized that the tasks can be accomplished more swiftly through organization because of the number engaged in the good work. Numbers of people with quality mean power. Women can't be satisfied that their own families are growing; they must be concerned that others around are growing, too, and the women's department is an avenue through which good literature and material may be distributed to help in this development.

The women's department can help to develop leaders for all phases of church activity. There is always a crying need for leaders. Few of us recognize our potential powers and honestly would prefer to let others occupy. But if given an opportunity to qualify and stimulated to prepare by prayer, study, and consecration, many would be making preparation for the time when they would be needed. A training program of leadership in the women's program would benefit the whole church. One of our responsibilities is to find a place in the church program where every woman can use her talents.

(Continued on page 22.)

Revolution in Costa Rica



By VERNEIL SIMMONS

THERE IS A RAPIDLY-GROWING CONVICTION in our family that our arrival in a foreign country just before trouble starts is more than a mere coincidence. We found ourselves in Aruba, a Dutch island, just in time for the outbreak of World War II. My arrival practically coincided with the first submarine attack. Not giving this point the consideration we probably should have, we laid plans to take up foreign service again, this time in Costa Rica. We arrived just in time for the revolution. Now I'm beginning to wonder.

Revolutions in Latin America aren't news, but we had confidently assured our families that Costa Rica was the exception that proved the rule—it never had revolutions! We found Costa Ricans telling themselves the same thing, as they busily concealed their money, cars, and extra silver. Bursts of rifle fire which rattled over the city at all hours of the night soon had us wondering if someone could be wrong! We were reassured by the story that the gunfire really wasn't anything to worry about. It seems that it is just an old Latin custom during elections. As there were never any reports of casualties, we are still wondering where all the spent ammunition went.

Things might have continued like this indefinitely if an overly ambitious army officer, hired from Puerto Rica, hadn't attempted a "coup" on the person of the president-elect, Don Utillo Ulate. The communisti-

cally-inclined government seemed to be laboring under the delusion that if Señor Ulate "disappeared," the country would fall in line with government policy and the threatened revolution would die a-borning.

We might have known that when the shooting started the Simmons would be at hand. The crack of rifles and chatter of machine guns just around the corner sent the neighbors headlong for cover without a backward glance. The loud slamming of doors up and down the street testified to their belief in the law of self-preservation. No one knew what had provoked the army into using up ammunition in broad daylight, and no one had any intention of seeking firsthand information. The morning paper would do very well.

Not being versed in the ethics governing revolutions and with the usual curiosity of the female of the species, I had to do a bit of kibitzing.

Return fire from the house under attack had discouraged any further shooting. Probably because two of the attacking force were already beyond the need of an ambulance. The "coup" became a siege, with soldiers hurriedly surrounding the block and putting the entire neighborhood under surveillance.

WAYNE'S ARRIVAL added his bit to the story. The occupants of his bus had abandoned it in mid-flight when they heard bullets sing-

ing by. He had ducked to safety behind the comforting solidity of a cement shaft dedicated to Columbus until then considered only a traffic hazard. (From now on we shall give Columbus the honor due him.) His cautious return home by back street and footpaths to avoid the trigger-happy soldiers sounded like a plot from a Grade B movie and delighted the children no end.

Our neighbors ventured out only long enough to board up windows and doors. For days they slept on floors behind barricades of furniture. One friend complained that sleeping in the bathtub was giving him permanent curvature of the spine.

The American ambassador stepped in and rescued the besieged men and Señor Ulate was freed. But nothing could stop the revolution now. "Ticos" by the score were taking to the hills to join the rebel leader, "Pepe" Figueres. The government paper vainly proclaimed in three-inch headlines that the country was at peace, but the daily *bolas* (rumors) brought the news that Figueres' men were winning every battle. The Opposition paper, unable to report the progress of the revolution under threat of liquidation, resorted to publishing every anti-Communist item it could glean from the world's newspapers.

As the tenseness in the city increased, American Flags blossomed on houses in every section. From the number of them, we were forced to conclude that there was a far larger American population than the records show, or that every person having even a speaking acquaintance

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with an American was seeking protection under our flag. Contrary to most of our fellow countrymen, we refused to fly one. Our reason was based on the suspicion that if the government lost the war, the Red Army leaders might make a national incident of some American, and with our record for being on the spot when trouble starts—well, we preferred to be anonymous!

ONE OF THE FIRST MOVES made by the Opposition was to sabotage a power plant which left San Jose dismally low on current. When there was nothing new and exciting in the way of *bolas*, we passed the time by speculating on what hours the current would be on. The only hours we could be reasonably sure of were from midnight until 6 a.m. If I arose in the wee hours to do my cooking, we had current all day. If I foolishly trusted it until lunch time, it went off at eleven. When no one expected it to be on, it slyly returned. A mad dash for the kitchen and just as the cake went in the oven—no current! It was a little game we played for days, and I never won. Before the family was reduced to actual starvation, I admitted defeat and purchased what looked like a reconditioned cracker tin, though they assured me it was a charcoal stove. The catch was to find the charcoal. Thanks to Wayne's blond American physiognomy, we were able to secure enough to keep the soup kettle boiling.

Aside from our small domestic difficulties, our greatest problem was the *mariachas*. These were raw recruits lured into the government forces by the promise of a few cents a day, which, incidently, they never received. A rifle was thrust into their arms, in some cases the first they had ever seen, with the order to "push that and pull this." Then they were sent out to guard the city at night from attack. With the rebel forces moving closer day by day, the frightened *mariachas* suspected every moving object of being an enemy and acted accordingly. Our social life was soon reduced to reading bedtime

stories to the children—and ourselves!

The dullness of such evenings was broken occasionally by a bit of excitement. One night a frightened sentry set his whole company to firing at an imaginary foe. The captain, thinking he was under attack, sent a frantic call to the *cuartel* (fort) for help. When the reinforcements arrived on the double-quick, they began returning the fire from the "beleaguered" post. Morn-



ing found the two companies still popping away at each other. At another time, two planes coming in late at night were met at the airport with several rounds from their own machine guns. The infuriated American pilots, hired to fly government planes, refused to fly again until all the *mariachas* were removed a safe distance from the airport. In such incidents, their inaccurate marksmanship was a decided asset.

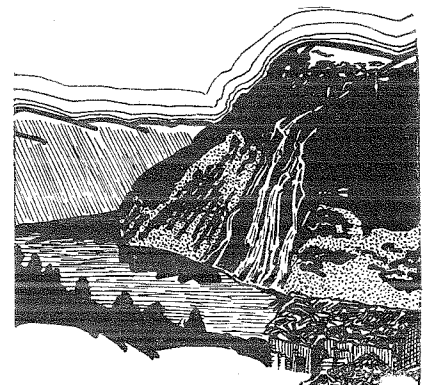
IT SOON BECAME EVIDENT to even the most rabid *Caldronista* that the government wasn't doing so well against the rebels. In the early battles, they sent *mariachas* to the front, saving their regular army of good loyal Communists to protect the capital. The first shot fired was sufficient excuse for a *mariacha* to drop his gun and take to his heels. A lack of pay and often a lack of rations had dispelled any ideas of loyalty that he might have had to begin with. Thus, in a few weeks, the Minister of War found *Pepe* and his men practically at his front door. In a frenzied effort to stem the tide, every bit of man power went to the front—even the Minister of War,

but he had waited too long.

Like rats deserting a ship, government leaders began fleeing for the Nicaraguan border. The diplomatic corps had been working around the clock, trying to effect a settlement which would spare San Jose from being invaded by force. While people waited for the decision, we sent home a cable, enclosing a scoop in the best newspaper style—but inadvertently. Having little to base it on but wanting to reassure the family, we added, "End of war expected momentarily." The employee filing the cable thought us unduly optimistic, expressing his belief that Nicaragua was about to come to the aid of the government. Three hours later the announcement of the capitulation came over the radio. I'll venture he is still wondering how we knew.

Only the last act was left to be played. The overwhelming victory of the relatively small Opposition army must be celebrated. While Jose Figueres, installed as the president of the governing *junta*, was anxious to start work on the needed reforms for the country, the people must have their *fiesta*. It was the custom.

A VICTORY DAY was proclaimed, to be high lighted by a parade of the young *Ticos* who had freed their country from the danger of a Communist-controlled government. Friends, families, and others sympathetic to the new government, which included most of the Americans, filled the city with a festive air. The blue and white colors of the flag of the new Second Republic flew in ev-



ery shop window, appeared in the dress of the lovely, dark-eyed *Ticas*, and not a small boy could be found without a soldier's hat in blue and white. Many of the remaining *Caldronistas* (sympathizers with the late government) prudently became *Figueristas* over night and waved the blue and white colors as fervently as any.

Victory Day found us at a vantage point with all available cameras loaded, ready to record in color the festivities of the day. Flowers seemed to dominate the scene as the army made its triumphal march through the city. They showered down from every roof top, window, and balcony until the street was carpeted. Nose-gays nodded gaily from each rifle barrel, and bouquets sprouted from the mouths of howitzers. *Pepe's* car was nearly buried under its burden of blossoms. Flowers, cheers, martial music, flags flying—all the excitement of the day was so infectious that we weren't surprised to find ourselves shouting with the rest: *Viva la Republica Segunda*—Long live the Second Republic!

The Commonplace Glorified

(Continued from page 11.)

beautifully sculptured, stood pointing to heaven. Then came polished granite inscribed with gilt letters and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. And the marble angel pointing heavenwards would have done nobody any good but for the brass pipe and iron cup. Think if the pipe had said, 'If they do not make me of gold, I will not belong to the thing.' Or if the cup had said, 'I must be of silver, or I shall be ashamed to be there at all.' No, I thought I heard the music of the three—common water, common pipe, and common cup. Well, they sang, 'They can't do without us, and we must do our part with the marble angel and pol-

ished granite.'"

Common things—common service. Nearly all service is, in a way, commonplace, no matter what the trade or the tool; but it is also sacred, and its commonplaceness is a part of its sanctity.

And the servants of the king of Syria said unto him, Their god is a god of the hills, therefore they were stronger than we.

MOST PEOPLE find it easier to believe in the God of the heights than in the God of the plain, in the God of miracles than in the God of the normal. It is the very quietness with which God moves around us that makes his presence unnoticed. It is the calm, daily flow of his benevolence that makes us forget his benefits. If he came in the thunder and the whirlwind, our souls would thrill with worship; but when he is a still, small voice, we do not so much as listen.

God is the God of the commonplace. He is found in the valley as well as on the height, in the humblest as well as the most heroic environment of life or nature or duty. If we do not meet him in the valley, we shall not find him on the hills. He is with us in the path of daily duty—a strong help and a safe guide.

The more I study Christ's life, the more I am impressed with the value he set upon the ordinary. He took a common lily that grew in tens of thousands and said of it, "Not even Solomon in all his glory is arrayed like one of these." He took a commonplace child and said of it, "Of such is the kingdom of God!" For Christ there was a whole universe within a mustard seed. For Christ there was a wealth of meaning in a village. For Christ there was a sacrament in a piece of broken bread. Whatever Naaman did, it is clear that Jesus never turned from the commonplace in a rage.

Every day will be brighter, every task break into music, every commonplace burden have a gleam of heaven in it, if, instead of fretting as did Naaman, we say, "Yes, Lord,

because thou biddest me, I will go and wash in Jordan seven times."

All of This With Zion in View

(Continued from page 19.)

I WANT TO RE-EMPHASIZE that whatever we do, we do unto the Lord, and that our daily tasks which are so necessary can be glorified when we have the goals in mind. If we are to be an ensign to the peoples of the earth, we will need to have them see the tangible as well as the lives we live. The homes which were built in Nauvoo, Illinois, show that a progressive people lived there. Within five years after leaving Missouri, they built a community of beautiful homes, correct in architectural detail, beautifully executed inside and out, and constructed so well that they have endured for a century. These homes of early Saints should inspire us to make an effort to beautify our homes so that our youth will take pride in them and be happy to bring their friends into them.

Alice Edwards expresses the sacredness of daily tasks in an article on homes, from which I have her permission to quote:

We know man does not live by bread alone. Living isn't composed simply of eating, and sleeping, and hanging up your clothes. That is entirely true, but things like friendship, and affection, and tolerance, and peace, and love of beauty and religion are all more or less tied up with the primary requirements, from the homemaker's point of view at least, man being a simple creature fundamentally, after all. These other things are just manifestations of the more basic requirements of living, with this significant difference, that they are living with a goal or direction. The breaking of bread is one of the simplest and most fundamental facts of human existence, yet Christ chose it to represent the most sacred relationship known to man, because the breaking of bread is a basic need of humanity, and when it is done in remembrance of the sacrifice which Jesus made to save mankind, it becomes the symbol of repentance and divine communion.

So it is in our homes. The necessary functions of living are glorified when they are given direction and purpose. In addition to the strengthening of our spiritual foundations which come from the study of the word of God, we must learn together in our women's groups the necessary steps of Zion's home-building by providing opportunity for discussion and study of the vital elements which make up these homes.

The priesthood has the definite responsibility of guiding the spiritual development of the church members. The women are charged with the development of the Zion's home. We must not fail, remembering always to do all things with an eye single to the glory of God. "And all of this with Zion in view."

BULLETIN BOARD

Southeastern Illinois District Conference

The Southeastern Illinois District Conference will be held at Mt. Vernon, Illinois (Twentyeth Street and Casey Avenue), on November 13 and 14. The theme of the conference will be "Wax strong in the knowledge of the truth." Apostle E. J. Gleazer will speak at the opening service at 7:30 p.m., Saturday. Activities for Sunday include a 9:30 prayer service; a sermon by Apostle Gleazer and a special junior worship at 11; a business session at 2; and a sermon by Missionary S. R. Coleman at 3:30. Lunch will be served at the church; those attending are requested to bring sandwiches and pie. All branch secretaries should mail their reports to the district secretary, Mrs. Ruby Ellis, 519 South Twelfth Street, Mt. Vernon.

WILLIAM T. GUTHRIE,
District President.

Seattle Home-coming

A fiftieth anniversary home-coming will be held at First Branch in Seattle, Washington, on November 13 and 14. Saturday will feature classwork for priesthood, women, and young people, beginning at 3 p.m., and an old-fashioned party and program at 8 in the evening. Sunday's activities include an early morning prayer service; a business session at 9:45; an address by Apostle C. George Mesley at 11; a basket dinner at noon; a special service, "We Remember," with a play written for the occasion by Jessie Ward LeBaron at 2; a tour of points of interest at 4; and an evening sermon by Apostle Mesley. Amelia Ward, wife of George Edgar Ward, first pastor of the branch, is to be the guest of honor on Sunday. All friends and former members are invited to attend these special services.

PAUL A. WELLINGTON, *Pastor.*

Anniversary and Home-coming Celebration at Washington, D. C.

The Washington, D. C., congregation will celebrate its twelfth anniversary and home-coming on November 14 and 15. Apostle Paul Hanson will be the speaker on Sunday morning; services will be held at the Pythian Temple, 1012 Ninth Street, N.W. Other general church appointees are expected to be present, also. The annual anniversary banquet will be held on Monday evening at the Y.W.C.A. Building, Seventeenth and K Streets, N.W. All are welcome.

VIRGINIA LAMBERT,
Publicity Agent.

Books Wanted

A. H. Chapman, 1531 South Noland, Independence, Missouri, wants to purchase a copy of Joseph Luff's *Old Jerusalem Gospel* and Emma Burton's *Beatrice Witherspoon*. Please write stating price and condition before sending books.

George H. Roberson, 320 South Maple, McPherson, Kansas, needs a copy of the *Book of Mormon Lectures* by Henry A. Stebbins. He asks to be informed of the price and condition of the book before it is sent.

WEDDINGS

Bumpus-Wolf

Wilma Joy Wolf, daughter of Mr. and Mrs. Clyde H. Wolf of Walhonding, Ohio, and Dale Bumpus, son of Mr. and Mrs. Harrison Bumpus, also of Walhonding, were married August 1 at the First Church of Christ in Liverton, Ohio, by Elder William Vickroy. They are making their home in Fremont, Michigan.

Dixon-Wentzel

Doris Wentzel, daughter of Mr. and Mrs. William L. Wentzel of Monessen, Pennsylvania, and William Dixon, son of Mr. and Mrs. Emmett Dixon, also of Monessen, were married October 23 at the Reorganized Church in North Charleroi, Pennsylvania, Elder C. I. Winship officiating. They are making their home in Monessen.

Lundgren-Gadberry

Lois Marie Gadberry, daughter of Mr. and Mrs. Alva Gadberry, and Donald E. Lundgren, son of Mr. and Mrs. Lewis Lundgren, both of Independence, Missouri, were married on August 15 at the Liberty Street Reorganized Church in Independence. Elder Clair Green performed the double-ring ceremony. Mr. and Mrs. Lundgren are making their home in Independence.

Kroesen-Gadberry

Bonnie Lou Gadberry, daughter of Mr. and Mrs. Alva Gadberry of Independence, Missouri, and Carlos Kroesen, son of Mr. and Mrs. George Kroesen, also of Independence, were married at Liberty Street Church in Independence on August 29. Elder Fred Epperson read the double-ring ceremony. The couple are residing in Independence.

BIRTHS

Mr. and Mrs. Floyd H. Cobb of Dunlap, Kansas, announce the birth of a daughter, Sharon Lynn, born October 7.

Mr. and Mrs. Ernest C. Alley of Jonesport, Maine, announce the birth of a son, Dennis Ernest, born May 24. Mrs. Alley is the former Phyllis Manchester.

A son, Steven, was born on October 29 at the Independence Sanitarium to Mr. and Mrs. Ira Pulley, Jr., of Oak Grove, Missouri.

A daughter, Marla Joy, was born on October 6 at the Leon Hospital, Leon, Iowa, to Mr. and Mrs. Joe N. DeBarthe of Lamoni, Iowa. She was blessed on October 31 at Riley Center by Elder Harold Tabor. Mary Judith Hollaman was blessed at the same service by her uncle, Elder J. N. DeBarthe.

A son, David Clifford, was born on October 20 to Mr. and Mrs. Clifford Hall of North Charleroi, Pennsylvania. Mrs. Hall is the former Audrey Calfrey.

DEATHS

MILLNER.—Donna Kay, daughter of Willard F. and Josephine Millner, was born August 13, 1941, at Austin, Texas, and died September 29, 1948, following an illness which lasted eight days. She is survived by her parents; a sister, Joann; two brothers: Willard F., Jr., and Jack; her paternal grandparents, Mr. and Mrs. W. A. Millner; and her maternal grandmother, Mrs. Nora Morgan, all of Austin. The large attendance and many beautiful floral offerings at the funeral bore witness to the friendships formed by this small girl in her short lifetime. Services were held at the Wilke Chapel, Elder H. E. Winegar officiating. Burial was in Memorial Park, Austin, Texas.

HEISTAND.—David E., son of Gideon and Amanda Heistand, was born May 26, 1889, at Pisgah, Iowa, and died at his home in Independence, Missouri, on October 14, 1948. His activities centered in and around Pisgah until 1938 when he and his family moved to Independence. Here he worked as a carpenter until his illness in June of 1948. He was married to Leona Sherer on December 23, 1914. Baptized into the Reorganized Church in his youth, he was a man of character loved by all who knew him.

He is survived by his wife, Leona; one son, David Drexel of Denver, Colorado; a grandson; and three sisters.

HULL.—Claude Lewis, was born November 22, 1887, in Lambertville, New Jersey, and died October 7, 1948, in Detroit, Michigan. He was baptized into the Reorganized Church on September 3, 1911, and was married to Genevieve Turner at Elkton, Maryland, in December, 1913. For years he was employed as general sales manager of the Square D Switch Company in Detroit. He was also a member of the Masonic Lodge.

Surviving are his wife, Genevieve; two daughters Mrs. Bruce Everley and Mrs. Willard J. Musson, all of Detroit; and his father, Elder E. B. Hull of Monongahela, Pennsylvania. Funeral services were held at the William R. Hamilton Chapel in Detroit, the Reverend Robert Frehse officiating. Interment was in the Royal Oak Cemetery.

BRIEFS

SACRAMENTO, CALIFORNIA.—

At the close of the communion service on August 1, the following men were ordained: John Gann and Robert Nephew, elders; Albert Burdick and Reuben Cline, priests; Keillor Winsor and Lawrence Schall, deacons. On August 8, Florence Weir, Stanley Keith Jacks, and Buford Tannehill were baptized and confirmed. On July 11, Harold Burr was baptized by Priest Robert Colville. Babies blessed at recent services were Timothy Reuben, son of Mr. and Mrs. Reuben Cline; Richard Ray, son of Mr. and Mrs. Philip Koski; Richard Dale, son of Mr. and Mrs. Cleland Levitt; and Carol Eileen, daughter of Mr. and Mrs. John Weir.

The new Baldwin electronic organ purchased by the branch was dedicated on Sunday, September 26, Elder John W. Rushton giving the address. Roy Elliott of Berkeley was guest organist. The pastor acknowledged a number of special gifts and offerings with special mention of the sacrifice offering of the children's department and the gift of the cathedral chimes by the Idola Club of the women's department. Lunch was served at the church, and in the afternoon Mr. Elliott gave an informal hour of music, playing hymns requested by the audience.

LAKE ORION, MICHIGAN.—

Approximately 150 persons attended the special services for the laying of the cornerstone on Sunday, September 26. Elder J. J. Ledsworth preached on "The Master Builder" at the morning service. District President Harry Simons was in charge of the 3 o'clock ceremony and gave the address, "The Purpose of a House of God." Bishop J. C. Muir spoke on the financial aspect of building, and Elder D. M. Taylor gave a brief history of the church in Lake Orion. It began thirty years ago with only three members. Elder Taylor and Mayor Brant Stanaback laid the cornerstone, and Elder Ledsworth gave the dedicatory prayer. Special music was provided by Doreen Trudell and Doris Lathwell. Elder Harry Webster is pastor of the Lake Orion congregation, and Albert Mellendorf is chairman of the building committee.

SALEM, OREGON.—The annual business meeting was held on August 29 under the direction of District President J. L. Verhei and F. E. Chapman. Charles H. Asher was elected pastor. George W. Speed was called to the office of elder and elected to serve as director of the church school.

LETTERS

The Need for Testimony

Several weeks ago a question on the blackboard in the junior department attracted my attention. It read, "What kind of a church would my church be if every member were just like me?" I immediately thought of prayer service, and shamefully admitted that if everyone responded as I did, there would be only congregational singing. Many times my soul has longed to tell the whole world of God's goodness to me since joining this church, but I have neglected to voice my gratitude.

I am thankful that I was once a Catholic. Only because I have experienced belonging to the two churches can I fully realize that this is the true and living church of Jesus Christ. What a wonderful soul-satisfying joy is found in the Restored Gospel! The many elaborate ceremonies I attended in the beautiful brick Catholic church can never compare with the sweet communion I have found with my Heavenly Father in the humble church home I now attend.

I know that my Redeemer lives, that he is no respecter of persons, and that he is the same yesterday, today, and forever. Truly, he is a rewarder of those who diligently seek him.

If I can brighten someone's life with letters, I shall be happy to do so. Perhaps through correspondence I can cheer one whose burden is heavy. I will answer all who write.

EMMA RUBY.

820 Avenue I
Council Bluffs, Iowa

Racial Equality

The article in the Herald of July 10, "Do Not Move—We Are All Equal Here," is a very fine idea, but does it reach out into the hearts and lives of Latter Day Saints who observe the law of stewardship in a material sense, yet do not believe in the stewardship of their lives in regard to the fellowship and understanding of other people? As Latter Day Saints, we were given the custody of the Restored Gospel to share equally with every nation, kindred, tongue, and people, and we should be able to say to other races and colors, "Do Not Move—We Are All Equal Here." Instead, many say, "You move out—We are not equal here or anywhere else because your skin is dark."

It was truly commendable for the

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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Duke of Wellington to grasp the hand of the poor old man and say, "Do not move—We are all equal here," at the communion of the Lord's Supper, but if that man had been a Negro, would he have done likewise when it called for courage, brotherly love, kindness, godliness, and charity to say, "We are all equal here" and include Negroes and other dark-skinned people?

Why is the gospel of the kingdom preached to the colored people, and why are they baptized into the body of Christ, and why are they confirmed and receive the gift of the Holy Ghost if they are not equal with every other person who obeys the same ordinances?

The people of God should be able, under his divine guidance, to solve these problems. Will they?

MRS. AMY E. ROBBINS.

176 W. Roosevelt Avenue
Battle Creek, Michigan.

Election at Mt. Vernon, Illinois

The Mt. Vernon Branch business session was held September 22 under the direction of District President William T. Guthrie. Officers elected for the coming year are W. W. Colvin, pastor; George Wolfe, church school supervisor and Zion's League supervisor; Mrs. Norma Lee Rockett, director of music; John Rockett, treasurer; Mrs. John Rockett, women's leader; Mrs. Ruby Ellis, children's supervisor and branch secretary; and Mrs. Lula Henson, church school secretary.

MRS. RUBY ELLIS.

519 South Twelfth Street
Mt. Vernon, Illinois

The Firm Foundation

For years I was a member of another church. After reading the Book of Mormon, I decided to think seriously about the Latter Day Saint doctrine and prayed for guidance to the truth. I wanted to know for myself and not take anyone else's word for it.

One night I dreamed I was standing with a friend in front of the church I had always attended. I could see that the building was leaning to one side and that the foundation rocks were unsteady. My friend insisted that we go in, but as we did, the building began to shake. As

we hurriedly walked out, the church fell to the ground with a crash. It was too badly damaged to rebuild, so we walked until we came to another church. This one was small but well-constructed. My friend said, "This isn't a large church, but it has a firm foundation." As we stood looking at it, a minister came out of the door and down the walk to a mailbox from which he took a copy of the *Saints' Herald*. To me, this was ample proof that the Reorganized Church is the true church of Jesus Christ.

JAUNITA JACKSON.

1638 South Drake Avenue
Stockton, California

Enjoys the Herald

I enjoy the *Herald* very much—it is food for my soul. We are isolated, and so the *Herald* is the only contact we have with the church. I thank each one who has a part in printing it and all who have contributed to it.

MRS. LEONA WILSON.

901 West Jeanette Street
Breckenridge, Texas

A Church for Dubois, Pennsylvania, Mission

For many years the Saints in Dubois have rented halls or houses in which to hold services. Two years ago, we were told we would have to give up the place we had been renting, and it seemed, for a while, there was nowhere else to meet. Since we were few in number and without a priesthood, we were in doubt about what to do until one of the sisters told of a house we could buy for \$800. We had only fifty dollars in the treasury, and the house needed repairs, but we decided to purchase it. Through the sacrifice and effort of the men and women of the group—some nonmembers—the house has been converted into a church and is now free of debt. To all who have helped in this work, we extend grateful appreciation. We are thankful, too, for the ministry of Seventy Merle Guthrie, Apostle Blair Jensen, District President Henry Winship, and Elders L. G. Holloway, Donald Ross, Earl Brennan, and William Shay. Our desire is to continue witnessing for Christ that more souls may be brought to him.

MRS. BESSIE ROSS WILSON.

R. D. 1, Box 41-B
Dubois, Pennsylvania



Lambert Studio

"In Everything Give Thanks"

I Thessalonians 5: 18

THE
Saints Herald

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Prayer of Thanksgiving



AUDITORIUM NEWS

Dear Lord, I thank thee for the burdens
Resting on my heart—for well I know
When thy hand lifts them up and heals the wounds
I will be humbler for the scars that show.

I thank thee that chastisement comes
To gather up a fault while yet it's small
And crush it ere it twines around my heart
To steal the cherished light, a weed grown tall.

O Lord, I thank thee that thy truth reflects
In simple things—a life like mine—
And through the haze of furnaced dross,
I thank thee that pure gold may shine!

—FRANCES HARTMAN

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EVANGELIST MYRON A. MCCONLEY, retired from the Quorum of Twelve at the recent General Conference, was the recipient of a surprise visit from a number of members of the Quorum recently. In behalf of the body, Apostle Paul M. Hanson presented a beautiful watch as a token of friendship and affection. Brother McConley expresses his deep appreciation. His health is improving, and he is getting some necessary dental work done while he prepares for his new work.

SECOND CHURCH, Independence, is making progress in its church school work under Fred Burroughs, church school director. Taking his inspiration from the program of Zion's League, Brother Burroughs is working on a balanced program of "Study, Recreation, Worship, and Service Experience," the four principal areas of experience.

THE DEPARTMENT OF RELIGIOUS EDUCATION is currently engaged in reclassifying its library, discarding old and out-dated books, and retaining those of current value. When finished, this will be a fine workers' library, and will contain special sections on music, dramatics, counseling, quarterlies of past years, copies of "Departments' Journal," school organization, curriculum, special studies, etc. Visitors interested in church school work will be granted access to these resources.

COLUMBUS, OHIO, reports the baptism of three persons in October, according to a letter from John E. Booth, pastor. He adds, "Our winter program is in full swing, with the women, priesthood, and Zion's League working. Next week Missionary Loyd Adams will be here for a series sponsored by the League, and we look forward to a good attendance. . . . Sometime in November we will open a mission in the city."

PICTURES OF MADONNAS formed the beginning of an excellent collection of religious art which has been gathered for a number of years by Mrs. F. M. McDowell of Independence. She and other church people have found her print collection very useful in arranging worship centers and services for special occasions and meetings, and she has been generous in lending her materials to local persons where shipping has not been involved. This offers a suggestion for some thoughtful member in each congregation of the church and a very interesting and instructive hobby.

HEADQUARTERS are gradually becoming quiet again, after a busy and eventful General Conference. Members of the Quorum of Twelve, hastening the completion of office work, have been wrestling with train schedules and getting away to their fields. The permanent staffs are taking up the threads of routine work again. Brother and Sister John Mervin, returning home to Tahiti, leave many new friends behind them. Brother and Sister Edward Butterworth are returning to their missionary work in Tahiti. Transportation, which is difficult to arrange, is causing some delay.

THE SAINTS' HERALD

Volume 95

November 20, 1948

Number 47

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Editorial Review

HERE AND THERE throughout the world, we find items occasionally from the tongues and pens of secular writers and speakers that give support to the distinctive philosophy of our church and its social program. Dr. J. H. Oldham, a British author, is quoted in the October issue of *The Voice*:

The only way in which desirable changes can be brought about in the structure of society and undesirable changes prevented is by political action. All talk about a better society is idle day-dreaming, until it is translated into public policy. To suppose that we can meet the needs of other men today by individual action except within a very restricted field, is to be blind to the nature of modern society. We can serve man only by social action, which either creates or denies opportunity. Political life today is the real battlefield between the forces of love and callousness, of justice and injustice. For this reason a recall to religion must necessarily mean a recall to politics.

The church, so far as we are informed, has no intention of engaging in politics, but it is concerned by the very nature of its mission and committed to a program of social development and reconstruction, which is another way of referring to the hope of building Zion.

Other churches rely principally upon the conversion of sinners and the dedication of Christian individuals for their contribution to the betterment of the world. This is a fundamental and indispensable service for us as well as for them. But we must go farther if we are to be true to the gospel of Christ. Organization and social institutions are needed to reform a corrupt world and to redeem human nature. This is the field in which our church can make its particular and distinctive contribution.

DR. ARTHUR H. COMPTON, a noted scientist, and Chancellor of Washington University, recently addressed the Associated Industries

of Missouri at a meeting in St. Louis, and made a statement that should reduce the hazard of war if the leaders of powerful nations could see the truth of it:

A nation can no longer look to a war of conquest as a means of improvement of its economic position. From here on it becomes increasingly clear that a nation's economic advantage lies rather in promoting its own industrial development as a part of a growth in prosperity. Unless war intervenes in the next thirty years, the growth of commercial interdependence will be such that the advantages of world co-operation will be so clear that the possibility of war will be very remote.

Dr. Compton's thinking appears to be very sound, except at the point where he places too great a reliance upon the intelligence of national leaders. When we remember the stupidity of Hitler and Mussolini, and think of the welfare that both Germany and Italy, along with the whole world, might now be enjoying as the result of peaceful industry and commerce, we are not too optimistic about the remoteness of war. But we trust that Dr. Compton is right, and that someday the laws of economics will prove a stronger barrier to war than diplomacy has been able to provide.

ROBERT J. NEEDHAM of Toronto, Ontario, was a church man who attained eminence as a mechanical and electrical engineer, having served, until his retirement, with the Canadian National Railways. A graduate of McGill University, he was associated with a number of distinguished professional and general organizations and associations. He was a member of our Toronto congregation, a loyal, kindly, and friendly man.

Brother Needham passed away at his home on October 25. When such men are active in church and civic work, they bring honor and prestige to the congregation. His

life provides an example for young people to strive to serve and help the church in the many ways that are possible for those who attain to such distinction.

IT IS AN INESCAPABLE FACT that the recent General Conference has left its mark upon the church in many ways. Church officials move back to their appointed tasks with a new spirit of strength, hope, and optimism. They are united, not only in seeing the necessity of a program of evangelistic effort, but also in a stronger spirit of testimony and witnessing for Christ. This spirit touches our people, too, wherever we have observed them. Upon such a foundation we can build, and with such a spirit we can go forward toward the realization of the social and spiritual objectives of the church.

QUEEN VICTORIA served her people with great dignity and with a high regard for the proprieties. In the life of the court, she was attended by ladies-in-waiting, persons of culture, position and refinement, who considered it an honor to serve.

One day, one of the ladies indulged a witticism, a bit of humor that was below standard. As it was clever, the other ladies laughed heartily.

Her Majesty, however, did not take it lightly. She said in severe seriousness, "We are not amused."

It has become a habit to laugh at intoxication, at shady humor, and at things that show the debasement of human nature.

Could we not take a lesson from the great queen, and refuse to be amused at the tragedies that befall other people?

We are aware that the life around us passes judgment upon us. But let us also have the strength of character to pass judgment on life. Let us be able to say, "It isn't funny."

L. J. L.

Editorial

Across the Desk

From Elder Eugene A. Theys, Rotterdam, October 13:

There is a strong missionary feeling sweeping through the German Mission. As I go over the reports coming into my office here, I discover the following results in our missionary efforts: January, four baptisms; February, two; March, seventeen; April, 104; June, thirty-eight; July, fourteen; August, 104; September, sixteen; and so far for the month of October, nineteen. This brings our total number of baptisms up to the moment of 318 baptisms. When I see how rapidly we are taking new members into the church, it frightens me, for I realize that unless we can give them the proper instruction and leadership, many of these people can and will be lost to us in the years to come. We are conducting regular weekly pre-baptismal classes in each of our groups, and we have had several leadership training courses presented to our departmental leaders, as well as a priesthood institute at Hanover during the month of August.

During the war a number of German prisoners came in contact with our church people and our leaders. A number of Saints from England have sent me the addresses of these men, and I have either contacted them personally in the presence of some of our German brethren or I have sent the names and addresses to our local leaders living in the area where these former prisoners of war live. We have baptized at least three of the postwar contacts, and they are making us excellent members in the German Mission. The Saints in England did a fine job in taking these German boys into their homes and sharing not only their daily bread but the spiritual food of our Heavenly Father. These people are to be commended for their unselfish expression of Christian brotherhood. . . . We, the missionaries and the Saints in Germany and Switzerland, would like to have you pay us a visit in this part of the world. You may always feel free to come and stay with us as long as you like, and to share with us whatever we have. We pray God will continue to bless you in your ministry.

ISRAEL A. SMITH.

It was a little difficult to keep up with correspondence during General Conference. Because of this, we inadvertently passed by a letter re-

ceived from Elder Clarence W. Germon during Conference week. Brother Germon had been disquieted and hurt by certain politically inspired cartoons depicting the President of the United States in ways inconsistent with the dignity of the office held by Mr. Truman. Brother Germon felt that some protest against this kind of thing ought to be made in General Conference.

It is difficult for officials of the church to do what Brother Germon had in mind when so many members of the church are deeply interested in a national political campaign. But the election will be over by the time this note appears in print, and we think that we can join with Brother Germon in reminding our people that it is part of the business of being good church members to accord to the officers of our governments the respect rightfully belonging to men chosen for positions of political responsibility in which—having once been elected—these leaders are the guides and representatives of all the people and not just of those who happened to vote for them. We deeply deplore the lack of dignity sometimes manifested in the heat of political campaigns. It betrays a low level of citizenship and tends to nourish this same low level of citizenship in others.

F. H. E.

“Lay” Preachers

Our attention has been called to something that appeared in the *Daily Herald* during Conference, in which Brother L. A. MacDonald, president of Northern California District, was referred to as one of five “lay” preachers speaking before General Conference.

Under our priesthood organizational set-up, it is doubtful if we should refer to any of our ordained ministry as lay preachers or lay ministers, and I wish to thank Elder Arthur H. DuRose of Flint, Michigan, for calling this matter to our attention.

We shall try to govern ourselves accordingly hereafter and commend the suggestion of Brother DuRose for the consideration of all those who have occasion to write anything for the press.

Our ministers are a part of a great God-ordained system of priesthood, and preaching is one of the specific assignments to all those holding office in either of the priesthoods.

ISRAEL A. SMITH.

Appreciation

Kindly allow me to express my appreciation and thanks to each and all who were so kind as to send me good wishes for recovery and expressions of sympathy in my recent illness.

It was a keen disappointment to me not to be privileged to enjoy the spiritual uplift which I am sure characterized the Conference sessions, both devotional and business. I am grateful to many who, without exception, gave such fine testimony of the spiritual fellowship enjoyed.

I am thankful to say my health seems to be approaching normal, and I hope to resume my ministry this coming Sunday.

We extend best wishes to all our good friends and especially to the brethren who have been ordained and appointed to new positions and given new assignments. May divine grace be granted to each and all that, in the united ministry, the purpose of God may be realized.

Kindly note the change in our address, this move was made necessary by doctor's orders after Sister Rushton's serious illness last spring. The heat of the valley was not good for her, and the climate of the coast is more desirable.

Again we express our sincere appreciation for all the kindly messages and prayers in our behalf.

JOHN W. RUSHTON

508 Cress Street
Laguna Beach, California

www.LatterDayTruth.org

Called to Be Witnesses

By EVANGELIST CHARLES A. DICKINSON
of Sydney, Australia

A sermon delivered on Wednesday, October 6, in the lower auditorium of the Stone Church in Independence, Missouri, during General Conference.

Scripture Reading: Acts 1:1-12.

The Life of the Church Depends Upon Us

I SHOULD LIKE to emphasize this statement at the outset: "The life of the church depends upon us." I do not wish to imply that this church depends upon any individual present here, because it does not. If every one of us here were to fail and leave this church, it would still go on, but this church depends upon its members. I remember a story that illustrates what I want to try to say to you.

It was said of Jesus that when he left this world and went back to his heavenly abode, he met some angels who asked him what he had been doing on earth. He said he had been starting to establish his kingdom and had set up a church. They asked him lots of questions about the church and said, "What have you done that this church may continue?"

"I have left it in the hands of eleven good men and others who will assist them," he replied.

"Have you made any other provision?" the angels asked.

"No," he said, "that's all the provision I've made."

"What if they fail?"

"I am relying upon them," he answered.

The only way that God will build his kingdom here upon earth is by relying on men and women. Those men and women are you and I. And if we fail the Lord in the work he has called us to do, to that extent his work will suffer. The life of this church depends upon you and me.

THE LORD, speaking to his church through the prophet of the latter days, Joseph Smith, said that we should "prosecute the missionary work in this land"—that's the land in which you are living—and also "the land abroad"—the land where I live, and the lands where some of you others live. We are commanded to "prosecute the missionary work in this land and abroad so far and so widely as you may." And while that was spoken to the elders of the church in that day, the Lord wanted his people to recognize the fact that this commission was not only to the elders—the priesthood of the church—for he goes on to say that "all are called." If you're not included in that "all," of course, you can set yourself in whatever class you like.

But I am willing, and I wish to be included in the "all." *All are called.* That means boys and girls. That means the men and women. That means everybody who has made a covenant with God through baptism. We are all called, and that calling is to "prosecute the missionary work in this land and abroad so far and so widely as you may."

Some of you people will not prosecute that work as widely as the apostles or the seventies or others. But you can do something in the missionary program of the church that God has called you to do.

"All are called according to the gifts of God unto them; and to the intent that all may labor together"—remember that *all* may labor—"let him that laboreth in the ministry"—and I'm going to put another word in there, and "her"—"let him [and her] that toileth in the affairs of



men and women of business and of work labor together." And that isn't all. "Labor together with God." If you people ever think that you can labor in this work by yourself and without God, then you will not be very successful in that which you endeavor to do.

"Labor together with God for the accomplishment of the work"—does it say "entrusted to the President of the church"? No, that isn't what it says—it's not even the Twelve or the Seventy. "Labor together for the accomplishment of the work entrusted to *all*." That's the commission God has given to us.

I WANT to refer you to another text of Scripture which is found in Acts 22: 15: "Thou shalt be his witness unto all men of what thou hast seen and heard."

That statement was made to the Apostle Paul by Ananias. Paul was on the steps of the castle in Jerusalem after being rescued from the mob. He asked permission to speak to the people, and he began to tell them of his conversion. He told them of the wonderful experience he had, and then he told them he went to Damascus and there met a man who told him, "Thou shalt be his witness of those things which thou hast seen and heard."

I want to forget the name of Paul

for a moment. I'm not going to mention your name, but I'm going to speak to you directly. You shall be his witnesses of those things which you have seen and heard. And if you have had an experience with God, you will have a desire, you will want to tell the people of the things that you have seen and heard.

This has been God's method of propagating his work since the beginning. I know the Lord sent an angel to Adam. I know that the Lord sent angels to men of old, and sent them out on particular missions. I know that an angel came to Abraham, and that Moses spoke face to face with God. I know that angels have appeared to other men. But the Lord hasn't used that as his regular method for presenting this message to the world. No, he has called men and women for that purpose. And right from the beginning, this work of the Master has progressed or reversed according to the testimony of the people who have had an experience with God.

"Thou shalt be his witness of what thou hast seen and heard." The greatest witness God ever had was his Son. The Prophet Isaiah says, in speaking about Christ, "And he shall be a witness." He also says Christ shall be a commander and a leader, but it says he shall be a *witness*.

And then we come down through the line and find that all who have been called of God are to tell people of the things they have seen and heard. And the church in the early days of the apostles just after the advent of Christ made progress because of the witnessing of those men.

We read of the testimony of Peter and John when they were arraigned before the Sanhedrin. We remember how they were commanded not to speak in the name of this Jesus of whom they had been preaching. But Peter said, "We can not but speak the things which we have seen and heard."

OTH^{ER} MEN IN THOSE DAYS went forth witnessing. I'm positive that those men and women who had been brought into the church had gone around and told their friends, their relatives, and all they met of the glorious experience which came to them when they received the message of the risen Christ.

You know it is sometimes not so easy to tell the message to our friends. It's not so easy to talk to our relatives. I can stand out in the streets of a city where I'm not known and preach the gospel. It doesn't matter to me; I don't care if somebody does ridicule me—they don't know me.

One time I was on the streets of Leichhardt, Australia. We had preached every Friday night on the streets there, and for some reason we had ceased meetings for a few months. We decided we'd go back again. And the first Friday night on the streets whom did I see but some of my old school pals standing there listening to Charlie Dickinson, the fellow who used to be always playing jokes. Fancy his standing out there preaching! A cold shiver went right down my spine. I felt nervous. I wished they hadn't been there. It's not so easy, sometimes, to stand up when you know that somebody is there listening to you who's acquainted with you and might tell you later on, "Well, you're a silly old fellow to think like that. Fancy you wasting your time in such unprofitable business!" It's not too easy. But when we have received such an experience with Christ, then we want to tell our friends. We want to tell our relatives. We want to tell everybody.

And those men and women of the early church—I'm sure their testimony was such that they went forth and told the people of what had come to them. When they ceased to testify of God's power, the church began to die. We know as we read in the Scriptures that the church did die. Why? Because people began to be afraid to tell of the things that had come to them.

When the church died and went into apostasy, the world was in darkness for over a thousand years. Only priests were allowed to approach God. Then, in the Reformation movement, this tension was eased a little. But thank God for the Restoration. We were brought back to that source of power, and today it is the privilege of the people of the church to go forth and tell the people of the world that God has restored the gospel of Jesus Christ, which is the power of God unto salvation. "But ye shall receive power after that the Holy Ghost shall come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and in the uttermost parts of the earth."

Until that power comes into our lives, until we have had that experience with our Lord, we're not going to be able to witness to the world of the saving power and grace of our Lord and Savior Jesus Christ. His power comes to us because of our obedience to the gospel that God has revealed to us in these days. This power gives us the privilege of witnessing. Today we have the liberty to worship God as we desire. But with that liberty comes the responsibility that we'll witness for the Lord wherever we may be. The liberty of worship is ours, and the responsibility for witnessing is also ours. If we're going to enjoy the liberty of our worship, we must be willing and ready to tell people of those things which have come to us.

PETER, THE APOSTLE, in writing to the saints in his day, said this: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Peter was not speaking to the priesthood of his day—only to the saints, all those who were scattered throughout the country of his time. And that message comes down to us today as individuals. We of this congregation are "a royal priest-

hood," and I believe in the priesthood of all believers, in that we have the call of God to witness for him among the children of men. We are a "royal priesthood, a holy nation, a peculiar people." This is the reason of our calling, that we should show forth the praises of him who has called us out of darkness into his marvelous light. If we are going to witness for Christ, we're going to do it in our witnessing for him.

How are we going to witness? By the life we live, by the word we speak.

Jesus, in counseling the disciples, made this statement, "Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven."

That is the method of witnessing in the world today, and you can preach the principles of the gospel of Christ from Monday morning till Sunday evening, but if you are not living those principles in your life, your witness is of no value. That is the first fundamental. Jesus knew what was essential in the lives of his people.

The Apostle Paul in writing to the Romans added the requirement of witnessing, when he wrote, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart . . . thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Romans 10: 9, 10. We must live; we must speak.

SOME PEOPLE TELL US they are afraid to speak to other people about this gospel. They say, "I don't know anything about the doctrine of Jesus Christ. I couldn't go out and talk about this work to other people."

Friends, if the doctrine of this church, if the gospel of Jesus Christ means anything in the way of honor and morals and life, it is time we do something about it. And if it doesn't mean anything, why worry? But I want to tell you that these things are essential, and it is not possible for

us to enjoy the spirit of this work until we at least know something about it. The more we know about the church that Christ has established, the more we shall appreciate his love, the more of his spirit will be ours, and the greater our power will be for witnessing among the children of men. Let us learn what the Lord has revealed to us as far as we can, and then we'll go out without being afraid.

I remember hearing one of my brethren make a statement as he was talking to a group of young people: "You young people go out and tell about the gospel," he said. "Learn this work and tell about the gospel, and you'll come back with a testimony."

Have you ever tried it? Have you gone and told somebody about this gospel of Jesus Christ? And have you received that testimony? Some of the most glorious experiences of my ministerial career have come when I was telling people about this church, telling them about the saving power of Christ, the love of God and what it means to us. One Friday evening I stood on the street till after midnight, talking to a friend of mine about this church. He never joined the church, but that was a memorable experience for me. I can remember that I felt I was walking in the air, I was so happy. The happiest experience you can have in this church comes when you have done a service for your Lord, when you have endeavored to tell people about the message of life and salvation.

Christians, and especially Latter Day Saints, have had an experience with Christ that has changed the whole course of their lives. Have we had such an experience? Has giving obedience to the gospel and the Spirit of Christ altered the course of our lives? Have we been born again as the Prophet Alma said when he was speaking to the people? I ask you, my brethren of the church, have you been spiritually born of God? Is his image manifested in your countenance?

If we have not had this experience, we're not good Latter Day Saints. Forgive me, but I believe it is true. I believe that when we give obedience to this gospel and offer ourselves to God on the altar of service, there comes to us an experience which will change the whole course of our lives and we'll desire to do something. There will be in us something like a fire that will not let us rest, and we'll want to tell people of what has come to us.

That spirit brought success to the church in the early days of the Restoration Movement. That is the reason thousands were converted, notwithstanding persecution. The Saints had an experience, and they told their friends and all they met about it.

And that experience should be ours. It comes to us in different ways, but it should be ours, nevertheless.

ONE Sunday evening in New Zealand, in a town with no Latter Day Saint church, I heard a minister preaching to about seventy persons, and I remember that he said: "I have seventy ministers in this congregation." I have never forgotten that statement. I thought what a wonderful thing it was. If we're not ministers of this church, the great experience hasn't come to us.

The Lord meant it when he said, "All are called." We are all called into the great work of the church and the kingdom of God. We must, I have said, live the life. We must speak the word, and we do this according to the power that comes to us. We must learn about the church so that we can bear witness for it.

One man was telling me about his experiences in Australia. He was in a little town, and some of the people there said to him, "We're not going to talk to you. Even your Sunday school students in your church know too much about the Bible." That was over twenty years ago. Some of us have changed since

those days. It is essential that we learn something about this church. We must learn, and we must put that learning into everyday life. What we read in the Scriptures must be put into life.

I've met people who know the Bible from one end to the other; they can debate, and they'll criticize and they'll talk about the foolishness of some of the Saints. They know about the Bible—but what good has it done them? We must put those things into life. Our brain must not be a cold storage; it must be a powerhouse.

Sometimes we store up lots of things in these brains of ours, yet it does nobody any good but ourselves. If we use those things for the benefit of mankind, if that knowledge becomes power, it is augmented by the Spirit of God. Then we can be God's servants and handmaidens, and this church will live. If we do not, this church will die. The life of the church depends upon the things we say and the things we do.

HOW ARE WE GOING to begin this personal testimony? First, we must have personal dedication. We must give ourselves, we must dedicate our lives to the service of the Master. This is not something that will cause us a lot of misery through life. It will not keep us tied down, so that we will not enjoy the things God has provided for our welfare. When we give ourselves to God, we begin to live, and we dedicate our lives—a personal dedication. Second, we must engage in prayer. The Apostle Paul said we should pray continually. That doesn't mean we're always going to be on our knees, but our lives are going to be lives of prayer, and everything we do should be done with an eye single to the glory and honor of God. The Apostle Paul said, "Do all things to the glory of God." He wasn't talking about preaching the gospel only, nor about the things we do in the church. He meant the other things

we do in life. It is not alone for his glory, but for our benefit. When we glorify him, we will live a life of prayer. We will pray for somebody we would like to see in the church. If we can center our attention on one individual who we know would be an asset to this church and make it a matter of personal prayer continually, God will bring into that person's life a knowledge of this great work. There is a great power in prayer.

WHEN I WAS YOUNG, I stopped going to church for three or four years. I went bike-riding on Sunday. Instead of going to church, I went out with the fellows. I didn't do anything really bad. I was never arrested, nor did I get in trouble. I just didn't go to church. I don't know why, but one Sunday afternoon I went to the communion service at Balmain, and in that service there came upon me a desire to come back to church. I stood up and said, "Pray for me." That's all I said; I couldn't say anything else. That's all I knew. I just wanted to come back. When I sat down, old Sister Sieberg arose and said, "Thank the Lord, He has answered my prayers. I have been praying for that boy all year."

There were others praying for me, too, I know. My dad and others were praying for me. But that sister had mentioned the fact; don't you think there was a power in that prayer? Don't you think the Lord heeded the prayers of his people?

You, too, may know somebody like that. That's the way we're going to keep this church alive, by keeping the men and the young people in the church by prayer. Possibly somebody who has not entered into the church yet may be brought in by the power of our prayers. Yes, we can bear our testimony to this work through the medium of prayer, and ask God to give us strength. We can see the opportunities when they are presented.

Have any of you missed an opportunity to tell the story of Jesus? I know I have. If we will endeavor

always to grasp the opportunity when it is presented, we'll find that there will be a power in our testimony.

SOME OF OUR MEN and women have a natural ability to tell people of this glorious gospel. Sometimes it is a little difficult for others to enter into that conversation.

In Australia I visited quite a lot with an old friend, an elder. I could sit by the fire with him and talk about football or cricket or some other sport, and in two minutes we'd be talking about the gospel. I never knew anybody that could switch the conversation round as he could. He had a natural ability.

We should endeavor to cultivate this ability so that when the opportunity is presented, we can accept it. God has called us to this great work of testimony and we should let him use us in whatever way he will.

Perhaps you say, "Oh, I can't bear my testimony!" Have you ever tried? Don't say you can't do it until you try. I'm confident that if you will try, a testimony will come to you and next time it will be much easier. It will become a pleasure in a very short while, and the greatest desire of your life will be to tell people of Jesus Christ.

You know the Lord is calling for witnesses. He wants somebody to boost his work. He needs somebody in this great church who will be in the advertising business for him. Christ needs witnesses.

THERE'S an old fellow kicking around this world (or is he kicking this world around?) who has plenty of witnesses. You've heard about him. Satan has all the witnesses he needs—more than he needs. Have you ever been riding on the bus and heard the people talking about the races? They've got a good thing for Saturday. Have you ever heard them?

I once had a man working for me who's gone to his reward now. Every Monday morning when he came in, he said, "I had a glorious week

end." And he'd tell every man on the job that he'd had a glorious week end. What had he done? He'd had a skin full of beer. That was his glorious week end. He was not ashamed to tell people. He gloried in the experience he had.

We go to church on Sunday, but I wonder how many of us tell those with whom we work that we had a glorious experience? We sit in the house of God, and the spirit of love and fellowship is with us, but how often do we go out and tell people about it? Satan has plenty of witnesses in this world.

Quite a few years ago I went to a business firm in Sydney and bought some covering for the seats of chairs. In those days I had very little money. I spent twenty-five pounds that day, and I thought I was a big man. The salesman said to me, "Mr. Dickinson, have a cigarette." Now, I didn't smoke, but I didn't know what to do. I didn't want to offend this person—I wanted to be a big man. So I took the cigarette out of the packet, and held it in my hand just like a little child that had done something wrong; then you know what I did? I put it in my mouth and lit it. I said good-by almost immediately and went outside to throw that cigarette away. It didn't make me sick at the stomach, as it does some people, but it made me sick at heart. I knew I had done wrong. I wasn't strong enough to say "No." But I did decide something that day—I said, "I'll never take another cigarette from any man." And I haven't. I had meant to be a good boy—I was going to take it home and give it to one of the men in the factory. There were plenty there who smoked, and I was going to give it to them; I thought that would be better than waste. But I'll never do it again, because of the promise I made.

THAT'S WHAT HAPPENS TO US, friends. Satan has all the witnesses he needs to tell about the things he is trying to present to humanity. You've heard so many wonderful stories of the lovely week

ends, of the glorious experiences people have had at a dance. You've heard how people will boast of these things and say, "Come along next week end. Come with me next week or tomorrow night, you'll have a good time." You've heard that, haven't you?

What are *we* doing? Are we telling the world of the great message of love, the message of life, the message of salvation—that which will bring to individuals the greatest joy this world has ever known? God has set his church up for this particular purpose, that men and women might live. And the life of this church is going to depend upon you people, according to your testimony, according to your life.

May we heed the admonition given to us in the revelation I read tonight. "All are called." Every one of us has the calling of God. All are called according to the gifts of God unto them. That God may help us to so use our talent and our time and our energy in building up Zion is my prayer.

Value of Testimony

By Ted Linder

There was a man sent from God, whose name was John. The same came for a witness.—John 1: 6, 7.

LATER JOHN SAID, "I saw and bear record that this is the Son of God."

Modern advertising—radio, newspapers, and magazines—recognizes the value of testimonies in order to sell products. God recognized the power of testimony when he sent John to bear witness of his Son. John was not that light but was to bear witness of the light. There was a power in John that made him acceptable to the people. He was sent of God, and they knew it. Therefore, the appeal of John was the appeal of authority.

Notice that John was not asked to do wondrous things—to raise people from the dead, to heal the

sick, or cast out devils—the main issue of his message was to testify of Jesus Christ. This he did. He told two fishermen upon seeing Jesus near at hand, "Behold the Lamb of God." They followed Jesus. One went out and testified to Peter, and he followed Jesus. Philip testified to Nathaniel; receiving a negative reply, he invited him to "come and see." The testimony and the invitation are two of the most important parts of missionary work.

We are not asked to do great miracles. We are asked to testify of the Christ. The miracles will come as a result of obedience to the task at hand. The woman at the well of Sychar was not a very good woman, but after a few minutes with the Master, she had to tell someone of it. She said: "Come, see a man, which told me all things that ever I did: is not this the Christ?" And the multitudes went to see for themselves. The Scriptures say, "Many of the Samaritans of that city believed on him for the saying of the woman which testified."

The woman spent only a few minutes with Jesus; she did not know a great deal about him, but she was willing to testify of that which she had experienced, and she got results. We say we desire to serve the church. We wonder how to save souls. Constantly God has cried for us to "be valiant in testimony." The power of testimony will sell more hair tonic, pills, and Jesus Christ than any other method. When God has been good to you, tell someone about it. When prayer has gained results, share it; you will appreciate it even more yourself. Do not be afraid to tell the gospel story. A lady once said, "I was surprised, when I started talking, to find that I knew so much about the church. I knew that I was not alone while facing that person."

Paul in Romans 1: 16, said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Thermometer or Thermostat?

I AM QUITE SURE many of you can still remember the days when even sophisticated city dwellers used the old-fashioned coal or wood range for all their cooking and baking. Baking a loaf of bread or a pie or a cake in that kind of oven was pretty largely guesswork, because there was no way of telling when the oven was hot enough or of making sure that it was not too hot. I'm not exactly ancient myself, but I can still remember my curiosity the first time I saw a thermometer set in an oven door to indicate the temperature within. But in a coal range there wasn't much the thermometer could do about too much heat or too little except to indicate what the condition was. Now, of course, it is quite ordinary to have a thermostat set in the oven of a modern gas or electric range to *control* the temperature as well as to indicate it. The thermometer indicated the need for more or less heat, but did nothing about it; the thermostat indicates and then does something about it.

Other thermostats in the modern home control the temperatures in your refrigerator, the operation of your heat plant, the temperature of your electric iron or electric table roaster, your hot water heater, and many other household gadgets and appliances. When the thermometer indicates that a change of temperature is necessary, the thermostat gets to work and by switching on the power to which it is connected *does something* to change the climate it controls.

IS YOUR BRAND of Christianity a thermometer or a thermostat? When Jesus first proclaimed his gospel, its power was such that it changed the climate of the world—spiritually and morally speaking. That gospel toppled empires, condemned conquerors, destroyed cus-

toms and institutions of long standing, and changed radically the relations of men socially, economically, politically, and morally. Jesus was not satisfied with merely indicating a need, he did something about it. He gave to men the leaven of the kingdom—a powerful thing which will burst confining walls and permeate the whole lump of the world. Does Christianity have that same power today? Is modern Christianity a thermostat or simply a thermometer?

Christ has not lost his power, but we seem, somehow, to have lost our connection with it. We seem to be content to be thermometers, pointing out and deploring and perhaps condemning the conditions that need to be changed, rather than being thermostats, which connect with the source of power and set in motion the forces that can change the climate of the world.

LET US MAKE NO MISTAKE here or fall into the error of simply deploring and decrying the lack of results from Christianity. The Christian Church has changed many things for the better since its beginnings nearly two thousand years ago. We can best measure its influence today, perhaps, by trying to imagine what the world would be like without it. Our schools, our hospitals, our charities and philanthropies are all the outgrowth of Christian principles and beliefs and teachings put into practice. Our political rights and freedoms, so dearly bought and sometimes so carelessly enjoyed, are based on the affirmations of Christianity. Our laws and our whole system of justice are dependent on Christian example and precept and motivation. The moral tone of any community depends not on its gangsters, gamblers, and prostitutes, but on the Christian people of that community. No one wants to live in a town where there are no churches and no church people. Christianity

By Evan A. Fry

has changed the world.

But though we are individually kinder and more considerate to each other and more concerned about evil and injustice, somehow our individual feelings have not found adequate or effective corporate expression. We still have few compunctions and conscience about doing to each other in the mass things which we would not tolerate between individuals. When a man steals from an individual, he is a thief; when he steals from the government or makes a handsome profit by strictly legal but morally illegitimate processes, he is simply clever. When one man kills another, that's murder. But when two nations go to war and drop atomic bombs on each other—well, that is war. Individually, few of us would hurt a fly if the fly weren't bothering us, but nationally it seems that the world is just as warlike and cruel and rapacious and cynical as ever the nations of the world were in the day of Ghengis Khan or Caesar or Alexander the Great. The world has made great progress, but there are still millions of people living under such poverty and oppression that they turn to atheistic Communism as their one hope for relief—only to be betrayed and further enslaved and exploited. And the Christian peoples of earth point with alarm and preach against these evils. They are good thermometers, indicating the condition of the world, but they don't seem to act as thermostats, connecting up with the source of power to change the moral and spiritual climate of the world.

THE LATEST EDITION of the *World Almanac* says that there are approximately three hundred thirty million Catholics in the world, one hundred twenty seven and one-half

million members of the Eastern or Orthodox Church, one hundred thirty eight million members of the various Protestant denominations. That is a total of five hundred ninety five and one-half million Christians in a world of two billion, one hundred fifty million people. Add to that number approximately one billion three hundred nineteen million people who live in Christian nations and are nominally Christian but without church affiliation and you have a total of one billion nine hundred fourteen million people, or more than six-sevenths of the world's population. What incalculable and tremendous moral force or energy could that many people wield to change the climate of the world if they would! What changes could be accomplished almost overnight if all of those millions were thermostats in their own family, their own town or village or city, their own church denomination and congregation, their own political party, their own social group, instead of being only thermometers continually indicating the need for repentance and change but never connecting up with the source of power to do anything about it.

In your personal Christian life, are you a thermometer or thermostat? Before the church can change the world, you must have gained the power and ability to change your corner of the world. Do the people most intimately associated with you feel your connection with power—your capacity to change the moral and spiritual climate in your vicinity? Or are you content to be affected by the climate, to indicate it but do nothing about it? May God give us fewer thermometers and more thermostats.

"O Lord, we beseech thee to guide us right, for we are very determined."
(Prayer of a New England deacon.)

Few persons have courage enough to appear as good as they really are.
—J. C. and A. W. Hare, in *Guesses at Truth*.

The Curse of Fear

By R. G. AYRES

WHEN WE GO BACK in religious history, we see many wonderful things which were accomplished by faith, and just taking time out each day to meditate on those happenings of the past should increase our faith. Fear and faith are two great competitive powers struggling for control of the human mind, and we must be on the alert to discern their activity. Fear and undue anxiety cannot help us; they will reduce our efficiency for progress in the thing we so much desire, and the loss in peace and contentment cannot be measured. Overanxiety and fear breed emotionalism, and emotionalism cuts into our moral and spiritual ability, lowers our resistance to evil, and curtails our ability to do good. It does something unexplainable to our faith, and unless put under control, will soon involve others—the thing we would least want to happen for we are still our brother's keeper.

Most of us can recall experiences in which we tried to do something in a hurry, and most generally something or everything went wrong. Why? Because hurry and anxiety show up unpleasant mistakes—stir our emotionalism and show up the bad side of our temperamental qualities.

This only proves what Lord Chesterfield has said: "Whoever is in a hurry proves that the thing he is about to do is too big for him." Fear and overanxiety bring on worry; when worry is established, our efficiency is almost zero. A friend once complained to me that he was confused—he wanted to live so he could get more out of life, but he was getting nowhere. After talking for a while and trying to examine his philosophy of life, I found he spent about one third of his time with the regrets, mistakes, and sins of the past and about one third of his time blowing air castles for the future.

This left only one third of his time for the serious thought and work for the day. What could he expect to do with two strikes on him before he got started? He was carrying a load that would make the strongest buckle at the knees.

We should know by now that where free moral agency is involved progression of a group is sometimes necessarily slow, but if we will cultivate patience, mercy, and love, we will not only enjoy peace and happiness for ourselves but have the satisfaction of seeing others asking for inoculation.

Fear and overanxiety generate mistrust and, in turn, make it hard to find satisfactory help; so when the day is done, we are tired and discouraged. Why? Because fatigue is more often caused by what we think than what we do.

Two hours of intense worry is more damaging both physically and spiritually than a full day of manual labor. We should not take too seriously who we are, where we came from, or what our past has been—it's what we are, where we are going, and what we want to be, that really matters. When we allow fear and overanxiety to take possession, we become critical and impatient.

We should be careful how we criticise, we may not have all the facts, and it may be that our own judgment is being tested. Impatience is evidence of dissatisfaction which in turn breeds doubt, then contention, and soon we are out of step with everyone.

I believe this state of mind is caused by our failing to see and comprehend that it is the goodness of God which leads to repentance. We fail to trust God; then our troubles

(Continued on page 15.)

The Life of a Child

By GRACE L. KRAHL

THERE ARE TEN or more children who live in the one-block street where I reside or in near-by homes. They range in ages from three to seven or eight years.

One day they are Indians with bows and arrows and feathered headgear; the next day they pretend to be ruffians with toy revolvers (regular size) aiming their weapons at each other—one falling over “dead.”

Sometimes the little girls wear a discarded long skirt of their mother's, high-heel slippers, shawls, and veils; and the little boys, not to be outdone, slip their tiny feet in grandpa's old shoes and go “clop, clop,” down the street, joining the parade of the “ladies.”

ONE MORNING while sitting on the big, broad porch, I had a little fair-haired boy of the group come up to me and, with appropriate solemnity of voice and manner, say, “Did you die?” Well, as my present corporeal existence had never before been questioned, I was a little startled at the inquiry; but with a moment's reflection I was able to assure him, happily, that I was still here. He had heard, no doubt, of the recent death of the good man in the home where I live, and got his identities somewhat mixed. But this surprise question was to be followed by another that baffled me.

This came from a little girl who exclaimed, “I haven't had a birthday in years and years and years.” She was four years old. How she prevents Father Time from chalking up birthdays would be of interest to some of us who have passed many milestones. I think that vaguely in her mind birthdays had some connection with parties, and to her it had been a long time since there had been such an occasion.

A GROUP OF THEM came up on the porch one day—to be sociable, I

suppose. They played some of their games and then stood around for something more to do. I asked them if they could sing. From the shy looks and smiles that went around, I understood they could. They chose the little hymn, “Jesus Loves Me.” It was started in two or three different keys and ended up in just as many. This, of course, was an infantile a cappella chorus susceptible to further training, so allowance could be freely made for a few discordant tones in their early career. Credit should be given them, however, for their accurate memory of the words.

Having been entertained by them, I in turn asked them if they would like to hear a story.

They would. There was a scramble for seats, and when all were settled I never saw a Stone Church congregation more quiet, as the story proceeded. When the leisure time for the raconteur expired, the children dispersed happily for another “social hour” at some future time.

If the patience of any chance reader of this has continued up to this point, he shall be rewarded with at least a digression.

RECENTLY A friend and I visited a mutual acquaintance who was convalescing in the Sanitarium. Having spent a pleasant half hour in interchangeable reminiscences, we sought Brother Albert Carmichael's room and were pleased to see him cheerful in spirit, although weary of confinement, awaiting the long recovery from a fractured hip.

We talked, of course, about the gospel and our experiences which finally led to my relating a dream I had recently, two features of which puzzled me. Knowing Brother Carmichael to be a man of spiritual discernment, I anticipated he could give

me a satisfactory explanation. The dream was as follows: I seemed to be in a large building where a vast audience had assembled. A broad, high platform extended across one side of the room and in one of the wings stood my brother, J. A. Gardner (deceased) holding a paper in his hand which looked as if it might be a program. There was a most approving smile upon his face. In the center of the stage, a woman, neither young nor old, was giving an address. She spoke fluently and eloquently, and I agreed perfectly with all that she said, though I cannot recall any of it now. The two features that puzzled me in the dream were that the audience was in semi-darkness and the other was, why should a woman be the speaker or instructor—if that was what she was? So I awaited Brother Carmichael's comment. He said: “Women do not hold priesthood on this side of eternity, their calling here is motherhood; but on the other side, they may.” The audience being in semi-darkness, I explained to myself, was because these people had never had the light of the gospel and were being taught in the spirit world. I remember one experience (among a few I have heard related) of Sister J. M. Terry, from whom death had claimed her only beloved little girl. So grieved was she that the kind Father permitted her to see her little girl in the other world. She was tripping along with a group of other children, passing by beautiful flowers where she stooped to smell of one of them. The group was in charge of a woman, neither young nor old—an attendant or teacher, perhaps. And so it may be that on the other side little children will continue to sing, “Jesus Loves Me.”

BEQUEST

Dear child of mine, if it could be
That I had power to give to thee
A gift to cherish, I'd impart
No honor great, fortune, or fame—
None of these treasures would I name,
But will thee first a happy heart.

—LEONA HANDS.

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Isolation Is a Challenge

By
RUBY TINKHAM

SHE IS A SMALL WOMAN in her early thirties who lives too far away to come to church regularly. Her family makes such urgent demands on her time that she is never sure whether she can serve or not. She is, most of all, the isolated woman, stranded in a small town without any church of her own at all.

When I first saw her, she was frustrated and resentful. Her conversation ran something like this, "I never get to go to any important church services. I have never been to a General Conference or an all-day meeting. I have never attended a reunion in all my whole life. I miss everything good."

Knowing full well the conditions in her home which prevented these things and feeling sympathy for her, I marvel now at the miraculous change that had been wrought.

The last we met, we sat down together in a corner all alone. Her face lit up as she leaned toward me and told me her story.

"You know how I used to feel, cheated and denied because I couldn't go and do all the things the others were doing. Well, one day I woke up and saw that I was spending my life in self-pity and hopelessness. For days I went around asking myself, mostly on my knees, 'What can I do? How can I help myself?'"

"One Sunday when I couldn't go to church school, do you know what I did? I said to myself, 'Are you going to let the class go on ahead of you just because you can't go this Sunday? Are you going to believe that God is limited to working only in groups?' Right then and there I started to solve my problem. I studied that lesson until I could have taught it. Every time the rest of the branch went away to an all-day meeting, I stayed at home—but I read and studied. If they had a communion service and I wasn't there, I fasted anyway."

She stopped, and I could see that there were nostalgic memories along the way full of the pathos that accompanies successive temptations. Then she lifted her head and pushed it all away with the pride that comes from achievement of a cherished purpose.

"First thing you know, I could see that I was making progress. And then the really marvelous thing happened. I began to feel that there must be something I, too, could do to help build the kingdom. Knowing how few my talents are, I was perplexed until I suddenly realized that there must be others confused and lost just as I was. There was my field of duty. You already know the rest."

Indeed, I did know the rest. Who do you think made the most progress at the end of the year, this woman who studied at home and used every obstacle as a challenge to serve God personally, or some of the others who came unprepared to class and expected the teacher to carry the whole burden of discussion?

I felt good after I talked with her. Good, because here was a modern woman who had solved her problem and was serving wherever she was, like Ruth and Esther. Here was a woman who was different.

PAUL, INNOCENT, MIGHT HAVE SAID, when he was thrown into prison, "Lord, I cannot serve here. My work is finished. Oh, that I should come to such an untimely end."

But he didn't say that. He converted the jailer and his family and went on to write some of the most valuable literature in the New Testament. Letters full of instruction and encouragement went out constantly to those who needed the inspiration of so humble a man.

He made shipwrecks and prisons and exiles and even isolation look

like glorious opportunities to service. He made them stand out so prominently by accomplishment that he is envied instead of pitied. He must have known that there would be others who would follow in his footsteps who would not be as stalwart as he, so he unconsciously set a pattern in achievement that is unexcelled yet today.

Yes, Paul was different.

ABRAHAM COULD HAVE SAID, "Lord, I cannot leave my home and travel to some far-away land. Wild beasts will devour our cattle. Savage tribes will despoil us. I'll be all alone there."

But he didn't say that. He went, and he found what all great men have found—that isolation sometimes produces a greater dependency on God which results in a clearer vision of his purpose for us. Yes, Abraham was different too. Some will say, "Yes, but that's impossible today."

Why is it impossible? We like to think that we are a peculiar people. Peculiar—how? Peculiar might mean absurd, strange, odd, unusual, or even ridiculous, but I like to think that it means different—strikingly different!

If we are as good as the best people in the world, we still aren't different. We must go a step farther and be better than the best. How? By doing the thing that no others have ever accomplished—by building the kingdom of God here on earth and establishing his righteousness through consecrated personal living.

Every prophet who ever lived was peculiar. Take each one apart and place him against the background of his own times, and you will see that he was neither understood, respected, nor appreciated. It took several generations looking backward to imbue

his character with the qualities he rightfully possessed.

It is only fair to warn those who have hopes of living in Zion and the world at the same time that we will not be respected or appreciated either, and that Zion will therefore come by necessity as a refuge.

THE TIME EVENTUALLY COMES in every man's life when he must decide for himself whether he will stand for God or against him. It is therefore expedient for each of us to start on a course of character-building under God that will result in a wise decision.

Delay or indifference will only result in unnecessary contrition later. It is already apparent that Zion will be built by a few inspired people who can foresee the necessity of serving God in personal righteousness wherever they are—isolated or not. To delay now means to be lost later—like the man who thought he could save himself from drowning by holding his breath. One way was as bad as the other. It really didn't matter how he lost his life. The important thing was that he should have learned to swim before he got into deep water.

Tact and Talent

Talent is a lovely child,

Tact is plain of face,

Talent wears a haughty air,

Tact is commonplace.

Talent has a sharpened wit,

Tact is full of fun,

Talent never spares a friend,

Tact will injure none.

Talent craves the brightest lights,

Tact loves humble places,

Talent seeks for honor great,

Tact adores Three Graces.

Talent bids for highest praise,

Tact good will imparts,

Talent waits upon the world,

Tact has won all hearts.

—Leona Hands.

Twenty-four-hour Christians

By MRS. ORVAL GATROST

AT THE 1947 General Conference, we were told, as a church, that we were only as near or as far from Zion as our preparation warranted. A statement like this makes us pause and wonder just how far our own personal effort has moved the church's position as a whole and in which direction. In order for us to prepare ourselves personally for a Zion existence, we must put aside the things of the world and clothe ourselves with the garments of charity and love.

This necessitates our watching every minute of the twenty-four hours of every day to see that each of us is a "twenty-four-hour Latter Day Saint." Perhaps some may think this a broad statement, and that God does not expect so much from us, but let us consider a few Scriptures on the subject.

Once in a Zion's League class we figured out that we owed one seventh of our time and one tenth of our surplus money to God as a good steward. But how wrong we were! It is true that in Doctrine and Covenants 68: 4 we are told "The inhabitants of Zion shall also observe the sabbath day to keep it holy," but in the Book of Mormon, II Nephi 14: 12, we find, "Ye must pray always, and not faint; that ye must not perform any thing unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul." "Always" is a big word meaning constantly, continually.

AT ALL TIMES we are expected to maintain a Christlike example. Have you ever had the experience of knowing someone in a business or social connection and then discovering one day that he also belongs to this

church? It is quite a revealing experience, and the first thought that comes to mind is, "Have I conducted myself at all times in this person's presence as becomes a Saint?" and the next thought is, "Has he?" This is when twenty-four-hour Christianity comes to the rescue. You never know at what obscure time or place your example may bear fruit.

Even our sleeping hours are not free from commandment. Doctrine and Covenants 85: 38 reads, "Retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated." Too many of us allow our whole time to be taken up with the temporal affairs of this life, even to the point of losing the sleep which gives us our resistance and strength.

Every time we open our mouths to speak, the words we say become a record that will sometime confront us. We should think carefully upon every word, and honor James's counsel (4: 11), "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." Our speech is further governed (for our "solemn assemblies") in Doctrine and Covenants 85: 37: "Therefore cease from all your light speeches, from all laughter, from all lustful desires, from all pride and light-mindedness, and from all your wicked doings." The thirty-eighth verse continues, "Cease to find fault one with another." All gossip, complaining, and pointless chatter must be weeded from our speech, for, as Matthew points out to us in 12: 36, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

We should thank God for our
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afflictions because he gives them to us to strengthen our character, teach us humility, and show us that no matter how hopeless things seem to be he will help us. The promise in Alma 12: 19 reads, "Yet ye shall be patient in long suffering and afflictions, that ye may shew forth good examples unto them in me, and I will make an instrument of thee in my hands, unto the salvation of many souls."

TO ATTAIN a proper attitude toward money, we must remember that, firstly, it is God's, and, secondly, he lets us use it to prove to him how well we understand his law, as the parable of the talents explained. He who is faithful in a few things will be made ruler over many. Therefore, we must not only file a first financial statement and an annual one every following year, but also teach our children from the time they are baptized to keep an account of their monies and pay their tithing, small though it may be. We must not waste our money or buy an excess of unneedful things. But above and beyond these requirements is one given in Doctrine and Covenants 42: 10: "If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants." If we are not willing to do this, the consequences of our selfishness are to be found in section 101 of the Doctrine and Covenants, verse 2: "If any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

Perhaps in our twenty-four-hour-a-day program for ourselves, we decide to do something for our branch. It

is a worthy desire, but let's not allow it to bog down in man-made mire. One of the first discouraging things about branch work is that we pick out one job for ourselves and discover the pastor had something else in mind. Let us remember then that God has placed this man to be our leader (by directing the thoughts of those in charge of our district or stake when they are selecting nominees for pastor) and let him lead us. If the job seems of small importance, we should remember that the biggest wheels in a mechanism may not turn unless the smallest one also turns. It takes them all together to make a smoothly functioning unit.

If our talents lie along musical lines, let us mentally resolve in the beginning to cast jealousy to one side. This is true not only in music, but in all phases of the work. There are always those who are better than we are, and those who are not so good as we. Therefore, it behooves us to thank God for our talent and use it whenever there is opportunity. If opportunity seems strangely to be only when someone else has suddenly become unable to fill an engagement, let's not grumble about it but accept our lot gracefully. If we do, we will eventually carve a niche of our own by being dependable and willing.

When it becomes our duty to deal with those Saints who are radical or critical or lukewarm, we must remember that the same technique is used for them all. If they are to be won, it will be through love, and all the arguments in the world will never do it. "A soft answer turneth away wrath."

If trouble arises in the branch, even though it may be directed at us, we may defeat Satan's cunning only by remembering one thing: we go to church to worship God.

Paul's admonition (I Thessalonians 5: 22) still applies to us today, "Abstain from all appearance of evil." In this category fall dancing, card-playing, repetition of unsavory jokes, and gambling (including the

worthy quilt raffle). These things are unbecoming to a Saint. Instead of endlessly defending these things and trying to seek excuses for them, we should take the church's attitude toward them as our own and earnestly set about finding worthier things to occupy our leisure hours.

In our twenty-four-hour-program, we should put the Word of Wisdom and its marvelous promises at the head of our list, eliminating harmful foods, beverages, and habits from our lives. Unless we are willing to do these things, we are not ready for Zion. The whole spirit of Christianity is embodied in Matthew 5:41, "And whosoever shall compel thee to go a mile, go with him twain." James adds: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (1: 27.)

The Curse of Fear

(Continued from page 11.)

begin. We want to do things in our own way and in our own time with our own inflated wisdom, and God sometimes allows us to do just that so we may see what a mess we can make of things.

Let us not be fearful or impatient with anything or anybody. Fear and impatience are minor evils, but all evils have a gregarious nature—they are clannish; if we don't subdue them, they will subdue us. We should not let our imagination rule our judgment. Remember, it is better to suffer wrong than to do it.

Some causes are so important that the worse off they are, the more we must believe in them.—Harry E. Fosdick.

People seldom improve when they have no model but themselves to copy.—Oliver Goldsmith.

Prayer of Thanks

By Emma M. Phillips

YESTERDAY'S MAIL brought the November issue of a popular magazine and a letter from a church sister who lives in Germany. On the front cover of the magazine is a colorful illustration depicting a Pilgrim Father reading the Bible to an Indian who stood, reverently and still, holding a large turkey in his hands. Each man, in his own way, knew gratitude for the gift of the other. The letter from Germany was also full of gratitude and thanks—thanks for the many boxes of food, and clothing, and daily necessities of the more abundant life. The German sister commented that we people of the United States and Canada, who supplied the contents of these "overseas" boxes, could not possibly understand the joy and comfort our gifts brought to a home that is weary of war and of the long, galling struggle for existence which follows a war.

Just as we cannot comprehend her feeling, so must the Pilgrim Fathers who sat with their Indian guests at the long, food-laden tables of the first Thanksgiving Day have been unable to realize the bountiful future of this land. They could not vision our ease of transportation, our mapped airlines, our intricate miles of firm highways, our ships that constantly come and go. They could not vision our educational system, our well-equipped schools, our colossal museums, our theaters of good learning, or our church schools on Sunday. They could never have dreamed of the conveniences of the modern home such as we know it today. But, with faith unshaken by the uncharted future, they bowed their heads over the first Thanksgiving table of America and offered up

prayers of thanks to their Heavenly Father.

FOR OVER THREE HUNDRED YEARS that prayer of thanksgiving has continued in America without termination. We have fought other nations, and we have had insurrections within our own boundaries, but still we have offered up our prayers of thanks. Calvin Coolidge most assuredly spoke the truth when he said, "It is only when men begin to worship that they begin to grow." Three hundred years ago, we began to give thanks, and simultaneously we began to grow. We have never stopped doing either. There are times, however, when our thanks have been mumbled and even muttered in a half-interested attitude. There are times when the Thanksgiving cookbook seems to overshadow the purpose of the Thanksgiving feast itself. But we have continued to give thanks.

This year there is an abundance of the things required for happy living. We may not, as individuals, have all the luxuries of life we desire, but we have more than the peoples of many other nations. For instance, we do not have to walk into cities of ruined buildings where people live in dark, musty basements where babies cry from cold, where fathers cannot secure food for their families, and where listless-eyed children have never seen a new toy. We do not see such things, but we know they exist; and because we know they exist, we send boxes from the Land Bountiful to the lands of misery.

We of this faith know the value of America better than most peoples of the world. We have had unlocked for us the mysterious his-

tory of those who flourished upon this continent many years before our present-day period of abundance. We realize that this land, above all lands of the universe, has been blessed with the bounties of life. And because we realize this, we give thanks to God by means of prayer and deeds.

One of the best ways we have found for giving thanks is the sharing of the fruits of this land with our unfortunate brethren who live in distant lands. The grains of our fields, the produce of our factories, the books of our publishing press, the clothing of our mills have been shared and will continue to be shared. Like the proverbial bread cast upon the water, they return to us in letters of gratitude. "My wee daughter thanks you," writes the German sister in her letter, "for the storybook. She cannot read these English words, but the pictures are to her, oh, so beautiful. My little son thanks you for the warm coat. When the first brisk wind of winter came blowing, he began immediately to wear it with pride." Sometimes we are amused by the awkward arrangement of words that are foreign to her, but always we sense the undertone of gratitude and thanksgiving.

THIS THANKSGIVING we shall dutifully recall the dignity of the pious, faithful Pilgrims who braved the perils of a strange land in order that they might offer their prayers in the manner which seemed proper to them. This Thanksgiving we shall continue to share our abundance with our overseas brethren of the faith. Our Thanksgiving dinners, like our prayers of thanks, will span the Atlantic Ocean.

Over the well-filled tables of this continent, there will be many prayers of thanks said. God will hear each prayer, for, as President F. H. Edwards explains in his book, *Fundamentals*, "He thinks of humanity as a librarian thinks of his books." God knows each individual of all ages

- - - a home column feature - - -

and understands the reasons for his prayers. The prayer that to us is merely a prayer of words, can be to God a treasured volume from the soul of that individual. As the librarian finds some books more interesting than others, so God likely finds some prayers of thanks more interesting than others. The fellow who sticks the words "This Thanksgiving Day" into the set prayer he has been repeating for the past two hundred days must make a monotonous ring in the ears of God. The person who prays from a heart that is truly giving thanks must make a joyful sound to the Creator.

Thanksgiving Day brings countless prayers of all depths of sincerity. Regardless of how earnest a prayer is or is not, we cannot deny that it brings us nearer to God and to humanity. Many of our prayers will not be spoken nor even formed into words, yet God will hear and understand them. Other prayers will be set to music and sung in our church gatherings. Attuned by this sacred atmosphere, our voices will unite in singing, "Now thank we all our God with heart and hands and voices." From the wide countryside, the crowded city, the small village, and the humble shelters of the sleeping forest will come our voices of thanksgiving.

We who belong to the Reorganized Church should sing with the greatest depth of feeling, for we have the fuller understanding of the gospel as Jesus taught it to mankind. We can truthfully say of our church: "Our ordinances and our priesthood are the same as in the church Jesus knew while on this earth." For us, the guesswork and suppositions have been taken from the translation of the words of the Master. We have not only a better understanding of the past but also a clearer understanding of the future. We have a goal to reach—a material and spiritual goal. Before that goal is attained, we will offer up many prayers of thanks—thanks for both material and spiritual blessings.

IT MIGHT BE a good idea to pause during our prayers long enough to ask ourselves, "Just what has God got to be thankful for this Thanksgiving?" Humanity, in general, has this world in a rather chaotic condition. Even the people on whom God must depend for the accomplishing of his plan are not always dependable. We are not doing all we should. We are not even grateful enough, at times, for the daily blessings our Heavenly Father gives to us.

Nevertheless, at Thanksgiving time it is good to remember our forefathers, to share our blessings with others, and to sound a prayer of thanks for some of the countless blessings we enjoy. It is good to know that the future, according to our degree of righteousness, will bring a bright light to this earth. It is good to know there is a God of love who listens to and understands each person's prayer on Thanksgiving Day.

Food Tips

Good fresh broccoli can be found in the stores these days and at a fairly reasonable price. Broccoli is one of our very best protective vegetables. It contains calcium, phosphorus, vitamin A, riboflavin, vitamin C, and iron. If you haven't tried it yet, now would be an excellent time to begin. It's a favorite at our house and among our friends. Don't overcook it. Serve it with butter or margarine, lemon juice and butter, or a cheese or hollandaise sauce.

Dried fruits are more plentiful and less expensive now than they have been for a long while. A combination of raisins, prunes, and apricots or peaches makes a nice compote. Slices of lemon cooked with the fruits give them an extra special flavor.

Thanksgiving

This is Thanksgiving:

To let no day go by without a prayer

For someone else. To ask for others, everywhere,

The joy of living

I pray is mine.

To be a friend—the kind who seeks no flaw,

Nor questions faith or creed, nor stoops to draw

A color line.

Thanksgiving is not

One solitary day in all the year

With prayers sweet-tongued for men to hear,

Yet this is what

I let it be

Until I learn to share. Thanksgiving is

To give to others freely as He gives

Each hour to me.

NAOMI RUSSELL.

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I Carry a Light *An Allegory*

BY FRANCES M. MILLS

THERE IS A LAND where it is always night, and those who walk there stumble in darkness unless they carry with them a Light by which to see their way. Beyond the rim of this strange place lies a land where there is no night, and Happy People walk ever in the Light that never grows dim. Between these two lands rises a mountain so high that those within the Dark Land see only a glow in the sky, like that of early dawn, to tell them where lies the object of their journeyings.

I walked within this Dark Land and stumbled and fell and groped about, yet I knew that I was not alone, for the darkness was filled with lost and wanderings souls. The glow in the sky showed me where lay the Bright Land I sought, but try as I might, I could not find the way. There were obstacles in my path and snares for my feet that threw me down to the ground, hurt and bleeding. Around me in the blackness, others ran headlong, and falling, cursed the stones that bruised them. Groans were mingled with sighs and some there were who cried aloud in anguish. I lay still in the darkness amid such fearsome sounds, terror clutching at my heart and hope almost gone.

I prayed . . . slowly through my tears I beheld a luminous creature before me bearing a Light which he placed in my hands.

A Light! No longer would I walk in darkness, for now the way was plain before me. There was a road, narrow and well defined, that led

straight up to the Great Mountain and over it into the Bright Land. In great joy I raised my Light and called to those about me. They heeded me not. "They must be deaf or blind," I thought, "for surely no one would be so heedless." I tried to raise one who lay groaning on the ground beside me—he shook me off angrily.

"But see," I said, "I have a Light!"

"Away! I want none of it!" he answered.

Some scolded me bitterly when I would have led them to the Narrow Path. Some only laughed and ran away. I stood alone upon the Path, filled with grief and wonder.

AS MY EYES became accustomed to the brightness of my Light, I perceived that not far from the Path lay another road, very broad and winding pleasantly among the hills and valleys of the Dark Land. It was toward this broad way that the legions of wanderers were struggling, being led to it in large numbers by others bearing torches. But very dim and flickering lights they were, compared to mine.

As I watched, I slowly became aware of a strange thing; these wanderers with their dim lights were able to see only the things most pleasing to them. They could not see the snares and pitfalls about them. Those who followed the torchbearers—and they were many—saw only what the leader wished them to see.

Merrily they traveled along the broad and winding road, stooping frequently to pick a flower, only to find a thorn buried deep. I called to them to come and follow the straight road I was upon, but they shook their heads and laughingly coaxed me to join them.

I was puzzled. Surely they could see the grievous dangers along that broad, well-beaten road! Surely its deep chasms were obvious to anyone having a light! I covered my own Light until it was no more brilliant than those torches and looked about. How fair the land had become! All around were beautiful flowers, soft grass, and a sparkling stream flowed where I had thought a great chasm was before! Gone were the thorny bushes, the rocks and crevices. And through this lovely landscape wound the Broad Road with its easy downward slope for pleasant walking. It was very tempting.

SUDDENLY I NOTICED my hidden Light flickering and growing dim, and a cold fear seized me that it would go out and leave me again in that dismal darkness. Carefully I uncovered my Light, breathed upon it, and watched it glow brightly again. No longer did the surrounding landscape tempt me, for I saw plainly how false its beauty was.

Lifting high my Light, I walked along the Upward Way. My only sorrow now was for those unhappy beings rushing about, blind to my Light, deaf to my pleadings.

Sometimes the Upward Way was very steep, but I was not alone. Others were there bearing Lights as brilliant as mine. Their countenances were bright and their courage was sure; with their help, I passed by the steep places, happy in the knowledge that each struggle

New Horizons

brought me nearer the summit of the Great Mountain and the Bright Land beyond.

At the foot of one of those very steep ascents, I heard a voice in the outer darkness weeping. I lowered my Light and looking down by the side of the road, saw the huddled figure of one who had fallen by the way. She lay among the rocks and briars that infest the ground on either side of the Upward Way, placed there to snare and plague those whom temptations lead astray. Holding firmly to my precious Light, I picked my way to her side.

"Do not weep, my child, but arise and follow the Light."

She only wept more bitterly and turned her face away.

"Look upon the Light," I urged, "that you may know joy in place of your sorrow."

"I dare not! I dare not!" she cried. "There is no solace for me. I, too, once carried a Light, but I found the Upward Way so steep, and the Broad Road looked so smooth, I started out across the fields to seek it. My Light grew dim, and then went out. The path was full of stones instead of being soft with grass, as it had appeared. Then I remembered that the Upward Way, though steep, had no snares or pitfalls, and I tried to return to it. How bright the Lights of those within the Narrow Path glowed! How well I remember the joy and peace I once knew! But now it is no use to try. My lamp is dark, and I cannot find the way." She was weeping again, sobbing out her misery and remorse. I looked upon the unlit lamp she still clutched in her hand and whispered.

"Child, give me your hand and let me lead you once more where there is Light. Your soul is sick of this evil darkness."

"Would you—could you, help me? Is there any hope?" She asked it eagerly, yet fearfully.

For answer, I took her hand and helped her to arise. Slowly we began the rugged climb. She stum-

bled often, but gripped my hand tighter and struggled on.

At last we reached the level of the Path. She gazed, fascinated, at the happy faces around her.

"Yes, I remember—I remember! It was like this before. Why did I ever stray? Why did I ever let my Light go out!" I took the dark lamp, touched it to mine, saw it spring into a Living Light, then placed it again in her hands.

"Thy faith hath made thee whole." The words came softly, yet with remarkable clarity from the di-

Here Is the Writer



Frances Mills was born in Independence, where she has lived most of her life with the exception of ten years in southwestern New Mexico and four years in Ontario, Canada. After high school, she attended Horner Institute in Kansas City, majoring in drama and composition. The institute has since become a

part of Kansas City University. Her hobbies include astronomy, knitting and crocheting, drawing, clay modeling, and baseball. "Writing," she says, "has been little more than a hobby, although I hope to go farther with it."

rection of the glowing sky behind the Great Mountain. Joyfully she took her Light and walked ahead.

MANY WERE THE LIGHTS that were relit, many the souls in which night was turned into day, as those who carried a Light journeyed along the Upward Way.

The sky glowed ever brighter over the summit of the Great Mountain, the Barrier that every man must pass when he comes to the end of the Road. Strangely enough, this massive peak that had seemed so formidable a barrier when first I saw it from the Dark Plain, now seemed but a step, for the Upward Way ended at the Summit, and one could step freely into the Bright Land beyond. As I neared that Summit I saw ever more clearly the

difference between the Way I had come, and the Broad Road, for it ended at the base of the Great Mountain and entered a huge black cavern, fearful to behold. The multitudes who walked that Road, swept onward by their greed and lusts, found themselves within the pit's yawning mouth, unable to escape. So suddenly did they come upon it that none was prepared for its swift descent into Outer Darkness.

I looked back to the glowing sky and the Summit, now so near. I saw that many who had walked in the Way ahead of me had already reached the peak and passed over into the Bright Land where the Beautiful walk. It seemed almost that we who followed could hear their songs of joy. I looked back. The Path was bright with the Lights of others pressing onward and upward. Many, carrying their Lights before them triumphantly, went into the rough, dark land on either side of the path to help the fallen and guide all who would follow into the Way that they, too, might carry a Light.

* * * *

How bright the Sky has become! No longer are the Lights we have carried so long the only Light by which to see the Way. The very air is luminous. I have reached the Summit; another step and I shall have passed beyond the Barrier with all the Bright Land opening out before me. One step—and I am there.

John Wesley asked his mother, "What is sin?"

She answered: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."

Reburial of the Martyrs - BY C. J. HUNT

PREFACE

An Autobiographical Note

My maternal grandparents were members of the Latter Day Saint Church at Nauvoo in 1844. My grandfather Dobson and his son, Elder Thomas Dobson, knew the Prophet Joseph as a faithful, law-abiding citizen and churchman. A few years after the assassination at Carthage, my grandparents and all but one of their children located in western Iowa and waited for the coming of the prophet-leader, young Joseph. My grandfather, Benjamin Dobson, was a miller in Nauvoo. His oldest son, Thomas, an elder in the church in Illinois, continued his religious activities in Iowa, preaching, baptizing, establishing local congregations and assisting in organizing districts for the Reorganized Church in Iowa. Although Young Joseph did not come to the church until 1860, some temporary reorganization was going on from 1852. I well remember when I was six years old, living at Deloit, Iowa, "Uncle Tommy" Dobson administered to me and blessed me by laying on of hands and prayer. The healing was permanent. This was in the early days after Joseph Smith III came to the church.

I am of the third generation of this religious faith, having united with the church at Deloit on February 14, 1886. On November 15, 1891, I was ordained to the office of elder, and the following April was appointed as a General Conference missionary. During the ensuing fifty-six years, I preached in the United States and Canada about 7,000 sermons, besides engaging in other special missionary activities. A few years later, I was set apart to the office of Seventy. Then, on June 3, 1900, I was ordained a High Priest and local bishop, continuing in active church work. In January, 1928, the Nauvoo, Illinois, District was my assigned field of labor as a missionary, and so I participated in the last act of the drama of the burial of the martyrs.

MARTYRDOM OF JOSEPH AND HYRUM SMITH

AT THE TIME of the martyrdom of Joseph and Hyrum Smith in 1844, the public funeral held in the Mansion House in Nauvoo was followed by secret burial during the night in the Smith family cemetery near the historic Homestead Place. Emma, Joseph's widow, directed this sacred interment, with only a few trusted friends of the family to aid her. Twelve-year-old Joseph, son of Joseph and Emma, and his six-year-old brother, Alexander, sorrowfully and lovingly held their mother's hands during this sad hour—an experience never

to be forgotten and a secret to be kept inviolate for many years.

The double, unmarked grave was undisturbed for eighty-four years. About 1910, the late President Joseph Smith and his son, Frederick M. Smith, together with Presiding Patriarch Alexander Hale Smith and his son, Apostle Frederick A. Smith, by special appointment spent a day in Nauvoo. Emma Hale Smith, widow of the martyred Prophet, had died several years prior to this visit and was buried in a marked grave not far from the unmarked graves of the martyrs. The fathers of the two Fredericks were now aged and believed that the time was opportune to show these sons the place of the burial of their forefathers.

THE GRAVES ARE FOUND

Then about the first of January, 1928, the decision was made by President Frederick M. Smith to arrange for the reburial. He engaged Elder William O. Hands, a capable church worker and professional surveyor, to direct the brethren of the Nauvoo locality selected to assist in actually locating and protecting the graves and the bodies, following the description given them by President Smith and Apostle F. A. Smith. The bodies were located and exhumed on Monday, January 16, 1928. (See *Saints' Herald*, April 25, 1928.)

At this juncture, Elder Hands wired President Smith at Independence that the bodies had been found. The following day, President Smith, in company with Apostle James A. Gillen, president of the Quorum of Twelve Apostles, Mark H. Siegfried, of the Presiding Bishopric, C. Ed Miller of the Graphic Arts Bureau, and John A. Gardner, General Church Publicity Agent, came to Nauvoo. They were to take part in the re-burial ceremony. The next of kin to Hyrum Smith in Salt Lake City were noti-

fied of the reburial. They, in turn, notified S. O. Bennion, in charge of their Central States Mission at Independence. He selected three elders of his church, who went to Nauvoo to witness and identify the remains of the two prophets.

On this memorable occasion, besides Frederick M. Smith, there were three men present whose ancestors had attended the funeral services in the Mansion House in 1844. They were: Bishop Mark H. Siegfried, grandson of Richard Lambert; Daniel B. Sorden, returned missionary from Jerusalem and great grandson of Reuben Martin; and myself.

ON THE DISCOVERY of the bodies, a silk American Flag was appropriately displayed. The entire excavation was covered by a tent, with trusted members of the church placed as guards, night and day, until the funeral was held. Provision was made at the grave for the people to observe the remains closely, so that hundreds of church members and interested visitors, including the mayor of Nauvoo, bankers, and other selected citizens, could view the remains before they were removed from their resting place. The wooden caskets had decayed, but the bones were in a good state of preservation.

A few business men and ministers of Nauvoo assembled in the Homestead Place near the grave and signed affidavits to the effect that they were satisfied of the identity of the remains. They all witnessed the bullet hole in Patriarch Hyrum Smith's head. President Frederick M. Smith consulted the officials from Independence, including Elder Hands, and decided that, inasmuch as Emma Hale Smith's grave was near the open graves, her remains should be buried by the side of her husband, thus making three new burials. In all the work pertaining to the finding and reburial of the bodies, the

Nauvoo Saints proved to be accomplished helpers. Brother and Sister Gus Lee of Nauvoo provided the white silk used in the lining of the caskets.

The burial place was about sixty feet southwest of the Old Homestead, a part of the farm bought by Joseph Smith, Jr., when the church first located at Nauvoo. This property, which continued through the years under the direct supervision of Joseph's family, is now owned by the Reorganized Church together with many historic properties, including the Mansion House, the Nauvoo House, part of the old Temple site, the old Smith Homestead, the Sidney Rigdon and William Marks' homes. The church owns six city blocks in Nauvoo, "the City Beautiful," and has a good brick church there with an active congregation of the Saints.

The new graves are located about forty feet from the Homestead Place, in front of the building, where cement foundations were poured for a monument eventually to be erected.

REMOVAL OF THE TWO SKULLS

President Frederick M. Smith selected four of the elders, including Brother C. Ed Miller and the writer, to take the skulls of the two men to the Upper Room of the Mansion House, where they were carefully guarded and cleansed. C. Ed Miller secured from a physician's office instruments for measuring skulls for registration. He also photographed the skulls, which, together with the measurements, were sent to Washington, D. C., for recording and safe-keeping. The First Presidency of the Reorganization has safely guarded copies of these records.

AN HOUR OF SOLEMN REFLECTION

While guarding the sacred skulls in the appointed room in the Mansion House, I was left alone for over an hour. During this time I placed one of my fingers in the bullet hole in the skull of Hyrum Smith.

Both of the skulls were very large and well-preserved. Joseph's was the larger of the two. These were solemn moments in my church experience, and by request I will relate some of the thoughts that came to me while I performed this sacred service as a guardian twenty years ago.

As I looked at the skull of the Prophet, I recalled the experience when, in answer to his prayer in the historic grove near Palmyra, New York, God, the Father, and his Son, Jesus Christ, appeared in vision to him in 1820. His eyes beheld, his ears heard, and his lips conversed with those heavenly beings in that vision. Joseph Smith faithfully complied with all their requirements. I also thought of how he wore the Urim and Thummim long hours during the many days while the translation was being made of the sacred plates of the Book of Mormon. Prior to this, on May 15, 1829, God sent the angel, John the Baptist, to his servants Joseph Smith and Oliver Cowdery, on whose heads he laid his hands to ordain them priests of the Aaronic order. He directed them to baptize each other by immersion, thus beginning the building of the church in this dispensation. I was not unmindful that the lips once used by him spoke every word, to selected scribes, contained in the Book of Mormon. Also I remembered that it was through the inspiration of God that many revelations were given which are contained in the Doctrine and Covenants. This same inspired Prophet, with eyes perfect, quick to respond to the call of God, gave to the church and to the world the Inspired Version of the Bible containing over 1,000 improved passages, and including over 300 more verses than any other Bible; he completed that great task at the age of twenty-eight. The Reorganized Church has the only original manuscripts in their entirety of the Inspired Version of the Bible and of the Book of Mormon. I have handled them and had photographs of them.

I FURTHER REMEMBERED, while gazing at the two notable skulls on the table before me, that on January 18, 1827, in New York State, Joseph Smith married Miss Emma Hale, dark-eyed daughter of Mr. and Mrs. Isaac Hale. Eight children were born to this union. Four sons survived the father; one son died at the age of twenty-three. The other three, together with their devoted mother, were active workers in the Reorganized Church. The Prophet Joseph was true and loyal to his marriage vow of 1827, never violating it. Emma, the accomplished, refined bride of his youth, was his *only* wife. He had no concubines and never taught or practiced polygamy in any form. He was an honest, upright, highly intellectual man. He was large of stature and had a commanding, yet kind personality; he was a student of ability and culture.

I also recalled that prior to the time of the organization of the church on April 6, 1830, three heavenly messengers from the Most High—Peter, James, and John—placed their hands upon this head before me and bestowed the Melchisedec priesthood of God.

In August, 1831, this prophet whose skull I had before me knelt in prayer with seven brethren on that sacred spot of ground in Independence, Missouri, which was dedicated by his direction for the erection of the Lord's Temple in due time.

Thus you may see that in that never-to-be-forgotten more than an hour alone with the skulls of the martyrs before me, I seemed to live nearly a century of historical events. I recalled that this same prophet, with tear-stained face, had put his hands upon the head of his twelve-year-old son, Joseph, and designated him in the presence of witnesses to become in time his successor as president and prophet of the church. This was literally fulfilled in 1860.

REINTERMENT

The hour for the reinterment of the Prophet and Patriarch came at

2:30 on the afternoon of January 20, 1928. This service was in full charge of President Frederick M. Smith. The crypts were placed by affectionate hands and sorrowing hearts. The skulls of the Martyrs were returned and properly placed in their respective positions, and the three gray marble covers were put in order. Sums of money have been subscribed for appropriate monuments.

Hundreds of the members of the Reorganized Church in Nauvoo and vicinity, as well as interested friends, attended this service. After appropriate opening remarks by the President, a very eloquent, feeling prayer for the solemn occasion was offered by Apostle James A. Gillen. Following the prayer, President Frederick M. Smith gave a spiritual dedicatory sermon, during which time he bore a great testimony to the integrity of the two prophets and his grandmother, Emma Hale Smith. He pledged his allegiance to the great mission of Joseph the Martyr, and the carrying out of the well-defined prophetic future of the church for which the two prophets gave their lives. Many of the Saints shed tears on witnessing the power of this testimony and the spiritual foresight which he, Frederick M., so earnestly and concisely portrayed. This service brought to a timely conclusion a needed experience and testimony to the Saints and to the world.

Officers Elected at Bakersfield, California

At the business meeting held in Bakersfield in September, the following officers were elected to serve during the coming church year: H. E. Hampton, pastor and bishop's solicitor; Ada Hampton, church school director, historian, secretary, and book steward; Earl Tysan, treasurer; Goldie Tysan, young people's director; Grethe Israel, music supervisor; Beatrice Kaap, women's leader; and Billie Merrell, publicity chairman.

BILLIE MERRELL.

3504 Brian Way
Bakersfield, California

BULLETIN BOARD

Southern California District Conference

A special conference for Southern California District will be held at the Central Los Angeles Church, 3851 South Grand Avenue, on December 4 and 5. Consideration will be given to the organization of the metropolitan Los Angeles area into a separate district and the remaining area into another district. The business meeting is scheduled for 7:30 p.m., Saturday. President F. Henry Edwards, Apostles Charles R. Hield and E. J. Gleazer, Sr., are to be present.

LOUIS J. OSTERTAG,
Southern California District President.

Oregon District Conference

The forty-fifth anniversary of the Oregon District conference will be celebrated on December 1, 2, 3, 4, and 5 in Portland. Apostle C. George Mesley, Missionary Arthur F. Bibbs, Bishop M. E. Lasater, and other district officers are expected to be present. The theme of the conference is "Here Am I, Send Me." The services on Wednesday will be held at the Central East Side Church, 1733 Southeast Belmont; on Thursday, the South East Church, Southeast Seventy-second and Rhone Streets; on Friday, the First Portland Church, Northeast Seventy-sixth and Irving Streets; on Saturday, the Odd Fellows Hall, Northeast Eightieth and Glisan Streets; and on Sunday, the Odd Fellows Hall and First Church. All of these services will be in charge of various district leaders. Offerings are to be used for district expenses. Buffet lunches will be served cafeteria style with a small charge for each item.

J. L. VERHEL,
Oregon District President.

Graceland Alumni Meeting in Chicago

A Graceland alumni meeting will be held Friday, November 19, at the central Y.M.C.A., 19 South LaSalle Street, in Chicago, with Elder J. C. Stuart as guest speaker. Gracelanders and their friends will eat in the cafeteria at 6:30 p.m., after which a program planned by Elbert Chandler will be presented in the main auditorium at 7:45. Alumni throughout the Chicago area are invited to attend.

RAYMOND E. TROYER.

Southern Missouri Institute

The Southern Missouri District will hold a worker's institute and conference on November 27 and 28. Apostle Reed M. Holmes of the Department of Religious Education will conduct the institute, which begins at 9:30 a.m., Saturday. He will also be guest speaker at the conference. A business session for the approval of ordination calls will be held on Sunday afternoon.

J. A. PHILLIPS,
District President.

Quarterlies Wanted

Dr. Floyd M. McDowell, The Auditorium, Independence, Missouri, needs six copies of the April to June, 1929, adult quarterly entitled *Church History, Part II, A History of the Priesthood*, Claude I. Carpenter, editor.

Books Wanted

Mrs. Amos Anderson, 811 South Twenty-second, Ft. Dodge, Iowa, needs two copies of Vida Smith's *Young People's History*.

ENGAGEMENT

Miller-Moran

Mr. and Mrs. Arno Moran of Broseley, Mis-

souri, announce the engagement of their daughter, Lauree, to John Miller, son of Mr. and Mrs. Conrad Miller of Walla Walla, Washington. Miss Moran was graduated from Graceland College in 1947.

WEDDINGS

Tripp-Sanford

Mr. and Mrs. W. E. Sanford of Ft. Madison, Iowa, announce the marriage of their daughter, Betty Lou, to Elbert Tripp of Nauvoo, Illinois. The wedding took place on September 29 at the Reorganized Church in Ft. Madison. H. D. Smith, uncle of the bride, performed the ceremony. Mr. and Mrs. Tripp are making their home in Nauvoo.

Malone-Horton

Velma Marie Horton of Flint, Michigan, and Gomer Lee Malone of Kennett, Missouri, were married September 29 at the Newell Street Reorganized Church in Flint. Elder Harry J. Simons read the double-ring ceremony. The Malones are making their home in Kennett where Mr. Malone is associate pastor of the branch and district director of religious education.

Sheller-Cassiday

Mrs. Nellie Cassiday of Cedar Rapids, Iowa, and W. M. Sheller of Clinton, Iowa, were married on June 12 in Cedar Rapids, Elder Robert Allen officiating. They are making their home in Clinton.

Gard-Smart

Anna Mae Smart, daughter of Mr. and Mrs. Arthur G. Smart of Independence, Missouri, and Edgar Dan Gard, son of Mr. and Mrs. Oscar R. Gard, also of Independence, were married on October 29 at the Liberty Street Reorganized Church in Independence. Elder Howard C. Timm performed the double-ring ceremony. Both bride and groom were members of the 1948 graduating class at Graceland College.

BIRTHS

Mr. and Mrs. Kenneth Minter of Aledo, Illinois, announce the birth of a daughter, Veneta Gayle, born October 26. Mrs. Minter is the former LaVella Fifield, a Graceland graduate.

Mr. and Mrs. John Q. Shotwell of Lincoln Park, Michigan, announce the birth of a son, John Terry, born October 15. Mrs. Shotwell was formerly Lorraine Olson. Both parents are Graceland graduates.

A son, Ronald Edwin, was born on October 5 to Mr. and Mrs. Morris Edwin Batdorf of Westville, New Jersey. Mrs. Batdorf is the former Thelma Birtwistle of Philadelphia, Pennsylvania.

DEATHS

BLACKMON.—Clarence, son of James Nelson and Mary Frances Blackmon, was born March 15, 1892, at Greenville, Alabama, and died October 24, 1948, at his home in Flomaton, Alabama. On September 17, 1911, he was married to Cornelia Bondurant. He was a member of the Methodist Church most of his life, uniting with the Reorganized Church in April of this year.

He is survived by his wife; three daughters: Mrs. Lanette Sapp of Miami, Florida; Mrs. Eloise Blackwell of Pensacola, Florida; and Miss Ruby Nell Blackmon, Flomaton; and a son, Joe Iry, who is with the armed forces in Vienna. The Reverend W. H. Drake officiated at the funeral service. Interment was in the Mize Cemetery at Flomaton.

BARNES.—Bessie Lee McCurdy, was born September 4, 1896, at Century, Florida, and died October 7, 1948, at Bayou Labatre, Alabama. She was married on June 11, 1916, to Jeff C. Barnes of Brewton, Alabama. She was a member of the Reorganized Church.

She is survived by her husband; three daughters Mrs. Arley Cox, Mrs. Vancile Barbour, and Mrs. George Powell; five sons: Eugene, A. D., Benny Earl, Curtis, and Cecil Barnes, all of Bayou Labatre; and sixteen grandchildren. Funeral services were held at the San Souci Baptist Church, Elders Franklin Steiner and Oscar Tillman officiating. Burial was in the Bayou Labatre cemetery.

MOORE.—Terril S., was born in Somerset, Kentucky, on July 6, 1889, and died at Craig, Colorado, on July 28, 1948, of an acute heart ailment. He was returning home from a vacation on the west coast. Moving to Fort Collins, Colorado, in 1913, he married Elsie Hanawalt on August 23, 1915. He was baptized into the Reorganized Church on September 22, 1927, and was ordained a priest in 1939, serving faithfully in that office until his

death. He was custodian of the city cemetery for many years. He also served as church school director and bishop's agent in the Fort Collins Branch and was instrumental in erecting the new church building there.

He is survived by his wife, Elsie; one daughter, Terry; five brothers, and three sisters. Funeral services were conducted by Elders K. G. Brolihar and W. E. Connell. Burial was in the Grand View Cemetery.

McLEAN.—Archibald Francis, was born December 19, 1872, in Hungerford, Hastings County, Ontario, and died October 9, 1948, in Toronto, Ontario. From 1895 to 1896, he taught school in Owen Sound, after which he became associated with White and Company, wholesale fruit dealers. He remained with this company fifty years and held the office of secretary-treasurer when he retired three years ago. He was baptized into the Reorganized Church on July 11, 1897, ordained a priest in 1902, and elder in 1904, a high priest in 1908, and a bishop in 1920. From 1905 to 1920, he served as pastor of the church in Toronto, resigning then to become bishop of Toronto District until 1939. With the exception of A. C. Norris, who is still an active member, Bishop McLean was the oldest member—in years of church membership—of the Toronto congregation. He was married in 1898, to Alice Clark of Waldemar, Ontario; four children were born to them. Mrs. McLean preceded him in death in 1940.

Surviving are three daughters: Mrs. Roy C. Leslie, Mrs. Kenneth Pugsley and Mrs. Reginald R. Wilson; one son, Dr. Charles McLean; a sister, Mrs. Susannah Leopard; and six grandchildren. Funeral services were held on October 12, Elder John F. Sheehy officiating.

SALES.—Squire Ray, son of the late Edwin and Ella Sales, was born February 13, 1885, at Unadilla, Nebraska, and died October 11, 1948, at Gluckner Hospital in Colorado Springs, Colorado. He was married to Josephine Smith on September 6, 1906; ten children were born to them. He was baptized into the Reorganized Church on January 27, 1925, and later ordained to the office of priest. He will be remembered by those who knew him for his cheerful disposition.

Surviving are his wife, Josephine; three sons: Joe and Ed of Grant, Nebraska; and Jake of Colorado Springs; five daughters: Mrs. Rachel Vok of Grant; Mrs. Goldie Reynolds of Ogalalla, Nebraska; Mrs. Annie Fisher of Holyoke, Colorado; Mrs. Georgia Munday and Mrs. Josephine Brodbeck of Colorado Springs; three sisters: Mrs. Sylvia Goddard of Imperial, Nebraska; Mrs. Mary Smith and Mrs. Pearl Smith of Champion, Nebraska; twenty grandchildren; and one great-grandchild. One son and one daughter preceded

him in death. Funeral services were held at the Reorganized Church in Colorado Springs, Elder Jake Curtis officiating. Burial was in the Evergreen Cemetery.

HINDERKS.—Cora Daries, was born January 1, 1889, near Stewartsville, Missouri, and died October 4, 1948, at Stewartsville. At the age of eighteen, she became a member of the Reorganized Church, and on September 24, 1913, she married Frank L. Hinderks of Stewartsville. No children were born to this union.

She is survived by her husband; three sisters, and a brother, all of Stewartsville. Stake President Emery E. Jennings and High Priest O. Salisbury were in charge of the funeral service.

RAISBECK.—Linda Diane, daughter of Mr. and Mrs. Richard C. Raisbeck of Charleroi, Pennsylvania, was born August 14, 1948, and died October 16, 1948, in the Charleroi Monessen Hospital. In addition to her parents, she is survived by one sister, Eileen, and one brother, Richard, Jr. Funeral services were conducted by Elder C. I. Winship. Interment was in the Monongahela, Pennsylvania, cemetery.

HODGKINS.—Mary Estella, daughter of Mr. and Mrs. M. F. Derby, died April 6, 1948, at her home in Smithville, Ontario, following a long illness. In 1923, she was married to Edward Blake Hodgkins. Born in Selkirk, she also lived in Cayuga, but for the last nineteen years resided in Smithville.

She is survived by her husband; her mother of Hamilton, Ontario; two sisters: Mrs. G. F. Smyth of Hamilton and Mrs. W. A. Campbell of Toronto, Ontario; and two brothers: D. C. Derby of Detroit, Michigan, and G. C. Derby of Vancouver. Services were held at the Book Funeral Home on April 9. Interment was in the Selkirk Union Cemetery.

BOLIE.—Ruth Wilson, was born April 10, 1895, in Oakville, Iowa, and died September 26, 1948, at St. Joseph's Mercy Hospital in Mason City, Iowa. She was married to Christian Bolie on August 21, 1918, at Broken Bow, Nebraska, and was baptized a member of the Reorganized Church on September 9, 1923, at Silverton, Oregon.

Surviving are her husband; six sons: Faye, Kenneth, Weidon, Paul, and David of Burt, Iowa; and Victor of Ames, Iowa; a daughter, Donna of Boise, Idaho; and two granddaughters. Funeral services were held in the Burt Presbyterian Church, Elder Clifford Cole, Priest Ben Fish, and the Reverend R. K. Hill officiating. Burial was in the Burt Township cemetery.

ANN ARBOR, MICHIGAN.—Since its organization in November, 1944, Ann Arbor Branch has enrolled sixty-six members and has approximately twenty-five visiting members who attend the University of Michigan. At the business meeting on September 26, Elder L. O. Brockway was elected pastor with Elder Fred Ellis and Priest Gerald Fitch as counselors. One of the principal purposes of the Ann Arbor Branch is to provide a church home for the student members at the university. It is hoped that a permanent meeting place can be built in the near future. A fund of more than \$3,000 has been collected, including contributions from some of the students' parents. The fall program for students has included open house at the pastor's home, a "get-together" supper, and the organization of a new student church school class.

McKENZIE, ALABAMA.—On Sunday, September 12, members of the Pleasant Hill congregation met with visitors and friends for the opening services in their new auditorium. For several months the congregation has been meeting in the basement of the church school annex as the new building was constructed. Much donated labor, contributions of material by business concerns, and lumber by some of the members, together with the financial and spiritual support of the congregation made possible the erection of a fine structure with classrooms, dining hall and kitchen, church school auditorium, and chapel, which seats about 250. Of brick veneer, the church will rival the most attractive buildings in the area as landscaping and decorating are completed.

Four hundred persons attended the opening, representing Mobile, Montgomery, Pensacola, and many localities near by. At the 8:30 prayer service, a fine spirit prevailed, and an inspirational message was given by Evangelist A. D. McCall. Brother McCall also preached at 11 a.m., with the congregation overflowing the building. Many, of a necessity, remained outside. An ordination service in the afternoon was accompanied by a sermon by Elder A. O. Crownover, pastor of the Mobile Branch.

JUNIATA, MICHIGAN.—Two adults, George Davison and Angus Dickerson, and four children, Carol Kowitz, Muriel Jhrke, Verba Jhrke, and Gayle Gregg, have been baptized. A recent blessing was that of infant Ronald John Gregg.

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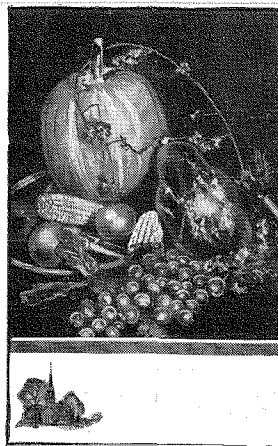
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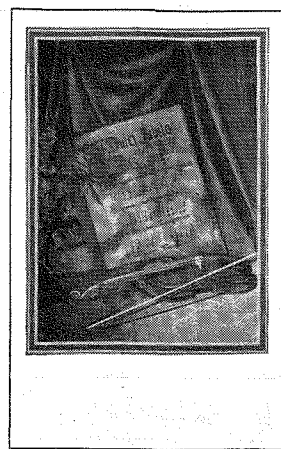
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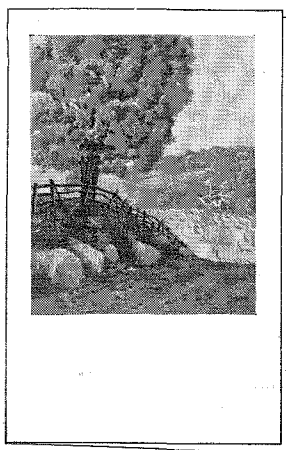
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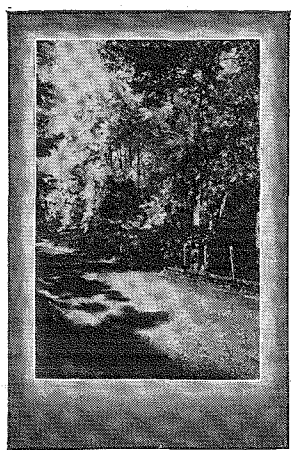
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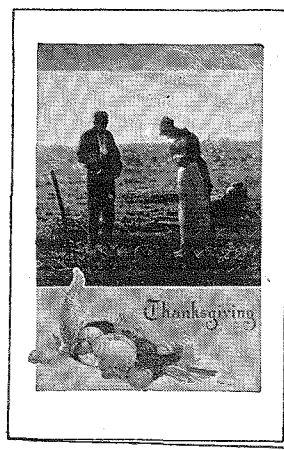
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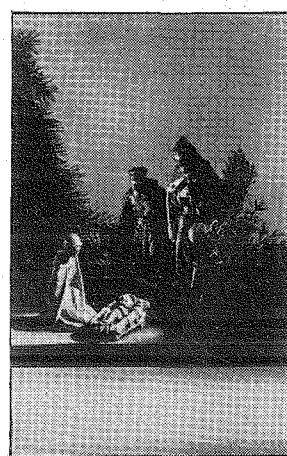
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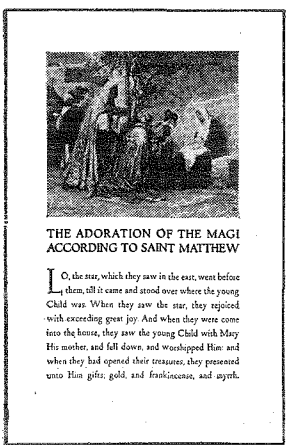
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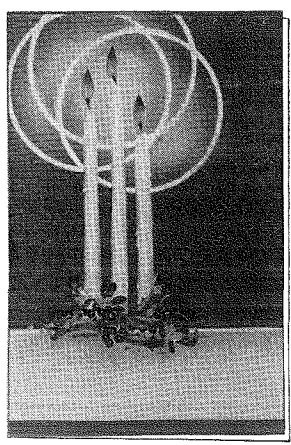
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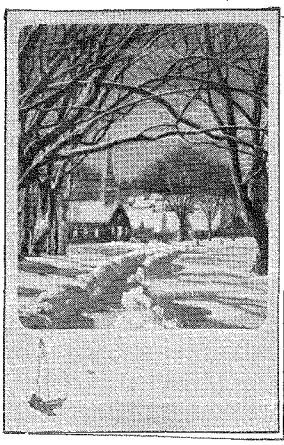
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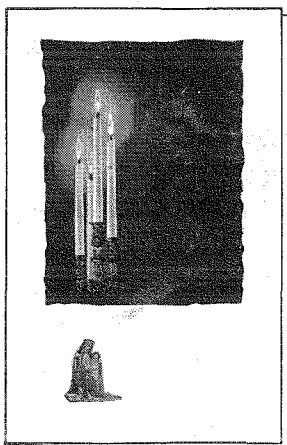
4274L Magi



4658L Christmas



4595L Christmas



Christmas Candles

Order from **HERALD HOUSE** Independence, Missouri

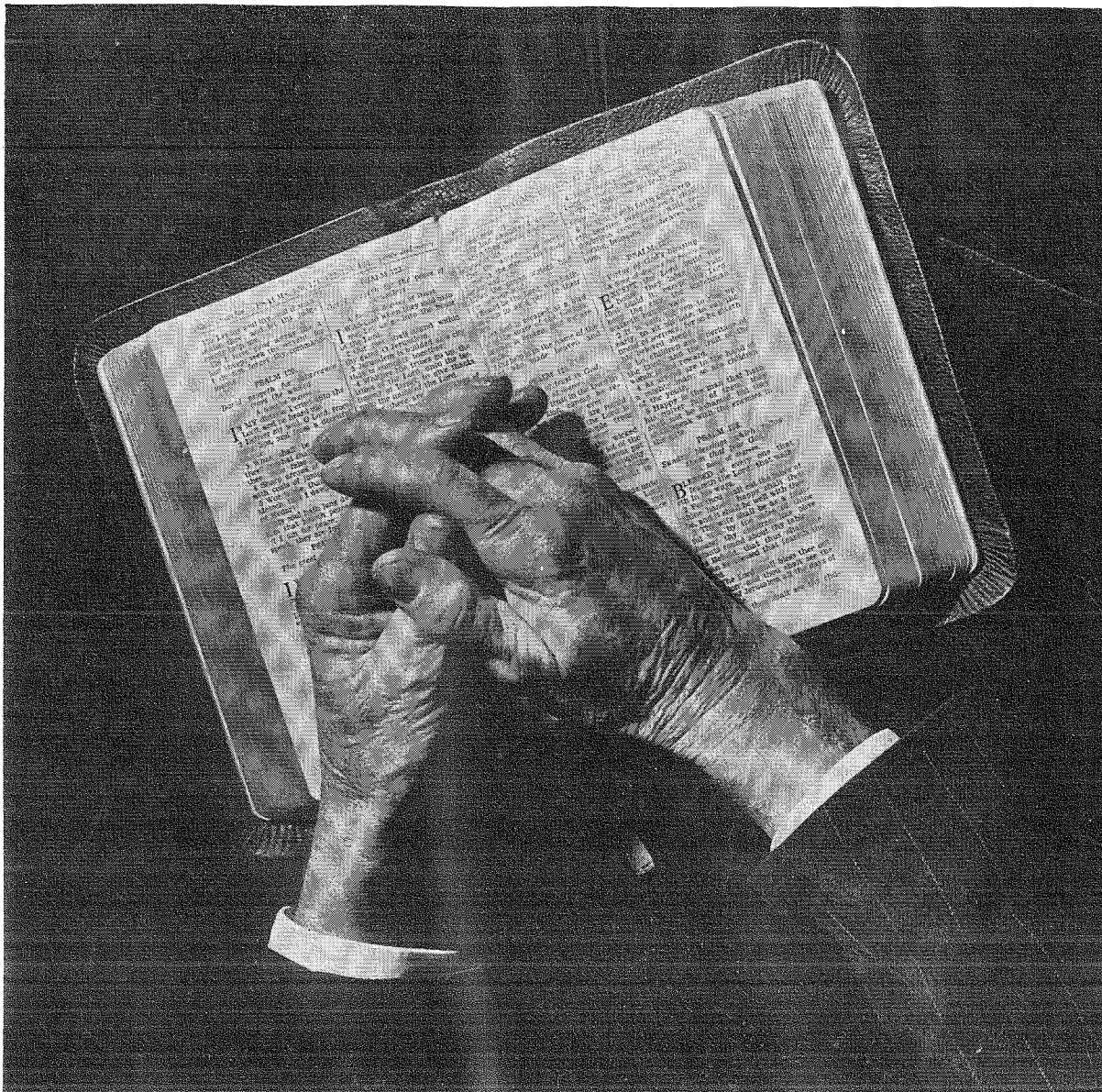


Photo by Marion Pease

"He that bath clean hands, and a pure heart."

—Psalm 24: 4

THE Saints Herald

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The Circle

P. S.

What shall a man believe?
 Why, simply this:
 He is, you are,
 And I AM.
 At the beginning it was so,
 For all mankind began with me.
 At the end it will be so,
 For the end is the beginning,
 And time runs on!
 He is, you are,
 I AM.

—JOSEPHINE SKELTON

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* PHOTOGRAPHS

You have probably noticed that an increasing number of the fine photographs for our cover cuts have been made by our own people. We are proud of the excellent photography of our camera artists. In modern photography, especially with recent equipment, the technique has become a science. It takes real study to produce the best work. We like what our people produce better than the commercial work—there is a difference in the selection of subject matter and interpretation, even in camera work, where so many factors are mechanical. You cannot escape the psychological factors in any art.

Because of the changes of the seasons, we must work far ahead, and good pictures submitted to us now may not be used for some months. That does not mean neglect or lack of appreciation. It is simply necessary planning.

Remember our needs: glossy prints, 6 x 8 or 8 x 10 inches in size, with good, clear definition, light, and composition. This is because pictures must be sharp to make good cuts.

Wherever our people are doing good camera work, we like to hear from them. If we can't use your material, we will try to indicate the lines of improvement needed. And always we appreciate your help.

* AUTHORS AND WRITERS

"Literary Problems" is one of the phrases that is appearing frequently in our correspondence with writers these days. No matter how long a person may write, he always remains a student of writing. It is an art that is never completely learned, but there is great interest and pleasure in working in a field in which the possibilities are never exhausted. Young writers especially are confronted with the basic literary problems, and will find development and growth if they keep trying and studying.

Writers for our publication are to be congratulated for their earnest and steady effort to improve their work, and to produce better scripts. All our publications, and especially the "Herald," are benefiting by this fact. The editors appreciate the fine progress that has been made. Let's always keep trying to improve.

* REJECTIONS

A dissatisfied author once complained to me, after I had declined to publish a defective article, "But you can publish all that you write because you are the editor."

"Not at all," I replied. "I reject a lot of what I write because it isn't good enough. From one third to a half goes into the wastebasket. And sometimes I think I would do better to reject more of it. And if I reject my own inferior work, why should I print yours?"

* EVAN FRY

Our popular Radio Minister, Evan Fry, was honored in having an article published in the beautiful special patriotic issue of the B. S. & B. "Beacon" (Black, Sivals & Bryson, Inc., of Kansas City) for July, 1948, which has just come to our attention. This issue deals with the history and constitutional freedoms of our country, and Brother Fry's article deals with the subject of tolerance among the many racial groups and minorities that make up the great population of our country.

* BAPTISMS

Church baptisms for October numbered 310, bringing our total for this year to 3,215. This is the best October record in ten years, and the annual figure is surpassed, in the last twenty-five years, only by 1929 and 1930.

What Do You Pay Your Preachers?

“For Sale” Signs

The masculine person who sat down in the train seat beside me was a bit pompous and somewhat stuffy. Something about him reminded me of the young turkey gobblers at home on the farm, strutting.

He turned—or should I say *pushed*?—our conversation rather abruptly into his own particular rut, which happened to be religion.

“What do you pay your preachers?” he demanded, which gave me the first inkling that there was an invisible “For Sale” sign on his collar. When I told him that a great many of our preachers labored without money, for the love of the work, he was disgusted and sought another seat. It never occurred to him that Jesus had not sat on a rock withholding his ministry until somebody offered him a good parish with a set stipend.

Afterward, I got to thinking, What *do* we pay our preachers?

Price and Value

Oscar Wilde stuck a pin into a spider when he said, a cynic is “a man who knows the price of everything and the value of nothing.” And he indicated thereby a weakness prevalent in too many of us for judging things by their price tags, and not understanding their intrinsic worth.

The word *free*—for example—is the worst jinx you can attach to anything. How many people do you see reading the free literature in the little box at the end of your bus or tram? It may deal with eternal life, but they won’t read it. But they will get off the bus and pay money for a magazine or paper they will throw away in an hour or so. The higher the price on some fancy article, the more people will desire it, whether they can buy it or not. Remember this simple fact of commerce when

you are tempted to try to make the gospel too easy or too cheap a thing.

Tags on Ministers

It is true that some ministers have their prices, and all of them have their values. There are men on vestry committees who, because of the nature of their church financing, must go out shopping for preachers, listening and talking to many to get the best man they can for the money they can offer. And when some one comes down to the point they can go up to, a deal is made, and the minister “accepts a call.”

I don’t know that there is a preachers’ market where you can talk to a secretary who will show you a list of men, saying, “This one is \$2,500. He comes with a frock coat and ritualistic accessories,” or “Here is something nice with an Oxford accent at \$3,000,” or “Here is a bargain at \$1,500 with no extras.” But we do find a spirit among people that looks for the price tag on a man and ignores the value of his soul. And let none of us imagine that he is blameless in this regard.

The Volunteer Minister

What do you pay your minister? You may not pay him in money, but you pay him in something. He may get no check at the end of the month, but he does not escape without a payment of some kind in another type of commodity.

We have seen volunteer ministers giving their time and effort to congregations that demanded all and gave nothing but trouble. Some of them, trying to keep up both secular work and religious service, have suffered nervous breakdowns for their pains and sacrifices. Some have suffered criticism and endless trouble from people who seemed to care nothing for what they did or who might be hurt.

And it must be remembered that there are many instances in which the relationships between the pastor and congregation are very happy. The minister is glad to serve and finds joy in his labor. Members of the congregation are co-operative and very appreciative of all that is done for them. There are rich rewards on both sides that have nothing to do with money.

What Can We Pay?

The new church year has begun, and the fall work is under way. Of our many pastors, a few are under General Conference appointment, but most of them are on a self-sustaining basis. Let us think whether these good men are going to be well paid this year in love and appreciation, in help and co-operation; or whether their work will be made harder for them by unnecessary difficulties and troublesome problems. No man serves in the work of this church for any financial reward he gets out of it. So far as material things are concerned, he could be better paid in any other business in the world. But he is working for another kind of reward, the knowledge of good being done, of people being helped and led toward the better life of righteousness and spirituality, and the work of God going forward.

What are you, personally, planning to pay your pastor this year? What are you planning to pay his assistants, the officers and teachers and staff? Not money, of course. But you can help the work along with regular payments of appreciation, understanding, co-operation, and good will. Life could be changed marvelously in your branch if everybody would see that these payments are made regularly and sincerely. It could begin with you—you could do it!

L. J. L.

Editorial

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"The Messiah" on Columbia Network

Handel's *The Messiah* will be presented for the thirty-second consecutive year, and for the eleventh time on the Columbia network, on Sunday night, December 19, in an hour and a half performance from 10:30 to 12:00 midnight, Central Standard Time. At this writing, all the details have not been completely planned, but it is understood that the broadcast will be carried by the entire network, except those CBS stations fed from Los Angeles, which will be otherwise engaged for that time. The Messiah Choir will be accompanied by selected musicians from the Kansas City Philharmonic Orchestra, and Franklyn Weddle will direct. Later announcement will be made of the soloists. It is suggested that local branch presidents and musical directors ascertain whether their CBS outlets will carry this network program, and if so, make plans to publicize it not only among our own members, but in local papers and among musical organizations.

Please note that the time will differ according to the time zones—11:30 p. m. to 1:00 a. m. on the Eastern Time Zone, 10:30 to 12:00 p. m. in the Central, 9:30 to 11:00 p. m. in the Mountain, and 8:30 to 10:00 p. m. in the Pacific Time Zone.

Across the Desk

Extract from a letter dated November 1 from V. D. Ruch to the First Presidency:

On the thirteenth we held a baptismal service, at which time six persons united with the church. This makes a total of forty-eight baptisms for 1948. We have another baptismal service scheduled for November 10. There are just two candidates at present, but we expect to have more by that time.

In a recent letter from Elder Ernest E. Crownover:

Here is an achievement I think you

should know of. My wife's eldest brother, Elder Clarence E. Owen, of Elkhart, Kansas, has baptized fourteen people this year. Doing what he can for the church in the extreme southwestern corner of the state, he uses all leisure time available from ownership and operation of the Elkhart Variety Store to ably represent the church in that area. Often he leaves the store under supervision of the hired help and spends a day or days caring for the work of the church fifty or a hundred miles away. Although I did some preaching in the area in June, and Walter Chrestensen more recently, these fourteen people are entirely the product of the ministry of Brother Owen. Ranging in age from eight to about sixty years, some of the baptisms complete family circles, some of them break into new families. Doesn't this kind of achievement equal in importance that being accomplished by the men under appointment?

We are in receipt of a letter addressed to Elder Almer W. Sheehy from the Executive Commissioner of the Boy Scouts at London, Ontario, in which Mr. Bryson says:

I notice by a recent newspaper report that you will soon be leaving London for a post in the New England States.

May I take this opportunity of expressing my very best wishes to you for happiness and success in your new position. It was a real pleasure to know you and work with you during the last five years, and I feel sure that your church and our community are much better for all that you gave to them.

I know that I will be thinking of you often and will always remember the very pleasant associations we had together here in London.

Extract from a letter of November 1 from W. J. Breshears of Pensacola, Florida, to The First Presidency:

On Wednesday, October 29, I began a missionary series at Huxford, Alabama, which will continue this week. Yesterday

OFFICIAL

Appointment of District Presidents

Elder William Patterson having resigned as president of the Rich Hill and Spring River Districts to accept assignment to other territory, Elder Donald L. Kyser has been appointed as president of the Rich Hill District, and Elder John Blackmore as president of the Spring River District, effective immediately. These appointments are made subject to the ratification of the conferences of said districts.

THE FIRST PRESIDENCY,
ISRAEL A. SMITH.

I baptized four young people ranging in age from eleven to sixteen, in a beautiful service at Little River State Park near Huxford. Berrydale, Florida, also reports two baptisms on October 17, which brings the total for the district this year to 145. We are now just five short of our goal of 150 for the year.

ISRAEL A. SMITH.

Correction

In the article by Brother L. A. MacDonald published in the *Herald* for October 30, page 6, column 3, paragraph 2, a word has been omitted which makes the meaning incorrect. The sentence should read, "This is a trust from God and we must not fail in our responsibility," etc. We regret this error which was not the fault of the author.

Education is knowing everything of something, and something of everything.—Henry Van Dyke.

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Witnessing for Christ

By Roscoe E. Davey

A sermon delivered at Enoch Hill Church, Independence, Missouri, October 24, 1948, just before Apostle Davey and his family departed on their mission to Australia. From a wire recording made by L. E. Fordham.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and I heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake unto me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed of me for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.—Acts 22: 6-15.

ST. PAUL has given us in this story of his conversion a testimony of the experience that transformed his life and changed his course completely. Until his conversion he had gloried in his persecution of the church, thinking he was doing the will of God. Afterward, he went forth in a ministry of service seldom equaled or excelled in Christian history.

Later, he wrote to the Hebrew saints that they should look steadfastly into the face of this man, Jesus, who was the author and finisher of their faith, laying aside "every weight and every sin which doth so easily beset us" that they might

run successfully the race which was set before them.

The outstanding theme of the recent General Conference was that of missionary witnessing. We are all cognizant of the fact that this church was born of men in the spirit of truth and in the light of Jesus Christ. Once again Christ appeared and gave guidance and direction to the one through whom this marvelous message was restored. And men were sent forth again with a renewed witness of Jesus Christ, that mankind might come to see and to understand and to know the things which God intended they should, relative to the salvation that was made possible for them through Christ Jesus. Again they testified of what they had seen and heard. With zeal and enthusiasm they bore their witness of Jesus Christ.

BEGINNING WITH A GROUP of six men, the church grew and developed until it reached more than a hundred and fifty thousand souls before the coming of the dark and cloudy day that followed the death of its founder. In its struggling endeavors, it came forth in the Reorganization to carry on the witnessing for Christ once more, and it has grown as a result of the witnessing of those who have come to grips with the message of life and salvation of Jesus Christ, and who are altogether desirous that others of their fellow men might likewise come to see and understand these same marvelous things. They, too, are called of God to bear witness to all men of those things which they have seen and heard, and of the marvelous

spiritual experiences that have come into their lives as a result of their yielding obedience to the message of life. This church is a missionary church, and just as soon as we lose our missionary zeal and our missionary drive, we begin to die. That is just as inevitable as any of the forces and laws of life that we see about us. And what is true of the church as a whole is likewise true of us as individuals. When we lose our zeal and enthusiasm for bearing witness for Jesus Christ, we begin to die spiritually.

As we witness for Jesus Christ, let us face one basic fact. We sometimes fall afoul of a rather insidious tendency to betray the very work God would have his people do. We have thought sometimes that our calling is to bear witness of the church—the church of the Restoration. And that is not what we are called to bear witness to. *We are called to bear witness to Jesus Christ, the son of the living God, in whom we have our only hope of immortality and eternal life.* The church, the Restored Gospel—all these things about which we often bear testimony—are important. They are necessary by-products. But the first basic truth to which everyone who is born of God is called to bear witness is the primacy of Jesus Christ and his saving grace, to the fact that he is the son of God and the only one through whom salvation can come to the human race. When we come to grips with that truth, then and then alone will we be in a position to appreciate, evaluate, and un-

derstand his marvelous gospel and the church that he established, by which and through which this salvation is made available to the children of men. Until we realize that at the heart and core of our whole work stands Jesus Christ, all of the rest is mere mechanics. I am firmly convinced that one of the difficulties today which causes such slow and meager progress toward the principal work of establishing God's kingdom is the fact that too many have been converted to the church, and too few have been converted to Jesus Christ. There is a vast difference between the two. It is not difficult to take the Scriptures, and from them convince people that this church is a scriptural church, and that its gospel message is founded on the facts given in the word of God. But unless we are careful, we may convert people to these facts alone, separate and apart from Jesus Christ. It can very easily be done.

I AM INCLINED TO BELIEVE that when the time comes that all of us are deeply, thoroughly converted and convinced that Jesus Christ is the Son of God, the only hope and means of our salvation, the church will gain a living and dynamic quality.

Many persons have heard the Gospel Message preached, have yielded obedience to it, and by baptism have become members of the household of faith, when not one single thing had happened in their lives and spiritual experiences. Too often they have gone down into the water dry sinners, they have come up wet sinners, and they have kept right on sinning. Nothing has happened to their souls, nor to their minds. That would be utterly impossible with the individuals who have come under the power of Jesus Christ as the basic fact of their whole life. The church would no longer be a mere auxiliary to their lives. It would not be a by-product, a thing of secondary consideration. It would be-

come the consuming passion of their lives. As it was with Jesus, when he said, "My meat is to do the will of him that sent me, and to finish his work," so it would be with them. When people become convicted of Jesus Christ, then they are going to have a searching within their souls, a desire to do their utmost to qualify themselves as witnesses for him. Until they have this basic conviction, there's not much they're going to do about it.

Often our endeavoring to bear witness for Jesus Christ and the church is nullified because the things we do speak so much louder than the things we say.

AS WE CONSIDER Jesus Christ, looking to him as the author and finisher of our faith, the one who is our example in all things and the one whom we must seek to follow and embody in our own life, we should draw our attention to some of the things that characterize his life and ministry. If we are to come under his power, these things must become a part of us, and in the measure that they become a part of us, we can become living witnesses and efficient testimony-bearers for Christ and for the gospel of the church.

One of the things that characterized Jesus in all of his ministry and all of his life is that never once did he let himself become an obstacle in his own road—never once. He always put first and uppermost what God had sent him to do. Undoubtedly there were many times when Jesus faced the necessity of making decisions as to whether he would seek the ease and comfort of his own body or whether he would do what God had sent him to do, whether he would seek his own pleasure and desires, or whether he would lose himself in the service he had come to render.

Jesus was possessed of our same humanity, wasn't he? He took upon himself our humanity when he was born of the Virgin Mary that he might taste life with us, that he

might be tempted and tried in every point as we are, that knowing us as we are, he might become a mediator between us and our God. Jesus knows what it means to us today to be tempted to fail to do the will of God because of a headache or because of something else more pleasant to do or because the garden needs tending or a job at the factory or the store needs to be done or a hundred and one other things.

But Jesus had settled this one thing in his life, and so from his heart he could say, "I do always those things which my Father has commanded me to do."

The person who wishes to develop a witnessing power in his life must love spiritual things and make spiritual responses to all the situations of life. He must give first place to the finer, the more worthwhile and valuable things of life, and he must put the satisfying of his own human desires, his own likes and dislikes in second place. There's the measure of your witness for Jesus Christ—the extent to which you have become representative of him.

Another thing which characterized Jesus was that his life was made beautiful and sublime by its simplicity—nothing ostentatious, nothing gaudy, about him. It was a simplicity that held the world in its place. Do we love the simple things in clothing, in architecture, in house adornment, in all the things of life, or do we prefer the gaudy, the gingerbread, the things that draw attention? Jesus didn't want people to come to him because of some popular attraction. He wanted them to come because of the truth that was in him, and he made no appeal through any other channel.

IF WE WOULD BE WITNESSES for Jesus Christ, we must ask ourselves whether or not our basic concern and desire are for simple things. Years ago, when I was a boy, we young folk would sometimes get together and talk about what we were going to do, and what we would

like to have happen when we grew up. Almost invariably we wanted to be in a commanding position where we could tell others what to do, and have others do things for us. We were going to have big houses with plenty of servants, and I don't know what all. Nothing particularly sinful about that—just common and ordinary—just human.

But when we turn to Jesus Christ, the divine example to us in all things, we find that he impressed upon his disciples from the very beginning of his ministry until the time of his crucifixion and ascension, that he who would be greatest in the things of God must be the servant of all.

So, if we would test ourselves as to whether we shall be witnesses for Jesus Christ, all we need to do is ask this simple question—ask it honestly and sincerely—look well within our own lives, watch our responses and reactions—“Which are we the more concerned about, serving or being served?” If we would bear witness for Jesus, we must somehow develop within our natures that something which causes us to find satisfaction in service, and not in being served.

I was at a reunion one time several years ago, many miles from here. About half a dozen of us had nearly worn ourselves out working, cleaning up the grounds, pitching tents—big tents and little tents—getting things ready for the people who were coming. Then they began to arrive, and they came faster than we could take care of them. We got what others we could to help us, doing the very best we could. And finally a man arrived with his wife and family, got out of his car and said, “Where’s our tent?” We said, “We just started, and your tent isn’t pitched yet. There’s a tent, and there’s a place.” “Well, why isn’t it pitched?” We replied, “We haven’t been able to get to it yet. There have been too few of us and too much to do. We’re doing the best we can, and you’ll help us a lot if you’ll just be kind enough to pitch

your own tent.” “Huh,” he said, and got in his car and went home. It is just as well that he did—the reunion wouldn’t have done him one bit of good. It didn’t worry me when he went home. Maybe that wasn’t a Christian attitude, but I knew as long as he had that attitude, he could attend reunion and be only a fixture. He would warm a seat and nothing more. Maybe his family would have received some good out of it, but he wouldn’t—not with that attitude. If he really had a Christian attitude, he would have asked, “Where’s the place? Where’s something I can do?” If you want a test of the witnessing power of people for Jesus Christ, right there is where you find it. You don’t find it in the tear-stained faces or emotional testimonies in a prayer meeting. I’m not prejudiced against prayer meetings—I enjoy them. But spirituality is manifested in practical life. A friend recently told me how one brother got up and bore his testimony, and after the meeting a sister going out said, “Wasn’t that a spiritual testimony? Tears were running down his cheeks.” But my friend said, “Bah! he’s just got another attack of hay fever!” Sometimes people weep for various reasons, and others think they are “spiritual.” If we go out where they’re setting up a reunion camp, I can find you the spiritual individuals—the ones that are basically spiritual and not just bubbling over with emotionalism. Spiritual people are busy helping and serving and finding something to do. So in a branch the spiritual ones are generally working, and you don’t have to beg them to come to church.

ANOTHER THING characterized the life of Jesus—he just couldn’t be stopped. No matter what happened, no matter how great the discouragement, no matter how tremendous the obstacles, Jesus never quit. He had that something in him which always enabled him to go the added mile. He had “staying” qualities. He could rise above any amount

of discouragement or trouble or disappointment. Like the poem we used to hear, “It’s easy enough to be pleasant, when life goes along like a song; but the man worth-while is the man who can smile when everything goes dead wrong.” Are we easily discouraged? When things don’t go as we think they should, do we lie down and quit? Or do we have staying qualities? Do we know that truth eventually triumphs? Will we be there to help it? What would Jesus do? You know as well as I. The more adversity that came, the more stanch he was in what he knew was right. Many of you had the privilege of meeting or hearing Brother Charles Dickinson from Australia, who was here during Conference and is now on his return home. Several years ago he paid a similar visit to us here in the States. On his return to Australia, the day he landed, his whole furniture manufacturing plant burned to the ground. He got off the boat in time to see the ashes—his whole life’s work gone. He looked at it, smiled, and said, “I still have a mind and two hands. I can rebuild it.” And he did.

What kind of stuff are we made of?

NO ONE CAN IMAGINE Jesus Christ, the Son of the living God, being anything but the very essence of cleanliness, in mind, body, and spirit. Dirt will never bear witness for Jesus Christ. I had a rather interesting experience several years ago, when I was holding a missionary series of meetings. On the first night a man came to the service, and if ever you saw a pitiful, dejected sight, he was it. His clothes were dirty, his hair was matted on the top of his head, he hadn’t shaved for weeks, and tobacco stained his clothes. One could hardly tell whether he was human or animal. For several nights there was no improvement. Then one evening he came with his hair combed and his

whiskers shaved off, and a short time later he had on a clean shirt and a necktie. At the close of the services, he was a perfect gentleman. As he came increasingly under the power of Jesus Christ, it did what it's always bound to do—it cleaned him up inside and out. And if it doesn't do that for people, you know they haven't come under the power of Christ. They haven't begun to see him. Jesus always kept himself in the background as well as he could. When he healed the sick, he said, "See that you tell no man," or "Go and show yourself to the priests of the temple." He never sought popularity nor put his best foot forward to have people think well of him. When the woman came to him and tried to gain his favor by saying what a wonderful man he was, he immediately said, "Yes, but more blessed is he that doeth the will of my Father who sent me." He didn't glory in a lot of flattery. What does it take to keep us going? Many turn aside because when they do something, it seems nobody appreciates it, nobody pats them on the back, nobody tells them what marvelous things they've done, and they get discouraged. They work for the pats on the back, for the praises that are sung in their ears. If they don't get them, they don't do anything. And then they wonder why they don't bear witness and testimony of Jesus, so that people can see and hear and believe. Jesus never was like that. Can we forget ourselves in the service we render and not think of returns we get out of it? That's what Jesus did.

JESUS WAS ALWAYS GENTLE and kind except in rare cases when things existed that demanded something else. Those who needed sympathetic understanding, those who needed encouragement by gentleness and kindness found help in Jesus. He didn't bluster, and I imagine he always spoke in plain terms. Jesus was the master of his

work, of his pleasures, of all of his activities. For him, everything was centered in the one thing—his mission. How many of us have reached the place in our spiritual growth and development where we can forego a cherished position, a desired pleasure, for a prison? That is a real acid test.

My wife and I, while laboring in the Northwest, had planned a certain activity. We looked forward to it with a lot of anticipation. Then just about the time when we were to

There is such a thing as taking ourselves and the world too seriously, or at any rate too anxiously. Half of the secular unrest and dismal, profane sadness of modern society comes from the vain idea that every man is bound to be a critic of life, and to let no day pass without finding some fault with the general order of things or projecting some plan for its improvement. And the other half comes from the greedy notion that a man's life does consist, after all, in the abundance of the things he possesses, and that it is somehow or other more respectable and pious to be always at work making a larger living, than it is to lie on your back in the green pastures and beside the still waters, and thank God that you are alive.—Henry van Dyke, in "Little Rivers," 1895.

fulfill our desire there came a call. It meant that we would have to forego the thing that we had planned on doing—for that time and maybe forever. The call took me many miles from home. We felt rather sorry for ourselves. We began to debate the issue for a while whether we would answer that call, or whether we would wire back and tell them that we couldn't come, and then follow our plan. But when we considered everything, we remembered the marvelous blessings that had come into our lives as a result of the gospel and the church and the goodness of God. We thought of the many ways in which he had blessed us, and the things we had received from his bountiful hand. We felt so ashamed of ourselves that we asked God's forgiveness for feeling the way we did at the be-

ginning, and I answered the call. We never were able to follow our plan, but neither my wife nor I ever in our life regretted the choice we made, because God blessed us richly. Jesus was humble in mind and spirit. There was no pride in him.

All our lives, we are witnessing for somebody or for something. Every life is based upon an idea, a purpose, a loyalty, a plan, for good or bad, for business or pleasure, for destruction or salvation.

Every day, we are witnessing, by word and deed, for or against Christ. There is no neutral ground between Christ and Satan, because those who refuse to identify themselves with the eternal Good eventually become the victims of eternal evil.

Witnesses! What kind of witness are you? And based upon the quality and the character of your witnessing what will your destiny be? By the things that you do and the things that you say, every day of your earthly existence, you are determining where and how you shall spend eternity.

Our Talent

By Retta Parsons Fender

A teacher once asked his pupils what they considered the greatest thing in life one could do. The best answer was given by a little girl who said, "To grow and grow and grow forever."

Gutzon Borglun, the distinguished sculptor who was carving the giants of American history upon the face of Mount Rushmore in the Black Hills of South Dakota, had a stimulating philosophy.

"I cannot tell you how to be a giant anymore than I can tell you how to be eight feet all," he says. "I can merely say 'grow.'"

Our spiritual life must be fed in order to grow. We must give something of ourselves in order to aid that growth and develop it into something useful and beautiful.

Governing Decisions

By Evan A. Fry

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of Christ, who is of God, even the Father; in whom are hid all the treasures of wisdom and knowledge. And this I say lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.—Colossians 2: 1-9.

IF YOU HAVE EATEN very many times in a cafeteria, I am sure you have had the experience of getting behind someone in a line who cannot decide what he wants to eat. Over every item of food he lingers interminably, trying to make up his mind to take this or that or something else. One such undecided person can dislocate the noon hour schedules of a whole host of hurrying people in a big city, because he insists on spending an inordinate amount of time in mulling over what ought to be quick and minor decisions.

On the same plane and of the same stripe is the shopper who enters a store on a sale day, when every clerk is busy and every counter crowded, and then stands undecided over whether to take this piece of merchandise or that or another for a dollar more. While dozens of other customers wait, this one undecided shopper vacillates, dawdles, argues with himself, wonders, and finally makes the wrong decision, going home with a purchase he will bring back next day for an exchange.

I have known people who spent half or more of each morning trying to decide what they would do that day; and by the time they decided, it was too late for what they had decided to do—which is probably what they unconsciously wanted in the first place. By failing to decide, they are relieved of the necessity of carrying out any decisions. I have

known men who would spend all morning arguing and considering the pros and cons of whether or not to take a morning shave. I have known people who spent all of Sunday morning and part of Saturday night debating with themselves whether they should go to church—and then didn't go after all.

DO YOU SEE YOURSELF in any of these illustrations? How much time do you waste every day in needless debate and indecision and vacillation, when the situation is such that your decision ought to be made immediately? Some decisions, of course, should be thought out long and well and carefully, because once made, they cannot be recalled; and they may influence the course of your soul for eternity. Other decisions are simply not worth wasting time over. If I am in normal health, it won't matter much whether I choose beans or peas from the cafeteria, or black shoes or brown shoes from the shoe store, or a bow tie or a four-in-hand from the haberdasher. Then there are many other questions, problems, and struggles of conscience, which could be avoided entirely by making what have been called "governing" decisions—decisions that are broad, general, all-inclusive, made finally, irrevocably, and decisively to govern a whole area of life, or perhaps all of life. Governing decisions stop in decision, argument with self, vacilla-

tion, worry, waste of time, because all minor decisions are made by quick referral to the major governing decision, which governs that area of life.

By way of illustration, let us suppose that I have to stop and hold parley with myself every time I pass a saloon. I consider in my mind again—as I have done many times before—the relative merits of indulgence or abstinence. I argue that this one time won't matter. I consider that I shall probably find some congenial friends within; that it's a hot day, and I really need a cooling drink; that I'm a bit low, and need something to give me a lift. On the other side I argue that drinking is an expensive habit; that I'm apt to forget and take too much; that the friends I shall probably meet might not be of the best after all, etc. These arguments can be prolonged almost indefinitely. But if I have made one governing decision, signed the pledge, and solemnly resolved never to touch alcohol under any circumstances—and if I really mean it—there need never be any weak vacillation as I pass a saloon.

Another illustration. In the course of one day, I could raise dozens of petty questions about whether to eat this or that, whether to indulge in this or that—questions of eating and drinking and smoking and dancing until 4 o'clock in the morning. Arguing each petty case and making a decision will consume a lot of time and usually result in some lost arguments. But if I have made one final, all-inclusive, governing decision that I am going to train to make the football team, or become some sort of champion on the track team, or be-

come the world's champion heavy-weight boxer, all minor decisions can be quickly—almost automatically—resolved by referring them to that one governing decision, and answering the question, "Will what I want to do help me or hinder me in achieving my goal?"

ARE YOU BESET by petty indecisions as to how to spend your money? Set a goal far ahead which you are determined to attain—an education for yourself—a home for your family—a business of your own—and you won't have to argue with yourself over whether or not to spend money for soda pop you don't need. Do you have a hard time deciding whether to spend your time in this way or that? If you have decided on a goal to be attained in the shortest possible time, that governing decision will cover every minor problem of how to spend your time—and do it almost automatically. If you find it easy to be honest in a ten-dollar situation, but debatable as to whether to be honest in a five-cent situation, you can save a lot of time and debate by deciding once and for all on absolute honesty and then referring all petty decisions as to honesty to this governing decision.

In final analysis, only one great governing decision in life will take care of nearly all other decisions, if you make that one decision honestly and determinedly and stick to it in spite of all temptations to depart from it.

No doubt you have already guessed what this great governing decision is. It is the decision to acknowledge Jesus Christ as Lord of your life and make every other decision according to his nature, his will, his law, and his plan. If that one great decision is honestly and firmly and irrevocably made, all minor decisions will fall easily and readily into its pattern, without argument, doubt, or vacillation.

Behold the Lamb

By NORMA ANNE KIRKENDALL

IT HAPPENED at leadership laboratory in the children's division class. One of the younger members had been calling the children "kids," and an older member remonstrated the use of the word. The young woman's defense was, "Why, I've often heard you call them little lambs."

The use of similar descriptive terms stems directly from the Old and New Testament. Our whole church is based upon the admonition to "feed my sheep," as given by Christ. The word *lamb*, for instance, is found twenty-six times in the Book of Revelation. It is interesting to trace the use and meaning of this word.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering.—Genesis 4: 4.

This lamb was an offering or propitiation. This was the first sacrifice of a God-loving and God-fearing man. From that day forward, the lamb became the accepted form of sacrifice.

Years passed, and God commanded Abraham to offer up Isaac, his son, as a sacrifice on an altar. What a hard choice for a man whose love for his family was surpassed only by his love for God. So he made ready this human sacrifice. But God had a plan, and the plan did not include the death of Isaac. "My son, God will provide himself a lamb for a burnt offering" (Genesis 22: 8). Here Abraham learned that a symbol could teach a deep lesson, for God did provide a lamb to substitute for the life of a beloved son. Abraham was willing, that was the important thing. Does this not come as a forewarning of still another *lamb*?

MORE GENERATIONS passed by, mankind sinned and the chosen people found themselves in bondage to the hard Egyptian taskmasters. Repeated petitions of a great leader were of no avail to secure their release; plagues brought only false and broken promises of freedom until God once more employed the device of the lamb.

And the Lord spake unto Moses . . . they shall take to them every man a lamb . . . without blemish . . . and they shall take of the blood and strike it on the . . . door posts of the houses . . . for I will pass through the land of Egypt this night and will smite all of the first-born . . . and the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.—Exodus 12: 1-13.

Thus the lamb (and its blood) was protection and safety for those who obeyed the commandments of God. Do you suppose there may have been some unbelievers even among the Israelites who failed to obey this simple command and thus suffered even as the hated enemies? Here is another substitution—the life of a lamb for the life of a first-born—a mighty symbol. This whole ceremony has been carried down through the centuries as an important and meaningful rite of the Jewish religion.

The Book of Leviticus goes into great detail as to the method of sacrifice, and in reading it, we often get the feeling that the ritual became too important in detail rather than as a symbol. Law decreed that the lay member could bring the sacrifice, but the priesthood of the Levitical order (or of the manner of Levi) must be the only accepted channel for the actual offering. The offering came as an *atonement* for the sins of the individual and was

FORGIVENESS

By Alta Dutton

accepted by the priest as *absolution* for those sins. Thus through the lamb came forgiveness—a representation of man's true repentance as shown by the sacrifice of a "lamb without blemish." Nor would it be too easy to find such a pure and spotless offering.

These people had few cities as yet, and they wandered with their flocks from one pasture land to better grazing fields. Their pitched tents were their homes; their wealth was measured by the size of their flocks. They had no money as such, and in their system of barter, a lamb became the standard of value. All possessions were compared in value to the worth of a lamb. The symbol of the lamb became all important, both spiritually and monetarily.

It is small wonder, then, that the Prophet Isaiah used the simile of the lamb, "He is brought as a lamb to the slaughter," (Isaiah 53: 7) in referring to the coming of the Messiah. He also said, "All we like sheep have gone astray" (53: 6).

CHRI^ST, HIMSELF, termed his own activities as a shepherd and based many parables upon the sheep-fold.

John, the Baptist, set the stage of Christ's earthly career by his greeting: "Behold the lamb of God, who taketh away the sin of the world."—John 1: 29. He came not to remove all the petty individual sins, but to give his life and his example that the whole basis of all sin could be removed. Through the shedding of his blood, as a sacrificial lamb upon an altar, he became the eternal symbol of repentance and the death of sin. Then, in his resurrection, came the infinite symbol of the newness of life through the purity of redemption.

Because it is written . . . forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times to you, who by him do

believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.—I Peter 1: 16-21.

Thus comes my belief—that Christ himself was not the end—but a means of worshiping his father, God, a channel (holy, indeed, of course) from man's sin to God's perfection.

Symbolically we carry on (in the example of Christ, himself) this same sacrificial theme, in the communion service where the blood of the lamb (the blood of Christ—the Lamb of God) is represented in the wine as a reminder of the fact that true repentance is ever evidenced by true sacrifice, even though the sacrifice is made symbolically. We do not go to the extent that we believe in transubstantiation where this lamb's blood becomes the actual blood of Christ, or the wine is actually changed in a physical sense. We recognize this as a symbol, but a symbol of a powerful and holy thing. This same communion will thus serve as glorification to God, for "blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5: 13. For Christ came to fulfill the plan of salvation, "And there shall be no more curse [original sin was erased and man placed upon his own merits]; but the throne of God and of the Lamb shall be in it [Zion]; and his servants shall serve him."—Revelation 22: 3.

It would be possible to carry on this comparison to a much greater detail, for others have died for their beliefs, beliefs which were based upon the same premise that God is mindful of man and is working for his salvation. Other lives and other bloods have been lost in actuality, but their examples remain as a symbol of this same great truth.

"Oh, to be more like Jesus"—the Lamb of God—and to realize that "The Lord is my Shepherd . . . I shall not want," so long as I am mindful and obedient to the meaning of his sacrifice.

JESUS MEANT what he said when Peter came to him and asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said to him, "I say not to thee, Until seven times: but, Until seventy times seven."—Matthew 18: 21, 22.

Every commandment given by Jesus finds a place in the lives of people, and every commandment kept by his children carries its own reward and blessing.

In this day (the sifting time), Saints are assailed on every hand, by Satan who tries to keep them from being strong enough to "stand the test," especially those who have walked in the light and have received the spiritual confirmation of the truth of the gospel. Satan hates to lose a battle; like some people, he must rule or ruin. He fights to the last and does not give up gracefully.

We cannot afford to let these things come between us and our heavenly home, no matter how grievously we have been sinned against. With the help of our Heavenly Father we can, through prayer, forgive again and again. When we think of the choice between Satan and Christ (and that's what it is), we know we must choose Christ. Any other course is fatal to us, for if we cannot forgive, we must harbor hatred, and hatred eats into our souls like cancer, warps our minds and deadens our spiritual life until we drift away and become lost and unhappy.

When we are so sinned against, it is very satisfying to go to the Master and humbly ask forgiveness and the power to forgive, and then feel the sweet comforter clearing our minds until our very being is full of light and love for others; then we become concerned about them. As one good member of the priesthood has said, "I cannot afford to let such trivial things mar my life."

ATTITUDES

ONE'S ATTITUDE TOWARD life in general has much to do with his success and happiness. If he is not able to get along with others, it is quite likely that he is not at peace with himself; he lacks poise and self-confidence and usually believes the difficulty lies in the other person. Most of us are like that. We rarely take time to consider what sort of individual we may be, nor do we analyze ourselves to find out why we maintain certain viewpoints. As adults, we do not realize how much our attitude at home may affect the children around us. If we are determined to improve ourselves rationally, we will add much to the world's progress, but it is a slow process. However, that which grows quickly also disintegrates quickly.

Fundamentally, attitude is the way we "lean toward" a thing—the position we take either bodily or mentally or both. Attitude is usually associated with our understanding concerning self and others—what we apprehend in general. Attitude is the lens through which we look upon all of life's experiences. Our attitude colors our judgment; it makes unimportant things seem large or causes us to be indifferent to worth-while events and opportunities. In other words, we may be wearing rose-colored glasses, or we may be hiding our eyes behind a dark lens of pessimism. It is because of our attitudes that we do not see clearly; we may be as one who puts on a pair of glasses which does not in any way fit his eyes, and his vision is distorted.

NOW IS A GOOD TIME for us to consider with what sort of attitude we are viewing the experiences of our life; we should not always "see through a glass darkly." If we can develop an impersonal attitude

By **ERMINA ERICKSON**

toward life, an attitude which enables us to see and understand the problems and difficulties of others without becoming involved in them, then we are on the pathway that leads to poise and balance. So often the well-intentioned person seeks to help another out of some difficulty and gets himself in so much trouble that he becomes cynical about helping others. He has so much sympathy that he takes another's troubles upon himself and becomes weak and weary. He gets involved in the trouble and is not of great assistance.

Jesus told the sick man, "Take up thy bed and walk." Had He become involved and taken up the man's bed, no good would have been accomplished. We must never allow ourselves to become a part of another's trouble, nor should we do for another what he can do for himself. Yet neither should our attitude be one of utter indifference, for then we would not see or understand the trouble of others or our own.

The present hour calls for calm and just appraisal and should not be met with indifference or fear. A common attitude of the times is, "So what? If the atom bomb falls on us and kills us all, why worry?" In days past we were taught to watch and pray—that is the solution for these times, too. It is the watchful attitude—an attitude of hope without fear, a being ready always, "for ye know not the hour"—that counts. If we are alert, we will not be living in the past nor in the future; but if our attitude permits us to grow, we will keep "abreast of the times."

THE ATTITUDE OF PEOPLE in general is strongly materialistic—the belief in the power of goods over the power of God. The mass-minded put their trust in things seen and felt

and are indifferent to religion, science, and culture except as they add to the material comforts of the race.

Riches and poverty alike are impermanent, and we fluctuate between these two conditions. This is a world of two powers, or rather one power divided into two aspects which try the soul of man through many experiences. Paul taught, "For there is no power but of God. The powers that be are ordained of God."—Romans 13: 1.

If we were able to look upon any condition and tell the ultimate result as did Jesus, we could see all things ordered and mankind redeemed. We are too eager to see evil in others and condemn it. We have a self-righteous attitude and feel that we are good because we can see so much that is evil.

Every material object casts a shadow, but we do not need to concentrate on the shadow. Without the shadow, we could not see the object, and of necessity we must accept the shadow as being one with the object, but that does not mean the shadow is evil.

One of the most important evolutions that man as an individual can make in this life is to emerge from attitude to poise and balance and thus be free of bondage or biased thinking. Day by day we grow into the kind of person we have patterned by our attitudes. Attitudes range from the most selfish and depraved to the just and impersonal. If we are friendly, cheerful, courageous, and unselfish, we can gain the heights from which we can see clearly. Attitudes must give way to equilibrium if we are to climb "the old, old path" that leads to the summit of Mt. Zion.

Abn Nuwas, in a lament composed on the death of the Khalifa Al-Amin, paid him the perfect compliment: "His death was the only thing I feared, and now nothing remains for me to dread."—E. V. Lucas, *A Boswell of Baghdad*.

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INA COOLBRITH

By H. S. SALISBURY

Member of the Ina Coolbrith Circle of Authors and Poets.

IT WAS one of those lovely June days in that unique city, Nauvoo the Beautiful. The clear, shining waters of the mighty Mississippi, turning from a westerly course, swung in a great semicircle around the famous city and then hurried southward toward the Gulf of Mexico. The sun in matchless splendor was beaming down upon the curious uncompleted temple of white stone that crowned the high bluff in the midst of the city. Wild Indians, lurking under the green trees far to the westward in Iowa Territory, caught flashes of light reflected from the polished stone walls of the "Temple on the Hills." Peace and quiet reigned.

Suddenly the silence of the primeval paradise was startled by the sounding of a trumpet. Next came the long column of the Nauvoo Legion, marching up Mulholland Street, led by a brilliant twenty-six-starred American Flag. Terse orders rang out. The column halted, then formed at the side of the street and presented arms as one man, for they were well and thoroughly drilled by veteran soldiers who had served under the Duke of Wellington at the Battle of Waterloo.

There was the hoofbeat of galloping horses and their commander, with his staff, rode past the saluting troops and took his place at their head to lead them to the drill ground. The staff was accompanied by a half dozen of their ladies, riding horses equipped with side-saddles. The ladies wore long, flowing black velvet riding habits. On their heads, despite the heat, were black velvet bonnets topped with white ostrich plumes.

Their commander, General Joseph Smith, with his wife Emma riding at his side, was resplendent in the full uniform and plumed chapeau of a lieutenant general of the United States Army. Brigadier General George A. Smith cut a very good figure among the mounted officers; but the cynosure of all admiring eyes was the Prophet's youngest brother, Brigadier General Don Carlos Smith.

He was six feet-four inches tall, straight and athletic, fair of complexion and blue-eyed. No ancient armored knight—from many of which his descent has been traced—no pompous, plumed, parading silken-clad Crusader ever exceeded General Don Carlos Smith in the beauty and majesty of his appearance. He was the

pride and idol of the new city. The well-beloved Prophet was a fine appearing man over six feet tall himself; but the Prophet's sisters have told me repeatedly that Don Carlos was by far the handsomest officer in the Nauvoo Legion and would take first honors in appearance in a contest with any group of army officers anywhere on the globe.

In spite of his fine appearance on parade, Don Carlos was no pampered parlor pet. He had been well-seasoned by the hard knocks of pioneer life and missionary work. He was the father of Ina Coolbrith, who was born in Nauvoo in 1841. Both her parents were of tried and true New England stock. Both were of Puritan ancestry.

INA COOLBRITH'S mother, Agnes Coolbrith, came from Maine, according to one of her biographers. Ina Coolbrith was named Josephine Donna Smith after her uncle, the Prophet, and after her father. Her father was a "Mayflower" descendant, and her forebears on both sides had taken a prominent and honorable part on the American side in the Indian wars and the American Revolution. Ina's parents had suffered persecution in Ohio and in Missouri.

While Don Carlos was absent on a mission before Ina's birth, the Missouri mob in Daviess County, Missouri, burned his home, and Agnes Coolbrith Smith fled in the snow on foot with little Agnes strapped on her back and carrying Sophronia in her arms. To reach her friends, she waded across Grand River waist deep amidst cakes of floating ice.

You know the story of how the cruelly persecuted, driven remnant reached Illinois and built the city of Nauvoo. Filled with pity for their plight, and desiring their votes, the politicians of Illinois assigned them arms and commissioned them to form the Nauvoo Legion and take the task of defending the western border of the state against any outlaws and Indians that might make incursions from the wilds of the Territory of Iowa. The Saints had much more reason to fear invasion by the mobs from Missouri, so they accepted the arms and the commissions.

THE NAUVOO LEGION served its purpose. It protected them until they could build their city and establish their



INA COOLBRITH

schools and university, and teach and educate their people so that when the jealous politicians and preachers of Illinois turned against them and martyred their prophet and scattered them, the effect was like that of scattering a prairie fire, which smoldering here and there, finally revives into a giant, irresistible conflagration that carries all before it.

A sister of the prophet once told me that while a band of lawless Missourians waited in the corner of their state just below Keokuk, Iowa, two of their spies came near Nauvoo and from their hiding place in a thicket watched a parade of the legion. They returned to their band in fearful haste and so frightened them by their account of the military might of Nauvoo that the mob abandoned their plan for invading the city and returned to their homes. The famous Indian scout, Porter Rockwell, sent out by the Prophet to watch for just such movements, had spied on the waiting gang and, galloping back to Nauvoo, had reported to General Joseph Smith that they planned to cross over to Warsaw, Illinois, that evening and sneak up to Nauvoo that night under cover of darkness.

The Legion was called out at once and formed ambuscades around and below the city. They waited all through the short, June night. To their great disappointment, no enemy came. Fired by my grandmother's many accounts of her family's terrible sufferings from the cruelties of the Missouri mobs, I have often shared her deep disappointment that they did not encounter the revenge of the powerful Legion and receive the punishment they so richly deserved. The Missou-

rians planned no more invasions of Nauvoo. Thereafter they confined their sinister activities to sending out small bands to try to kidnap the Prophet or Porter Rockwell when they were away from Nauvoo. They succeeded in that on at least two occasions, but their release was secured through the courts.

It was amid such events in Nauvoo that Ina Coolbrith was born. Soon her sister Sophronia died. Next her wonderful father passed away at the age of twenty-five. Her uncles, Joseph and Hyrum, were taken to Carthage and slain by a mob. The Saints were driven from their city. Her mother, with the Prophet's widow and sisters, refusing to accept Brigham Young as their leader, remained in Nauvoo, and married William Pickett from St. Louis, Missouri, second cousin of the famous General Pickett, who, at the command of Lee, led the noted, forlorn Pickett's Charge against the impregnable Union lines at the Battle of Gettysburg.

IN 1852, the Picketts went to California. They traveled in the usual covered wagon train of that day, drawn by oxen. They endured the usual hardships—danger from Indians, scarcity of water, lack of proper food. Brigham Young had particularly offended the widow and sisters of the Prophet that year by announcing his doctrine of plural marriage, and, as one of the sisters, my grandmother, often said to me, "laying the responsibility for it upon my brother, Joseph, who was entirely innocent of such infamy."

Mr. Pickett never joined the church. The widow of Don Carlos, always true to the original teachings of the Prophet, bitterly resented the taint put upon the church by Brigham's polygamy, and never afterward would acknowledge that she had ever been a member, as in the West Mormonism was synonymous with polygamy. She changed her daughter's name from Josephine Donna Smith to Ina Coolbrith, and her daughter became famous by that name.

While crossing the Carson Sink in western Nevada, the caravan ran out of fresh water. They were saved by a friendly Indian, who advised them to turn their oxen loose and follow where they led. This they did, and the oxen led them to sweet water where it flowed down from the melting snow on a high mountain to mingle with the salt and alkali water of the sink.

Their guide over the high Sierras and into California was none other than the famous western Indian scout, James Beckwith, or as the California historians prefer to spell it, James Beckwourth. He

led them over a pass, discovered and explored by him, which still bears his name. Their train is said to have been the first one ever to travel over this pass which lies north of the present road from Reno to Sacramento and now appears on maps of California as Beckwourth Pass.

As they crossed the high divide and came into view of the Sacramento Valley, the poetic Beckwith placed the golden haired little Ina on his horse in front of him so that she would be the first white person ever to enter California over this trail. (Beckwith was of mixed blood.)

As they gazed on the distant valley of the Gold State, he said, "There, little girl, lies your kingdom!"

How prophetic were his words! Could it have been by divine inspiration that he



THE AUTHOR, H. S. SALISBURY

spoke! Did he *know* that the little, penniless girl, entering the Gold State practically as an exile, would become the most honored lady of California?

Ina Coolbrith said that Jim Beckwith was a handsome Indian chief. He was dressed in a very fine set of buckskins, fringed and decorated. His long, black hair was braided with red ribbons. He rode a beautiful spotted horse.

Many dreamers, lying out in the desert, looking up to the everlasting snow on the high peaks, watching the scintillating constellations overhead in the quiet night sky, have been divinely inspired. I know that. I met a Texas cowboy once at a conference in Texas. I asked him how he came to join our church. Were his people in the old church before Nauvoo? "No," he told me. No one related to him, so far as he knew, had ever been a member. While herding cattle out on the Texas range, he read his Bible by his campfire and found there the pat-

tern of the Church of Christ. Looking up at the brilliant stars, he received knowledge that the Reorganized Latter Day Saint Church was the right one.

I do know that the view of northern California from the high Sierras can be inspiring. I, myself, have stood on that mighty, serrated backbone of the west and caught my breath in wonder as my fascinated gaze swept across the golden, summer-sunburned valley of the Sacramento and pierced the hazy distance to the lovely bluebird blue of the Coast Range. Then, turning to the northwest, one sees that the azure Coast Range rises higher and higher until it reaches the taller Siskiyou which extend eastward across northern California until they join with the high Sierras.

Now, looking north along the giant ridge of the Sierras, you see Mount Lassen—a live volcano; and beyond Mt. Lassen there rises the towering, snowclad grandeur of Mt. Shasta, crowned by a great mass of creamy vapor, emitting flashes of lightning.

Every calm summer day, the moisture from the warm air ascending the icy slopes of the mountain condenses above the summit, and about 2 p.m. moves off southward down the ridge with its thunders echoing from peak to peak. The cloud sheds little rain, but its lightning starts many forest fires.

Turning my back to the mountain storm, I saw in the south, Jim Beckwourth Peak, and six miles farther south, a granite spire, named *Mount Ina Coolbrith!*

Standing there alone on top of the world, the storm roaring behind me, viewing a mountain named after one of my family, the inspiring surroundings filled my soul too full for utterance; and as I thought of what that family had undergone—how its members had been persecuted, praised, and slandered—I was moved to tears.

Many of its members have made much of their high heritage, others have accomplished nothing. Several today are successful authors, historians, or poets. Many of them have been high church officials, one a prophet of God, chosen to restore the gospel. Several have been university professors, two of them in Harvard University, one of them a scientist of international reputation. Some of them have been prominent members of our state legislatures, one of them chosen to help make a new constitution for a state that once drove us from its boundaries. But most marvelous of all, to my mind, is the fact that out here in California, one lone exiled member of the Smith family, by her own individual efforts, so carefully and untiringly cultivated the divine spark of genius that the Almighty saw fit to raise her up, even as he once elevated a lone Hebrew slave in

ancient Egypt, until she towered, unrivaled and supreme, above all the other women of the Golden West! What an inspiration that should be to our young people of today!

"Lives of great men all remind us we can make our lives sublime."

Bidding good-by to Jim Beckwith, the little family descended into the valley and for two years stayed in Maryville by the Sacramento River about forty miles north of Sacramento. Next they removed to the small village of Los Angeles, now the great southern California metropolis, and lived for a while in one of the white adobe cottages shaded by Peruvian pepper trees.

AT AN EARLY AGE, Ina began to write poems. She grew up, a tall, slender, beautiful woman. After a short marriage that ended in the death of her only child, she went north and established herself in San Francisco.

She had lost her wonderful father, her kind stepfather, and her only child. Many a woman under similar circumstances has abandoned herself to despair and bitterness. But not Ina Coolbrith. In her grief, she turned to writing her lovely, lyrical poetry, and to quietly and kindly advising and helping others. She was of that reserved New England type that does not waste words. She refused to talk of herself or of her work. Her poetry, her constant kindness and helpfulness, her beauty and majestic appearance spoke for her and insured her advancement.

She taught school for a while. She was librarian in the Oakland city library for eighteen years and assisted and encouraged many young people to read good books and build good character. Isadora Duncan called her a beautiful and friendly woman whose face lighted up in pleased approval when a young person selected good books. She helped Jack London start his career. It was she who selected the *nom de plume* "Joaquin" for Cincinnatus Miller, who became famous as Joaquin Miller, the poet of the Sierras. Joaquin Miller denominated her "A daughter of the gods, divinely tall and most divinely fair."

IN SAN FRANCISCO, her home became the gathering place of poets and authors, educators and scientists, not only from California, but from all over the globe. She devoted herself to helping edit the *Overland Monthly*. She was the close associate and adviser of those who made the Golden Age of California literature, such as Mark Twain, Bret Harte, Joaquin Miller, C. W. Stoddard, John Muir, Prentice Mulford, Jack London, and many others. She was the living symbol of the "Victorian Age" of Cali-

fornia. State and city officials came to her evening assemblies. She was elected to membership in many exclusive clubs and societies. One of them was the Society of Authors and Journalists of London, England.

During her very active life, she grew up with California and saw it advance from a virtual wilderness to a very wealthy and populous state. She was honored at city and state celebrations. In stately Spanish costume complete with black lace mantilla, she led the grand march with more than one of the governors of California at California inaugurations. The first time she was selected to do this was with Don Pio Pico at his inauguration as governor of California.

In the 1906 earthquake and fire, her home was destroyed and with it many of her manuscript poems, and her unpublished "History of Western Literature." Also many priceless mementoes were burned, such as letters from Whittier and Lord Tennyson. She did not let this misfortune discourage her. She went right on with her work.

Mills College conferred the degree of Master of Arts on her in 1924. She was twice elected to write a commencement poem for the University of California—an honor conferred on no other person. Many of her choice poems were published in papers and magazines and in books.

When Whittier published his *Songs of Three Centuries*, he included her poem, "When the Grass Shall Cover Me." When, later on, he discovered that Ina Coolbrith was the author, he invited her to visit him in New England.

IT WAS SAID OF HER that she combined the stately pride, the vigorous intellect and force of Queen Victoria with the bold fearlessness of the western pioneer woman. The noted poet, Clarence Edmund Stedman, called her "The Sappho of the Western Sea."

Professor Charles Phillips of Notre Dame, after her death, published a small volume of her poems with a preface recounting her accomplishments. He says she was a figure absolutely unique in American literature—a true artist; a true poet who accepted her talents as God-given and used them delicately and purposefully. He especially praises the beauty of two groups of her poems, *Wings of Sunset* and *Songs of the Golden Gate*.

During the Panama-Pacific Exposition in San Francisco in 1915, she had charge of the congress of writers which she had been organizing for four years. During the International Congress of Authors and Journalists at the exposition, she was formally crowned with laurel, as were the Greek heroes of old, by the noted Ben-

jamin Ide Wheeler, president of the University of California. The state legislature acclaimed her as "Loved Laurel-Crowned Poet of California." She was then seventy-four. This was the first time known in the history of America that the title of Poet Laureate was given to anyone.

She passed from this life on February 29, 1928. Her niece, Mrs. Ina Cook Craig of Berkeley, tells me that her crowning as Poet Laureate of California by Benjamin Ide Wheeler was a most impressive and solemn ceremony, a rite in which Ina Coolbrith behaved with all the majesty and poise of a queen.

After her decease, the Legislature of California further honored her by naming a prominent peak in the high Sierras, Mount Ina Coolbrith. It is six miles south of where she entered California.

Soon after the legislature named a mountain in her honor, a large number of her friends and admirers formed the society of authors and poets known as "The Ina Coolbrith Circle." This is no church nor family affair. Ina Craig tells me that she and I are the only members of the Smith family who are members of the circle. Except for the three summer months, we meet the last Sunday in each month in solemn conclave in the music room of the great Suto Library in the Civic Center of San Francisco. There we offer our poems, read those of Ina Coolbrith, and talk of her life and work. We always close by reciting in unison a verse of her poem, "Farewell." The closing has all the solemnity of a prayer. I am not acquainted with many of the members, as yet, but I know some of them are successful authors, and they appear to be very well-to-do people of culture and refinement.

Once we invited the Joaquin Miller Circle to meet with us. J. Winter Smith of San Jose, grandson of the Prophet's brother Samuel, is their president. The meeting was very entertaining, as they recounted stories of the Poet of the Sierras, read old letters, and Mr. Smith's daughter recited his poem, "Columbus," in a very lively manner.

Each year we give a banquet at a Berkeley hotel to which we invite the Joaquin Miller Circle, and also The Society of the Poets of the Pacific. They, in turn, invite us to their annual banquets.

Here are three of Ina Coolbrith's short poems:

LIFE'S PURPOSE

Life is not ours to shame nor ours for play,
Not ours in idle ease to dream away;
But ours for whatsoever work God sends,
For faithful service unto noble ends.

(Continued on page 22.)

Personality in the Home

And Ideas for Making Christmas Gifts

By AILEEN FRANKLIN

IT SEEMS anyone who takes pen in hand these days starts out with the warning to the poor, beset homemaker that there are rising costs in living. We are all too well aware of this sad fact without being reminded, because we are the ones who have to stretch the exchequer all ways. But what, you wonder, can be done about it? By the time all the menus are planned for good nourishing meals, proper clothing selected, et cetera, there is usually nothing left for beautification in the home, which is so much a part of "living" too.

Since—whether we realize it or not—our homes express our personalities, it is important that we be careful what kind of personality we have "showing." Our homes are our showcases, and it is a source of satisfaction to us when friends and family can enjoy a pleasant atmosphere with us.

We all have pieces of old furniture that are too good to throw away, and yet we sigh when we look at them, because they appear outmoded and ugly. They give the room a drab, dingy, place-to-hang-your-hat look. We would like to replace them, but it is out of the question. These are the pieces we are going to discuss, with hints on how to refreshen and modernize them into attractive, conversational pieces.

Some of the most attractive and restful homes I have seen have been made enjoyable by using the very ordinary things at hand combined with a different touch—a new look added by the homemakers themselves. For example, the old rocking chair in the living room—have you tried padding it with an old quilt and slip-covering it? Have you

tried covering your lamp shades with the same material, with a ruffle gathered full at the top and bottom, using the pinking sheers instead of hemming?

And the old picture frames—take them down, add a coat of paint to match your walls, then wipe them before the paint is dry with a clean, soft cloth. A mat added of linen crash or calico adds a world of charm to any picture. Since pictures become outmoded, too, it is well to try a new wrinkle now and then. If you have a large gilt frame, you are indeed fortunate, for I have seen these painted white, and wiped so that the gold shows through on the "high" spots, and then a shadow frame added to the back with a lining of velvet or wallpaper, (the shadow-box is really just a shallow box made to fit the frame) and it makes a most attractive place to show a fancy plate, a vase of flowers, or a figurine—in fact, anything you happen to have that you enjoy looking at. You can change them each week, and it will become a source of interest to friends who call. They will all be interested in the "masterpiece of the week." At Christmas time, you can add a large candle, or a wreath of evergreen. You will find many uses for this frame.

FIREPLACES IN SUMMER are usually uninteresting spots to have to sit and look into, so why not fill them with pine branches, or just leaves? I sometimes use potted ivy and other shade-loving plants. At present, I have an old tin pitcher

with a bowl filled with baby-breath which has long since dried out, but still has a soft, feathery look to it. It is a large bouquet and completely covers the dark "gap."

If you have a bunch of old burned-down candles, you will have fun making a large fat candle out of them by melting them in an old sauce pan and pouring the liquid into an empty ice-cream carton, using a new candle for the wick in the center. Stick the new candle in the wax as it is beginning to set, so that it will stay in the center. You can color the odds n' ends of your melted candles by putting a stick of Crayola into it and stirring until it is mixed in with the rest. After the wax is set and hard, you can peel off the carton.

IN THE BEDROOM, you can let your fancy go free. Take the commode and chest of drawers to an old Victorian oak set, and place the commode on top of the chest of drawers. Paint the whole thing in a light color to match the color scheme of the room and then cut out roses from chintz, or wallpaper, and glue them to the center of the drawers. This can all be shellacked or varnished over to preserve it, and if you are handy with the brush, you may find it fun to try your hand at a little French scroll up the sides.

I like to line the drawers with either quilted material or wall paper; this gives them a fresh, attractive look. Then, if all goes well with this venture, why not try to re-vamp your dressing table or vanity? These can be completely dismantled by removing the mirror and hanging it by itself. Then the side pieces, which are the drawers, can be used

a home column feature

as bedside tables for lamps. These too, can be decorated to match the chest of drawers we mentioned. Gold striping on the legs adds an elegant touch, if the legs happen to be "turned" and have grooves in them.

And the bed need not be passed by either. The old-fashioned bed with the high back and heavy foot can be turned end to head, saw off the heavy headboard and throw it away. Then put a dust ruffle around the sides and end and sew two large day pillows with wide ruffles to match.

If you do not happen to have a vanity or dressing table, a most attractive arrangement can be made by hanging a shelf under a mirror, paint it, and while the paint is still wet, dip an old worn-out curtain with a ruffle edge in the same paint and spread papers underneath the shelf to catch the "dripping." Then, with plenty of pins at hand, drape the curtain across the front and sides of the shelf and pin into the wood wherever you want a drape to fold. Next morning, when all is dried, remove the pins and gather up the papers. This painted lace, as I call it, never needs replacing, and all you have to do to dust, is brush it with a whisk broom. If in time it begins to show soil, just repaint it.

A WASTEBASKET with a lace ruffle at the top can be made by using the lace off the bottom of a worn-out petticoat or any kind of eyelet embroidery or lace you happen to have. Turn the wastebasket upside down onto a piece of waxed paper. Gather the lace with a needle and thread to fit the top of the basket, then dip it into white paint (regular enamel or wall paint). Squeeze the extra paint out of it and smooth it out flat onto the waxed paper. While the basket is upside down, you can also paint the sides and bottom to match, and the next day, when all is dry, turn it right side up and peel off the waxed paper. This makes a very dainty

and lovely bedroom wastebasket. You can also cut out roses for the sides and glue them in place. I usually like to paint the inside of the basket a dainty shell pink by mixing a bit of vermilion to the white paint.

If you have several small pictures, they are especially attractive when hung in "nests" or groups. These can all be different but made uniform by painting the frames alike. Never be afraid to be daring—you may discover something after you begin working that is much better than any of these suggestions. I often feel we are all too timid at times. Part of the fun in loving your home and fixing it lies in the imagination you use. I think our husbands enjoy these touches we give to things, and they will certainly be proud to see us use what we have.

Have you ever seen a painted window? This is especially convenient if you have a window that is hard to keep curtained. A front door or a recessed window in a dormer are wonderful places to try your hand. It saves washing and ironing, and all you have to do to wash both curtain and window is wipe with a wet chamois. Wash the window first, and then try your hand at painting a stained-glass window with enamel paint. White is always good, but I have used colored enamels, too. Enamel washes better than other paints. You can copy a lace doily or any pattern cut from a magazine or wallpaper design. Cut it to fit the space and stick it with Scotch tape to the outside of the glass, then with the brush dipped in the enamel, follow the design on the inside of the glass. You will find that this painting on glass discourages people from looking in, and yet you can see out. It also takes away that blank look windows have at night.

I would like to tell you about a most unusual home we fixed for a young GI who was going to school in a strange town where living space was hard to find. The whole place

was dingy, dirty, and drab. Expense was an item, too, as was furniture. With little or nothing, this was transformed into a perfectly beautiful home. First of all, we wanted to cover the dirty walls; a cheap water paint was spread in soft green for the living room, soft pink for the bedroom, and blue for the bathroom. We ran out of paint for the second bedroom, so we mixed all the leftover paint into one bucket, and it turned out to be a grayed-down sort of raspberry.

Next came the furnishings—a sorry assortment to begin with. We took the barrel in which their dishes were shipped, placed it in front of the double windows and cut a top from pressed wood. Over this we cut a large circular piece of material made from gunny sacks dyed dark green. This hung all around in deep folds, just touching the floor. Around the bottom of this we sewed a fringe of white. On the dilapidated couch, we lined up six gay pillows, since slipcovers were out of the budget plan. The pillows hid a multitude of sins. Another bad feature was the heating stove which had to be in the living room. Around this we used a screen made from some old shutters we found in the garage. We painted these white and put a copper kettle on top of the stove. For pictures, we hung a "nest" of the bride's wedding plates, using coat hangers for the wire frames at the back. In the garage, we found an old, wooden washtub, the kind that stands up on four legs. This we painted white and put a scallop of green ivy around the top. We thought this would be a clever way for them to serve pop in cracked ice or cold watermelon. The bride says she brought it into the living room during Christmas time and filled it with dark green huckleberry leaves for a spot of color in front of the windows.

Since a desk was needed for study, we bought a very sad one from the

secondhand dealer. This was given a good scrubbing and a coat of white paint, which was wiped off after it had "set" for fifteen minutes. The next day we mixed a solution of linseed oil and burnt umber paint very thin and put it over all with a brush, then wiped it off, so that the whole desk had a mellow antique look, yet the grain of the wood showed through. This is also a good finish for knotty pine walls. We used two tin ladles for candle holders on either side of the door in the hall.

A drop-leap dining table at one end of the room presented a problem because someone had used a hot iron and left it to burn into the wood. We could not sand it down enough to hide the blemish, so we decided to cover it all with the flowered drapery material, which we did with much patching from scraps. We tacked it tight, using brass tacks around the edges. Over all we applied several coats of varnish which mellowed it and made it very usable for serving with place mats.

The kitchen was lovely in canary yellow, with hot pads over the stove made from bright red calico. We painted some strawberries on the door, too, glass and all, and hung a large pine rolling pin for a roller towel holder.

This was all accomplished in a very short time, and the results were amazing. New friends were made, who came to see, and they in turn told others, so that the young couple were continually meeting new people in a place where they were at first unknown. Everyone admires and respects you for what you try to overcome. The college professors took an interest from the first.

Our homes express our personality better than we realize. All of which bears out our belief that these things we make and use are conversational pieces, and people seem to enjoy and love us for the things we make and do, more than if we simply went out and bought them.

LETTERS

Thanks for Co-operation

To those persons who participated in a thesis project recently completed at Northwestern University, I wish to express my sincere appreciation. Because of this support and helpfulness, the investigation was possible.

I am especially grateful to those who were helpful in collecting the data either by administering questionnaires or making possible the administration of questionnaires in various groups. Among these are: Charles Graham, John Banks, Corrine Banks, Reed Holmes, Alvin Wadsworth, Marjorie Wadsworth, Joseph Baldwin, Frank Shank, James W. Barton, Calvin C. Sears, George Armeson, Ralph L. Power, Leonard Chesworth, Glaude Smith, Lloyd Lynn, Walter Wirebaugh, Perry Hiles, Fred O. Davies, Paul Fraccascia, David Wiesen, Adah Wiesen, Paul Frisbie, Leslie S. Wight, D. H. Smith, Kenneth D. Lusha, Martha Floro, Lydia Wight, Wilford Winholtz, Eleanor Chandler, L. V. Butterworth, Belle Simmons, Athena Striblen, Lawrence Brockway, and others.

The title of the thesis is *Attachment to a Sect; Mobility and Other Influences*. Of the five copies, two were left at Northwestern University, Evanston, Illinois, one available in the Deering Library, and the other located in the sociology department. Another copy is available in the Graceland College library. The fourth copy was presented to the First Presidency of the church, and the fifth copy is in my possession.

GEORGE KENNETH FLORO.

Department of Sociology
University of Kansas

Wants to Contact Members

I should like very much to hear from the Saints who live in or near Rapid City, Hot Springs, and Bonesteel, South Dakota, and especially from Elder George Mefford of Rapid City.

CORA EMERSON.

904 South Wayland
Sioux Falls, South Dakota

We all have hidden talents that remain hidden until we are forced to use them. Try a little imagination, and give these "old uglies" a working over. See if you, too, have a hidden talent for making something interesting out of what you have at hand.

Concerning the Indian Question

Here's a message from a noble Indian who has repeatedly asked me to come and preach in the new Community House among the Iowas near Perkins, Oklahoma, where we baptized nearly half a tribe almost thirty years ago. This plea came after being neglected for twenty years, after the work among the Indians had been stopped. He has begged us to come and preach to them; he says, "Our young people don't know this Gospel, but the older generation knows the church is true, and we want them to know it."

In his letter he states: "I received your welcome letter and was more than glad to hear from you, but I am sorry I did not answer any sooner than this. We often think about the good times we have had together in our meetings. The older people have all passed away. My wife and I and Bob Roubideaux are the only ones of the older members of the church left. Pray for us. I must close for now." (Signed—Jacob Dole)

Another message came from our very excellent young brother, Frank Youngeagle, a full-blooded Pawnee, after he showed my brother his Book of Mormon marked all the way through, emphasizing the points he wished to remember. He worked at Bremerton, Washington, and became well acquainted with Brother Lundeen during the war. This fine Indian member attended church and was loved by the Saints; he expresses himself as being very desirous of making a contribution to the building of Zion. He is a young man, full of promise and ability. His father was Chief Frank Youngeagle, Senior, a member of the Rainbow Division in World War I and a man nationally known for his ability as a lecturer. He was baptized by Charles Harp before World War I and has brought over thirty of his tribe into the church. He passed away about two years ago. This excellent family is truly representative of the church.

I thank the Lord that Brother Barney Sharp, an able Cherokee Indian who spoke in the Conference, October 9, was permitted to be with us so our people could see a representative of the Lamanite people of the largest tribe in the United States. He is a district president and a branch president and is very much interested in seeing the work started again in all Indian tribes. We were very pleased, also, to see our Lamanite friends, Brother and Sister John Mervin from the Society Islands.

I labored four years among those people in my first missionary work and learned to love them. I presume that was one reason I loved the Indians so well and was very much interested in establishing the gospel among them.

I wonder how long it will take us to learn the value of the words of Jesus found in Matthew 28:18-20, "Go ye therefore and teach *all nations* baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Also in Mark 16, the Book of Mormon, and Doctrine and Covenants.) When will we learn to love all people—a step which is necessary if we ever build Zion?

As we heard the last day of the Conference at 11 a.m., I am very grateful indeed that this Conference has set forth such a practical program to turn the tide of the church from routine to practical steps toward our goals. One of those goals, as set forth in the Book of Mormon and Doctrine and Covenants, is to establish the work among the Lamanites who are to assist in the building of Zion, as the Book of Mormon plainly shows in many places.

HUBERT CASE.

316 West Kansas
Independence, Missouri

Helped by Fasting

Having suffered with rheumatism for thirteen years, last winter I found it necessary to spend part of each day in bed with a heated blanket to relieve the pain. Much of my work went undone, and I was miserable all the time. In March, I was given a book on fasting and diet—the name of which I will send to anyone wishing to read it—and began following the rules of healthful living contained in it. I fasted for three days with good results, but my appetite for rich food led me back to my former eating habits. Gradually my body became poisoned and the rheumatic condition returned. Then I fasted and prayed for five days, after which I followed the diet recommended in the book. I had faith that God would heal me, but I knew that before this could be possible I must follow his law. I was often tempted to forget my diet, but each time I did, I suffered ill health. After fasting another five days in June, it was much easier for me to refuse rich food. I have been constantly on the mend since that time, and now I feel no pain and am able to work with a song in my heart. I could never have arrived at this better way of life without God's help. I have received great blessings from administration, and by keeping the law of wise eat-

ing, I am finding renewed health and strength. I pray now that I may be worthy of the blessings that have come to me.

AUGUST J. HENTZ.

Hinsdale, Montana

Victim of Polio

Edwin Scott Bevins, twenty-year-old Navy veteran, was stricken with polio on September 20. He was placed immediately in an iron lung, as he is paralyzed from throat to toes. Latest reports show a slight improvement, but he will be hospitalized for many months. Prior to his illness, he was an automobile plant employee and enjoyed perfect health. While in the Navy, he was stationed at Guam.

Edwin is the only child of Mr. and Mrs. Edwin Bevins, who live at 311 North Avenue, Route 2, Box 342, Mt. Clemens, Michigan. They are in need of sympathetic understanding and encouragement. Letters or cards from members would be appreciated.

MILDRED E. HOLMES.

Box 131
Armada, Michigan

Report From Marlin, Texas

The annual branch business meeting was held on October 3. Officers for the coming year are Arthur J. Rock, pastor; J. R. Allen, assistant; Mrs. Alfred Feldman, secretary-treasurer and director of music; Mrs. Raymond Brown, pianist; Patsy Bryant, assistant; Mrs. Frank Spicer, publicity agent; Arthur Allen, solicitor; and Sidney Bryant, League director. M. B. Reneau, J. R. Allen, and Calvin Swanner will serve on the building committee.

The new pastor, Arthur Rock, was welcomed with a shower on Friday evening, October 15.

Improvements to the church building include the installation of an air-conditioner and Venitian blinds. At present, gas heating units are being placed in each of the classrooms.

MRS. FRANK SPICER.

Marlin, Texas

Election at La Crosse, Wisconsin

The annual business meeting was held on August 6 with District President James Daugherty in charge. Officers for the coming year are Miles Lenox, pastor; Frank Fitzimons, church school director; Orlin Gollnick, assistant; Harry McCormac, treasurer; Zephia Anderson, secretary; Sadie Infield, women's leader; Jeanne Gollnick and Frank Fitzimons,

League leaders; Isabel Scafe, publicity agent and recorder; Wesley Davenport, adult teacher; and Mrs. Archie Batcheller, assistant. The building committee consists of Archie Batcheller, Ray Scafe, and Edgar Ellis; the auditing committee, Zephia Anderson, Wesley Davenport, and Orlin Gollnick.

ISABEL SCAFE.

Box 589
Onalaska, Wisconsin

Helped by Prayer

I wish to thank all who responded to my request for prayers prior to my recent operation. The doctor was amazed at my quick recovery. Although I experienced much pain, God gave me the fortitude to endure it, and I have received new spiritual strength as a result. Our home has been wonderfully blessed, and I am glad this experience has come to me as it has brought our Heavenly Father much closer to us.

I also want to express my appreciation for the cards, flowers, and visits from the Saints.

ALEX OHLEN.

Rural Route 1, Box 28
Moline, Illinois

Notes of Thanks

I wish to thank the Saints for their prayers for my son when he was severely burned in a gasoline explosion at his home in Des Moines. He received administration on Saturday evening, October 9, and began to recover the next day. He is now at the veteran's hospital and is getting along very well. Words cannot express our gratitude for the kindness shown to him by the Saints.

MRS. CLARA J. BAGLEY.

2619 Holmes Street
Kansas City, 8, Missouri

I wish to thank all who sent cards or came to see me while I was in the hospital with a broken hip. God has been very good to me, and I am getting better. I am going to try to serve him faithfully for the blessing he has granted me.

JENNIE M. ALLEN.

1423 North 25th Street
East St. Louis, Illinois

I want to thank all who remembered my family in prayer.

VELMA CLARK.

The Plains, Ohio

What Is a Woman's Place?



WHAT IS the general consensus of opinion among the leaders of the church as to the present and potential place of women in society and in the home? Did the conference at Graceland College dedicated to the task of preparing a better ministry for college students touch upon this matter or offer any concrete advice? What are some general principles upon which a family can work in meeting this problem in a Christian manner?

Is the educated woman to spend great amounts of time, money, and energy in achieving a professional education and then forsake it completely for fifteen to twenty years while rearing a family? Is it possible to anticipate and work toward the achievement of a society in which a woman has an opportunity to work part time? Although Zion is still clothed in mere words, are the principles we advocate in opposition to a society in which husband and wife share household duties, child-rearing, and the earning of income? Or is our philosophy dedicated to the principle that the wife and mother belong only in the home?

ANSWER: *By Dr. Roy Cheville*

ANYONE WHO TACKLES this question has plenty of company. No one has any answer—yet. Every contemporary textbook on the family is aware of the problem. Students of the times see the following requisites. First, there must be a fair, honest statement of the question.

Second, there must be a clear phrasing of the values we want to realize. Third, we must pool our resources in achieving the kind of social order that will enable the realization of these ideals. This is simply a matter of deciding what kind of family we want and what woman's place is to be. Let's admit that we have not done too good a job at attacking the question. I can name ever so many capable young women who have been disappointed or even disgusted at replies given them when they have asked what they might do to contribute to the work of the church. The most annoying reply has been, "Marry a missionary." Such a reply is unsatisfactory unless we allot several wives to one of the few missionary appointees we have. Then, too, it tends to place the woman in a secondary role. Most annoying of all is the common smirky smile that accompanies the answer, making the honest inquiry a joke. Our girls are worthy of a better answer.

We shall do well to note that this is not a concern of Latter Day Saints only. "Career or children?" is a problem confronting many a capable girl. Russia is about the only country that has made frank experiments. She releases women from occupational labor to give birth to children, provides maternity assistance, and permits them to return to their work. Our youth need to study this complex social situation and work through to a program of action. We need clear thinking, not kickers.

The June conference on ministry to college students expressed an awareness of this problem, but in the restricted time, did not get around to it. The question remains on the agenda.

A FEW YEARS AGO, I wrote a doctor's dissertation out of ten or more years of research on the educational work of our church. I listed,

among the persistent problems, this one: "Ambiguity in the role of women." Investigation revealed two strands of thinking: the patriarchal, with its secondary position of women, and equal status. We do not appear too clear on the matter.

Here are some possibilities for us to work on:

1. The interpretation of household administration and family management as a *profession*. It is no fill-in for those who cannot do anything else.

2. Inclusion of professional services of women in the roster of church workers. Social service administrators, educators, and physicians can be on the recognized list.

3. Organization of the Zion community to permit women of training and competence to function in areas of their specialization. Group laundries, nurseries, canneries, etc., can release time of mothers who can contribute more effectively in another field. Besides, we need not expect all women to be experts in every phase of family administration.

4. Research concerning the place of the specifically trained women in the life of the church. Such a study would concern the administration officers, the women's department, and the youth group. Especially should the college group be interested. We could profit from conferences on this matter.

5. Study in democratic home management. Such a study would consider the how's of operating the equalitarian home.

Thanks for raising the question. It is vital. My answer is really a call to mobilize our church to work it on a many-sided front. Our church can make a contribution to society in working this through. Let's do it.

I Recognize My Stewardship

By complying with the three parts of the Financial Law

THE ZION'S LEAGUE launches into its world-wide project for the inter-conference period. What better starter could it place before itself than to fulfill a central part of the church law?

EVERY ZION'S LEAGUE SHOULD ENCOURAGE EACH MEMBER TO:

1. *File a Tithing Statement*, either the first or the annual statement;
2. *Keep a Record Book*;
3. *Pay His Tithes and Offerings Consistently*.

HERE'S WHAT'S EXPECTED:

A. *Quotas*. Every League should set its own quota. "We're going to work to see that sixty per cent (for example) of our Leaguers will comply with these three parts of the law." Set this quota as soon as possible. If you haven't done it by the time you get this, do so promptly.

B. *Promotion*. Use every technique you can for promotion.

1. *Know the Procedure*. Invite in the branch solicitor and have a list of questions to present to him in an interview. Then let the Leaguers ask questions. Be sure you understand the law.

2. *Have a Worship Service*. Present the scriptural foundation for the church's belief.

3. *Help Advertise* the sermon to be presented by the pastor or solicitor which pushes the financial program. Make a poster to hang on the wall. Urge the Leaguers to hear this sermon.

4. *Buy Record Books*. At your worship service, present each Leaguer with one, or have them for sale afterwards. You might follow a short worship service with your instruction period. Have the solicitor present to explain all about filling out the book and the tithing statements at a time when each one in attendance has an inventory blank and record book in his hand to look at.

5. *Make Posters* urging all members to comply with the three parts of the financial law.

- a. On one of them, put a chart showing the members of the League. As each member reports to your League secretary that he has started on each of the three activities, or in the case

of the tithing statement has handed it in to the solicitor, note it on the chart.

- b. Or you can have three little thermometers marked off in the number of spaces that you have League members. As a Leaguer reports to the secretary, the secretary will fill in the space. See how the thermometers rise. Label them: "Filed tithing statement," "Keeping record book," "Paying tithes."

6. *Annual Statement Party*. Have a party and have every Leaguer bring his bookkeeping equipment, receipts, and everything necessary to fill out his annual statement. Spread out on the floor or around tables. Have one or two qualified people there to help answer questions that arise. Everybody will enjoy filling out his statement when the whole group does it together. Have refreshments afterward.

(NOTE: The actual tithing statements, when completely filled out, should be handed to the branch solicitor, who will in turn present them to the bishop's agent. When necessary, local records are made, the statements are then sent to the General Church offices in Independence for permanent filing.)

C. *Envelopes*. The best way to pay tithes and offerings in a systematic manner is to use the envelope system. Most branches have this system. All Leaguers are encouraged to co-operate in this manner.

D. *Provide a Time* in each meeting to care for the business of checking and to answer any questions that come up.

E. *Reports*. On or before February 14, the secretary of the local League should mail to the district young people's supervisor, the results of the project. He should tabulate all local reports and, in turn, mail his report to the Department of Religious Education, The Auditorium, Independence, Missouri, by February 28,

By THE ZION'S LEAGUE COUNCIL

1949. Include in this report: (1) the number of active church members in the League, (2) the number of church members who complied with the three different parts of the law (check each part separately), (3) details of any unusual promotion techniques.

REMEMBER, this is the first of the six projects that the League will work on in the inter-conference period. Every League in the church should participate. Stewardship is a law of the church. This project lasts from December 1, 1948, until January 31, 1949.

When reports are in, they will be tabulated and a report will be published by districts in the *Herald*. To keep the name of your district in the clear, your Zion's League should take part in this six-point project. Otherwise your district average will be lowered.

Use *Zion's League Annual No. II*, and *The Handbook of the Financial Law* for source material. These are obtainable from your local book steward or from the Herald House, 103 South Osage, Independence, Missouri.

NOTE: If you are the pastor or the supervisor, please pass on this information to your Zion's League president or supervisor. Every branch should participate in this project.

The Overflow

*In every cup of happiness
Life pours some bitter brew,
That mellows unremembered there
When laughter trickles through.
The cup that's filled beyond the
brim
Must ever overflow,
The blending is the essence of
The happiness we know!*

—Trudy Turner

New Horizons

www.LatterDayTruth.org

Ina Coolbrith

(Continued from page 15.)

NIGHTFALL AT THE GOLDEN GATE

A rose that purples on the sunset hills
And skies of golden fire.
Silence that like a benediction fills
The hour save where the lyre
Of ocean throbs in strains that fall and
rise
Against the harbor bar;
Then dusk and on the brow of Tamalpais
Trembles a single star.

ACROSS THE CHASM

To feel your arms around me,
To see your living face,
Of all within God's giving
This were supremest grace.
To be again together
As in long years ago,
'Twere all, 'twere all of heaven
My soul would ask to know.

Hail and farewell to you, most noble
cousin; I sincerely hope that your great
soul is now rejoicing with the spirits of
those loved ones gone before.

And now, though I know many books
have been dedicated to you, and more
than a hundred more worthy poems, I
will venture to offer at your shrine a verse
from a poem written lately by me in an
attempt to prove to the talented and cul-
tured members of the Ina Coolbrith Cir-
cle that I was qualified for admission to
their exclusive club. It is supposed to
describe a sunset at your beloved Golden
Gate.

While I watch and wait at the Golden
Gate

The sun in red glory wanes;
And the western haze is all ablaze
With orange and crimson flames,
And oft I wonder as there I ponder
If it ever should be my fate
To enter the Pearly Gate,

How the glory I'll see on those heavenly
towers

Will compare with the beauty reflected
from ours

At the gate of our Golden State.

H. S. SALISBURY.

San Rafael, California
July 28, 1948.

The godless man cannot develop into
a super-man. He may develop into a
super-beast, and as such he will inevita-
bly exterminate himself.—Igor I. Sikor-
sky.

BULLETIN BOARD

South Central Michigan Conference

The South Central Michigan District Con-
ference will be held on November 27 and 28
at Midland, Michigan. Apostle Arthur A.
Oakman is to be present to speak on Satur-
day evening and Sunday morning. Other Sun-
day activities include an 8:30 prayer service,
a panel discussion at 10, and a business ses-
sion at 3 in the afternoon.

JOHN W. BANKS,
District President.

Services in Orlando, Florida

The Saints of Orlando, Florida, now hold
regular weekly services at the home of Mr.
and Mrs. H. P. Kelly, 614 Virginia Drive, in
Orlando. (Telephone 3-2500.)

Organization of Burbank Branch

The organization of the Burbank, California,
Branch will take place on Sunday, November
28, at the Women's Club House, 10418 Sco-
ville Avenue, Sunland, California. President
F. Henry Edwards, Apostles E. J. Gleazer and
C. R. Hield, Bishop J. Stanley Kelley, and dis-
trict officers will preside. There will be preach-
ing in the morning, a basket dinner at noon,
and the organization service and election of
officers in the afternoon. All are invited to
attend.

EDWARD E. SPENCER, Pastor.

"Stories of Our Hymns" Needed in Holland Mission

Latter Day Saint hymns are now being
translated into Dutch in the Holland Mission.
Since these hymns are entirely new to the
Dutch members, Seventy Albert Scherer, pres-
ident of the Holland Mission, would like to
have a copy of Carlyle F. Kueffer's *Stories of
Our Hymns* to use in acquainting the people
with the translated hymnal. Anyone who has
this book is requested to contact Brother
Scherer at Annastraat 2, Rotterdam, Holland.

Change of Address

Apostle D. Blair Jensen
160 Gravelly Hill, Edgerton,
Birmingham, England

REQUESTS FOR PRAYERS

Mrs. Gladys Hoss, 1211 South 40th, Kansas
City, Kansas, asks for continued prayers that
she may regain her health and be able to serve
in the church. She expresses her appreciation
for the prayers offered for her in the past,
and for the help she has received through
administration.

ENGAGEMENT

Briggs-Platz

Dr. and Mrs. G. A. Platz of Lamoni, Iowa,
announce the engagement of their daughter,
Mary Louise, to Thurl H. Briggs of Bassett,
Nebraska. No definite date has been set for
the wedding.

WEDDINGS

Taylor-Butler

Evalyn LaVerne Butler of Independence, Mis-
souri, daughter of Elder and Mrs. E. O. But-
ler and Joseph Clifford Taylor, son of Mr.
and Mrs. C. C. Taylor of Kansas City, Mis-
souri, were married at Stone Church in Inde-
pendence on October 12. Elder Evan A. Fry
performed the double-ring ceremony. They
are making their home in Hammond, Indiana,
where Mr. Taylor is employed.

Allen-Coop

Melva Jeannette Coop, daughter of Mr. and
Mrs. Orion V. Coop of Estacada, Oregon, and
Leo Lynn Allen, son of Mrs. Alice Allen of
Independence, Missouri, were married on
October 12 at the Stone Church in Independ-
ence. Elder Wilfred E. Wakeman performed
the double-ring ceremony. Mr. and Mrs. Allen
are making their home in Independence.

BIRTHS

A daughter, Barbara Jane, was born on
September 20 to Mr. and Mrs. Kenneth O.
Campbell of Webster Groves, Missouri. She
will be blessed on November 28 at Stone
Church in Independence by Elders Shankland
Armon and John Robinson. Mrs. Campbell
is the former Jane L. Isaacks, daughter of
Mr. and Mrs. John O. Isaacks of Independ-
ence.

Mr. and Mrs. Chester Zamastil of Madison,
Wisconsin, announce the birth of a son, Ray-
mond Belmont, born October 23 at St. Mary's
Hospital. Mrs. Zamastil is the former Doral
Griswoid of Madison.

DEATHS

HOLMES.—Ora Viola, was born at Boston,
Massachusetts, on February 14, 1866, and died
suddenly on September 20, 1948, at her home
in Onset, Massachusetts, where she had lived
alone in recent years. An intelligent woman
of charm and versatile gifts, she held various
offices in the church school and Religio in the
old Massachusetts District. Besides teaching,
she directed the Providence, Rhode Island,
choir, and could always be found at reunions
and district gatherings. She leaves no im-
mediate survivors.

Funeral services were held at the Cornwell
Chapel in Wareham, Elder Calvin C. Sears
officiating. Burial was at Pawtucket, Rhode
Island.

MASON.—Mrs. L. O., daughter of the late
John T. and Elizabeth Williams, died at her
home in Bevier, Missouri, on November 6,
1948, following an illness of four months.
Born in Canton, Illinois, she moved with her
parents to Bevier as a child. On August 23,
1904, she was married to Dr. L. O. Mason,
who preceded her in death several years ago.
Early in life, she was baptized a member of
the Reorganized Church, remaining ever loyal
to her covenant and church duties. She was
also a member of the Order of Eastern Star,
Chapter 289, of Bevier, and the Rebecca
Lodge.

Funeral services were conducted on Novem-
ber 9 at the H. G. Edwards Chapel, Ivor Sur-
ridge and F. T. Mussels officiating. Burial
was in the East Oakwood Cemetery in Bevier.

IVIE.—Grace Adeline, daughter of John W.
and Grace McDonald Crawford, was born
September 24, 1883, at Savanna, Illinois, and
died at her home in Davis City, Iowa, on Sep-
tember 26, 1948. She was baptized a member
of the Reorganized Church in 1899. In 1901,
she moved with her family to Emerson, Iowa,
where in 1903 she was married to Lawrence
E. Ivie; two sons were born to them. After
living in a number of communities, they
moved to a farm near Lamoni, Iowa, in 1922,
and later to Davis City. Mrs. Ivie was a devoted
wife and mother and a faithful worker in
the church.

She is survived by her husband; two sons:
Forrest S. of San Diego, California, and Loyal
L. of Los Angeles, California; a sister, Mary
Crawford of Emerson; four brothers: Gardner
of Creston, Iowa; Earl of Emerson; Frank
and John of Spokane, Washington; and two
grandchildren. Funeral services were held at
the Reorganized Church in Davis City, Elders
John Lane and Roy McDonald officiating.
Burial was in Rose Hill Cemetery.

NEEDHAM.—Robert James, died at his
home in Toronto, Ontario, on October 25,
1948, at the age of sixty-six. A native of
London, Ontario, and a graduate of McGill
University, he became an employee of the old
Grand Trunk Railway in 1909; two years
later, he was appointed electrical engineer for
the Grand Trunk System at Montreal, where
he subsequently served in various capacities
until 1923, when he was appointed regional
mechanical and electrical engineer of the
Canadian National Railway, with headquar-
ters at Toronto. After his retirement from the
railway, he served as consulting engineer of
the Canadian Celanese Limited, Drummond-
ville, Quebec. He was a member of the Reor-
ganized Church, the American Institute of
Electrical Engineers, the Electrical Club, the
Canadian Club, the Noon Day Bible Club, In-
ternational Alumni, Toronto Railway Club,
and the Electrical Section, Association of
American Railroads.

He is survived by his wife, Blanche Allen
Needham; a daughter, Mrs. Orville Marshall
of London; a son, Robert James Needham,
III, of Montreal; a sister, Bertha of Ocean-
side, California; and three brothers: John T.
of Jacksonville, Florida; C. F. of Toronto;
and W. W. of London. Services were held at
the Turner and Porter Funeral Home. Inter-
ment was in Park Lawn Cemetery.

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BRIEFS

PHOENIX, ARIZONA.—Susan Thies and Karen McConnell were baptized on Sunday, October 31. Elder Marion Blakely, Arizona state co-ordinator, was the Graceland Day speaker; at the close of his sermon, an offering of \$43.59 was taken for the college. Missionary and Mrs. Howard F. Miller, assigned to the Hawaiian Islands, visited the Phoenix Branch on October 17. Elder Miller, formerly pastor of the Phoenix congregation, commented in his sermon on the growth of the group in recent years. An efficient corps of department leaders has been elected for the coming year to serve under the leadership of Pastor Wilbert W. Wood. The Woods were feted with a food shower at a Halloween party held in the church annex on October 28.

WINNIPEG, MANITOBA. — The women's department held a business meeting on October 22, at the home of Irene Gosling, who was sustained as president and teacher of the organization. At the close of the election, talks were given by two of the members who had attended General Conference.

Congratulations of the branch go to Hazel and George Craig who were married on October 16.

At the evening service on October 31, the infant daughter of Mr. and Mrs. Reg Gosling was blessed by Pastor W. Brown.

LONG BEACH, CALIFORNIA.—A total of twenty-three converts has been baptized since the beginning of the year. This is accreditable largely to the work of Seventy George Njeim and Elders A. O. Corley, H. O. Sacry, and Guy Smith.

A large house adjoining the church property has been purchased and converted into classrooms for the children; the kitchen and larger rooms are also used by the women's department. A four-car garage at the back of the lot has been remodeled and made into a recreation hall; junior church is also held in this building.

Under the leadership of Pastor J. P. Davis, a men's club was organized last year; membership now totals fifty-two, fifteen of whom are nonmembers. Five men have been baptized since their association with the club. Early in the year, the men gave a banquet which netted nearly \$200. The money was used to help pay for the newly purchased property. The women set a goal of \$1,000 for the year and have already raised \$1,825.

On Labor Day, a large group of men

and women met at the church to paint the floor of the main auditorium and make other improvements on the building and grounds.

ENFIELD, ENGLAND.—At the request of District President Frank Fry, a business meeting was held early in September. Elder Franklin Schofield was elected pastor, and all other officers were sustained. A vote of thanks was given Elder David A. Oakman for his ministry as pastor during the last three years. Recommendations for the ordination of A. H. Wicks and Roy Oakman to the office of priest and Philip Maloney to the office of deacon were approved.

David Tucker, son of Elder and Sister T. H. E. Tucker, was baptized on Children's Day. The church school pre-

sented a pageant depicting the countries to which the Restored Gospel has been taken as another Children's Day feature.

Brother and Sister A. J. Lawrence celebrated their golden wedding anniversary on August 25. Brother Lawrence has been a member of the church for fifty-two years, and Sister Lawrence for sixty.

Harvest thanksgiving services were held on Sunday, September 19. A sum of \$35.50 was raised from the sale of harvest gifts the following day. Elder and Sister John W. Foster, former members of Enfield Branch, were September visitors.

The annual bazaar, held on October 30, brought a profit of \$308 (\$40 more than last year). Apostle Blair Jensen and family were welcomed by the branch on this same day.

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United States	\$3.50
Canada	3.75
Other Countries	4.50

DAILY BREAD

The church presents a new daily devotions magazine for church families. The first issue is for January, 1949. It fits your pocket, and there is a page for every day which includes a scripture, a devotional reading, hymn meditation, and a prayer seed. This magazine will be issued monthly.

Yearly Subscription Rates	
United States	\$1.50
Canada	1.65
Other Countries	1.85

STEPPING STONES

This eight-page magazine is issued each week for boys and girls of junior and junior-high age. Stories, studies, puzzles, and jokes come in every issue.

Yearly Subscription Rates	
United States	\$1.25
Canada	1.50
Other Countries	1.75

ZION'S HOPE

This magazine is designed just for beginners and primaries with each issue printed in colored ink and containing stories and quizzes, and studies written especially for church children.

Yearly Subscription Rates	
United States	\$1.00
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Sanctuary of Natural Beauty

Bear Lake and Long's Peak—

ROCKY MOUNTAIN NATIONAL PARK

THE Saints Herald

VOLUME 95

DECEMBER 4, 1948

NUMBER 49

www.LatterDayTruth.org

Nostalgia

I sit in other churches,
Listening to a fine display of words
Set in a frame of music, only mouthed.

I see a meeting place prepared
To so delight the eye of man
That his own soul be dazzled
And be mute.

And then I long again for aisles
In friendly little meeting halls,
In common churches, clamoring not
For admiration,
Offering freely quiet fellowship
To Saints of many stations
And like hearts.

I long for music sung by consecrated souls
who love to sing
For Him.

I long for words from workingman
Turned Sunday preacher,
For he lays a feast before my soul,
And nothing but the truth
Is in this hour.

—LOUISE WRIGLEY



AUDITORIUM NEWS

THE LEWIS FAMILY. It was a happy occasion when Alice June Lewis was able to attend the Englewood Church on Sunday, November 21, for the Thanksgiving service. She was on crutches, still making recovery from her injuries, and very brave. She is staying at the home of Brother and Sister James Stobaugh. Gregory is attending school and staying at the home of Brother and Sister Frank Ebeling, relatives of his mother. Sister Ebeling was Josephine Smith. Asked how Gregory was, Sister Ebeling laughed, "You'd better ask how I am. We've never had a boy in our home, and he is certainly lively. Doing well at school, too." Judith is still recovering, making her home with church people, the Bernard Wilsons. Sister Edith Lewis remains in the hospital, and, so far as her strength permits, is glad to receive visitors.

APOSTLE DAVEY IN AUSTRALIA. A cable received by the First Presidency brings the information that Apostle Roscoe E. Davey, his wife, and daughter arrived at Sydney, Australia, on Tuesday, November 23. The cable was dated 12:05 a.m., and since the Australian day begins before ours does, it was received here the same day.

PRESIDENT F. HENRY EDWARDS will be away from headquarters for a short time before the winter holidays. In company with Apostles E. J. Gleazer, Sr., and Charles R. Hield, he will direct the organization of the metropolitan district of Los Angeles, and also the organization of the Burbank Mission into a branch. Other work in the west will occupy remaining time, and then he will return home.

APOSTLE D. BLAIR JENSEN, in charge of the European Mission, can be reached by mail at the Mission headquarters, 170 Gravelly Hill, Erdington, Birmingham, England.

EVANGELIST RICHARD JONES, of Chatham, Ontario, was stricken by a heart attack on Saturday, November 20, while at a wedding, and died instantly. He had formerly served the Chatham Branch as pastor for a number of years. His son, Richard, is pastor now at Oklahoma City. Brother Jones has given a fine and faithful ministry to the church and its people.

A NEW PRINTING of the Doctrine and Covenants, including all the latest sections and index brought up to date, is planned by the Herald Publishing House. On other occasions, our readers have given fine assistance in locating errors. This help will be appreciated now. We suggest that our friends write soon to make the deadline.—The Editors.

* PEOPLE sometimes become discouraged, lose faith in themselves, and decide that it is no use for them to try. They think that fate is against them.

This is a costly error. Every person is what he is because of his philosophy of life. "As a man thinketh in his heart, so is he." Change your philosophy, and you will change your life. The effects will be slow and gradual at first, but they will steadily grow. The idea that "you can't change human nature" is only true in part, for human nature is one of the most adaptable and adjustable things in the world. We can all be changed for the better. But we must begin with the heart and mind.

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THE SAINTS' HERALD

Volume 95 December 4, 1948 Number 49

EDITORS: *The First Presidency*: Israel A. Smith, John F. Garver, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Managing Editor; Kenneth L. Graham, Business Manager.

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Editorial Review

Remember Jesus

Already before Thanksgiving Day, the store windows were filled with Christmas goods, in anticipation of a bountiful harvest of money this season. The loudspeakers are now blasting out Christmas carols in the tones of a boiler factory. "O Little Town of Bethlehem" roars like Times Square in New York, and Franz Gruber's gentle melody, "Silent Night," is played in deafening tones.

So far as commerce is concerned, Santa Claus has won a complete monopoly of Christmas. Christ, whose birthday it is, appears not at all, except in the quiet windows of religious bookshops.

If the beautiful story of the birth of Jesus is to be preserved, if it is to mean something in the lives of our children, the churches and the homes will need to do something about it. In too many cases, Santa Claus has been given precedence there, too, and Jesus is forgotten. There is room for both, and adequate honor to each, if we manage it well. Certainly, no sensible person would wish to deprive little children of the pretty Christmas tree, and all the legends and customs that surround it. It is a right of childhood to have this happiness.

But it is also a right of childhood to know the story of the Christ child given in the Gospels, and its significance to the world, which even little children can understand in some degree.

In every church and home, the story of the birth of Jesus can have a prominent and beautiful place. It is not too hard to obtain a creche or Nativity scene and set it up in some prominent place in the home. New figures or improvements in decoration can be added every year, and children will eagerly participate if given an opportunity. And the scene will serve as an effective visual aid while parents tell the story.

This Christmas holiday season, let us remember to celebrate the birthday of Jesus. If we do, both parents and children will find increased happiness, beauty, and significance in life.

Missions Abroad

Our concepts of missionary work in other lands are probably due to undergo some changes. At the beginning of the Restoration Movement, our missionaries went principally to the people of the more advanced civilizations, where economic and cultural life was already established on a high plane, and it was only necessary to "preach the gospel" in order to win converts who were fitted to participate in the church life. We met native peoples in various islands of the seas, dealing principally with spiritual and ethical development.

Missionaries in Europe today cannot avoid having to face the problems of serious economic need among the people they are seeking to convert and help.

When we turn our attention to the countries south of us, and to the serving of native peoples in unprogressive countries, we must be aware of their need of medical service and education as well as religious instruction. Other church missionary organizations have faced this situation for years, and have sent many medical missionaries and teachers abroad to enter this service.

In the future, it is quite certain that any missionaries who are sent to countries south of us or to the Pacific islands or to the Orient, will be equipped to do a better work if they can teach or give medical service so much needed by the people. Missionaries in many countries are confronted every day by problems that relate to basic education and medical needs.

A United World

Dr. George P. Howard, evangelist and missionary, recently said to a Baptist convention in Kansas City: "There are spiritual and cultural barriers which separate the people of the world. A spiritual foundation is a necessary prelude to economic pacts, military agreements, or political treaties. You can't have a world fellowship without enlightened consciences. There is no short cut to world harmony."

The work of the church, then, appears to be more important than some nonchurch people have imagined it to be. There is something to be done for the minds and spirits, the attitudes and principles of people which no agency but the church can do. How important it is, in this age of crisis, when everything that can be done must be done to keep our world from destroying itself, that everybody do all possible. We cannot save ourselves unless we are willing first to turn to the saving of others.

Liquor

The liquor problem is one that we cannot escape. If it is prohibited, there are enough law-breakers to require a large and costly organization to keep it under control. If the sale of liquor is permitted, its social and economic costs are always greater than any amount of taxes that can be derived from it, regardless of how high the rates may be.

The people of Kansas recently decided to repeal their liquor laws. Kansas has always been a fine state, with splendid citizens. The people there may regret, before long, that they have chosen to venture into liquor tolerance, which has brought so much trouble and expense to other states.

—L. J. L.

Editorial

Across the Desk

Elder Almer W. Sheehy has been transferred from London, Ontario, to Boston, Massachusetts. This has required him to sever his connection with the Service Club of the Y. M. C. A. in London. Note was taken of Brother Sheehy's leaving at a recent meeting of the club, and the following letter was handed to Brother Sheehy at that time:

Tonight we have a paradoxical situation in our Club. Your fellow members are filled with a gladness and a sadness at one and the same time.

The news of your leaving the city has come as a shock to many of us, but we are filled with a gladness because your superior officers have recognized your ability in your chosen vocation and have seen fit to give you a promotion. The sincere wish of each and every one of us is that you may find happiness and contentment in your endeavors. As to the success of your work—we have not a doubt as to that.

At the same time we are filled with a sadness because your promotion means a severance of your connection with our Club. Your membership with us has been an inspiration to us all. Especially will you be missed in connection with our jail service project. It has been said that no man is so great that another can't take his place, but we doubt if we will ever be able to find a man who can take your place in this project.

It is a pleasure for me tonight to have been chosen by our Club members to present to you, on their behalf, a small token to show the esteem in which you are held by the London Y's Men. We ask you to accept this little gift, not for its intrinsic value, but as a symbol of the friendship which we have enjoyed together during the past few years. We trust that in the years to come it will remind you of the good times spent in this room where you and the rest of us have pledged ourselves "To acknowledge the Duty that Accompanies Every Right."

F. H. E.

"Now, if that man, whilst he gets all he can and saves all he can, does not give all he can, I have more hope of Judas Iscariot than of that man."
—John Wesley.

OFFICIAL

Kansas

Due to a change in the General Conference appointment of Elder D. J. Williams to another field of labor, it is necessary to fill the vacancy thus caused in the presidency of the Southwestern Kansas District. To succeed Brother Williams, Elder J. C. Shannon has been appointed to complete the unexpired term of district president, subject to the approval of the next conference of the new Kansas District.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

The Kansas District

To facilitate administrative and evangelistic work in the State of Kansas, the Joint Council has acted to amalgamate the present Northwestern Kansas and the Southwestern Kansas Districts. The newly constituted district is to be designated as the Kansas District, the amalgamation dating from January 1, 1949. It is to be understood that the present officers of the Southwestern Kansas District will be the officers of the new Kansas District from January 1 until the date of the first district conference, at which time officers for the Kansas District will be elected.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Independence, Missouri,
November 8, 1948.

Notice Gregg Writers

We have received a letter from Sister Esther Brockway which should be of interest to all of our members who use the Gregg system of shorthand writing. Sister Brockway writes as follows:

November 5, 1948

President I. A. Smith
The Auditorium
Independence, Missouri
Dear President Smith:

Recently Verda Bryant asked me to teach her shorthand. In the course of our study, she suggested that we compile a shorthand dic-

tionary for church stenographers, since there are many words and phrases used in sermons and prayers that a stenographer in a business office does not use.

We compiled a list of approximately 700 words and phrases we accumulated from sermons and patriarchal blessings we reported. We felt that many of the words as they are written in the Gregg dictionary are too long and complicated for our purpose. For example, the Gregg dictionary spells out "steward" and "stewardship," but we use "st." The conventional method of spelling "Jesus" and "Christ" is "jess" and "kris," whereas we spell them "j" and "kr." Thus in phrasing "Jesus Christ our Lord," we write "jkrlr." We have intentionally kept our dictionary short so as not to discourage busy people from studying, although we have attempted to make it long enough to prove adequate. We have made a list of the books of the Bible and some of the more important proper names in the Book of Mormon. We are also including some study helps and practice material.

It can be truly said of stenographers: "He who hesitates is lost." "Doodling" in mid-air while hesitating over an unfamiliar word is ruinous to speed. Patriarch J. F. Curtis told me during Conference that good stenographers are as scarce as diamonds. I have learned in my own experience of reporting blessings that the average patriarch dictates between 100 and 120 words per minute, so that speed is not so essential as an adequate vocabulary. (The average preacher is considerably faster than that.)

We would like to find out if there are enough stenographers who are interested to make it worth-while to reproduce our booklet. Hence Mrs. Bryant and I would like to receive a card or letter from stenographers who are interested in learning to improve their speed and accuracy so that they can take blessings and other prayers.

The price of our booklet will not exceed 25c, to cover the cost of material. We do not propose to add labor costs or any profit. We would like to know how much practice material appropriate to reporting blessings we should include, and would appreciate suggestions from people who are interested.

Since the Gregg characters are copyrighted, we have secured the permission of Gregg Publishing Company to reproduce our booklet by Ditto or mimeograph, whichever proves to be more practical.

We humbly suggest that people who want sermons reported with word-for-word accuracy select better stenographers than we are, or use a wire recorder, for we have not attained that degree of efficiency yet, but we have found by experience that increasing one's vocabulary will certainly assist in taking adequate notes on sermons.

Sincerely,
ESTHER BROCKWAY,
619 W. Lexington
Independence, Missouri
MRS. S. A. BRYANT
415 Eubank
Independence, Missouri

Old Jerusalem Gospel

A copy of Joseph Luff's *The Old Jerusalem Gospel* is needed by the First Presidency. Anyone who has a copy and is willing to release it is urged to write to the First Presidency, The Auditorium, Independence, Missouri.

www.LatterDayTruth.org

THE WORTH FAMILY RETURNS TO ENGLAND

Left to right: Betty, James, Tom, and Richard. Brother and Sister Worth and their young son, James, came to the United States in April, 1946, to attend General Conference and give a period of service in missionary work. They endeared themselves to church people and friends here. Baby Richard arrived during their stay. They left Independence Friday, November 12, to sail from New York on November 24. In departing they wish to express thanks and appreciation to their many friends on this side of the water. Our best wishes go with them for their happiness in returning home.



Photo by Annando Kramer

God Works in Us *By* Thomas Worth

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, to another faith, by the same Spirit; to another, the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. —I Corinthians 12: 1-14.

ONE OF THE GREAT MIRACLES OF the Christian faith is that which permits us all in the sight of God to be equal, and yet to be one. There is but one body of the Church of Christ, and we form a part of that great Christian body. But still we are ourselves, distinct personalities; we are all dif-

A sermon given at Second Church, Independence, on October 24, shortly before Brother Tom Worth and his family returned home to England.

ferent from each other. We have our own right of choice; we can do this or that in any given or particular way, and yet each of us in the sight of God is equal to others, and God accepts us into his church, into fellowship, into the secrets of his own way, as equals of his other children. It is right that we should see that none of us can claim any particular favor over anybody else. In his sight, we are equal, and he accepts us on those terms. He has never overlooked man's sinfulness. He knows we are sinners, and he accepts us as such. He sees us as we are; there is nothing hidden from him, and, so to speak, we are an open book before him. And yet despite our shortcomings, and sinning, he is still willing to accept us into divine fellowship. We find ourselves here this morning not compelled to be a church, but impelled to be here because of the promptings of his Spirit within us.

Elsewhere in the world there are

great congregations of people who meet Sunday after Sunday, year in and year out, who apparently seem to be developing and progressing equally as well as we are; and yet we say they are not the church of the living God, but that we are the church—at least a part of it. Some members have imagined that, because of the authority of the church, its people have some claim to advantage over others. If I understand the Scriptures rightly, and the cause of the Christian church, I am convinced that one of the greatest things it can give to any of its believers is a new perspective and point of view in life. If anything at all has happened in us since our becoming members of the body of Christ and of his church, we are changed from what we were because our sights are different. We are looking for different things, and we are looking at things differently from what we did before.

When Jesus came to this earth, he came as a man; and yet he was the very embodiment of God himself, the incarnate Son of God. He came

and revealed to us a new level of humanity—a new idea of what man could be and could become. Though he was the very Son of God, he went through the human experience in order to know for himself all the trials, pains, and sorrows of his people, to judge them mercifully and righteously.

Some people have argued that Jesus had a better chance in life than we do, that he was more favored than we are. I say he does have and did have an infinitely better chance in life than those who know not God and profess not his name. But the baptized believer has the highest of all privileges—the opportunity for salvation and eternal life. As Jesus came to this earth, born of a woman and of God in heaven, conceived by the Holy Ghost, the life was brought forth in Mary and she conceived and bore a son; by that process, he came to be the person he was. He grew up as a child, his life was unfolded before us on this earth and men could see him. We are born of man and of woman, but in order that we might find our place with God as Jesus did, in divine providence it has been arranged for us that the Holy Ghost might come into our experience somewhere along the line and permit us to become newborn creatures, by the same power which brought Jesus into this life.

Whatever he had of power from the Father is now permitted to men—that is to those who follow and are baptized believers, those who go through the waters of regeneration, whose hearts and souls and bodies have been washed clean and anew in the regenerating power of the very God himself. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name”—John 1: 12. He came into a world of problems and difficulty; he lived in it and beyond it and above it. He calls us to do exactly that same thing, but he knows we can never do it unless we

are born again; not only of water but of the spirit. And there is vouchsafed to us, the Christian church, the very power of the Holy Ghost. He gave us a revelation of God and interpreted for us the very mind and will of God. Now since he has called us into fellowship—the same fellowship with him as exists between him and God—he has given us the responsibility of showing the world the same kind of revelation he gave, that mankind should not be lost nor driven to destruction. To the Christian church no less an obligation is given, no less a responsibility, than that we give to the world a revelation of God, and that we interpret for the world the very mind and will of God as it pertains to life and godliness. No other people but those of the Christian church have been charged with that responsibility. The Christian church is comprised of people who are reborn by the power of the Holy Ghost, and no baptism is complete until we have received the seal of the Holy Ghost upon us, whether it comes instantaneously upon our baptism or whether it comes in the course of the years that follow. Upon the Christian church rests a great responsibility.

JESUS CHRIST is the light of the world, the center and light of all existence. And he has called us to share with him his labor by becoming the light of the world. He said, “Ye are the salt of the earth. . . . The light of the world.” The profession of our faith is one thing and the living of it in daily experience is sometimes another. But these two can be brought together so they really help us to become the kind of people we should be.

We are indeed a part of the body of Christ, and wherever he exists, he must exist in us. Wherever he exists, he exists that the world might be persuaded to want him. There has ever been only one Christ. There never will be another. So his body which represents his very life, is one body and is not composed of many

different elements believing different things. It is a body which is obligated to give to the world the very revelation of God as it is in Christ, and we cannot give that revelation until we ourselves have it.

Despite all the beauties of nature, the wonders of the universe; despite all the majesty of the heavens, the sky, the sun, the moon, and the stars; despite the majesty of all exterior existence, these things can never prove to us that God really does exist and is interested in your life and in mine. They do tell us, of course, if we are that much attuned, that he is interested in the universe as he is interested in all that exists. We need deliverance not from circumstances, but from ourselves.

Although we might prove conclusively to our own satisfaction that God exists in the universe, we can't give the proof to anyone else. You could be a staunch Latter Day Saint, and take an atheist with you up on the most beautiful and highest and finest mountain you could find, surrounded by the most beautiful scenery, and you could say, “Now, my atheist friend, you look out over this great panorama. Isn't it marvelous? Doesn't it prove to you that there must be a divine existence? Doesn't it prove to you there is a God behind all these exterior existences of the universe?” And he'll turn around and say, “No, it doesn't.” It doesn't tell him a thing about God. He sees it as something which exists. He doesn't know how or perhaps for what reason, but you can't persuade him that God is in it, nor that God exists in those things.

It is probably true to say that we can never know the love of God until we ourselves are loving, and equally so it is true to say that we can never know for sure that God exists in the universe until he exists in us. When God is made manifest in me, then I can know for sure he exists in you. And not until I am sure he exists in me can I call you my brother or my sister because

I'm not sure he exists in you.

That is the basis of the Christian church—the brotherhood of man under the Fatherhood of God, called to do a specific work—called and chosen and selected to call the world to repentance. Not just the few whom we label “the church” must be called to repentance constantly and continually; we must call the world to repentance.

IF GOD DWELLS IN US, we are his people. But not until and unless he dwells in us and we realize that in us he is made manifest, can we at all claim or attempt to claim that we are his chosen people. I would like to apply that same principle in the corporate sense. We have seen it, I think, in the personal sense. The work of God in the world obviously is a theocratic democracy. We have already seen that we are all equal in his sight, and so all of us working together have equal rights in whatever is done. We call that common consent. The work and will of God are carried on by his stewards, the men who have chosen him and elected to serve him. In these ways which are before us in the world, we have found this way to be the best. We say now these things are good in the world, it is the best we know, but they are only a part of the great providence of God for in the which mankind can learn to govern himself under God. And though we have proved that this way of life is the best we know, yet it is no guarantee that it is the best way of life for mankind.

We are not living for death. We are living for life. We are living into the future and into eternity. One of your great leaders, Abraham Lincoln, said, “The work that we are doing today is not for today alone, but for a vast and mighty future.” And we might well say that about the church.

I was talking with somebody recently on the matter of our relationship with people in the world and he said, “Are we to believe that, unless a person accepts Christ in this

life and becomes baptized into the church, he is cast out and damned forever?” And of course I said, “No such thing.” Somewhere along the line every one of us will have an opportunity to accept or to reject; then we shall see this thing clearly, and I'm sure that all men of good will will accept it. But there are some schools of thought which suppose that unless we go this way or that, we are just cast out once and for all and forever with no hope of redemption. If I understand God rightly, I believe he will never give up his work of redemption for mankind so long as he sees a chance of our being persuaded to follow him.

It is for us that his Son came. It was for mankind that he came and gave himself a very revelation of God. If this church is to show itself in this day as being the Reorganized Church of Jesus Christ of Latter Day Saints, it will show itself not merely by the preached word from the rostrum, not merely by our ability in being able to visit the families of the church; it will prove itself by the characters it produces in the lives of those who profess its word. That is the final proof. There is no other. So although we are proud of the past history of the church, we should be more proud of the fact that now God has called us and given us an opportunity by which in this day we might prove ourselves to be his church. We need a faith that is backed up by works. Faith without works is dead. And many people have faith, without works—a certain sense of blind belief that God exists. But a faith that is backed up by a life which is lived daily in the fear and admonition of the Lord is the power that can finally prove us to be the heirs of salvation. So, all the works of the church are by one power and one spirit, the power and Spirit of God which has called us into relationship with him; and if the church needs anything today, it needs a new sense of this relationship.

I am not sure we really think of

each other as brothers and sisters in the true sense. I'm not sure we would do for one another what we ought to do if really we were brothers and sisters. I am not sure our reactions are really Christian all the time. But though we may yet be a long way from our elected goal, the hope of the Christian church remains.

The hope of redemption is the Redeemer, and Jesus Christ still works with all those who will turn to him, forsake their ways, and come to him. In Doctrine and Covenants, 58:9, we read: “By this ye may know if a man repenteth of his sins, behold he will confess and forsake them.” It is one thing to confess our faults, but it is another thing to forsake them. A confession of our faults is good, but it is much better to forsake them, even if we don't confess them. But by this simple process we may know that a man repents of his sins—“behold he will confess his sins.” That is, he will confess his guilt to those against whom he has sinned, and then he will forsake his way and turn to God. That is repentance.

The church today needs the great resurging influence of the power of God. We are not waiting for God to move in the church today. He is waiting for us. May I quote a part of the prophecy from the President of our church given at the last General Conference? He said this, and he reiterated it several times. He said that the interim period from last Conference to the next Conference is going to be a very important time in the life of the church. The Lord God himself is calling on the church today to make this next inter-Conference period important. It will become an important period in the history of the church because and only because we make it so. The prophet is really calling upon us. He is calling on the church to exemplify a faith which will again in this sense prove us to be the heirs of God, true children of his, indeed. He is calling

Of Shuttles and Tracts

By Harriet Jordan Glaze

I GET QUITE IMPATIENT with people who say, "Religion is a withered branch on the tree of civilization. We will progress farther and faster if we cut it off." But I become even more impatient with church members who are convinced that everything "in the world" is evil and therefore to be shunned, that those who would build Zion must shut themselves up in the church and "church work" and stay as far away from "the world" as possible.

Both these extremes are erroneous. History has proved that when men have lost the art (even though they have kept the letter) of true Christianity, they no longer progress but fall back into dark ages. And every religious movement which has tried to build and at the same time ignore the materialistic needs of human life has seen the half-completed structure crumble beneath the builder's hands.

The perfect society will be woven from the intermingling of the best threads of both materialism and idealism. And to try to use only one kind is like trying to weave with only warp or only woof threads. Those who would truly "build the kingdom" must act as shuttles weaving the one within the other.

If all Latter Day Saints would so weave, soon a great and beautiful pattern would begin to emerge—the pattern intended by the Master Designer. And others, seeing, would hasten to take up their shuttles also. For men—even those who protest most against it—hunger for the kingdom of God and need only to see fully how it may be accomplished to begin, without coercion, to join in its fabrication.

Such quiet, efficient demonstration, which was Christ's most potent method, would do more than millions of tracts. And I intend no belittling of this fine method of missionary activity.

upon us now with our new vision of life, for without a vision we perish. He is calling on us as baptized believers who have received the Holy Ghost to go forward in faith believing, though we cannot always see all the way. We work from the known present into the unknown future.

Abraham was called by God to go out into a country he had never seen before, which he believed he was to receive as an inheritance, and the Scripture records that he went out "not knowing whither he went," but he certainly knew *how* he went. And we shall step out into this next eighteen months, not knowing even what tomorrow is going to bring, but we do know we shall step out into the unknown future with our hand in the hand of God, our lives surrendered to a hidden guidance, and ourselves confirmed in the faith and convinced of his way of life. This doesn't mean to say we won't have heartbreak and problems and trials and difficulties. All these things are before each of us in a greater or lesser degree. But we know that although we have these things to face, we can face them with the best advantage possible. We can face them with the best courage, the best assurance, and the best equipment this life affords. Therefore we face the unknown future convinced that ultimately God's will shall reign supreme because we have permitted him to live in us.

May this new level of creation, the very life of God, the characteristics of his son, so become a part of us that, as members of the church, we can look out into the world and see all that exists with eyes that are new and pure and right. We see things differently. We view our brother as a brother, our sister as a sister, and we see life itself in correct perspective. We have a greater purpose than to reach the age of forty-five or fifty or sixty in a comfortable situation. If we can live this life rightly now, tomorrow, and eternity will take care of themselves.

If I could be sure that I am living rightly today—that God lives in me today—then I need not worry about tomorrow.

With our hand in his, and permitting ourselves to be led and guided by a hidden power, we shall arrive finally at the place of our inheritance. We shall find ourselves rightly related to each other as children of the kingdom; and as we are rightly related to each other, we become rightly related to God. He is the Father of all existence, and the Father of those children who have been adopted into his fold and kingdom through the redemptive merits of the life of Christ.

Substitute for Camp

Last summer a group of mothers in one community found they could not afford to send their children to camp. Undiscouraged, they made out a camp program according to the activities that each mother could direct: the best swimmer took the "campers" to the lake, the mother whose hobby was modeling directed the crafts, and the mother who thought she knew nothing took charge of the nature walks, and learned along with the children.

One basic advantage of a camp, they decided, was the way it taught children to take care of themselves, share housekeeping duties gladly, and do chores for the community good. In every home there was a rising bell, breakfast and then a busy half hour before inspection. Then a morning get-together including singing and a discussion of plans. An amazing number of possibilities developed. Trips to dairies, quarries and other points of local interest were taken. They made a nature garden. They learned to make fires and cook simple camp fare. The children learned to work and play as a group. And they came to see their mothers in a new light, as play-fellows with new and interesting abilities. — Katherine Marchand in *McCall's*.

Blue Pencil Notes

A TRIBUTE AND A TESTIMONY

THIS COLUMN has always been rather informal, and sometimes personal. May I be forgiven if again it sounds a very personal note? My wife always read this column with interest—she had a proprietary interest in it. The first numbers were written at Hermosa Beach, California, in 1917, while she was nursing me back to health after a severe illness. In fact, for many years she read every manuscript that I wrote before it went to the printer. It was a task she loved, and I benefited by it. She caught errors I had overlooked, and moreover I heeded her suggestions and criticisms so kindly given, because I felt that her honest, wise, and candid judgments gave me a preview of the judgments of the good readers of the *Saints' Herald*, and any books or tracts that I might put forth. So may I render a tribute to her now in this column which she made possible?

To me she was always the living embodiment of the picture of that good woman found in the Book of Proverbs:

The heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life . . . she looketh well to the ways of her household, and eateth not the bread of idleness . . . she reacheth forth her hands to the needy . . . she openeth her mouth with wisdom, and in her tongue is the law of kindness . . . her children rise up and call her blessed; her husband also, and he praiseth her.

I may be thought prejudiced in her favor, but my good friend John Sheehy, who for years knew her well as a neighbor, to reinforce my own opinion, writes this tribute:

Many of our fine church women have held office in departmental work of the church. Many have had titles of various kinds, including the well-known and beloved Emma, the "Elect Lady." However, I have thought for many years, while observing Sister Smith, that she

rightly holds the best title of all—a title that belongs to her—"Good Mother of the Church." She truly was all that a good mother of the church should be. She was quiet, efficient, modest, a willing worker in her group, mother of two fine young men; always humble and kind, she truly represented in every detail, saintly motherhood.

IN AN AGE when so many are flip-pant, cynical, irreverent concerning marriage, when so many enter marriage lightly with an escape clause to the covenant in their minds, it may be well that those who have



SISTER ELBERT A. SMITH

"In her tongue was the law of kindness"

had long and fine experiences in the married relationship should bear witness to its sanctity and beauty. My wife and I had fifty-three years together, and I can think of no happier estate this side of heaven. In fact, if heaven has richer and lovelier experiences, it must be those that have not yet entered into the hearts of men, neither been comprehended by them.

Like many another minister, I can say that while I was often before the public preaching, my wife was quietly living every good thing that I preached, and living it better than

I preached it. When I was preaching, if I could see her in the audience and catch a quick smile of encouragement, it always gave me a great uplift of spirit.

The estate of marriage must be entered into with mutual reverence. The pledged love that leads to the altar must be kept alive and growing with diligent care, with daily words of endearment, proved true by acts of tender consideration. It is tragic to see so many homes divided and unhappy when, with less mental and spiritual strain, they could be made enduring, peaceful, happy. The endeavor requires study, prayer, work, patience, love, self-sacrifice, a daily living of the gospel of our Lord and Master—but it pays dividends more than amply justifying the investment.

The strength of the church lies largely in the good homes of the church. May the Lord bless and keep our homes during these trying times, guarding them against dangers that threaten from without and the more insidious dangers that might tear them asunder from within.

TO CLOSE on a happy memory—my wife loved her church and her church work. She loved her home and her homework. I remember her as habitually singing as she went about household duties, which some think of as drudgery. That habit of hers at one time moved me to write some verses, the first of which reads:

My wife always sings at her work,
Though sunny or stormy the way;
And the song that she sings
Is the kind that brings
Me courage and peace for the day.

May many of the good women of the church find such happiness in home-building and homekeeping that their hearts will sing at their work.

ELBERT A. SMITH.

The Service of Love

THE BRIGHTLY COLORED MOTTO in the restaurant read, "No tips, please. You pay for the food; the service is free." On down the road, a lighted sign in the filling station window read, "A tankful of gas free if we forget to clean your windshield." Scattered along the highway were numerous other quips similar to those already mentioned. "Service with a smile," "Your friendly store," "A pound of coffee if we forget to thank you," etc.

Large corporations as well as small business firms have found that what really pays big dividends is not the service you buy with your money but the extra service you get for nothing.

Business has always had the foresight and wisdom to latch on to any new idea and use it to the hilt. Advertising became an effective medium until the great miracle of service was discovered. What a wonderful new avenue this opened up! Instead of being asked, "What do you want?" when you walked into a store, the clerks began inquiring, "May I help you, Sir?"

Commercialized service is a wonderful thing. It means that you can eat your lunch or see a movie without getting out of your car. It gives you the privilege of buying in several stores with only a name plate for identification. It will deliver your flowers fresh to a loved one several thousand miles away and sing happy birthday at the same time. It brings your baby's formulæ and fresh laundry in the morning and comes back in the evening to offer you your choice of fine entertainment.

Service! We marvel at it, praise it, pay for it, and then, like a lot of blind fools, we string the pearl of great price with some colored glass beads and hang it around our necks to choke us.

THERE WAS A MAN once who knew the real meaning of service. In his day, the idea of anyone's giving himself in service to others with no thought of honor, fame, or personal gain was so new and so unusual that some thought him crazy and many called him a charlatan and a fakir.

Had he been of ordinary moral stamina, he might have given up and left us without any hope or possibility of success in our own endeavor. But he did not give up, and he did leave us a definite pattern of service.

He taught us two things: first, we must love and respect the man we are serving, and second, we must give our devotion and loyalty to the work itself.

Neither of these will stand alone. To say vehemently, "I love Jesus Christ. He is my Lord and Master," and then leave his house with no thought of performing even the minor phases of his work is like a man trying to defend his life with a toy gun.

On the other hand, to engage in his work without first receiving his power and authority through his love is like trying to sell an article in expensive wrappings without ever opening the package to see what is inside.

THERE WAS A MAN who possessed a large farm and hired many men to work for him. Suspecting that his employees were not giving him the time and service he was paying for, he disguised himself and went among his laborers to discover the quality of work he was getting.

His suspicions were confirmed. The farm was suffering from laziness, indifference, and inferior workmanship. On every hand there were wastes and unproductive methods.

Finally in despair he came to the vineyard. Here he stopped in amazement. It was a veritable paradise with long, even rows of vines tied up

By **RUBY TINKHAM**

to the sun and air. No weeds or undergrowth marred the perfection of the fruit hanging heavily on each bough and already scenting the air with the promise of a rich harvest.

Hurrying to the end of a row, he found an old man down on his hands and knees digging in the soil.

Unable to conceal his surprise, he spoke excitedly, "Surely your master must pay you higher wages than the other laborers."

The worker shook his head and went on digging.

The man bent over and continued, "How is it that the vineyard looks so much better than the rest of the farm? Perhaps you work less hours or have more help?"

The laborer, sensing the other's eagerness, merely smiled and continued his digging, shaking his head as before.

The man, no longer able to constrain himself, dropped down beside the old gardener and spoke anxiously, "I must know why the vineyard is doing so well. You see, I am the master of the farm."

The old man stopped in surprise and looked long and searchingly at the one who so anxiously awaited his reply. Then he spoke softly, "No, Master, I get no extra help or higher wages." Then he paused long enough to rest his eyes fondly on the long rows of ripening fruit. "You see, Master, I love the grapes."

F. HENRY EDWARDS, in *The Life and Ministry of Jesus*, says, "The secret of relationship to Christ, the secret of knowing him, is the secret of love. So many people are wrestling with besetting sins as a prelude to surrendering themselves to Christ instead of surrendering themselves in order to find power to meet sin."

Some will say, "How can I learn

to love someone I cannot hear or see or touch?"

We give our loyalty and respect to the President of the United States, and most of us will never see or hear him in person. We give our admiration and devotion to a movie star, because he portrays some exemplary role on the screen, yet we have no assurance that his personal character is worthy of that acclamation at all. We hold up Edison, Washington, Lincoln, and Franklin as ideals before our children and fail to present the greatest living hero of all time.

It would seem, therefore, that we give our love and adoration easily to some people who will live only the short span of a lifetime, but we are wary about giving it to a man who has lived for over two thousand years and needed no publicity or press agents to mark him indelibly on the hearts and minds of all successive generations.

What are these qualities that have endeared this man to all ages?

When an actor decides to play a role in a historical novel, he learns more than the lines in his script. He goes back to the time in which the character he is portraying lived and studies every minute detail of dress, speech, and etiquette. It is that perfect imitation which makes the role live.

Well might we do the same, discovering each of us for himself the qualities of character that made Christ a truly great man.

Once we know what made him great, we can faithfully apply these same principles to our own lives, and we can steadily produce a more perfect likeness. A close study of his life will also reward us by restoring our faith, because his is the only biography known that, given close scrutiny, will reveal divine strength instead of hidden human weaknesses.

Nobody can find him for you but yourself. Nobody can win his love for you but yourself. Nobody can spoil your efforts toward perfection but yourself. *A personal God demands personal action!*

CHRIST WAS ALWAYS CAREFUL that none should follow him for the food he could provide or for the glamour attached to his performance of miracles. Who else but he would heal so many out of compassion and love for humanity with no thought of fame or money?

That should gladden the hearts of every little person everywhere, for it proves without a doubt that if Christ did not strive for fame and riches in this world, we ought not to work for acclaim either.

How did he go about establishing this rare precedent of service? He did not spread himself out thinly as commercial service does; rather he drew to him a small nucleus of devoted admirers and, before he asked for their love and devotion, he proved himself worthy of it.

He lived with them daily (here is the secret of high quality service) until they became accustomed to humility without abject fear, generosity without repayment, humor without guile, mercy without exaltation, patience without exacting standards, and love without rehabilitation.

After he had served these men devotedly for the period of his earthly ministry, he made it plain that it was necessary for him to leave them for a while. They loved him now as good children love an unselfish parent who is called away unexpectedly and leaves them in charge of the house. They pitched in and did the work willingly.

The disciples could hardly conceal their urgency, for they were so anxious to get all the work done before he should get back. It was their love for him that made them take up his work and carry it on. It was his approbation they were constantly seeking; it colored every decision they made, even to giving up their lives.

Finally it happened! The thing he had been anticipating all along became a reality. They had started out with love for him, and now they were in love with the work itself!

How he must have smiled in rejoicing when, one by one, they joined him, not exactly understanding his

motive for dying on the cross, and yet each of them giving his life for the same cause.

REMEMBER WHEN CHRIST talked with Peter that last time along the seashore? Not once, but three times he asked, "Simon, son of Jonas, lovest thou me?"

The first time Peter was surprised. The second time he was perplexed, and the third time he was grieved. Didn't the Lord know how much he loved him, especially since he had forgiven him for denying him?

Yes, Jesus did know how much Peter loved him. He knew full well what a friend he had made in Peter since the resurrection. There was never any doubt in Christ's mind that Peter loved him. But there was a doubt, perhaps, of what the big, impulsive man might do with that love.

Peter was a man of action. He might decide to avenge Christ. He might decide to go back to fishing and mourn his dearest friend in a kind of frenzied grief. He might break up the little band, and thus begin factions that would dwindle into nothingness.

But he didn't. Why? Because Christ said, "Feed my sheep."

Christ gave him a responsibility. In other words, Christ said to him, "Peter, you are big and strong. You are like a rock against which nothing shall prevail. Take up my work, Peter. Take my load on your shoulders. Be a good shepherd to these poor, lost sheep, and keep them safe until I come back to reclaim them."

How many times in later years must Peter have looked back through the numerous periods of pain and suffering and great sacrifices and heard his beloved Master saying, "Simon, son of Jonas, lovest thou me?"

Only this time he could raise his eyes and look straight at his Master with a glorious spirit shining undauntedly as he answered, "Lord, thou knowest all things; thou knowest that I love thee."

Man's Coming Dominion

By Evan A. Fry

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful.—Revelation 12: 1-5.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.—Isaiah 11: 6.

IT IS TRITE and repetitious to say again that we are living in a marvelous age, but I am going to chance saying it once more. I do not know of any other age in which it has been so interesting and exciting to be alive. This age seems to be shaping up the culmination of many biblical prophecies. It is marked by challenging developments in social and economic and religious fields, and by the fulfillment of many historical movements and trends which date back for centuries. But it is in the field of scientific advancement that we have made our most notable progress. We are so accustomed to miracles every day that we sometimes are positively bored by them. We take them absolutely for granted. Our children are even quite blasé about some of the things which absolutely amazed their parents not so many years ago. A two- or three-year-old child can now turn on the radio and tune in his favorite program, quite oblivious of the thrill his father first experienced when he hooked up a piece of crystal, a "cat whisker" detector, and a tuning coil and heard music from the air.

In the newspapers and magazines within recent months, I have read of some most amazing things. Yet their advent has created scarcely a ripple upon the calm surface of our daily existence. Scientists are now trying out a new 200-inch telescope on Mount Palomar in California, using

a mirror on which work was first begun in 1934. This new telescope more than doubles the distance to which we can peer into space. It will bring to the eyes of man stars that are one thousand million *light years* away, but I haven't seen a single man or woman very excited about it.

Not long ago I read—and I hope you did, too—that jet planes, accompanied by a pilot, have now crossed the threshold into supersonic flight; scientists used to predict this would be impossible. Planes—with men inside—are now flying faster than sound can travel! I picked up a magazine recently and read a report on the latest television experiment in which television signals were relayed from a plane twenty-five to thirty thousand feet in the air. Since the surface of the earth is curved and television signals travel in a straight line, it has heretofore been impossible to get much distance from a television transmitter—usually less than fifty miles. But now we are putting the television transmitter 30,000 feet in the air and broadcasting to a radius of 200 miles.

NEWS IS BEING PRINTED in the nation's homes, without necessity of printing presses, by facsimile radio. Radar is finding safe paths for ships and airplanes through fog and darkness, showing each obstacle as plainly as if the sun were shining brightly. An air line advertises twenty-four regular Atlantic crossings per week—take your choice. An

electronic microscope which magnifies to 50,000 diameters makes visible virus organisms which heretofore have eluded the most powerful optical microscopes. A new weed-killer has been developed which kills weeds but leaves crops undamaged, and which can be sprayed from airplanes over thousands of acres at an amazingly low cost. Foods are cooked in a matter of seconds by electronics. Men are manufacturing weather by sprinkling dry ice from a plane. We are just on the threshold of the atomic age with limitless resources of power waiting to be used in the smallest particles of matter. No wonder we become so surfeited with all these miracles that we scarcely pay attention to the next one which comes along to challenge our imagination and test our credulity.

MAN HAS EXTENDED and is still extending his dominion over astounding aspects of this world. He has subdued the plants and animals, harnessed the forces of nature, and achieved a mastery over material things which make him more powerful than many of the gods his pagan ancestors imagined. The one thing he has not learned to keep under control is himself. War—the ancient pattern for settling differences between men and nations—has steadily become more efficient and more horrible, because men have learned to control so many of the secrets and powerful forces of nature but have not yet learned to control themselves so that those forces and secrets may be used in beneficent, constructive ways. Twice within our own generation, men have plunged the whole world into devastating war, disrupting every nation of the world socially, economically, and spiritually. At home, even in peacetime, we have one divorce for every three marriages—and the rate is increasing, showing that there is a lack of peace and

control at home. Suspicion, hatred, racial, national and religious tensions still plague mankind—the same men who have learned to be masters of earth and sky and sea and air, but who have not learned to be masters of themselves. Men are still slaves to their appetites, their prejudices, their ignorance, their fears, their worries, the weakness and decay of their physical bodies. Their life span has been extended; the facilities for using and enjoying life have been multiplied a thousandfold, and yet they themselves are no better and no happier than they were in the day of Alexander the Great.

Man's dominion over the material things by which he is surrounded is a prophecy and an omen of what this world can be like and will be like some day when he has learned to have dominion over himself; when all things are made new; when the present sinful bodies of men, which do not respond to our will and which wear out and deteriorate and slip away from us in spite of all we can do, will be replaced by new, resurrected, immortal bodies that are responsive to the demands of the spirit. Old Testament writers have prophesied of that day when the wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling shall be together in peace, and a little child shall lead them—when "they shall not hurt nor destroy in all my holy mountain" because "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Our Christian hope looks forward to that day when the enmity between man and Nature shall be gone, when Nature shall withhold none of her secrets, when the curse shall be removed from the soil so that briars and thorns and weeds will not curse the labors of the husbandman, when the enmity of man for man shall likewise be gone, and the spirit and body inseparably connected shall receive a fullness of joy.

Challenges

By
Norma Anne Kirkendall

ONCE THERE WAS a little boy who had a girl friend, and that young lady had a birthday coming up. The little boy had just twenty-five cents to buy a gift, and the girl liked perfume. So off went the boy to the corner drugstore where he spied a beautiful bottle of perfume with a "25" sign on it. He asked for the bottle. But the druggist said the "25" meant dollars, not cents, so the little boy went out of the store . . . and got himself another girl.

One might well base a sermon on "The Price of Perfume"—for some of our members are doing just that. There are certain requirements in the church which must be fulfilled in order to live up to the true standards of a steward. An example of this type of requirement is observance of the financial law. If we think enough of the church, there will be no question as to whether or not we observe the financial law or any other part of the law of the kingdom. But for many the price is too high, so they just "go out and get another girl." Such losses in attendance are tragic, and leaders may well look to the programs which should be developing a love for the gospel and for the observance of the laws of God.

—2—

I TRAMPED through the woods again. Before, I had always kept my eyes toward the sky, watching the giant trees reach toward the blue. But this time I looked downward. Beneath my feet were the leaves of decades, transformed into rich loam from which now springs countless seedlings of all sorts.

We cannot all be oak trees. Those oak trees could not exist if it were not for the richness of the earth below. The oak trees are the leaders in the forest, but we can be contributing members. It must be from the richness of our lives that the leaders

of tomorrow are born. We may be forgotten with the mass, but each life (with the others) is the rich loam feeding the seedling lives of the future.

—3—

I RECENTLY BOUGHT a Crosley car and have suffered through the countless jokes about its size. But I laugh last for I average about forty miles to the gallon, and my costs of operation are a mere fraction of those of my former larger car.

—4—

All large cities have their cathedrals. These giant spires loom tall. The walls are ivy-covered, and the interiors are beautiful with paintings, carvings, and rich ornamentation. Squares away you find the small "piano-box" buildings, whose designs are simple to a fault. It is obvious that great amounts of money have not been expended in their construction, and often the sacrifice of the members shows in the poverty of the buildings.

The question is: Which building does the most for the membership of the church who inhabits its walls? Or is it the building that is important? My feeling is that the building does add beauty and warmth to worship, the true test of the church, however, is not the building but the gospel taught. The test is not by the looks of the edifice, but by the results shown in the lives of the members.

"One more revival—only one more is needed, the revival of Christian stewardship, the dedication of the money power to God."—Horace Bushness.

Worship Suggestions for January

Theme for the Month: PERSONAL STEWARDSHIP

JANUARY 2, 1949

Theme: I PREPARE FOR STEWARDSHIP

Prelude: "Lift Thine Eyes to the Mountains," from Mendelssohn's "Elijah"*

Call to Worship:

Verily I say unto you, I have appointed . . . you to be stewards over mine house, even stewards indeed . . . for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.—Doctrine and Covenants 101: 10.

Hymn: "Come, Let Us Anew Our Journey Pursue," Saints' Hymnal, No. 433.

Prayer:

This should be a prayer of dedication and analysis of personal needs of the branch members in order that they may feel kinship in their individual preparation to be worthy stewards.

Stewardship Meditation:

WE GIVE THEE BUT THINE OWN

We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blestest us,
To thee our first-fruits give.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing.

And we believe thy word,
Though dim our faith may be,
Whate'er for thine we do, O Lord,
We do it unto thee.
—William Walsham How.

Inspirational Talk:

It is suggested that this talk be presented by the youth supervisor or church school director of the branch. This should be a special appeal to the youth of the church to enter into the great fellowship of being stewards for their Master, who has said to his people: "Whoso

is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life."—Doctrine and Covenants 51: 5.

Hymn: "A Charge to Keep I Have," Saints' Hymnal, No. 201

Suggested Scripture Readings:
Mosiah 9: 60-62, Book of Mormon;
I Peter 5: 9, 10, Inspired Version; I Corinthians 4: 1, 2, Inspired Version.

JANUARY 9, 1949

Theme: I TITHE MY TIME

Prelude: "I Shall Not Pass Again This Way," by Stanley S. Effinger*

Call to Worship:

From THE BUILDERS
All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.
—Henry Wadsworth Longfellow.

Hymn: "Take Time to Be Holy," Saints' Hymnal, No. 322.

Meditation: "A Time Exposure to God"
God needs more of our time. Most of us are so busy with things that we seldom give God an opportunity to develop the characteristics of our natures which only a time exposure can reveal.

Those who make photography either a vocation or a hobby know that there are some pictures which cannot be taken snapshot fashion. It takes a time exposure to catch all the features that are desired. So it is with our lives. We are by nature of too fine a texture to be developed by the snapshot method into strong, efficient Christian characters. God must have more of our time so that the influence of his nature can bring out our finer characteristics.—Author Unknown.

Suggested Story:

"The Hall of Heroes," from *Christ and the Fine Arts*, by Cynthia Pearl Maus, or "The Unsightly Rock," from *Worship Programs*, by Alice A. Bays.

Hymn: "Work, for the Night Is Coming," Saints' Hymnal, No. 222.

Suggested Scripture Readings:
"It is required of the Lord, at the

By **FRANCES HARTMAN**

hand of every steward, to render an account of his stewardship, both in time and eternity."—Doctrine and Covenants 72; 105: 13; II Corinthians 6: 1, 2, Inspired Version; Ephesians 2: 8-10, Inspired Version.

JANUARY 16, 1949

Theme: I TITHE MY TALENTS

Prelude: "Prelude in A Major," Chopin*

Call to Worship:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."—Exodus 19: 5, Inspired Version.

Hymn: "One Day When Fell the Spirit's Whisper," Saints' Hymnal, No. 1.

A Sermon in Scripture:

A man traveling into a far country . . . called his servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey.

Then he that had received the five talents, went and traded with the same; and gained other five talents.

And likewise he who received two talents, he also gained other two.

But he who received one, went and digged in the earth and hid his Lord's talent.

After a long time the lord of these servants cometh, and reckoneth with them.

And so he that had received the five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them, five talents more.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold I have gained two talents besides them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he who had received the one talent came, and said, Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered.

And I was afraid, and went and hid thy talent in the earth; and lo, here is thy talent; take it from me as thou hast from thine other servants; for it is thine.

His lord answered and said unto him, O wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered.

Having known this, therefore, thou oughtest to have put my money to the exchangers, and at my coming I should have received mine own with usury.

I will take, therefore, the talent from you, and give it unto him who hath ten talents.

For unto every one who hath obtained other talents, shall be given, and he shall have in abundance.

But from him that hath not obtained other talents, shall be taken away even that which he hath received.—Matthew 25: 14-30, Inspired Version.

Hymn: "Saviour, Thy Dying Love Thou Gavest Me," Saints' Hymnal, No. 302

Suggested Scripture Readings:

I Peter 4: 10; II Timothy 2: 15; Doctrine and Covenants 46: 9.

JANUARY 23, 1949

Theme: I TITHE MY POSSESSIONS

Prelude: "I Heard the Voice of Jesus Say," by Rathbun*

Call to Worship:

"Every devoted thing is most holy unto the Lord . . . all the tithe of the land, whether of the seed of the land, or of the fruit of tree, is the Lord's; it is holy unto the Lord."—Leviticus 27: 28, 30, Inspired Version.

Hymn: "Cast Thy Bread Upon the Waters," Saints Hymnal, No. 346

Prayer:

This should be a prayer of thanksgiving for substance to share, for the all-sufficient blessings of the Heavenly Father and the great privilege that is ours as a church to learn and understand the law of tithing as revealed by God in the latter days.

Tithing Meditations:

"Stewardship is the management of an investment of God in you."—Albert Carmichael.

"Stewardship puts the Golden Rule in business in place of the rule of gold."—Unknown.

Suggested Presentation:

(From an article by Bishop G. L. DeLapp appearing in the *Zion's League Annual Number One*.)

One of the most significant features of our church is its belief in present-day revelation. Divest it of that one fundamental, and it would leave a flimsy skeleton for either the individual or group to build for eternity. . . .

It would undoubtedly refresh our minds and inspire us to new resolutions if we would take the time to study section seventy-two of Doctrine and Covenants. If fifty per cent of the membership of our church were to read this revelation, which was given in the year 1831, and resolve to comply therewith, there would be a steady flow of inventories going into the bishop's office, for "it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and eternity."

It will undoubtedly prove most discouraging to those who do not believe in rendering an account this side of eternity to find the issue still confronting them on the other side. However, that is quite incidental.

Our big objective is the establishment of Zion. It can only be accomplished by resolving to comply with the commandments received through revelation.

It was the resolve to carry out God's will that enabled the Saints of the early church to build a strong foundation. It will take *revelation plus resolution* on our part to build the superstructure. The new year should bring new resolutions. New resolutions should bring a greater number of inventories and increased tithing.

I believe that it is just as important that we accept the individual responsibility of stewardship over material possessions and discharge that responsibility in harmony with the law of stewardships within the church, as it is to believe in those principles of our faith and doctrine. Man cannot come to the fullest stature in life except as he utilizes temporal possessions to improve his own mental and physical being and also to extend benefits to others. He can do this by a process of law through consecration of surplus. The benefits which society receives as at present constituted extend only in a limited way.

Hymn: "Take My Life, and Let It Be," Saints' Hymnal, No. 307

Suggested Scripture Readings:

Doctrine and Covenants 106: 2; Proverbs 3: 9, 10; Deuteronomy 14: 22, 23.

JANUARY 30, 1949

Theme: MY STEWARDSHIP BROADENS

Prelude: "Jesu, Joy of Man's Desiring," Bach*

Call to Worship:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."—Doctrine and Covenants 4: 1.

Hymn: "Hark! The Voice of Jesus Calling," Saints Hymnal, No. 344

Suggested Presentation:

This new era in which we live demands that we do our thinking on a larger and grander scale than we have done heretofore. The problems of today are universal, and great masses of humanity are looking to the United States to set the example of unity and brotherhood. But before we, as a people, can successfully think in terms of the whole world, we must be sure that our understanding has a firm foundation. As Saints, we must re-examine ourselves before we can lead and expect others to follow.

The necessity for large-scale thinking is also a wonderful opportunity for spiritual growth. It is such attributes as opportunity, responsibility, honest effort, and earnest desire that will establish the kingdom of God upon the earth! Many Saints, consecrated to do the will of our Master, are securing the education necessary to carry the glad tidings of the everlasting gospel to all nations of the world. Many are preparing, or have long since prepared, to thrust in their sickles in the field which is "white already to harvest."

How human is our desire to show others the light we only glimpse ourselves! How zealously we long to bring all peoples to Christ.

Those who have already chosen to take Christ's name upon themselves have chosen also to keep his commandments. Those seeking to keep his commandments agree that it is of vital importance to their own growth and understanding to keep *all* the commandments he has given us. How strange, then, is the fact that of the Saints today who have chosen to serve the Lord and keep his commandments, less than half are keeping one of his most basic laws—the law of tithing.

Perhaps it is well to review this law, a portion of which is here given from the Doctrine and Covenants, section 106: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my peoples; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord." The paying of tithing should not only be considered an obligation, but a privilege as well. It is the one material way in which each of us can assist in the advancement of the church, and the subsequent progression of God's kingdom on earth—though we may never leave our home branch.

Yes, the redemption of the world is huge and inviting, but there is a law we must learn first. If we would bring the world to Christ, we must send Christ into the world, represented by men who have dedicated their lives to that purpose, men authorized by the church, and sustained by our paying the one tenth.—Adapted from "Narrow Is the Way," which appeared in the *Saints' Herald*, November 23, 1946.

Hymn: "I'll Go Where You Want Me to Go," Saints' Hymnal, No. 292.

Suggested Scripture Readings:

Malachi 3: 10; Isaiah 35: 10, Inspired Version.

*These preludes may be found in standard collections of piano and organ music.

To belong to a small, not highly-thought-of religious community is undoubtedly a social disadvantage. Yet the consciousness of being somewhat different from most of one's fellow citizens makes up for it; it gives one the vantage point of detachment. It may prevent one from being swamped by a craving for oneness with a more or less amorphous crowd; it contributes to a kind of personal integrity. It makes it easy to break away from hoary tradition; one has not to pay for personal freedom by being subjected to social excommunication, which might be strong enough to paralyze one's efforts. One becomes free without having to wear a martyr's crown.—Professor M. A. Bonn in *Wandering Scholar*.

Let's Recapture

THE CHRISTMAS SPIRIT

By **STELLA B. OMAHUNDRO**

DECEMBER seems to be the shortest month in all the year, when the things to be done are tallied up. There are so many chores of a strictly practical nature for women, yet they are meaningless if we lose sight of the spiritual significance of the events we are celebrating.

What a challenge that offers to a mother these days, when so much expert competition harasses not only adults, but also children in this modern world. Remember last December? We said, "Things are going to be different next year." So let us stop now and consider what we can do in our homes to help our family recapture the true meaning of Christmas and the richness of the simple joys of the season.

Here are some suggestions as a starting point for our thinking:

1. Let us de-emphasize gift expectancy. Most of us adults have learned through experience that it is truly "more blessed to give than it is to receive." But have we given the children a chance to learn this, too? So much talk and action points to "what am I going to get?"

The children will enjoy sharing in planning remembrances for others if they're just given a chance. They will love to share a secret in making something for Daddy.

Many families have found it best to agree that each member shall have one nice gift, often something "useful" rather than each trying to outdo himself for every member of the tribe. A skillful mother can help direct a child's interest toward others by letting him "help."

2. Let us plan at least one specific

project in giving in which the whole family can share—perhaps a special fund for the Christmas offering. It may be feasible to plan a Christmas basket and clothing for a needy family. There may be a lonely friend "adopted" for the Christmas season. There are dozens of ways in which you may all work together to "give" to another.

3. Let us create a traditional way of celebrating at home which will enrich the meaning of the Christmas story. Gathering materials for a Bethlehem scene to be placed under the Christmas tree can be a delightful experience for young and old alike. Making a creche for the mantel or hall table would call upon the creative abilities of all the family. A silhouette of the Wise Men for special lighting at the front window is still another idea.

If original artistry does not flourish in your family, enlist the aid of magazines, your library, or the materials the children have at school. Once a start is made, the most difficult part will be over.

4. Do plan now, if you haven't already, to read or tell the Christmas story at a family gathering. Some families like to share this experience on Christmas Eve, after the tree is trimmed, and end by either singing Christmas carols together or listening to good recordings. You can add other favorite Christmas stories, too, such as Dickens' "Christmas Carol," or Van Dyke's, "The Other Wise Man." There are many to select from in any good collection of Christmas stories.

5. Encourage all members of the family to participate fully in the various services planned at church. Many a child remembers happily all his life his first experiences in the church school Christmas programs. It will mean more work for mother to help him learn his part and the songs, to make costumes, and to see that he gets to the church to practice, but, oh, how it will pay dividends in later years. Too, the teenagers may need some prodding to take their part in the vesper services, for instance. But even if they don't admit it, they will enjoy doing their share, particularly in the group singing. And mother might even make the effort herself to sing in the choir for the joy of sharing first hand the Christmas story in song.

A grand finale can be achieved, if all members of the family arrange to sit together, for once, on the Sunday after Christmas; this will emphasize the "specialness" of the occasion.

IT IS GOING to take some down-to-earth planning for mother to have the time, energy, and peaceable state of mind to fully achieve what she would like in her family's observance of Christmas. If she gets too worked up herself over non-essentials, all is lost.

A good place to begin is paring her own personal list of gifts. Don't worry about "remembering everybody." It is a better plan to concentrate on those who need some special cheering. Remember the recently bereaved, the lonely ones, or some older folk who may feel "passed by." Instead of fighting crowds to find just the "right thing" to buy, remember "the gift without the giver is bare." The truly fore-

— — — a home column feature — — —

sighted make things early in the season. A small remembrance you made yourself means more to the recipient than the most expensive present you can buy.

Some housewives have found it a good scheme to make extra glasses of jellies, jams, and such at canning time. Wrapped in gay paper, with a friendly little note, there is nothing more acceptable. You could make a few glasses of marmalade even at this late date for such a purpose.

Homemade candies are a delightful gift. Enlist the aid of daughters and sons, too—for this activity. They will gladly enter into the spirit of the fun, especially if some are intended for home consumption.

Homemade cookies can also be a family project with all hands helping to cut fancy shapes and add special touches of decoration. These, along with small homemade fruit cakes, can be added to the list of homemade goodies used as a remembrance for friends.

By the same token, instead of stewing over a long list of cards to be sent, telephone a cheery message to those within reach, and start early in the month to write a personal note to old friends who are far away.

When it comes to making preparations for the holiday dinner, don't wait till the last minute for anything that can be done ahead of time. Check the state of your linens, china, silver, and such things the week before. Plan a menu that will not involve too much last-minute attention. Enlist the aid of younger members of the family to be responsible for the trimmings and extras. Let daughter work out the plans for the table decorations.

And while you're planning your family gathering, do add some guest to your list who might otherwise eat his Christmas dinner alone. This is another way the family can learn to share with others.

Once you determine to change the hectic pace of your household in the

month of December, many, many ways will occur to you to achieve this end.

"Aunt Nannie"

By Marie Gosline

ANNA, SHE WAS christened seventy-four years ago, but to me she has always been "Aunt Nannie." Whether it was the unbreakable Effanbee doll or the silk lingerie she gave me in my childhood which endeared her to me, I do not know. But my favorite aunt she was then; and friend, comrade, teacher, and saint she is to me now.

I do not know what would become of the East Los Angeles branch without Aunt Nannie. Largely because of her that branch was first organized, the first church built and later sold. Today, mostly because of her, there stands a new one to take its place. In her veins flows the blood of a Jewish ancestor and, perhaps because of this, she it was who kept the books on that new building—or maybe it was simply because no one yet has ever been able to "slip anything over" on that old grey head.

So far as I know, there is never a church dinner held that she does not organize and do the hardest part of the work herself. This includes anything from cleaning the church to cooking the food. It is she who uses her influence—and influence she certainly has—to get donations direct from the manufacturers, donations that count for something when a dinner for a few hundred is being given. Did you see the large floral pieces at the dedication service? They came direct to the church from the florists who were friends of Aunt Nannie. Did you see those beautiful candlelabra at the Christmas candlelight service? They came from other friends of Aunt Nannie. Who packed the bags of candy for the children at Christmas? You guessed it! My Aunt Nannie.

But above all is the Christian spirit which is always with Aunt Nannie. No one is too low, too mean, too ignorant, to labor in her

great field for Christ. To her, everyone with whom she comes in contact, be he rich or poor, Saint or sinner, is a potential missionary in God's cause.

It seems to me there was one who lived many years ago who had the same ideas as my Aunt Nannie.

Literature for the Women's Department Cradle Roll Worker

In making visits to the home of young mothers, the Cradle Roll worker needs to have a list of worthwhile literature to recommend which will assist the new homemaker in the tasks of caring for her most precious member of the family, the baby. A splendid series of booklets again has been brought to our attention called *My Book*, by Mary Edna Lloyd. There is a copy for each season of the year, containing simple stories on subjects close to the lives of little ones, nicely illustrated with pictures of real children.

In the fall issue there are such timely subjects as:

"Helping Daddy," "We Go to Church," "Making Cookies," "Thank You, God," "Family Fun," and "Mother's Christmas Story," with two line songs included.

Order these direct from the Herald House, 103 South Osage Street, Independence, Missouri. These are priced at fifteen cents per copy.

The following booklets come from the U. S. Children's Bureau, Washington, D. C., and are recommended highly. Single copies are free.

Prenatal Care, Publication No. 4.

Infant Care, Publication No. 8.

Your Child From One to Six, Publication No. 30.

Home Play and Play Equipment for Preschool Child, Publication No. 230.

When we want the right time, we go to God's sun or stars.

LETTERS

Thoughts On Peace

PEACE (Latin: *Pax*; French: *Paix*; German: *Friede*; Russian: *Mir*; the contrast to war and strife, a state of law and order, the usual form at the termination of wars.

This is one of the customary definitions of peace in dictionaries and encyclopedias. If one tries to apply the term to these days, he certainly is in a quandary.

The more we think about our present plight, the more we feel the need and the urge to do something about it in order to avert impending catastrophes. It is not enough that the governments of all the nations are trying to come to honorary and fair terms, but we as individuals, too, must do our share to promote understanding and to prevent misunderstandings. We must drop racial, national, and religious prejudices and establish contact between individuals.

A little boy in Independence has given us a splendid example as reported in the *Saints' Herald*, September 11. This little fellow wanted to assist people he did not know at all, but his deed became known all over the world and was read in other languages at meetings in Europe and perhaps elsewhere. This apparently insignificant act of our little friend has definitely done a good bit toward peace.

In a country like defeated Germany with its material ruins and spiritual ravages, there is a great longing for tranquillity. The article entitled "Peace," which appeared in the *Saints' Herald* of August 28, went right to the hearts of all those who heard the translation of it.

These examples are proof that it is not material assistance alone which is required in present-day Germany but spiritual help as well, and perhaps even more so in order to overcome that feeling of isolation. German men and women need moral support very much in order to be guided along the right path. Whatever can help to make them see life as less purposeless will be in the right direction. At present, they feel forsaken and damned by the world.

Physical hardships and an almost primitive standard of living have done their share to make life appear hopeless; Germans need a strong belief in God's eternal love and encouragement and guidance.

The confidence which emanates from our faith is one of those essential spiritual pillars which is wanted. In proper appreciation of this need, the president of the German Mission, Seventy Eugene Theys, is planning to have a German edi-

tion of the *Herald* published, which will incorporate many of the fine articles from the original *Saints' Herald*.

This spiritual link between the brothers and sisters will help to give the Germans back that inestimable treasure without which no Christian people can exist, the right to see a silver lining in the horizon and the right to hope of real and lasting peace based on mutual understanding and brotherhood.

GEORGE BAIER.

Pfzingstrasse 1
Nuernberg
Germany, American Zone

Early American Explorers

While looking over some old manuscripts at the museum in St. Petersburg, Florida, I ran across a book written in London, England, in 1671 by John Ogelby, Esq. This was a compilation of the records of all the early explorers to the Americas.

The works of archæologists have always been very interesting to me, so I at once requested permission to read it. I was told this would be impossible, as it would necessitate having a case built for the one book, which could be locked after each page was turned. Due to its age and fragility not even the attendants were allowed to handle it. On several occasions I discussed the matter with Mrs. Apple, who was in charge, and over a period of time I became very friendly with her. I finally suggested that I would furnish a case to house the book if I were granted the privilege to read it. Through her kind efforts, I was given permission.

Upon delivery of the case, I immediately began reading the book. Mrs. Apple turned the pages, using a spatula for the purpose, and locking the case after each page was turned. I was most grateful to her, as it entailed patience and time, which she could have been spending on her other duties.

Knowing some of the ridicule that has been directed at the Book of Mormon because of the claim that there was inadequate proof that certain animals ever existed on this continent, I feel these manuscripts indicate that the Nephite records are true.

The following are observations from the work of John Ogelby and others:

Some of the early travelers found, in various sections of the Americas, remnants of colonies of giants. They also found an abundance of swine, which they used for meat. I never before read anything to indicate that swine existed on this continent in such an early period. However, this bears out the claim of the Book of Mormon.

Francisco Fernandez found the natives in Yucatan using the cross as a symbol of worship. Their tradition had it that, before their time, the nation was possessed by a people who came from the east after enduring long hardship on the sea. They found goats, sheep, rabbits, wild dogs, leopards, lions, tigers, wild hogs, camels, etc. Some of these animals were found to exist on this continent as late as the fourteenth century.

They had a word in their language which signified regeneration or second birth. They practiced baptism and fasted three days before each baptismal ceremony.

In Mexico City was built a great temple called *Cu*. On each corner of the temple was placed two marble statues and from the description given, there is no doubt as to their representing the Melchisedec and Aaronic priesthoods. On another temple an ascension was made by a flight of eighty steps, before which was a high veil, which opened into a spacious hall hung with tapestry, at the end of which stood large images of the same priesthood.

In the province of Cuazata, they found people practicing circumcision according to their ancient custom. They made an idol of dough—or type of bread—which they used somewhat in the manner of a sacrament—breaking off small bits and serving the priesthood first, then distributing the remainder among the laymen.

The following is a speech made by Lord Fesenco (one of the chieftains of a great province) to Montezuma at the time he was elected high chieftain of the combined provinces of Mexico:

The great happiness, most noble Montezuma, which is befallen this realm by your election, may easily be conjectured from the general joy. None besides yourself being able to undergo an office in the management whereof so much prudence is required. It is a most certain testimony that God loves Mexico, that he has given its inhabitants understanding to make such a choice. Who can doubt, but that you who have expatiated through the heavens, and conversed with God, may easily govern us mortals on earth. Who can despair, but the virtue enclosed within your heart, will extend to the widows and orphans. Therefore, rejoice, oh Mexico, the heavens have granted us a prince without vice; merciful, and not a violator of the laws; affable, not despising common conversation. And you, oh King, let not this great preferment occasion any alteration in your so long known virtues. The crown heads care for the public good. The troubles thereof must extend over the whole realm and each one in the realm.

Another speech was made by Montezuma's brother, who, being captured by the enemy, chose to die rather than to be their king in opposition to Montezuma. Placing himself on a high mast, he spoke these words, after which he jumped to his death:

Chalco seeks to set me upon the throne of my brother. This the heavens will not permit, so learn by me rather to die than to live and be guilty of treason to your country.

It seems that they had been warned many times by God of their evil ways, and he revealed himself in various ways.

They had a tradition that a countryman at labor in the field was caught up by a huge eagle and carried off to a cave where he fell asleep and dreamed that he heard a voice saying, "Do you know that man?" He made no special notice until the person speaking to him appeared and he knew, by his royal apparel, that he was Montezuma, after which the voice was heard again saying, "How soundly doth he sleep. The time is coming which provides punishment for many crimes; burn the sleeper with the torch, which he holds in his hands. He will feel no pain." Not long thereafter, being informed of the vision of this man, Montezuma, looking upon his thigh, to his amazement found the scar of a burn. It was shortly after this that he received news of the Spaniards being just off shore. Then Montezuma sent his priests to a high mountain to consult with their God and there they saw another vision showing Montezuma being slain and the city consumed by fire.

There were many more interesting notes, but I did not have time to copy them.

H. I. LETCHWORTH.

Route 4
Independence, Missouri

Appeal to Chicago Friendly Visitors

In May, 1947, the local paper featured a picture of a small boy in Chicago, Illinois, who lost both of his feet in an accident. Since my own son had lost one of his arms, I wrote to this child in care of the hospital where he was a patient. His mother answered the letter, and seven months later I wrote again. The boy was still hospitalized.

I have read in the *Herald* of the work of friendly visitors in the church. If there are any in Chicago, I should like to suggest they visit this unfortunate little boy. His parents are Mr. and Mrs. Howard G. Richey, whose home address is at 7805 West Rosedale Avenue, Chicago.

Jessie Maud Davis

Glencoe, Oklahoma

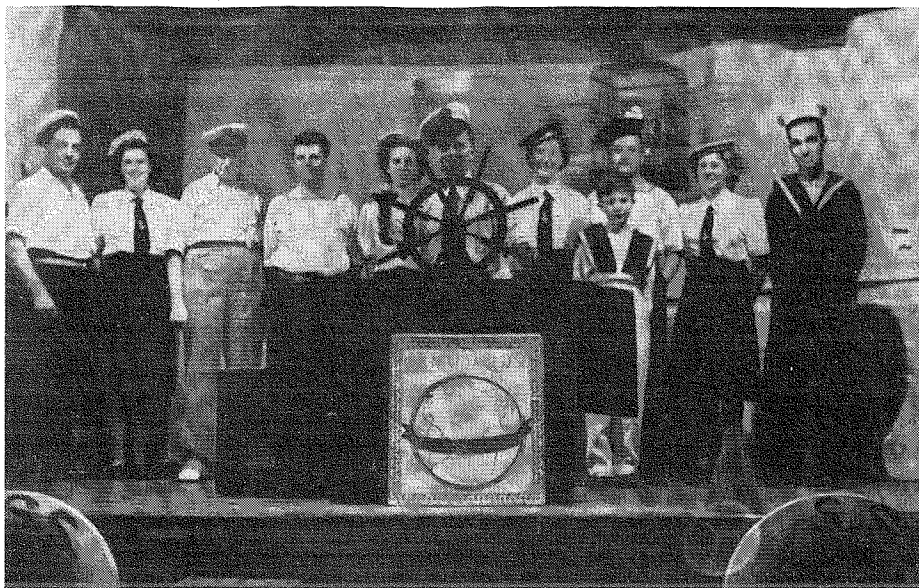
Notes of Thanks

I want to thank the Saints for all they have done for us and ask for continued prayers. My husband has been in bed nearly a year and is now in the hospital, unable to feed himself. I have lost the sight in my right eye and can hardly read or write anymore.

Mrs. Rhoda Root

1734 South Ivanhoe
Roseville, Michigan

English Leaguers Contribute to Missions Abroad Fund



ENFIELD ZION'S LEAGUE "NAUTICAL SOCIAL"

(Left to right) John Judd, Jr., Mrs. Catharine Judd, William Butler, Dover A. Judd, Mrs. William Judd, William Judd, Rose Worth, William Lawrence, Frances Castle, Philip Maloney, and Geoffrey Judd (in front).

ON SEPTEMBER 30, the Enfield Zion's League presented a sum of sixty-one pounds, ten shillings (\$246) to the local bishop's agent to be applied to the Missions Abroad Fund. This money was raised by selling refreshments at two mission reunions, caroling, monthly sacrifice offerings, and the sponsoring of three socials. Although members of the congregation generously patronized these projects, the contributions were made without any decrease in the usual branch income.

League officers elected on September 9 are Rose Worth, President; Roy Oakman, vice-president; Frances Castle, secretary; and Joyce Maloney, treasurer.

Good Advice That Was Followed

(Note: The following letter was originally sent to Patriarch Elbert A. Smith, who passes it on to the "Herald" for publication.)

In September, 1943, I wrote you a lot of questions—questions a weak, uneducated Latter Day Saint would ask. There must be much kindness or spiritual direction wrapped up in your person, for you answered four full typewritten pages! You sent me "Exploring the Church" and advice "even though busy to study."

I am grateful you took time to answer that letter; now I know really how little I knew and how hopeless I must have appeared to be.

Since then, I have completed twenty-three units of credit study and have taught a class on the Book of Mormon. I then decided children should be my first concern, so I have been teaching in church school ever since. I am "friendly visitor" for our women's department and serve in community organizations. Although I am a busy farm wife, almost

every day I get a call or am called upon to help people.

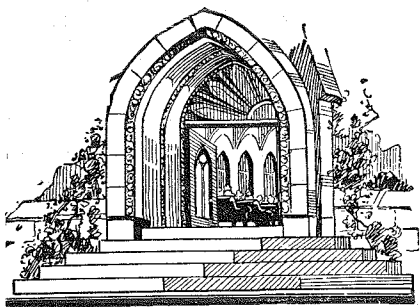
I just wanted you to know your time was not wasted. I have a daughter who was graduated this May from Graceland College. I also have three young sons who are being taught about the church. My nine-year-old son knows more of our doctrine (not just Bible stories) than I knew when I wrote you in 1943.

The church has much good material, yet one sees place for improvement, especially in younger group materials. My heart rejoiced this Conference to see the ministry and teachers all so concerned with the children and youth of the church. Maybe soon each family can be visited once a week by a priesthood member and be taught family worship, good home relationship, responsibility to the church, etc.

With your time so taken, do not bother to answer this letter. Just thanks to you. I know God's blessing will continue to follow you in your work.

MRS. S. H. ROBINSON.

Butler, Missouri



Remember That Pedestal

By **STANLEY JOHNSON**

SOMETIMES, when attempting to mention the gospel to a friend or acquaintance, one frequently runs up against a stone wall, and receives a reply like this: "Well, I *could* be interested in your church, but some of your people I know just—aah, aah—well, you know—they do things that aren't very Christian. I can't understand if your church has so much to offer why they act that way!"

Of all the problems met in an attempted conversion or extended missionary expedition, this is one of the most difficult to overcome.

Why does Mr. H. act the way he does if he believes the gospel? This question is not only frequently formed in the mind of nonmembers but also often presents itself to us—members of the church of Christ. Perhaps it would be well if it were more forcibly impressed upon us oftener, for frequently we fail to realize what bearing our personal actions have upon the church and its influence in the world.

Equally as true as the axiom, "A chain is only as strong as its weakest link," is the statement, "A branch is only as strong as its weakest member." One individual leading a life of misconduct, contrary to the concepts and teachings of the church, can ruin thousands of prospective converts before a missionary has a chance to hold his first cottage meet-

ing. One individual in a local branch who is associated with infamous business dealing, corrupt living, or violation of the generally accepted Christian creed of ethics can ruin and utterly destroy the good name of the branch.

WHEN A PERSON is looking for a new religion, he is looking for an ideal. When a person is dissatisfied with his religion, he seeks something on a higher plane.

With this in mind, then, we can easily analyze the thoughts of a prospective member. To him, all—not just one or two or the pastor and his wife—of the branch should conform with his correlation of the "better" gospel and its effect upon mankind, as individuals. If only one person falls short and fails to make the grade, it appears to the non-member that there is a weak spot in the entire organization; it presents the basis for a growing doubt of the authenticity of the teachings and the effectiveness of the doctrine.

This would, in fact, place each one of us individually upon a pedestal as a personal representative of the church of Christ. Upon the pedestal would be a sign reading, "This person is a true example of my work upon earth in the twentieth century. Signed, Jesus Christ." This exaggerated example expresses well our inefficiency to hold this position; yet we still claim to be members of this organization, and we still tell our friends of the Old Jerusalem Gospel and of the Angel's Message.

The task of preparing ourselves for this position is no great and

tedious effort. It is rather the composite of many little things. Many of them in themselves might seem irrelevant, but like a jig-saw puzzle, all the pieces are needed to complete the picture.

Clean, personal living is accepted by most and practiced by all but a few; but again, these scattered few can cause defeat. We are told in the Bible and again in the Doctrine and Covenants that cleanliness is a trait loved and demanded by the Lord. Paul reminds us that the body is God's holy temple and should be treated as such. Moral integrity is also important. A weakness here is fatal to any missionary activity. Cleanliness can go much further than the physical person, too. What about the home and the yard? More important still, what about the local church? Does it compare favorably with other churches in the vicinity? Is it well kept, and is the yard about it tended sufficiently to show results of attention? Can the pastor preach cleanliness from the pulpit and then walk through dirt and mud and weeds and loose boards on his way to the street from the House of God? Does the local branch measure up? Could we put it on the same pedestal with us with the inscription from our Master below?

STABLE AND WELL-BALANCED family relationships are a necessity. If one cannot stabilize his household, what chance does he have of convincing a nonmember of the worth of his religion? A school would not call upon a convict to lecture on citizenship to its students.

Good financial management also plays an important part. This is far more inclusive than just paying tithes and filing an inventory. It includes the everyday management of
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New Horizons

current finances. Financial stability does not necessarily require a large amount of money, but it does demand the wise handling of money. A man who is on relief because of poor management cannot afford cut-glass chandeliers, neither can he afford to speak of the financial law to nonmembers. His actions would drown out his words.

Co-operation and active participation in both church and society are recommended in the Scripture. The commandment most frequently quoted is, "Love thy neighbor as thyself." Activity of this type shows a sincere desire for the betterment of the group. Inactivity indicates—whether such is truly the case or not—a selfish, isolationist attitude. Such an attitude is not complimentary to one preaching the plan of Zion.

Honorable financial and business relationships should speak for themselves. Basic integrity should point the right path in this direction. One who has been handed a shady contract from the hands of an individual will not look upon church books presented by the same hands. Truly a man is judged by his works.

THE WHOLE PROBLEM, then, would seem to imply that missionary effort is largely dependent upon a series of small but related situations. Example: the teacher of all can play the part of the missionary at first if given a chance. Realization of this is universal; consciousness of it is not.

The watchword should be, "Remember your pedestal!" You are always on it, and the peoples of the world are looking at you. What are they seeing?

3617 E. Third
Spokane, Wash.

I am only an average man, but by George, I work harder at it than the average man.—Theodore Roosevelt.

Man cannot escape himself by going *somewhere* else; he must become *somebody* else.

Men Needed--Help Wanted

ONE NIGHT at Graceland fellowship, we sat in God's employment agency. Before us hung a huge sign which read: "Men Needed—Help Wanted." The urgency of this message alerted our senses and quickened our pulses, and the spirit of the testimonies was "I want to prepare myself for this work." My old impatience was fanned into flame again. Why must this job in God's workshop always be *before* us? Do we not let it always fall into that just-around-the-corner class, like prosperity in 1936, or spring in every March? Is there no on-the-job training in the kingdom? These questions I pondered

On-the-job training was instituted primarily for the benefit of the individual worker. This benefit consists of the opportunity to learn a trade at which one can earn money in the present and develop skills which will assure his capacity to earn money in the future. Would on-the-job training in the kingdom accrue any benefits to the worker?

Before answering that, let us refer to the days before on-the-job training—before the war, back to the days of the great depression. At that time, a sign reading "Men Needed—Help Wanted" was something to clamor after. There was no dilly-dallying in following up want ads then, and when we got to the source of the ad, there was no hesitancy about whether or not we were competent enough to do the job. Regardless of our previous experience or lack of it, regardless of our education, regardless of personality traits—yes, we could handle it. "Just give us a chance," we begged. We didn't need on-the-job training then. We needed *the job*. Why? Because we needed the money and the opportunity to develop skills to assure the further earning of money.

WE ARE NOT CRASHING the line at God's employment office. Why? Is it because we don't *need*

the work? God needs workers, but do we need the work? We need a place of refuge as soon as the Russians invent an atomic bomb; we need someone to share his food with us when the famine comes; but do we need the *work*? No, we are earning a fair living. Of course, we are willing to "help out" whenever the "load gets too great," so we put God's work in our time budget alongside the Red Cross and the Community Chest.

But we *do* need the work as surely as God needs the workers. We need the satisfaction that comes from seeing children grow to worthy adulthood under our teaching. We need the tact we develop from "getting along." We need the humility we learn from cleaning the cobwebs out of the church basement. We need the strength and perseverance we develop from fighting over and over again for what is right. We need the skills we develop in those endless numbers of programs; we need the patience we learn when we try to "get one up." We need the intelligence and wisdom we gain from studying God's whole purpose and plan. In short, we need the work of the kingdom to make us fit to inherit it. All these benefits can be gained "on the job."

"Men Needed—Help Wanted." Shall we say also: "Work Needed—Men Available"?

—IONE SARTWELL.

We belong to the church. The church teaches stewardship. We are pledged to obey the laws of the church. Recitation of that little formula means that the product of the equation is filing a statement or an inventory. This law holds for all. Fill out your statement, assess your tithing and pay it. It is essential to the things in which you believe.—From the London, Ontario, *Bulletin*.

BRIEFS

FORTESCUE, MISSOURI. — The women's department sponsored a Halloween party on October 28 and held their regular meeting on November 9 with Mrs. John Dunn as hostess. A special class for women is conducted each Sunday evening; the Three Standard Books are being studied.

Recent improvements made to the church include the purchasing of a new oil burner and redecoration. The paper was donated by Mrs. May Boyd; Mrs. Mable Chaney and others provided the labor.

PROVIDENCE, RHODE ISLAND. —A district conference was held October 23 and 24. On the following Saturday evening, a reception was given for Elder Almer W. Sheehy, Apostle Maurice L. Draper and Reed M. Holmes; Elder Sheehy was the speaker on this occasion. On Sunday, October 31, the infant son of Philip and Helen Stern was blessed by Apostle Holmes and Elder Sheehy; and Sidney L. Thompson was ordained an elder by Apostle Holmes and Elder E. M. Brown.

NELSONVILLE, OHIO.—On October 27 the Nelsonville, The Plains, and Creola Branches sponsored a Halloween party at the Ralph Brown home in McArthur. Another party was held on October 29 in the church basement at Nelsonville. Missionary Loyd Adams visited the branch one evening. A reception was given on Friday, November 12, for Missionary Louis Zonker and his bride.

MAINE DISTRICT.—The Main District Conference was held at Jonesport on November 6 and 7, under the direction of District President Newman Wilson and his associates, Elders Chester Gray and Benjamin Carter. Apostle Maurice Draper, Bishop Don Chesworth, and Pastor Don Harvey were also present for the conference. Music was provided by the Jonesport choir under the direction of Geneva Church. Apostle Draper and Bishop Chesworth each gave a report on General Conference activities, after which district officers were elected for the coming year.

On Sunday, November 14, a conference was held at Stonington; speakers on this occasion were Apostle Draper, Bishop Chesworth, and Elder Don Harvey. The Stonington junior choir, directed by William Wilson, sang at all services during the day.

Both conferences were well attended.

Open Letter to Leaguers

Dear Leaguer:

With the challenge of the General Conference and the words of our prophet, "the period until the next General Conference, as already provided, must be one of unusual preparation for my church as an organization, for my people . . ." still ringing in our ears, the department is busy on plans for the first part of our new Zion's League Project.

December 1 is the time designated for all of us to go to work on "I Recognize My Stewardship By Complying With the Three Parts of the Financial Law" by filing tithing statements, keeping record books, and becoming regular tithe and offering-payers. We want to encourage each and all of you to read the November 6 "Herald" on the Zion's League Project. Sadi Moon and Frances Hartman are busy preparing programs intended to help your League promote the Financial Law.

Leagues and Leaguers can help by obtaining copies of
STANDARDS FOR A STEWARD, 10 for 25¢, Herald House.

HANDBOOK OF THE FINANCIAL LAW, 25¢, Herald House.

YOUTH STEWARDSHIP IN PRINCIPLE AND PRACTICE, 15¢,
Herald House.

YOUTH INCOME AND EXPENSE RECORD BOOK, or FAMILY INCOME
AND EXPENSE RECORD BOOK, 25¢ each, Herald House.

Perhaps you can work up a round table discussion for your League on why it is important that each and every Leaguer file his first financial statement, pay his tithing, and continue to keep a record. Your young people, through this, will be helped to catch a glimpse of the importance of the financial law as a spiritual law for the people of the church--that they must keep it if ever we are to have Zion--that it is not a man-made law, but a law given of God for the uplifting of his people, and that it is a definite requirement for which we will be held accountable --it is a law for the blessing of God's people. The books listed above will help you.

We hope to work through your district League leader in obtaining reports of what your League has done in order that we may publish the results in the "Herald."

May God bless you as you work in this project of sharing. He will, we know, if you seek him in all that you do.

Your co-workers,

DEPARTMENT OF RELIGIOUS EDUCATION

BULLETIN BOARD

Gulf States Priesthood Institute

The annual Gulf States District Priesthood Institute will be conducted at the Mobile, Alabama, church (1200 Baltimore) on December 10, 11, and 12. Those attending from outside of Mobile should notify Elder A. O. Crownover at the church address so that housing arrangements can be made. The banquet for priesthood members and their wives will be held on Saturday evening. (Unmarried members may bring a friend.) Tickets are \$1.00 per person; reservations are to be made with Elder Crownover not later than Friday evening, December 10.

All priesthood members in the Gulf States District and surrounding territory are invited to attend.

W. J. BRESHEARS,
District President.

West Virginia District Conference

The West Virginia District departmental conference will be held at Moundsville on December 11 and 12. The first feature will be a musical program at 7:30 p.m. on Saturday. On Sunday, there will be church school at 9:45 a.m.; preaching at 11 by Seventy Merle Guthrie; a program by the women's department at 2 p.m.; a program under the direction of the bishop's agents at 3; and a vesper service at 4 p.m. The theme of the conference is "We Will Tell the Story."

MAY R. GRIFFIN,
District Secretary.

Books Wanted

The Department of Religious Education, The Auditorium, Independence, Missouri, needs copies of the following: *Stories of Our Hymns*, by Carlyle F. Kueffer, *Young People's Church History*, and a *Utah Concordance to the Book of Mormon*.

BIRTHS

A daughter, Sharon Mildred, was born on August 6 at Stratford, Ontario, to Mr. and Mrs. Fred Smythe. She was blessed on October 17 by Elder Howard Schlotzhauer.

A daughter, Nancy Sue, was born on August 21 to Mr. and Mrs. Fred Dearborn of Iowa City, Iowa.

DEATHS

DICKENSON.—Rena Hawes, was born April 19, 1916, at Spray, Oregon, and died February 21, 1948, at The Dalles, Oregon. She was a graduate nurse, and had resided in The Dalles for the past fifteen years.

She is survived by her husband, McCamant Dickenson; two daughters: Joan and Judy; a brother, A. Oden Hawes of Arlington, Oregon; two sisters: Mrs. Clarence Smith of The Dalles, and Mrs. John Rattray of Condon, Oregon; and her father, Amos J. Hawes of Condon. Funeral services were held at the Callaway Chapel, Elders J. L. Verhei and James C. Reneau officiating. Interment was in The Dalles cemetery.

PANTER.—Ella Elsie, was born on October 27, 1862, in Canyonville, Oregon, and died October 19, 1948, at Port Orford, Oregon. She was the widow of Captain William Russell Panter, who founded the Myrtle Point Transportation Company, and operated Bandon-Myrtle Point boats on Coquille River at the turn of the century. She had lived in Coos County, Oregon, for eighty-one years, and had been a member of the Reorganized Church since 1900.

Surviving are four sons: T. Walter, William A., and Albert E. of Bandon, Oregon; Archie C. of Fort Smith, Arkansas; three daughters: Mrs. Mary McMullen of Myrtle Point, Oregon; Mrs. Ruby Giberson of Bridge, Oregon; and Mrs. Hatton of Port Orford, Oregon; two half-brothers: James E. McCue of Medford, Oregon, and Charles M. McCue of Empire,

Oregon; two half-sisters: Mrs. Minnie Smith of Riverton, Oregon, and Mrs. Neely Anderson of Reedsport, Oregon; twenty grandchildren; thirty-seven great-grandchildren; and five great-great-grandchildren. Elder J. S. Giberson was in charge of the funeral.

HAWKINS.—Johnnie Jefferson, was born December 18, 1898, in Skinnerton, Alabama, and died at his home near Kennett, Missouri, on September 21, 1948, following a long illness. He was married to Mary Thornell in August, 1918. He had been a member of the Reorganized Church since a small boy, remaining ever true to his covenant and putting Christ and the church first in his life. He was loved and respected by all who knew him and will be greatly missed.

He is survived by his wife, Mary; a daughter, Mrs. Mavis Smith; his mother, Mrs. Ella Hawkins, and two grandchildren, all of Kennett; three brothers: Heamon of Kennett; A. D. of Mobile, Alabama; and Ed of Selma, California; four sisters: Mrs. Bertha Fuller of Hornbeck, Louisiana; Mrs. Dolly Phillips of Peach Orchard, Missouri; Mrs. Eunice Cleveland and Mrs. Neil Hood of Kennett. Funeral services were held in the Kennett Reorganized Church, Priest Gomer Malone officiating.

MITCHELL.—Maude Brown, was born May 2, 1873, at New Virginia, Iowa, and died of a heart attack on August 17, 1948, at Galesburg, Illinois. She was married to John Mitchell on October 26, 1893, and lived in Warren County until 1923, when they moved to Tomah, Wisconsin. They made their home in Galesburg last March. Mrs. Mitchell was a member of the Reorganized Church.

She is survived by her husband; a son, Guy of Wisconsin; six daughters: Mrs. Arnold Lawrence of Tomah; Mrs. Walter Peterson and Mrs. Gesner Garber of Beloit, Wisconsin; Mrs. H. L. Davis and Mrs. A. T. Lindberg of Galesburg, Illinois; and Mrs. Albert Nelson of Henderson, Illinois; a sister, Mrs. Dora Thompson of Galesburg; a brother, Walter Brown of Alexis, Illinois; and seventeen grandchildren. Funeral services were held at the Kimber-West Chapel.

SCHEYTT.—Mary Ann, was born October 11, 1864, in York County, Pennsylvania, and died June 6, 1948, at Bozeman, Montana. She moved with her family to Illinois, where on January 6, 1883, she married Henry Scheytt. In 1888, they made their home in Montana, living in Springhill, Reese Creek, and Bozeman. She was a member of the Reorganized Church. Mr. Scheytt died in 1916.

Surviving are a daughter, Mrs. Johannah Reese of Bozeman; a foster daughter, Mrs. Kermit Peterson, also of Bozeman; two brothers: George and John Blockniger of Marshall, Illinois; and one grandson. Three children preceded her in death. Funeral services were held at the Dokken, Nelson and Kippen Sunset Chapel, Elder Harley Loranec officiating.

MACAULEY.—Eliza Howell White, was born on September 5, 1855, and died November 16, 1948. During the Civil War years, the White family lived near Gailatin, Missouri; four of the boys, Alfred, I. N., D. C., and Rufus were early missionaries and workers in the Reorganized Church. Eliza, also, was a tireless worker and did much to keep the young people busy and interested in the church. She usually led the song services and encouraged her children to sing and play. Her early married life was in and near Newton, Rhodes, and Des Moines, Iowa; in 1900, she and her family moved to Independence. For the past sixteen years, during which time she was a semi-invalid, she was cared for by members of her family, especially her daughter, Clara. Throughout her long illness, she remained cheerful, encouraging her friends when they came to visit. After making a trip to the Society Islands in 1911 to visit her daughter, Belle Savage, whose husband was a missionary, she made California her home.

She is survived by five sons, two daughters; ten grandchildren, nineteen great-grandchildren; and five great-great-grandchildren.

ADAMS.—Georgia Ann, daughter of Mr. and Mrs. Sylvester Collins, was born in Missouri on September 1, 1871, and died at the Independence Sanitarium on October 1, 1948.

She is survived by her husband, Emmett L. Adams of the home in Independence, Missouri; two stepsons Robert O. Adams of Blythe, California, and Arthur L. Crocker of Long Beach, California; and a brother, Garver R. Collins of Independence. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson chapel. Interment was at Nevada, Missouri.

BRIEFS

SOUTHERN NEBRASKA DISTRICT.—The annual district conference was held in Lincoln on November 13 and 14. Elder Clarence Williams was elected president for the coming year, with Elders Paul E. Goodrich and Ernest G. Keller as counselors. Elder Luther Schmoyer will be director of religious education for the district; Mrs. Ernest Keller, secretary; Mrs. Capitola Mechling director of music; and Mrs. Edith Niehaus, women's leader. Apostle D. T. Williams and Missionary J. Charles May were guest speakers at the conference. Vinton Wight was approved for ordination to the office of deacon.

NORTHERN SASKATCHEWAN DISTRICT.—The Northern Saskatchewan District convention was held in Saskatoon on October 29, 30 and 31. Visiting ministers were Seventies E. Y. Hunker and Ernest Ledsworth, Non-resident Pastor W. J. Cornish, and Elders G. A. Jordan and E. L. Bowerman. Following the prayer service each morning, classes were conducted by members of the priesthood; Seventies Hunker and Ledsworth were the evening speakers. Four young persons, Donna Pettit, Frances Gendron, David Ward, and James Kirkup were baptized. Garth Henry, infant son of Mr. and Mrs. Lorne Lester, was blessed, and Alma William Piedt was ordained to the office of priest. At the business meeting, the \$789.80 radio fund was recommended for the purchasing of a missionary car, with the general church contributing the other fifty per cent. The conference voted to defer action on the matter until all contributors can be contacted for opinions.

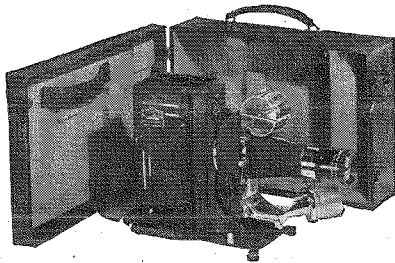
ROSE LAKE, MICHIGAN.—Rose Lake Mission was inaugurated on Sunday evening, November 14, in the Grange Hall near Rose Lake at the corner of Stohl and Upton Roads. Pastor Francis H. Boman was in charge of the service, and Missionary Warren Chelline gave the address. He also conducted a series of meetings which closed on November 28; twelve of the fifty-nine persons attending the first evening were nonmembers. George Whitmore and Gloria Foster were in charge of music during the series. Elder Clyde Youngs of Michigan State College also assisted in the services. Much credit is due the missionary group, headed by Sister Jennie Carleton, and the Saints of the Rose Lake vicinity for the success of this new mission.

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

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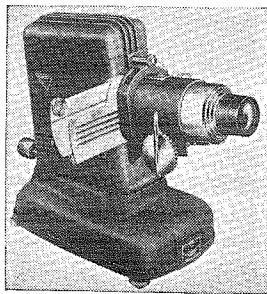
Suggestions for Christmas

Christmas is time of celebration and giving of gifts, yet sometimes we give only to ourselves. A gift that will enable someone to more effectively make Christ live in the hearts of men is certainly a gift to Him. How much more appropriate, then, is such a gift, either to the church or an individual. Here are a few suggestions for such gifts.



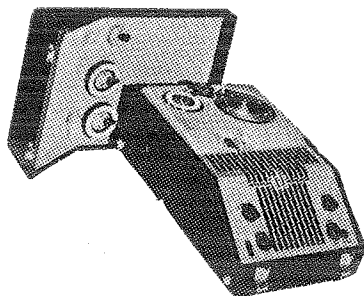
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- "Away in a Manger"
- "Silent Night, Holy Night"
- "Joy to the World"
- "Hark! The Herald Angels Sing"
- "O Little Town of Bethlehem"

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*"The Forest,
Dressed in
Robes of White"*

A highway, near
Lake Cowichan,
British Columbia

PHOTO BY J. M. JONES

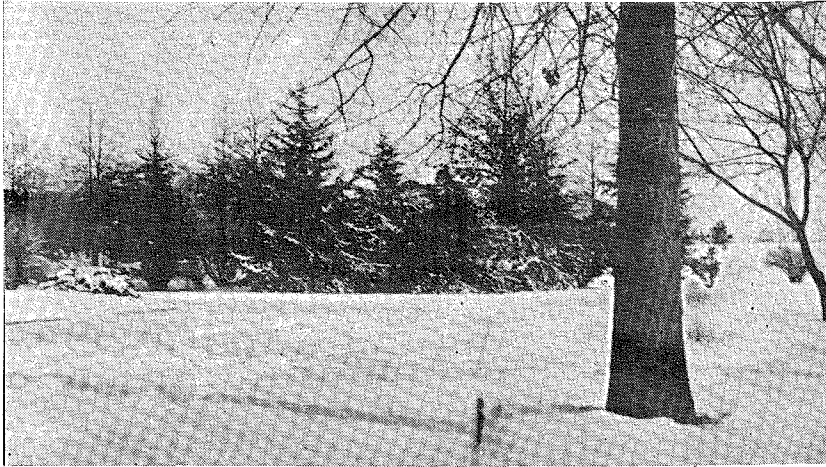
THE
Saints Herald

VOLUME 95

DECEMBER 11, 1948

NUMBER 50

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The Forest

The trees, God's soldiers,
 Have slowly marched, through centuries of time,
 Up from the water's edge, their home,
 Extending their bridgehead in a barren land,
 Clothing the shores and plains,
 The foothills and the mountainsides
 With garments of living green,
 Giving the nude earth shade for the summer's sun,
 Mantle for the winter's snow
 And beauty all the year.

L.L.

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HANDEL'S "THE MESSIAH" ON COLUMBIA NETWORK

"Herald" readers are reminded again of the broadcast of Handel's "The Messiah" which will be given over the Columbia Network on the evening of Sunday, December 19, by the Messiah Choir of Independence, Missouri, and an orchestra of forty-three players selected from the Kansas City Philharmonic. The director will again be Mr. Franklyn S. Weddle, who is director of music for the General Church. Soloists will be Josephine Mader, soprano; Annajeon Brown, contralto; Garland Tickemyer, tenor; and Hardin Van Deursen, bass.

This year's broadcast should be a most advantageous one. It is expected at this writing that the program will be made available to the entire Columbia Network, except that portion of it which is fed from Los Angeles, which, because of the time differential on the Pacific coast, will still be committed to commercial programs. This year for the first time, an hour and a half, instead of an hour as heretofore, has been allotted to the broadcast. The time will be from 10:30 p.m. to midnight, Central Standard Time; or 11:30 p.m. to 1:00 a.m., Eastern Standard Time; 9:30 to 11:00 p.m., Mountain Time; 8:30 to 10:00 p.m., Pacific Time.

Local pastors and musical leaders may render the church a real service by ascertaining whether or not their local CBS station will carry "The Messiah" and, if it is, publicizing the event as widely as possible in church bulletins, newspapers, announcements to civic clubs, and promotion among church choirs and music clubs. Public school music supervisors might be willing to publicize it among school children.

The Messiah Choir, now in its thirty-second year, has an enrollment of 274 members and is gaining greater recognition each year for its musical excellence. This year's performance will be its tenth on the Columbia Network. The broadcast will originate from the ballroom of the Hotel Muehlebach in Kansas City and will be closed to the public.

A performance for the people of Independence and Kansas City will be given in the Auditorium on the evening of Friday, December 17, accompanied by the Independence Symphony Orchestra. Soloists will be Miriam Bischoff, Lila Livingston, Don Pyper, and Sam Gillham.

MERLIN, ONTARIO, congregation had a special program on Sunday, November 21, for the dedication of the new pews in their church. This announcement will incur the admiration and envy of some U. S. congregations, who have waited a long time for their church pews, with no success. Perhaps we'd better ask for a little advice across the northern border, where folk seem to know how to get things done.

Robert T. Brown has served the Merlin congregation as pastor since 1931. A group began in 1902 and was first called the Stevenson Branch, under the leadership of Samuel Brown. The Merlin Branch was organized October 4, 1917, and in 1919 the Stevenson group offered their church building to the Merlin Branch, moved it to the new location and disposed of the old lot. Since 1917, there have been three pastors, John Dent, 1917-1927; Charles Osborne, 1928-1930; and now Brother Brown.

In honor of the occasion, the Merlin Saints produced a pretty program folder which includes a history of the branch that members will treasure.

Special Holiday Values

Return to Normal

It has been a long time since anybody has seriously mentioned a "return to normal," which is probably because we have had artificially controlled and chaotic conditions so long that nobody knows what is normal any more. There are young people who have grown up, married, and had children, who have never known what normal economic conditions are.

However, if you are very observing (and very hopeful) you may be able to detect a slight quiver in the economic atmosphere of the world and in the store windows that would indicate a tiny downward shading of prices, hinting of a return to normal. At least there is an upward lift of the clerk's brow when you enter a shop, indicating a reviving interest in the customer. And those far-seeing economic weather prophets, the merchants, who know what is happening in wholesale three months before it hits retail, are welcoming the buying public again. There is an abundance of good merchandise on the shelves, and the old-fashioned laws of competition are beginning to show up again in some fields.

Perhaps we are getting ready for a return to normal, unless we get into another war, in which case all the rules will be indefinitely suspended.

Special Values

Like a nostalgic memory from the past, one sees an occasional sign in a shop window, reading, "Special Holiday Value."

I have been thinking of that sign lately, and considering whether there are not some moral and spiritual implications in it that we have been missing.

When you come to consider them, you observe that the worshipers of Santa Claus do have a set of "special holiday values." If they have been wise, prudent, saving, moderate peo-

ple in ordinary times, they cast economic caution aside when the Holidays come, and go into a mild orgy of spending. The rich reds and greens of the Yule decorations, the pungent scent of fir and spruce trees, the glitter of gold and silver tinsel, all tend to make them fall for practically anything with a price tag on it. In starry-eyed delirium, they spend beyond their means now, although they know they will have headaches and "first-of-the-year blues," as one friend calls them, when the bills arrive.

Other people have special sets of values, too, for the Holidays. Take the casual New Year's celebrators, for example, who so easily change from casuals to casualties. In most times, wisely, they do not drink alcoholic liquors. But at the turn of the year, they substitute a special set of values for their regular ones, and cut loose. And many a person who goes to a party with this other set of values in his heart, arrives prematurely at the cemetery, where he must leave all values of this world behind him.

Christmas Values

Those who worship Jesus, the Babe in the Manger, also have a special set of values for the holiday season, and it may be good for us to examine them.

For those who take Christmas seriously as well as joyfully, the great personality of the season is Jesus, not Santa Claus. On December 25, whether the chronology is good or bad, they celebrate the birthday of the Prince of Peace, the Savior of the world, the Son of God.

For the follower of Santa Claus, there is the revelry with a paper hat, the tin horn, the tinsel, the extravagant presents, and the enormous feast in which the celebrator is stuffed tighter than the turkey he has eaten. For music he has "Jingle Bells," some ancient Yule songs, and

a few of the more earthy of the carols. Many of the traditions of Yule are pretty, harmless, inoffensive, and pleasurable, without having much significance.

For the Christian, Christmas is more of a feast of the soul than of the body, though he, too, will thoroughly enjoy, in their proper place, the bounties and comforts of the earth. But he does not live by these things alone. His set of holiday values lifts him to a higher spiritual and intellectual plane than he occupies during the rest of the year. His values do not cast him down—they lift him up.

At the present time, the Christian rejoices that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He rejoices; he reads again in the Gospels how the birth occurred, and he tells the story to his children. His heart is touched again with a kind of transfiguration as he considers the heavenly chorus that sang, the experiences of the shepherds, and of the Magi.

For music he has the old hymns, the proclamation of "Hark! the herald angels sing," the sweetness of "O, little town of Bethlehem," the exultation of "To us a child of hope is born," the victory of "Hail the blest morn," and the beauty of "O Holy Night." For him there is the majesty and the glory of "The Messiah," which brings him at once close to prayer and to tears. In art, he can share with the greatest men of the ages the beauty they have created under the inspiration of this most important event in the spiritual history of man.

But one cannot permit himself to go on listing the wonderful and beautiful things associated with the Christian traditions of Christmas.

(Continued on page 19.)

Editorial

Rural Church folks Visit Lamoni in festival

The following is from the *Des Moines Register*. It was written by Biloine Whiting, editor of the *Lamoni Chronicle*.

LAMONI, IOWA.—The Lamoni church was empty last Sunday. The church school rooms over the furniture store were unnaturally quiet, and the doors of the Coliseum, where most of Lamoni meets to worship, were locked.

The fall visiting festival was being held.

Back in 1943, energetic twenty-seven-year-old E. J. Gleazer, jr., had not been a pastor here long before he saw that, despite the rural interest of the community, the town's 1,500 people really knew little about the farmers who lived all around them.

DEvised PROGRAM

To get them together, he devised a program of visiting. On one Sunday, everyone in town would take his dinner and go visit one of the seven country churches around Lamoni. The next Sunday, the town would be host to all of the rural people.

On that first visiting Sunday in 1943, people were dubious about the idea, but they went. The theme was built around man's "stewardship of the soil," and when the rural people had returned the visit the following week, both groups voted to continue the program.

Early last Sunday morning, long lines of cars bound for the country pulled out from seven designated gathering places.

In them people carefully balanced casseroles of beans, pumpkin pies, and potato salad.

When they arrived at the rural church assigned to them, they were met at the door by the pastor who shook their hands, and by the farmer's wife who relieved them of their food.

Most townspeople went in time

for church school, stayed through for church, and were on hand when the seats were pushed back to make room for the long tables of food.

Farm wives brought bowls of gelatin covered with whipped cream, and roasters of fried chicken. Spread out on the tables, it looked like twice enough food for everyone.

Children pressed up to the tables first, and when their trays were filled, the adults filed around in a slow moving line.

Some ate in the church, others overflowed onto the church lawns, newly cut for the occasion. By the time the desserts were gone, it was time for the afternoon service.

Today the rural churches are going to return the visits.

CHURCHES LISTED

Arrangements have been made for the visitors to eat in the lower auditorium of the Coliseum, the grade school gym, and in Masonic hall.

Churches taking part in this experiment in friendliness are Andover, Lone Rock, Riley Center, Evergreen, Bloomington, Davis City, and Oland.

Across the Desk

From Bishop Joseph E. Baldwin, November 22, 1948:

It is with some degree of regret that I find it necessary to bring my ministry to a close in the Chicago district. I have enjoyed working with the fine group of people we have in Chicago and feel that they have been able to make a contribution to me and that I have been able to make a contribution to them. There are many things we wanted to do which we have not accomplished. There are some

things started which we have not been able to finish. There are some prospects whom I should like to continue working with until they make their decision to come into the church. In spite of all this, I feel we have accomplished some things and have laid the foundation for other accomplishments. I am sure Brother Stuart will be able to take up the work and carry to completion some of the activities we have started and will be able to render a ministry in some ways and accomplish some things I could not do.

Brother Robert T. Brown of Merlin, Ontario, writes to advise us that Brother R. H. Jones, of Erie Beach, has died. He adds:

Sister Brown and I enjoyed our trip to and from the Conference, also the associations while there.

We appreciated meeting Brother and Sister Mervin and being able to converse with them in the Tahitian language once more. Sister Brown taught Sister Mervin as a little girl to play the organ. We were sorry to get a letter from them this past week telling us they would not be able to meet us in our home as had been planned.

ISRAEL A. SMITH

Church Beautiful Contest

The Church Beautiful Contest, as was announced in the *Saints' Herald* of February 28, closed on October 31. The first award went to Central Church, Kansas City, Missouri, and the second award was won by the Second Church, Columbus, Ohio.

We are glad to know that several of our churches made an effort to beautify their grounds, and we think this is very commendable. Our church may be judged by the appearance of the building and grounds. Let us make them more attractive.

CLARENCE A. SKINNER.

THE SAINTS' HERALD

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"Cast Thy Bread Upon the Waters"

By G. Leslie DeLapp

IN THE FIRST CHAPTER of Genesis, verses twenty-nine to thirty-two, is recorded the fact of man's creation and the purpose:

And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Through the creation, God gave man life and dominion over the fishes of the sea, and the fowl of the air, over the cattle, over all the earth, and over every creeping thing upon the earth. And, as he gave life, he also gave the physical elements to sustain life.

From the beginning of God's relationship with man, the act of giving has been clearly designated as vital to man's welfare. It is the best way in which man can give evidence of his kinship with God. To understand reasonably well the underlying principles of giving, one needs to accept God as the creator and giver of all. With this as a premise upon which to discuss giving, let us examine some of the other evidences recorded in the Bible that indicate the extent to which giving affects the spiritual development of man.

The prophets of Old Testament times taught that sacrificial offerings were essential to the true worship of God, and that concern for the poor could best be evidenced through the sharing of their worldly goods with those in need. It was with this in mind that the writer of Ecclesiastes encouraged the people to acts of charity. To "cast thy

bread upon the waters," though a figure of speech, was an entreaty to people to be unselfish in their relations with their fellow men.

Isaiah also revealed the concern of God for those not blessed with worldly possessions:

When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them; I, the God of Israel, will not forsake them.

Through God's greatest gift of all, the gift of his Son, there were brought to mankind continued revelations regarding the relationship of men, one to another. There was the occasion when Jesus was teaching his disciples, recorded in St. Luke, chapter six. When admonishing them to love their enemies, to do good, to judge not, there was also emphasized the need to give:

Give, and it shall be given unto you, good measure, pressed down and shaken together and running over. . . . For with the same measure that ye mete withal, it shall be measured to you again.

JESUS was always considerate of the poor, and yet there was a time when the very act of giving, in and of itself, was of greater importance than aiding the poor. The story is told in the twenty-sixth chapter of Matthew of the woman who came to Jesus with an alabaster box of precious ointment and poured it on his head as he sat in the house:

But when some saw this, they had indignation, saying, Unto what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When they said thus, Jesus



understood them, and he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always.

Jesus was concerned in this instance not as to the benefits accruing to the recipient of the gift, but the value to the giver in the giving of the gift.

Upon another occasion, Paul, in his letter to the Corinthians, admonished the saints to be liberal:

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.

And in another instance, he reproved his fellow ministers for taking credit for certain work, which credit belonged to God:

So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

There are many other illustrations in the Bible, which show the goodness of God in bestowing gifts upon mankind.

FROM SUCH EVIDENCE, we have learned the need for applying the principle of giving to our own lives. The days through which we are passing clearly indicate the need for man to learn not only the principles

involved in the act of giving, but also how properly to apply the principles learned.

It is doubtful that at any time in our history there has been more generosity expressed by men in extending physical sustenance and social services to others than at the present time; nor has there been greater need than that which exists today, for the greatest war in the history of mankind has left millions of people without the basic necessities of life, and giving has taken place on a greater scale than ever before. But we may well question whether or not we have learned to give wisely. Billions of dollars in goods and commodities and services are being given by our country to other nations of the world. Some of these billions of dollars have ultimately found their way into the hands of those who not only have been unappreciative of the gift received and of the generous attitude of the giver, but have used these resources to enhance their own position in opposition to the rest of the world. However, other billions of dollars or the equivalent in goods has finally reached the impoverished people in other lands.

America has well been referred to as the "bread basket of the world," but there is the possibility that continuous and unrestricted giving may result in its own impoverishment. Undoubtedly, it is possible to develop techniques in giving that will enable us as a nation to continue to give help and bring about a rehabilitation of peoples whose countries have been devastated by war; and as we are able to develop these techniques, it should do much to avoid war.

IN RECENT YEARS, great strides have been made in our country through organized efforts to minister to the needy, to the youth, to the sick, and to the unfortunate. Evidence of this is given in the results achieved in the Community Chest

campaign. In this effort, there was demonstrated the willingness on the part of men and women to serve without compensation, to consecrate their time, energies, and talents to raise the sum needed for carrying on the work of sixty social and youth agencies. And yet, as one engages in this humanitarian project, it is quite noticeable that there are many who have not as yet learned the real spiritual values which come through the act of giving.

Many stories could be told by the workers in this campaign. Some of them never will be told, but if they could be, they might illustrate clearly the need for education in the art of giving. Here is just one example of the many which came to my attention. One of the workers called on a young man, extending to him the invitation to make a contribution, only to be met with the flat refusal, "I don't owe anyone anything, and I'm not asking anyone for anything." This shows a complete lack of understanding of the dependency of man upon man—a refusal to assume any social responsibility, and in such refusal never to know the spiritual warmth that comes to one who gives freely and has concern for the welfare of his fellow men.

ONE OF THE GREAT CONTRIBUTIONS religion makes to the onward progress of civilization is indoctrination of the idea that men are dependent upon God and upon each other, and in that indoctrination to teach the elementary principles which are involved in giving. If men did not sense the great need for giving a portion of that which God has given them, civilization would soon be a thing of the past—there would be no churches, no hospitals, no health clinics, no homes for the aged; our cultural and educational organization and institutions would be relatively few and insignificant. All of these are dependent upon the voluntary giving of millions of people; and if giving were suddenly curtailed, the great spiritual values which we enjoy would be-

come lost. Life would indeed be a drab existence. This being true, how much more wonderful life would be for all of us if men everywhere would open up their hearts to give according to their ability. The act of giving is fundamentally an expression of the heart, as is illustrated by the widow's giving two mites:

And he looked up and saw the rich men casting in their gifts into the treasury and saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offering of God; but she of her penury hath cast in all the living that she had.

But, as giving is an act expressing the attitude of the heart, it can also be enriched by the exercise of wisdom in the giving. Whether the widow was wise in making her gift is not recorded, but there is no question that in the giving there was evidence of her being great in stature and worthy of the Master's commendation.

The benefits which come to those today who receive also bring benefits to those who give. As Paul has stated, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

THE REAL ART OF GIVING is to be found first in the acknowledgment that good gifts come from God, and that it is better to give than to receive. These fundamentals of human living have come down to us through the ages, and yet man learns slowly. But there is evidence of the fact that he is learning. As long as man continues to give, he will live, and what is true of the individual is true of the group—is true of the nation. For all that we have received is, in the final analysis, a gift from God to be used in the interests of men everywhere.

Through the act of giving, fear may be eliminated from the hearts of men; peace may prevail among

(Continued on page 15.)
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As We Forgive

By R. J. MILLER

PETER'S QUESTION, "Lord, how oft shall my brother sin against me and I forgive," is indicative of the consideration given by that disciple on the matter of forgiveness. It also appears to reveal a strain which was upon Peter, testing his powers of patient suffering and understanding toward those who aggrieved him.

It is easy to envision the impulsive Peter chafing at the restraint laid upon him by Jesus—irked because of certain transgressions against him for which he may have granted forgiveness several times, secretly hoping there would come a day when he might withhold forgiveness and exact a suitable punishment.

Peter probably felt it was a hard thing for Jesus to require continued forgiveness from him. One might forgive several times and forget the affront; but to continually forgive a fault would tax any man's powers of endurance. Yet this is exactly what the Master told him he must do; it is exactly what he would have us do also.

Jesus was most concerned about his disciples. He held their best interests at heart, and he knew those interests would be best served by a strict manner of life which could and would eventually give them a peace, understanding, and power surpassing their comprehension. He fully realized continual forgiveness was a hard thing for them to develop; for they were just as human as we are today, and just as lacking in complete understanding, tolerance, and love. He also knew the desire was within them to become adopted members of the family of God (Ephesians 1: 5). He knew the potential power was resident within them to acquire the love and understanding which would make forgiving an easy thing for them (Matthew 11: 27-30).

Surely Jesus did not find it hard to forgive those who crucified him

(Luke 23: 35), for he understood all things—the twisted thinking inspired by basic human passions—greed, ambition, fear, envy, jealousy, superstitiousness, and the like. He knew mankind had many things to learn, a lot of growing to do, a lot of sacrifices to make, and the power of love to know. In the travail of sorrow over the condition of man, Jesus suffered his Gethsemane.

IN THE BEAUTIFUL LESSON on forgiveness in the fifth chapter of Matthew, beginning with the fortieth verse, Jesus tells us emphatically to "resist not evil" and proceeds to explain his meaning by illustrations. He does not tell us to partake of evil when tempted—to yield to sin; but rather, he makes it quite clear we are not to retaliate by using devices of evil when offended. Paul explains it in these plain and simple words, "Be not overcome of evil, but overcome evil with good."—Romans 12: 21.

God does not show partiality among the creatures of his creation, but causes his "sun to rise on the evil and on the good, and sendeth his rain upon the just and upon the unjust." He loves impartially, and because we are predestined by him to be his children (by adoption through Jesus Christ), he commands us to do likewise.

The second great commandment (Matthew 22: 38) does not excuse us from loving some; neither does it allow us to love others less than we love ourselves. Nor does the Golden Rule, as given by our Lord (Matthew 7: 21), allow us to behave toward our fellow men in a manner other than we would have them behave toward us. The law is very clear and definite on this matter of love.

The happiness and well-being of

each of us depends upon the condition of society around us. Complete peace, harmony, and joy can be obtained only in an atmosphere of love, where each desires the same benefits for others he desires for himself. In a neighborhood where this condition does not exist, Jesus makes our duty very clear—"Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven."

WE MUST BE WILLING to go over halfway—we must be willing to go all the way. (This also applies in the church and its members.) Again Jesus tells us there is no special merit in doing the usual thing, which is to meet the other party halfway, for "if ye love only them which love you, what reward have you? Do not even the publicans the same? Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect."

It is so important for us to appreciate the manner in which God treats us. He behaves towards us as though we were his equal. In the matter of forgiveness, he deals with us exactly as he should with one who has already proved himself worthy of sonship—indeed, exactly as he would with Jesus Christ. We are taught to pray, "Forgive us our trespasses, as we forgive those who trespass against us." He does not condition our forgiveness upon behavior less than godlike. We can be forgiven only in ratio to our ability to forgive.

God has given us a potential of the qualities he possesses; he has given us the law to guide us; he has given his Son—it is his wish that we use our godly powers in obedience to the law and, in the name of Christ, come into his kingdom.

Peter Stood Up

By Evan A. Fry

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words. . . .

—Acts 2: 1-8, 12-14.

PETER HAS ALWAYS BEEN for me one of the most interesting characters of the New Testament. Commentators and Bible students are still discussing the pros and cons of the many contradictory traits of character of which he was compounded. We cannot always discern his motives or know the intents of his heart. At times, he is bold, and at times, cowardly. At times, he is quick-tempered, careless of speech, and even violent, and at other times, he is so tender and gentle that he is easily melted to tears. At times, he is flaming with eagerness and zeal; and at other times, he falls the easy victim to a hopeless and abject despair. At times, he is humble—as when he left all to follow Jesus after the great draught of fishes; and at other times, he is proud and boastful of his faithfulness. At times, he seems certain of Jesus' divinity and Messiahship—as when his wife's mother is healed at Capernaum, or the daughter of Jairus raised from the dead; and on another occasion, following the death and burial of Jesus, he lost all his confidence, forgot the promises of a resurrection, and declared to his former associates in the business, "I go a-fishing." At one time, he was so devoted to Jesus and so eager to be with him that he walked on the

water to reach him; but in the Garden of Gethsemane, he went to sleep when his Master asked him to watch with him one hour. On one occasion, he vowed that he would never deny his Lord, and soon after denied him three times. Certainly here was a strange blend of conflicting emotions, traits, and urges. Yet this same weak, vacillating, impetuous, fearful, doubtful Peter was called "the Rock," and he became not only one of the top leaders but also one of the earliest martyrs of the Christian Church.

ONE OF THE GREATEST PROOFS of Christ's resurrection is to be found in the change that came over Peter. Seldom in the world's history has so great a change happened to a man in so short a time. When Peter saw with his own eyes and *knew* that Jesus was alive, after he had been crucified, dead, and buried, all of Peter's grief, bitterness, cynicism, skepticism, doubt, and vacillation simply disappeared. The great fact of the resurrection had worked a miracle in his life; and for the first time, Peter began to be the kind of man Jesus had tried to get him to be—the kind of man Jesus saw it was possible for him to be. The experience of Pentecost supplemented and complemented that change, and it is a brand new Peter who emerges from the opening

chapters of the Book of Acts.

Earlier in his Christian experience, after he had "followed afar off," Peter "sat down" in the courtyard of the high priest, watching to see what would happen to Jesus at his trial. There was no one to stand up with Jesus or to stand up *for* him. All the other disciples left him and fled; only Peter remained, and he first followed afar off, then sat down to watch. Following the ascension, to which Peter was probably a witness, he first began to "stand up." In Acts 1: 15, we read that he "stood up" among the disciples, about a hundred and twenty in number and took the lead in the selection of Matthias as a successor to Judas. He stood up among the people who looked to him for leadership and began for the first time really to exercise that leadership.

By the day of Pentecost, he had reached the place where he could stand up even among his enemies. When the bystanders and the curious throngs at Jerusalem marveled at hearing the story of Jesus preached in so many different tongues by men who knew only the dialect of Galilee, some wondered, some scoffed, and some mocked, charging that the speakers were full of new wine. But Peter, standing up with the eleven, lifted up his voice and preached them a sermon that converted three thousand souls in one day! At last Peter had learned to stand up for what he knew and for the Master he loved.

PETER STOOD UP again many times on occasions following this, championing the cause of the Christ he had once denied. Following Pentecost, Peter and John went up to the temple to pray and healed the lame man at the gate called Beautiful. That event attracted a crowd, and again Peter stood up and preached Christ. The priests, the captain of the temple, and the Sad-

ducees (who, because they did not believe in the possibility of any resurrection, scoffed at the idea of a resurrected Jesus) arrested Peter and John and kept them in prison overnight, but that did not stop some five thousand from believing the words Peter had spoken under the continuing power of Pentecost when he stood up for his Lord. Peter had occasion to stand up boldly again the following morning when the officials questioned him about the excitement of the previous day. Those officials, having the healed man before them, could not question the fact that a miracle had been done, but they nevertheless commanded Peter and John to neither speak nor teach in the name of Jesus. Released from the hearing, Peter and John went back to the disciples and joined them in the prayer: "Now, O Lord, behold their threatenings and grant unto thy servants that, with all boldness, they may speak thy word."

The Spirit of God can work equally great changes in the life of any man if he will make himself worthy of and ready for a Pentecostal experience. It can make weak men strong, cowardly men brave, doubtful men sure, vacillating men stable, proud and boastful men humble, quick-tempered men patient, and hopeless men zealous. Under the influence of that Spirit, men who once followed afar off, or fearfully denied their Lord, or gave up in indifference and skeptical despair, once again stand up and begin to speak and act boldly on the side of what they know is right.

Too many today follow afar off, then sit down and watch when the times and conditions in which they live demand action—demand that men stand up and speak out and act boldly regardless of the cost to themselves. Too many men today see sin and immorality and oppression and greed and suffering and injustice with either indifference or fear of the consequences if they stand up and speak out as Peter did. Too many men who have within them the potentialities and capacities for leader-

"You and Who Else?"

By MARGARET GIBSON

PERHAPS THE GREATEST GIFT God has ever given to man is his free agency. Without it, we could never develop through wise choices, and through learning from *unwise* choices, into strong characters. If we were denied the right to choose wrongly, we should be right merely because we didn't know how to be anything else—and surely there would be no credit due us on that account. We should be spiritual jellyfish, and who ever heard of jellyfish building the kingdom of God?

On the other hand, free agency can be sadly misused. Our freedom to enjoy life and to make our choices must not interfere with another's right to do the same. There is the story of two men who collided on the sidewalk. The first apologized, the second raised his fist to strike the other, saying, "Get out of my way. I was in the middle of the sidewalk. This is a free country, isn't it?"

"Yes," responded the first, "it certainly is, but put your fist down. Your freedom ends just half an inch from my nose!"

God has a wonderful system of checks and balances. Along with free agency, he gave us each a conscience.

We do not live to ourselves alone.

ship see the needs and lacks of men, see and hear people crying for leadership, and merely sit down and watch, making no effort to "stand up" and take their place among the people who need them. At one time Peter followed afar off, sat down and watched, denied his Lord, and then went fishing when he thought it was all over. But after the resurrection and Pentecost, he *stood up*.

"Watch ye therefore; stand fast in the faith, quit you like men, be strong."

Sometimes we hear people say, "It's *my* life. Let me live it my own way. It's no one's business but mine what I do with it."

This is false reasoning. In the first place, our lives are not ours. They belong to God, and they are purchased, before our birth, by Christ. Our parents have a tremendous investment in us. Our friends and neighbors pay taxes so we can attend school. Teachers have been trained to teach us. Somewhere there is a husband or wife growing up for us, to whom what we do with our lives is of the deepest importance, and our children will be deeply influenced by what we do now.

As a matter of fact, we belong to God, to Christ, to our families, and to society—and it is an eternal truth, as Jesus says, that when we lay down our lives for these, we find our true selves.

In the second place, it *is* the business of others what we do with our lives, because what we do with our lives profoundly affects their lives. Our freedom, figuratively speaking, ends just a half inch from their noses. It is said that a serious wrongdoing affects at least twenty lives besides our own.

WE MAY THINK this is a gross exaggeration—but a case in point will offer one example of what we mean.

In a western city, a man left one of the clubs, very intoxicated. He drove like a fiend up the main thoroughfare, hitting and killing two women and seriously injuring the husband of one of the women. A clever and crafty lawyer "horned in" on the case and received a cut of one third of the damages. The driver hadn't enough money to pay the damages,

but had been bonded by his company which had to pay the damages. There were three step-children involved. The injured man (who incidentally didn't get enough to pay his doctor's bills from the damages) was lamed; discouraged and heartsick, he eventually took to drinking. The three children were adopted by two people they'd never known before. A brother of small means had to take care of the injured man for a year. Three people who loaned the injured man money, when he was trying to get on his feet, lost their money.

The injured man cashed a worthless check to pay some lodge dues. The lodge lost money and had the man arrested. A young lawyer was drawn into the case to defend him—free. Two policemen, who saw the driver in town, intoxicated and bumping into other cars, knew they should stop him, but didn't and they will know all their lives that they are partly to blame for the catastrophe.

Count them. There are twenty at least. This is a true incident. A man had exercised his free agency to get drunk, and at least twenty persons were involved before he got out of town. Two were killed; another maimed, discouraged, and eventually jailed; three children affected; at least four persons lost money in the affair. That driver had never seen seventeen of the people involved when he took those drinks, but his drinking profoundly affected their lives—many of them for years to come.

No, it isn't our own business what we do with our lives. Any number of incidents could be cited to show the terrible cost others pay for our mistakes. How many millions of people have suffered when brilliant, capable leaders have used their free agency to increase their own power!

FORTUNATELY there are two sides to the picture. Free agency and conscience always should, and often

do, walk hand in hand.

Free agency gives us the right to *dare* to do, conscience limits that choice so that we dare to do and *want* to do *right*. As Shakespeare puts it:

I dare do all that may become a man,
Who dares do less, is none.

Perhaps some may say, "Whose free agency is limited by anything, even conscience, is really no longer free."

This is a false conclusion. Conscience, at first, may seem to limit, but it is soon clear that conscience is the one thing which keeps free agency free. We could, of course, use our free agency to make complete drunkards of ourselves; when this had been accomplished, we would be slaves to drink, no longer possessing our free agency. We can use our free agency to squander money, betray our friends, and wreck our health only to find that we are slaves to poverty, loneliness, and illness; then, exercise our agency as we will, we find it is no longer free. But when conscience—or God—directs free agency, how different the picture is! We choose to be chaste and are forever free from the chains of unchastity. We choose to be saving, and we educate our children. We choose to be kind and find ourselves rich in friends. We choose not to drink and soon find a group of fine people—healthy and with clear minds as associates. We choose to study and find that we have knowledge of priceless value.

WHAT CAN ONE GOOD MAN accomplish in his neighborhood? First, his wife and children love and trust him. His children grow up like him. People bring their problems to him. They honor and respect him. He becomes a scout leader and a church worker where he can fill the thirsting minds and hearts of youth with the living water of truth. How many more than twenty people he blesses!

In the November *Reader's Digest* is the true story of a doctor who has

helped to care for over twenty homeless boys. He gave them love, faith, and courage. How many good homes has he helped to establish? These boys will choose good women to be their wives, they will raise children to be clean, honest, and upright, and the fruitage of that man's living effort will go singing through the corridors of time.

No, our lives are not ours alone—they belong to God, to society, to eternity. How very important it is, then, that we give them back to God to be invested by him.

I lay in dust life's glory dead
And from the ground there riseth red,
Life that shall endless be.

The Answer

Granite crags that pierce the blue,
With hungry trees clutched to their
breasts,
Etch horizons to our valley-eyes
That by their silent grandeur bid us
rise
To search the far-flung realm be-
neath their skies.
But when our questing gaze
Has swept the marching plains be-
low
To where their grassy whisper grays
To overtake the ashes of the part-
ing days,
Our hearts reach out to grasp the
star
That fastens beauty to a *new* hori-
zon's bar.

Horizons widen from the mountain-
side
And from that height all things seem
small—
There is no endless river! No block-
ing wall!
There is but the splendor of the pat-
tern wrought
Between the mountain and the star
on evening's shawl.

FLORENCE W. SIMMONS

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Independence, Missouri

www.LatterDayTruth.org

Forgiveness

By ERMINA ERICKSON

THERE ARE PERSONS who believe there is no such thing as forgiveness. They believe that "as ye sow, so shall ye reap" and that forgiveness has nothing to do with it. They contend that if you plant wheat, it will come up wheat, and no amount of forgiveness would ever change that law. It seems to me they get mixed up in the use or application of the law they have in mind. If it is wheat that has been planted, there can be no need for forgiveness—it was good seed in the first place. But if evil seed had been planted, the need for forgiveness is apparent. Forgiveness in this instance would consist of digging up the foul seed and planting good seed. We know that not all seed which is planted grows. It depends upon other conditions beside its own viability—the rain, sunshine, and soil. A weed seed may lie dormant for years and then come up and flourish, but good seeds usually decay or are harvested in the season of their planting.

For every principle taught in the field of harmonious living, we can find an analogy in nature. No one in his right mind would go out and plant foul seeds—they are already there; neither would one in his right mind go out and deliberately plant the seeds of discord among his fellow men. Those seeds are already there. Many are the persons who stir up the seeds of discord among their fellow human beings and cause them to flourish. A good farmer plows and harrows his fields well before planting and keeps right on cultivating the ground to keep the weeds down. He does not forgive the weeds for growing but uproots them; he would not forgive himself if he allowed the weeds to grow.

FORGIVENESS is something that works in a higher plane than the physical; it is of the mind. Some

people in the time of Jesus were technical about forgiveness; they wanted to have a definite number of times stated wherein they forgave the offender. I think they wanted to feel free to punish the offender as they desired. They considered seven times enough, but Jesus declared seventy times seven was more to the point. Forgiveness is not a mathematical proposition; it is a matter of spirit. Jesus knew well enough that we must have a forgiving spirit at all times.

We are prone to think others are trying to harm us, but are they really? Are not the hurts and heartaches that others stir up in us like the weed seeds which are always in the soil, ready to sprout the moment conditions arise conducive to their growth? I have often felt that the trouble is in ourselves, and that we blame others as an excuse for our own faults. It seems that few are willing to shoulder their own burdens; they are too ready to quote, "Woe unto him through whom the offense cometh," and quickly prepare to bring the woeful condition to the offender.

I once heard a sermon by one of our elders, now deceased, concerning the need for keeping a house clean and the children neat and orderly. This particular sermon caused a lot of concern among the women of his congregation, and he was criticized by several. I thought it a timely sermon as many of us were not too careful with our housework, and I told him so. He said he had offended so many, he feared he would never be forgiven. I said, "Brother H., there is nothing to be forgiven; all you said was true." So many difficulties arise from the lack of tact, we need to cultivate a quick forgiveness. That is what I mean about the seed of discord always being in humanity. Elder H. did not plant it—it was already

there. He merely brought about a condition in which the seed quickly sprouted. There was a dormant seed of discord in all who were offended. One should not be easily offended. It requires at least two persons to bring about an issue that requires forgiveness—the offender and the offended. So many things could not offend us unless there was a deep seated condition within our own consciousness that some other person could stir up. If others are offending us, we should examine ourselves; perhaps we are suffering from boredom and need a change, or again we may want to hear someone say he is sorry he hurt us. It is safe to say that selfishness has had something to do with it.

WHEN ANY CONDITION is carefully analyzed, the need for forgiveness is recognized or one learns there is nothing to forgive. We sometimes do thoughtless things and need to be forgiven; this should prompt us to be forgiving of others. We should grow past the point where we are offensive or easily offended.

There are instances where it seems that the offense is deliberately calculated and uncalled for. There are conditions where action is necessary, where something has to be done in order to bring about a condition where forgiveness can be extended.

It is proverbially stated, "To understand all is to forgive all." It was that kind of understanding which Jesus had when he said, "Father, forgive them; they know not what they do."

Forgiveness has always been considered a virtue; the real reason for this is that it is good for one. Individually, we suffer when we hold to the thought or idea we have been wronged. Grudges and resentments harm us physically when we harbor them. In our own behalf, we forgive. Forgiveness leaves us at peace. Through forgiveness, we develop the Zionite viewpoint and see with a pure heart, mind, and spirit.

A Report on "Malabar Farm"

(*Malabar Farm*, by Louis Bromfield, internationally known novelist-farmer (405 pages, Harper, New York).

TO MANY OF YOU, the name of Louis Bromfield is already familiar; but for some, a few words of introduction may be helpful.

This Pulitzer-prize winner and author of two dozen books is the promoter and chief owner of a 1,000-acre, co-operatively-operated farm in hilly Richland County, Ohio, not far from his boyhood home. This farm has become a sort of mecca for those interested in soil conservation and other problems of agriculture. [Besides the constant stream of tourists merely viewing the farm, a large number of visitors are fed almost daily in the "big house." Reports state that it contains over thirty rooms, but Bromfield can count only sixteen, according to an article that appeared in the *Kansas City Times* for October 21, 1948. He visited Kansas City's American Royal Horse and Livestock show this fall, and his report of it appeared in Section C of the *Kansas City Star*, Sunday, October 31.]

Although he studied agriculture at Cornell University, he became a New York journalist. He was in France during the First World War, and, finding a deep affinity with French culture, he decided to remain. During his fifteen years in France, he learned much about gardening and farming in general.

He has also lived in Germany, Spain, and India, and has traveled widely in other countries. While in India, he became acquainted with Sir Albert Howard, probably the greatest authority on the relation between soil and the health of the animals and people who eat its products.

By MAXWELL A. CONSTANCE

CHAPTER II—THE PASSING OF A PATTERN

The "pattern" is the "general farm." Bromfield's reaction to the feeling of insecurity derived from having lived through periods of inflation in so many countries was to overemphasize, upon his return to America, a program of self-sufficiency. The security aspect and other phases of his philosophy of farming are treated in *Pleasant Valley*, to which this book is a sequel. Self-sufficiency turned out to be emotionally satisfying but economically unprofitable. Where they found that the general farm requires too much mechanization for efficiency, they decided to make the main purpose of Malabar that of establishing and maintaining an "efficient grass factory." The light soil (Wooster silt loam) allows the incorporation of humus more rapidly than is usually possible, and two ice sheets had laid down a well-mixed, minerally rich subsoil. This was adapting the land to its natural function. The deep roots of alfalfa and sweet clovers drew these minerals up from the well-balanced subsoil to enrich the top soil.

Fences of old and square fields were torn up to make possible longer contours in plowing. Fairly steep slopes were strip-cropped as well as contoured. As the humus content increased, it was possible to widen the cultivated strips. Grass and small grains (small grains were used for a cash crop and as a seed bed for new stands of legumes) were so profitable that the corn acreage was gradually reduced as the pastures and hay-small grain fields increased in carrying capacity.

Bromfield believes firmly that good diets go far in making good people. He has often quoted the memorable statement of Hugh Ben-

From reading various articles of Bromfield's, besides his books, *Pleasant Valley*, *Malabar Farm*, and *A Few Brass Tacks*, I have gathered the following impressions: he is broad and genuine in his sympathies; his interests are intensive and varied, including flowers, wild life, soil, chemistry, art, architecture, good food, literature, international relations, and Boxer dogs. Philosophically, he is a practical mystic—that is to say, he has the mystic's glowing enthusiasm and faith in those apprehended realities which cannot yet be rationally explained, but he checks his "hunches" by his own experience and by that of others.

Although *Malabar Farm* contains much factual material that demands an unhurried pace, the average reader, regardless of education, would find this a stimulating, interesting, and very readable book.

Malabar Farm has a prelude and a postlude in the form of letters to a sergeant on Okinawa, and much of the book is a journal kept in the interim. In reading the journal portions of the book, one is amazed at the continuous horde of visitors fed, entertained, or merely taken on a tour at *Malabar Farm*. In fact, I should like some day to be one of those visitors.

CHAPTER I—MALABAR JOURNAL

The journal opens with the cessation of the drouth of 1944. Good farming at Malabar had enabled the springs to keep flowing while neighbors hauled water. Another interesting portion of this first chapter is his observation of the cattle's eating nettles, dock, and thistles when they could be knee deep in alfalfa, brome grass, and ladino. He reasoned that these "weeds" contained valuable trace elements which the cattle craved at the time.

nett, Chief of the United States Department of Agriculture, "Poor land makes poor people, and poor people make poor land poorer." He also believes that our ideas of surplus were fallacious. "There can be no surpluses of foods in a world where half the population suffers in times of peace from severe malnutrition and where at least five hundred million people are born and die without ever having had enough to eat one day of their lives. There are no surpluses, particularly of high protein foods, in a nation such as this one where in normal times, forty per cent of the population suffers for one reason or another from malnutrition."

The third chapter, "The Cycle of a Farm Pond," is of interest to those who like to fish. In the fourth chapter, "Malabar Journal, Winter 1944-45," is this powerful statement of the relation between poor soil and poor ignorant people: "You cannot cure Bilbo and Rankin of Mississippi until you have cured the poverty, ignorance, and prejudices of the constituencies they represent all too well!"

"GRASS, THE GREAT HEALER"

The fifth and sixth chapters comprise one of the most important sections of the book: they are called, "Grass, the Great Healer."

Bromfield often speaks of the average farmer's carelessness in regard to his pasture. Most farmers forget that pastures need fertilizing, for they overlook the fact that each animal carries off in meat, milk, or butter more fertility than it returns. Mr. Bromfield and his associates have found that it pays to lime and fertilize pasture land almost to the extent that one would a field in a cultivated crop.

One can see Bromfield chuckling with a farmer's peculiar pride as he tells how in four years he built up the soil on one field of the Bailey farm—"the thinnest farm between Newville and Little Washington"—until it produced fifty-three bushels

per acre in 1947, whereas four years before the stand of wheat wasn't worth harvesting.

The mainstay of their hay mixtures is alfalfa, brome grass, and ladino. The first cutting is used for silage, the second for hay, and the third is pastured. According to Bromfield, this makes cheap silage—cheap in both labor and money.

Grass and small grain are better for soils than corn or cotton, Bromfield explains, because grass has myriads of tiny rootlets, whereas corn and cotton have large, tough, short roots. The roots of a wheat plant in Manitoba filled a cubic yard, and the roots of a tufted mountain grass plant of Colorado were estimated to be sufficient for reaching 350 miles if placed end to end. Also, grass and small grain fields are subject to severe erosion for only a few days, whereas row crops are subject to severe erosion the entire season.

In this chapter, he writes considerable of composting in connection with feeding. Labor is saved by using a blanket of sawdust, for the composting is done by the cattle as they eat cafeteria style from hay racks and from boxes containing "trace" minerals. The cafeteria style lets them choose their own diets, while the tramping of the refuse saves loss of nitrogen by breaking up the cellulose and thus hastening decomposition (unaided decomposition uses up nitrogen in the process of decay). From H. E. Babcock of Cornell, he got the idea of using movable hayracks and thereby allowing the cattle to eat their way out of the barn in winter. This saves the expense of a second-story hay mow—perhaps less picturesque, but cheaper.

ONE OF THE MOST interesting things in this fact-laden book is how Bromfield and associates have marvelously hastened the processes of nature in building soil. He states that when, in the autumn of 1946, he plowed the "Long Field" of the Anson Place to seed to wheat (comparatory to reseeding to alfalfa,

brome grass, and ladino the following spring) he found nine inches of top soil where six and one-half years before there had been scarcely anything but the parent glacial till left.

You may read just what was grown each year but that is unimportant; remarkable results depend upon two practices: (1) rough plowing in of organic material in late autumn, where erosion is not a serious menace, to enable the freezing and thawing to hasten decomposition, and (2) stuffing the soil with organic material. As the humus content of the top few inches became greater, he increased the depth of plowing to turn up more subsoil to be stuffed with organic material.

Bromfield and Ed Faulkner, author of *Plowmans Folly* and *A Second Look*, do not believe in "good" plowing. "Good" plowing buries the humus where it is packed by the machinery, causing fermentation that releases harmful acids. Also it does not evenly distribute the humus. By using a Scotch plow made by Ferguson Tractor Company, and by properly adjusting plows, coulters, and jointers, Malabar farmers achieve an almost vertical plowing instead of the old, flat-lying strips. A disking or harrowing complete the fitting of the lands. Incidentally, he states that the French gardeners, which, he claims, are the world's best, spade a strip, apply fertilizer, and then spade another strip.

Where the soil does not drain well, there may be a hardpan made by a farmer always plowing at about the same depth. At Malabar there were spots like that on clayey residual land (in some areas the glacial till had been worn away). To eradicate the poor drainage condition, a subsoiler was used.

In regard to the affinities of certain plants for each other, Bromfield brings forth some interesting evidence and reflections, including a mentioning of successful experiments with corn and alfalfa together at the University of Illinois. Blue

grass and white clover are complementary, and corn and soybeans grow better together than separately. Perhaps the Indians didn't know much about some things, but they knew enough to grow beans with corn.

"GARDENING WITHOUT TEARS"

This chapter tells of the role of "trace" elements—boron, sulphur, manganese, cobalt, magnesium, copper, iron, etc., in building resistance to disease in plants. Within five years, the use of common fertilizers and trace elements had eliminated the necessity of using insecticides, and within seven years the garden was virtually free of insects. Also, the plants were more healthful for those who ate them. In the section on grass, I hinted at a principle used in mulching in a statement concerning unaided decomposition and the resultant loss of nitrogen. Since green legumes decompose readily and hence use little nitrogen in decaying and are rich in nitrogen, they make a good mulch for lettuce, cabbage, and other leaf crops. If a soil is rich in nitrogen, use straw (which is slower in decaying and hence uses more nitrogen in being decomposed) if you desire to mulch potatoes or other root crops.

"Sportsmans' Paradise" is partly about the Muskingum Valley Flood Control Project, which was organized after the flood of 1913. It shows the relationship between soil improvement, checking of erosion, flood control, and conservation of wild life and improvement of crops.

The main point of the chapter on Justus Liebig and the organic-chemical fertilizer feud is that it is again not a case of either-or, but of both-and. That is, *chemical fertilizer is often necessary, but its value is increased by the presence of a large supply of organic matter.*

(Continued on page 22.)

Let Us Kneel

*O come, let us worship and bow down:
let us kneel before the Lord our maker.—
Psalm 95: 6.*

By VERDA E. BRYANT

DURING THE SERVICE of the sacrament of the Lord's Supper, the minister rises and says to his congregation, "Let us kneel facing the altar while Brother — offers the prayer of blessing on the bread," whereupon there is a rustle as the members shift positions.

Last communion service, there sat next to me a family—mother, father, and daughter about six or seven years old. My attention was first focused upon them because of the pretty child (little girls are my hobby); then by the lovely voice of the mother as we sang the hymns; but the third impression was not so favorable.

As our pastor arose to say, "Let us kneel facing the altar," and the congregation shifted positions, the little girl went down on her knees only to be pulled back to a sitting position while the gentle hand of the mother guided her head to the bowed position which she and her husband maintained. As the pastor gave the same direction for the blessing of the wine, the action was repeated.

I could not resist the temptation to raise my head during the prayer to observe the congregation from where I was kneeling. This is what I saw: some were kneeling facing the altar. Others had knelt with their heads resting upon their seats facing anywhere but the altar. Some had leaned forward with their heads resting upon the back of the seat in front of them. Some were squatting in the limited space between the pews, while others merely bowed their heads.

IS THERE any significance to the first six words of the minister's direction to his people—"Let us kneel facing the altar"?

In considering the first three words, "let us kneel," I wonder if we as a church are getting away from the art of kneeling, until a generation or so from now we will be only a bowing or a squatting church.

Doctrine and Covenants 17: 22, says that the elder or priest who administers the sacrament of the Lord's Supper shall do so in this manner: "He shall kneel with the church and call upon the Father in solemn prayer." The commandment is to kneel *with* not *before* the church. This is a command of God. Does it make any difference whether we kneel, bow, or squat?

When we come to the communion service we are *coming before Christ*, we are witnessing to all that we do remember him and are signifying our willingness to keep his commandments so his spirit will be with us always. Can anyone come before Christ—*into his presence*—and not kneel?

Human nature is such that we instinctively kneel (at least mentally) at even the thought of the one we really love as we recognize our inadequacies and express our humility and love. Perhaps this is the instinct upon which was founded the tradition that a man kneels when proposing marriage to his lady love. If this instinct to kneel is present in the exchange of our human love, how much more it should be present in expressing our love for God! At what time do we come closer to our God than at the communion table in the presence of his body and blood as represented by the bread and wine?

Merely taking the kneeling position, and meditating upon the death and resurrection of the Master has a definite tendency to generate within us a humility and love which might not be attained otherwise.

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WHY DON'T PEOPLE want to kneel? Of course, there are the aged and infirm who are physically unable to kneel and whom Christ himself would doubtlessly excuse; but it is not always the elderly who refrain from kneeling. We all have seen the frail person who lays aside his cane or crutch to laboriously get on his knees while others, able-bodied, squat or merely bow.

Are some of these "squatters" and "bowers" afraid of scuffing the toes of new shoes, of popping a run in sheer nylons, of soiling good clothes, of spoiling the crease in recently pressed pants? Are we really witnessing that we do remember Jesus and want to obey his commandments, or is it only lip service we are offering—a "monkey see, monkey do" proposition?

Let us remember the words of the Master, "Her sins, which are many, are forgiven, for she loved much," as he spoke of the woman who had washed his feet with her tears and wiped them with her hair (Luke 7: 44-47).

I once sat in the balcony of Stone Church and watched an acquaintance, who had been raised Catholic, take her first Communion. I was greatly impressed by her sincere simplicity as she knelt on both knees, folded her hands, and bowed her head. I had to admit once again that the Catholics have something there. Her whole attitude showed the love and humility which I knew was expressed in her heart as well as in her posture.

CONSIDERING the next three words of the minister, "facing the altar," the question arises, "Why?" God has said, "Look unto me, and be ye saved . . . for I am God, and there is none else" (Isaiah 45: 22). We don't look at that which we are not facing. We face toward that which we want to see and understand. David, Daniel, and other prophets of old, when they prayed, always faced Jerusalem wherein was the holy temple. To them, this signified looking to God—to the place

God's Orchestra

God's mighty orchestra are we—
Each one an instrument of note,
With some in discord, some in tune.
To music the Creator wrote
And planned to give the harmony
To those who'd seek the master key.

Each instrument to God is known
And plays a part however small;
His Holy Spirit will convey
The harmonies of heav'n to all.
In tune with Infinite alone,
Each vibrates with a sweeter tone.

No instrument too small or great,
Each one he seeks to make his own.
All need the Master's gentle touch,
And none makes harmony alone.
Love is the keynote, Christ the key,
Communion brings the harmony.

LEONA HANDS.

which represented God. It is instinctive to face that upon which we are centering our attention. Can you imagine a man declaring his love for the object of his affection with his back toward her?

In coming before Christ, into his presence, we must face—we must look to—that which represents him, in this case the communion table.

Then this thought runs through my mind—how many who have habitually taken the sacrament of the Lord's Supper over a period of years, can repeat in their minds with the minister the words of the communion prayers? We are not instructed, as lay members, to memorize these communion prayers, but has the repetition of them left them indelibly impressed upon our minds so we can repeat them ourselves?

SOMETIMES I think our pastors should bear down upon us more pertinently in their discourses on the "Significance of the Communion" as to proper decorum during the service.

When Garland Tickemyer was pastor of Stone Church, he attempted something along that line. One communion Sunday there appeared in the bulletin an announce-

ment that ladies should please remove their gloves when partaking of the emblems, and briefly he set forth why the Communion should be taken with bare hands.

I was very much interested in the reaction and noted many remarks at the close of the service and later. They varied widely. I heard, "What business is it of his?" and "Why doesn't he watch what he is doing rather than what we are doing?" (Doubtless there are those who read this who will wonder the same about me.) Some accepted it as a humorous incident, and others heartily agreed with him, depending, I suppose, upon how the shoe fit.

When we take the Communion, let us take it worthily, wholeheartedly, and humbly, letting our attitudes express what is really in our hearts. Let us teach our children the true significance of the Communion, that their attitudes may be acceptable in the sight of the Lord.

And as we kneel facing the altar, meditating upon the Christ who died for us, we will receive more of his Spirit because we have given more of ourselves for him.

"Cast Thy Bread Upon the Waters"

(Continued from page 6.)

nations; happiness and prosperity may become the lot of all, for it is from a sense of fear and a lack of economic resources that nations engage in war.

One of the objectives of our church is that of teaching men their responsibility to God as stewards of temporal and spiritual gifts and talents with which they have been endowed; for we believe that additional light has been given to our church which points the way in which man can discharge his stewardship responsibility to God through sharing of material possessions. It is to improve man's economic and spiritual status that our church functions.

Our Family Worship

By MRS. LEONARD O. SHERMAN

FAMILY WORSHIP in our home has gone through several phases. When the children were small, we started with the morning prayer—prayers of thanks before each meal, after the evening meal, a chapter from the Bible or a story to encourage good thoughts, and a bedtime prayer. The prayers have become essential in our family and have some part in each day's activities, some place in each of our lives.

A more difficult period followed because of an increase in the size of our family and a greater difference in the ages of the children. We continued to have prayer before school, and when any of the school-mates stopped in, they were asked to join with us in prayer. We had prayers before meals and special prayers in times of sickness, or prayers of "thank you" for some happiness. Songs from the Hymnal and stories from the Scriptures were added. Sometimes the children read. However, when a child's pronunciation or expression is poor, the others lose interest; this should be kept in mind when planning a worship period. All these have been used as spiritual nourishment in our home: Bible quizzes, thought-provoking scriptures, an interesting testimony or story told at a moment of quietness, and individual discussions with a child in a time of need or special interest.

Although the manner of worship has varied through the years, there has been purpose in type. Even the smallest child knows of God and Christ and wants to please them. Many times the two smallest, three and four years, give up some treasured toy to the other because "Jesus will like me to."

THE GREATEST JOY comes when the children begin to learn that they can worship God through every phase of life or study; through books (Doctrine and Covenants 85: 36), through musical talents (Doctrine and Covenants 119: 6), through being in harmony with the laws of the land (Doctrine and Covenants 95: 2), in keeping out of debt (Doctrine and Covenants 64: 6), and through the choices they make. Our oldest, a boy fourteen, was confronted with the problem of dancing. One of his teachers at school decided he should learn with some of the other boys and selected two girls to teach them. He came home for counsel. We checked all the Scriptures and did not find anything particularly enlightening. Our pastor later gave us the General Conference resolutions to read. Judy, the eleven-year-old, came home with the same problem. We decided that sometimes God *told* us not to do some things and sometimes he *advised* us not to, and that if we really loved him and wanted to please him, we would listen to his advise.

Our children are learning now through family worship that a man should have one wife and be true to her, and that a woman should have one husband and be true to him, and that the marriage of others should be respected and upheld.

Each one is being taught "that in being obedient to God's laws, nations will be blessed" (Genesis 22: 22; Nephi 4: 29; 9: 64, 65); that we must love and serve each other, and that contention is of the devil.

We believe that if we use the Scriptures as a guide to help us form right attitudes and produce right actions, they are being used in the way God wishes, and if these are in harmony with God's laws, we will become the kind of family that will be of use in his kingdom here on earth. We also hope to be part of a community of people who can and will live together and work together in such a perfect and harmonious way that "nations from afar off will notice and wish to learn also." But we know that we first must be pleasing in the sight of God as individuals and as a family. This is our aim.

THE LIGHT HEART

Were you a good neighbor today?
With a smile for the lady next door
Or a cheery word called across that line
Of fresh, white clothes?

Did you soothe a sick child
Or clasp a hand
In friendship?
Did you open your arms
To a grief-stricken friend?
Or pit your stanch loyalty
Against a gossip's sharp tongue?

Were you kind and forgiving and patient?
Then you found a song upon your lips—
For your blessings are many
And your heart will be ever light.

—LOUISE WRIGLEY,

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a home column feature

Tidings from Women's Groups

Mrs. T. W. Bath, the Spring River District women's leader, reports on the branch women's organization in her home town, Pittsburg, Kansas. This local organization attempts to provide groups for all the women members as well as for the husbands who might be interested. She writes, "We have four organized groups. The 'Harmony Circle,' a Thursday afternoon study group, is composed of all ages and anyone is welcome. This is the 'mother group' for it is the oldest circle. The study subjects vary and are chosen by the members to fit their religious and home interests.

"The 'Golden Key' group, ages approximately from twenty-five to forty years, includes many who are employed. There are about sixteen who attend and among them is a nurse, a manager of a dress shop, a telephone operator, and housewives whose children are from six to fifteen.

"Recently the 'Two by Two' group was organized. This is a study group of young married women and their husbands. There were seven couples at my home for the first regular meeting, which started off with a buffet supper. This group is in its infancy, but is quite promising, enthusiastic, and earnest. Several husbands and one wife are not yet in the church. The last group of women we try to care for has about twenty-three members who very seldom get to attend any of the circles. Our Friendly Visitor goes to them. For the past two years, we have had a Christmas party on the Saturday night before Christmas for all men and women past sixty years old. We have a planned evening of games, a white elephant gift exchange, a small personal gift for each one, and refreshments. Transportation is furnished for all. There have already been several inquiries about it. We have a combined meeting of all

women the first Thursday in each month. Here we have reports and, in united effort, share together the various activities of the branch.

"At this meeting a mimeographed leaflet outlining the year's projects was handed to each member present. The projects are:

Sunshine Bags

"Each woman will put into a bag or small sack one penny for every day of sunshine during the year. If she feels she can, she deposits a nickel for the sunshiny days and a penny for the cloudy days. The money is put in at noon each day. These bags are turned in each quarter at the group meetings the first Thursday in January, April, July, and October."

Dollar Day

"The dollars collected on this day are to be used for the district reunion fund to equip the kitchen."

Calendar Party

"One person, representing the year, invites twelve persons, representing the months, to a party. To another party, these twelve persons invite four, representing the weeks in a month. Each of these four, invites seven to a party, representing the days in a week. If every invited guest pays twenty-five cents, the 396 persons will pay a total of ninety-nine dollars."

Theme

More Abundant Living by Following the Example of Christ.

"We have three fine groups organized to provide for women of varied interests. The first Thursday in every month is the general meeting day for all women.

"We especially want every wom-

an in the Pittsburg Branch to be in action in our women's department work of this year. We anticipate a fine year together in our work."

AUTUMN

By Nell Guilford Hancock

WE HAVE ONLY TO LOOK about us to know that the year is far spent. Trees that weeks ago stood clothed in rich autumnal splendor are now bare and seemingly lifeless. Bright, late-summer flowers are gone, with the exception of a few hardy varieties that have withstood the frost. Over all there has come a hush as though nature was awaiting some great event.

Those who are in the autumn of life should take a lesson from nature. They should be calm, serene, and patient while awaiting the great change—calm in the knowledge of years well spent, clothed in the glory and richness of God's Spirit; serene, knowing that he who has been with them throughout life, will not now leave them alone. Their lives should be mellow with sweetness, patience, and tolerance.

As the twilight deepens into greater shadow, let them feel no fear, for they have the promise of the springtime of resurrection, when, as nature adorns her world in shining, new raiment, so shall the elect put on dazzling garments and dwell in everlasting light.

New Seed

The winter wheat now wears
A coat of ice and snow,
And dreams are stilled a while.
Old loves are buried deep,
Awaiting spring's new song
And seed.

Trudy Turner

LETTERS

Missionary Experiences

By Evangelist Henry Castings

(Apostle D. T. Williams arranged to have this fine letter prepared for publication.—Editors.)

In a letter which appeared in the *Herald* last April, I wrote about visiting my sister and her family at Wagoner, Oklahoma. She is a member of the church and has lived at Wagoner for twenty-five years. She had heard only one Latter Day Saint sermon during the entire time, and that was in 1930 when I was visiting in her home. There are no other members of the church living in that community.

During our visit last February, we heard of a Doctor Powell, who lived at Muskogee and was a member of the church. We went to his home, and he invited me to preach there. My sister and several of her family attended those meetings. After preaching six sermons, I baptized six persons, three of them being members of my sister's family.

When we left Oklahoma, we promised to return some time in June and hold another series of meetings. We returned to Wagoner on July 15 and as the group there had no place to meet, we decided to hold meetings in Doctor Powell's front yard. We put some chairs out in the yard, and I stood on the front porch while preaching to a group of members and non-members. After hearing nine sermons, five requested baptism.

Our meetings closed on Monday night. On Tuesday night, Dale Patton gave us a very fine talk about his travels to Kirtland and other places of interest where he and his family had been the previous week. At the close of his talk, we had a testimony meeting which was very spiritual and was enjoyed by everyone present. On Thursday night, Brother Leslie Kohlman, pastor of the Tulsa Branch, came over to Muskogee; we met in the Church of Christ for the baptismal service. Three other persons decided to be baptized, which made a total of eight—seven adults and one boy about eleven years old. They were all confirmed that same evening. After returning to my sister's home, my nephew decided he wanted to be baptized, so we made arrangements for another service on Saturday.

Since we made the trip to Oklahoma last February, the group has bought a fine lot in a very prominent location in Muskogee and plan to build a church in the very near future. With the faith these members have, and the determination to do something, they *will* build it.

Brother Oakman asked me last March if I could leave my business long enough to hold some meetings in his field. Arrangements were made for us to go to Fulton, Iowa. We were guests at the home of Brother and Sister Heide. Brother Heide is the branch president. I preached eight sermons in their little church, and Brother Heide and I visited almost all of the members of the branch. One woman gave her name for baptism, but wanted to be baptized later, so on July 3 we returned, preached two sermons and baptized two persons.

On June 18, at the request of Brother Oakman, we went to Kewanee, Illinois. There I preached nine sermons, and one man gave his name for baptism. We were entertained at the home of Brother and Sister Ed Wynquist, also at the home of Brother and Sister Jay Duncan. We were invited to almost every home in the branch, and partook of their hospitality. They have a very nice church building at Kewanee and a very devoted group of Saints; Dave Williams is pastor. At the close of the services, we drove on Sunday afternoon to baptize Albert Peterson. On our return from the river, there were eight of us in one car; we sang hymns, and the Spirit of God was very evident.

Texas Reunion

The 1948 Texas Reunion was held at the new reunion grounds six and one-half miles from Bandera and Media. This consists of twenty acres of wooded territory bordered by the Media River and the Kerrville-San Antonio Highway. Seventy Z. Z. Renfroe and a corps of willing helpers prepared the grounds before the reunion, some working eighteen to twenty hours a day to finish the task on schedule.

In addition to Brother Renfroe, other general church officers attending the reunion were Apostle George Mesley, Missionary W. C. Haden, and Bishop Lewis Landsberg; they were assisted by the district officers.

The young people, under the direction of Apostle Mesley, made an outdoor chapel on a rock ledge overlooking the river. This consisted of an altar made of flat rocks, a small tree, and a low rock wall.

Mrs. Albert Banta and Ella Wheeler

directed the women's activities. Individual offerings from this department totaled \$100 for this ten-day period. Special classes and activities were held for the children, also.

Communion service was one of the high points of the reunion. A young deacon, Joseph Berry, planned and directed this service. Elder Frank White was in charge of music, and Seventy Renfroe directed priesthood activities. Missionary Haden was the evening speaker during the conference period, and Bishop Landsberg conducted a class on the financial law.

Since reunion, the districts represented at it have voted to purchase an additional five acres adjoining the grounds.

Mrs. Chattie Everett

5327 Philip
Dallas, Texas

A Letter of Testimony

I am still rejoicing after a membership in this church for more than fifty-five years, and I expect to feel that way for the remainder of my life, as I sincerely appreciate the goodness and loving kindness of our God.

It is wonderful how good our Heavenly Father is to all mankind. What a liberal provider he is for our spiritual and physical needs! How grand the intelligence he bestows on those who diligently seek him! How thankful we should be for his watch care, even though he sometimes allows us to be tempted—allows obstacles to be put in our spiritual paths, allows many things to come our way that are discouraging and disheartening—still he loves us and desires that our faith shall be tried, giving us a chance to prove to him that we are true to the cause we have espoused.

I want to be worthy of his wonderful love. I desire to be worthy of the blessings he is willing to bestow. I feel that I would be ashamed to accept blessings in the hereafter of which I am not worthy, so I am continuing, with the aid of God's Spirit, to cultivate love for our Father, for his Son, and for all his creatures.

Love is the diamond among the jewels of human character. The other graces shine like the precious stones of nature, with their own luster and different hues, but the diamond—love—shines brighter and more beautiful than any of them.

Spiritual love implies sacrifice—will- ingness to give oneself for the happiness of the loved ones, God and Christ. Spiritual love is the blessed sunshine that ripens human fruit.

FRED A. SEVERY.

Clayton, California

www.LatterDayTruth.org

Thanksgiving in Nauvoo

For the past three years, the Lucy Mack Circle has served a turkey dinner in the church dining hall on Thanksgiving Day free of charge to members and friends. An offering is then taken to be applied on a specific project. The eight hundred dollars collected three years ago were used to clear the church of indebtedness. This year the project was a stoker for the furnace and a sum of \$200 was raised. Following the dinner, a Thanksgiving service was presented in the main auditorium of the church.

A union Thanksgiving service was held at 10 a.m. in the Methodist church with Elder R. H. Atkinson as speaker. Music for this service was provided by a mixed choir from the Latter Day Saint, Presbyterian, and Methodist Churches under the direction of Brother Bernard Galbraith. The Presbyterian minister and his wife were guests at the Thanksgiving dinner. Later, they sent a note of appreciation for having been invited, saying that they had enjoyed the day and thought it a privilege to have "fellowship and worshiped with your faithful people, who have the art of magnifying things beautiful, fittingly." They also commented on the "informing and uplifting" sermon.

Dinners were sent to all members unable to be present. A year ago, this same minister's wife was remembered in this way. At that time, both the Presbyterian and Methodist ministers were dinner guests.

The collection at Nauvoo for Grace-land was \$114.

MABEL A. ATKINSON.

Nauvoo, Illinois

Tribute to William S. Smith of Columbus, Ohio

Brother A. E. Anderton, veteran church worker and former district president, writes an interesting letter concerning a church member who has been honored in the newspapers of Columbus, Ohio, recently. He writes, "William S. Smith is a deacon in the First Columbus Branch, a good one, an indefatigable worker. Even today at seventy-seven years he wants to be doing something all the time. He can't keep still. During the more than twenty-three years the writer was president of the Southern Ohio District, Brother Smith was a very valuable man in that one could rely on him to do anything he was asked to do and do it well."

Brother Anderton sends with his letters copies of articles in three newspapers, the *Ohio State Journal*, the

Columbus Citizen, and *Columbus Evening Dispatch*. In the latter paper, for November 15, is a fine editorial from which we quote:

One of the grand old men of the Columbus Police Department, Bill Smith, who has served day in and day out for almost fifty years, is due for retirement today. He regrets not being able to serve out the few months from now until next May when his golden anniversary with the department could arrive. But really he has nothing to be sorry for.

Bill Smith has been not only one of the most constant and conscientious of public servants; he has in all his long service been an estimable gentleman, commanding by his simple dignity, his daily devotion to his duties and the wisdom he has gained over the years a natural respect both from his fellow officers and others who have had occasion to come into contact with him, whether officially or otherwise.

Brother Smith is seventy-seven years of age, and has been honorably retired because of his health. It is with regret that he surrenders the coveted "Number 1" badge in his department. Our congratulations and best wishes to Brother Smith.

Special Holiday Values

(Continued from page 3.)

Worship

Certainly at Christmas time we should worship God and return thanks for the gift of his Son. Let us not be content with a little grace, hurriedly and inaudibly rattled off at the table, while all assembled are impatient and drooling to get at the food. Let the families have a real grace that can be heard and understood. And during the day let them sing together the Christmas songs, and play records, if possible, of the great Christmas music. Let them read out of the Book, the old, old story of the Nativity from the Gospels. And then let them pray. A Christmas prayer that is all it should be, could contain a lot of things. Little children, growing up in a home where these traditions are observed could develop a set of "special holiday values" that will give them beautiful memories of home for all their lives to come, and transform those lives into something that the Master of Men can use in the building of his kingdom.

L. J. L.

BRIEFS

SOUTHEASTERN ILLINOIS DISTRICT.—The district conference was held at Mt. Vernon, Illinois, on November 13 and 14. The theme was "Wax Strong in the Knowledge of the Truth." Apostle E. J. Gleazer spoke on Saturday evening and Sunday morning. District Missionary S. R. Coleman preached following the basket dinner on Sunday, after which the business meeting was held under the direction of Apostle Gleazer, Seventy William T. Guthrie, and Elder Coleman. Recommendations for ordinations presented at this session were B. R. Yokum, Eugene Greer, and Vernon Whitehead, priests, and Dean Shelton, deacon. S. R. Coleman was elected district president; Ruby Ellis, secretary; Edna Colvin, women's leader; Rufus Rockett, church school director; Ed Colvin, young people's supervisor; Ed Knapp, treasurer and bishop's agent; and Marie Henson, director of music. Appreciation was expressed to Seventy Guthrie for the work he accomplished in the district; he will leave in January for the New York-Philadelphia District.

BROCKTON, MASSACHUSETTS.—James Reynolds, George Wright, Ernest Wright, Jr., and Theresa Wright, baptized at Onset Reunion, are members of Brockton Branch. Recent blessings include Janet Chesworth, Almon White, Elizabeth Cookson, Jean and Alan Wright. Following the Wednesday evening prayer service, Pastor Leonard Chesworth conducts a study class on the Doctrine and Covenants each week. Improvements have been made to the church basement, and a new oil burner has been installed in the furnace. These repairs were financed by the women's department, the building repair fund, and the branch treasury.

SALINA, KANSAS.—Elder J. D. Shower of Independence, Missouri, held a series of missionary meetings from October 29 to November 7; he also visited in the homes, encouraging the members and inviting nonmembers to attend services. District President H. F. Chapin was the speaker on November 14. Louis Hancock, under whose guidance the group began nearly ten years ago, was also a recent visitor. Although attendance is small, a study hour is held each Sunday at the Y. M. C. A. building, and the women meet twice a month as a unit of the Patroness Society to sew for the Independence Sanitarium and to study.

Drafted

By NAOMI RUSSELL

I WASN'T LOOKING for any extra work. To my way of thinking, five days at the office and Saturday's cleaning at home was plenty to justify a nice, quiet Sunday morning with nothing more strenuous to do than sitting through the 8:15 sermon and young people's class. Sabbath afternoons, I reasoned, were meant for visiting one's relatives, or one's husband's, and perhaps having the good fortune of being invited to stay for supper. Then it happened.

The junior supervisor was desperate. She came into the office looking as harried as a campaign manager the day before election. "We need teachers," she said walking over to my desk. "Nobody wants to work in the junior department, but we simply *have* to have someone to teach those youngsters. What kind of members will they grow up to be if they aren't taught anything at church school? You can't leave it all up to the parents, you know."

I tried to look sympathetic, but I didn't have any intention of being drafted by this or any other designing junior supervisor. As the plea continued, I offered to scout around the adjoining offices and ask for volunteers. It was as futile as hunting for a car at pre-war prices. I went back to my desk, and the plea continued. I tried to see myself before a class of squirming nine-year-olds, but it was no good—I just wasn't the type. The plea continued, "If you

can't be a full-time teacher, will you be a substitute?" This seemed like an easy way out, so I agreed to report for duty the following Sunday morning and "sit in" on a class to see how it was done. I didn't look forward to it, but I kept explaining to myself that with this experience I could present a better argument for not going any further with the project.

I WENT and was much impressed by the efficiency of the teacher whose class I visited. "It's a gift," I concluded as I left the room, "but I don't have it." I was all ready to tell the supervisor about my pleasant discovery when she handed me a quarterly and told me I could take the class by myself the following Sunday. And then she was gone.

"I *won't* do it," I said over and over again on the way home. "I *can't* teach those kids. I *don't* want any part of it."

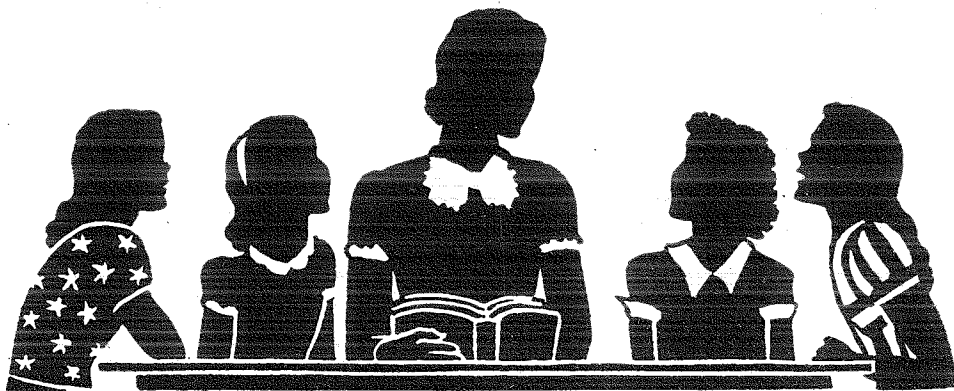
Unfortunately, nature equipped me with a most persistent conscience. Each time I said, "Won't, can't, or don't," Conscience came back with a very cutting, "Oh? Why not? Are you so physically handicapped you aren't able to teach? Are you such a dullard you aren't capable of teaching? Are you going to go on philosophizing about Zion and then refuse to do one of the fundamental things on which it depends?"—That's what got me. Conscience has always had the upper hand, and playing against it is like trying to win the fifty-yard dash wearing hip boots.

The next Sunday was as painful as I dreamed it would be. I was

scared and nervous, self-conscious and embarrassed. I smiled, but my heart wasn't in it; I talked, but the words seemed far away and incomprehensible; I looked at my class—six little girls—and tried desperately to remember names. It was hopeless; I couldn't remember the one at my elbow, much less the one at the end of the table. But juniors are very understanding despite their tender years. When class was over, six little girls asked if I would be their teacher again next Sunday, and two of them latched onto my arms to walk out the door with me.

CONSCIENCE LET GO and Ego took over. "Well, what d'ya know," I beamed inwardly, "they *like* me." And that bit of approbation was responsible for a major change in my Sunday morning routine. It isn't just teaching the class—which has become twelve little girls instead of six—it's playing for the junior worship service at 9:25, plus playing for junior church at 11. In addition to that, there's playing for the junior prayer meeting every Wednesday night. Sunday afternoons aren't what they used to be, either—I study my quarterly as intently as I used to study for finals; I plan extra curricular work to keep the girls interested; I write cards to those who didn't come and ask them why. The average observer would say, "How nice, you've learned to love the work." Well . . . I haven't. I still suffer from a kind of stage fright each time I face the class, and I'm always greatly relieved when the bell rings. However, it's the only way I can get along with Conscience, and if I even toy with the idea of giving it up, Conscience cracks down and suggests an even better way of doing the job.

This one thing I have learned, however, and I'm glad: I've learned how really great the need for workers is, and I'm beginning to see how much depends on the type of training these adolescents receive. Now, since I'm convinced everyone should know what the score is, I want to suggest that all who haven't visited



Confessions and Transgressions

QUESTION: Is that part of the Doctrine and Covenants concerning the confession of sins "before your brethren" still valid?

I was taught that smoking, drinking, dancing, and playing cards are transgressions after one is baptized. Does this not hold true today? If not, what constitutes transgression?

ANSWER: By Chris B. Hartshorn

The first question doubtlessly refers to the statement in Doctrine and Covenants 59: 2 which ends, "... but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord." The questioner then may want to know if the command was limited to the day or people of the times in which it was given.

The revelation is addressed to a particular group "who have come up unto this land"—Jackson County, Missouri. The second paragraph, from which the question arose, begins, "Wherefore I give unto them a commandment, saying thus:"

In spite of the personal and timing elements cited, there seems no good reason to think the instructions were intended to fit the needs of that day only. James 5: 16 says, "Confess your faults one to another," and I John 1: 9 reads, "If we confess our sins, he is faithful and just to forgive us our sins." Honest confes-

their local junior departments plan to do so . . . and soon. This will give the supervisors opportunity to explain the shortage of personnel and ask for volunteers. The rest I leave to Conscience.

To those who do go, I extend sincere appreciation. To those who don't, I can only say I hope they are never guilty of uttering a Wednesday evening, "I want to serve the church in any way I can." To those who are already teaching, I confess the job has its compensations. I'm not sorry I was drafted.

sion is as good for the soul today as it ever was.

The custom of urging the Saints to make an open confession before partaking of the communion emblems has almost disappeared from our groups. The end sought was rarely accomplished by such procedures. Frequently the wrong people confessed or confessed in the wrong spirit. Those who had made public offenses and needed to make public their remorse seldom sought this means of restitution. It seems to work out best that in such cases the pastor's counsel be sought and followed by those who think their cases demand public acknowledgment of wrongdoing. In F. Henry Edwards's *Commentary* on this section, we read:

There are times in the life of every Saint when he needs to go to the officers of the church and there make a frank statement of his difficulties and seek spiritual counsel. This is not a suggestion that the ministry of the church should profess to forgive sins except through administering the ordinances of the church, but they should be available to help those whose hearts will be relieved of their burdens by confession.

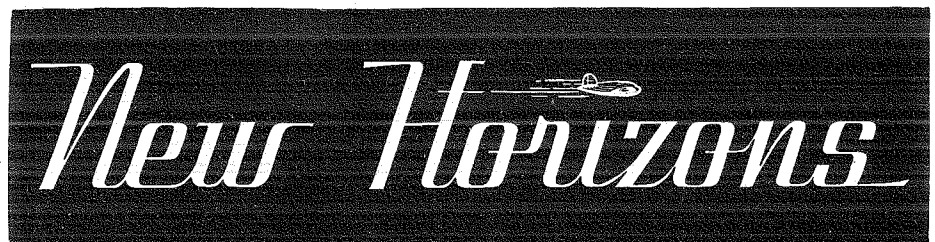
THE QUESTION of the rightness or wrongness of using tobacco and liquor is easily settled by referring to the basic law of the church as found in Doctrine and Covenants 86: 1 and 119: 3. Few, if any, of those who have been born again fall into these spiritually debilitating habits because of ignorance. Many fall, however, because of associates and carelessness. They are tempted and drawn away by their own appetites and lusts of the flesh. They have forgotten some things through

neglect of Scripture reading and prayer.

The matter of dancing and card playing is not in the same class, and needs to be treated with understanding and discriminating words. These are forms of recreation which are not mentioned in the Three Standard Books—except by inference. Our teachings on them grow out of the authority of experience and General Conference resolution. Unlike the basic law in our Scriptures, the attitude of the church has been formally stated as a social judgment. The Conferences of 1886 and 1893 stated thus:

"Resolved That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints." Such harmful effects as accrue to individuals because of doing these things are observable facts in certain lives. Were the Conference asked to take action on these subjects in 1950, it might amend or rescind this resolution 377 just quoted. The basic laws of the Three Standard Books cannot be changed or rescinded. Neither can we rescind the effects which Conference Resolution 317 describes as "... likely to lead their minds from Christ and his gospel."

Addressing ourselves now to the question, "Does [this] constitute transgression?" the answer is "Yes." Any conduct or action which "goes beyond" or exceeds the rules is by definition a transgression. Usually, our ministry prefer to influence people by a positive approach. Repressive legislation may help some to decide their courses, but when this same legislation becomes a club to hit at other's unwise choices of conduct, it will likely do more harm



than good. The answer most likely to win approval among our leaders today is that when one becomes truly converted to Christ and his church, he will feel that indulgence in the things questioned is a waste of precious time. We should hesitate seriously before spurning the voice of the church. Remember Jesus "loved the church and gave his life for it." We can find so many worth-while things to do and to enjoy in Christ's service that we will not have time for those practices the church has frowned upon.

eminently worth-while and revolutionary book on good farming and the good life. Good soil makes good people; and "poor soil makes poor people, and poor people make poor soil poorer."

In both *Malabar Farm* and in *Pleasant Valley*, Bromfield with the corroboration of Dr. Borst of the Zanesville, Ohio, experiment station, gives some revolutionary ideas on alfalfa; namely, (1) alfalfa will grow on poor land, (2) it need not be sown in the fall, and (3) a rough seed bed with much decaying organic

material secures a better stand than a smooth seed bed.

Below are some sources of information on trace elements:

(1) *Hunger Signs in Crops*, American Fertilizer Association, Washington, D. C. (This contains many colored plates.)

(2) Battelle Memorial Institute, Columbus, Ohio. (Especially in regard to selenium.)

(3) Cleveland Research and Development Association, Cleveland 10, Ohio. (Especially in regard to manganese.)

A Report on "Malabar Farm"

(Continued from page 14.)

"OUT OF THE EARTH WE ARE BORN AND TO THE EARTH WE RETURN."

This is not the last chapter, but I am reserving my report on it to the last. In this, Mr. Bromfield reiterates the importance of *working with* the laws of nature. The material is largely about molds, hormones, and trace elements.

It appears that leukemia, "droop neck" (a type of anemia) and Bang's disease (undulant fever in humans) are caused by deficiencies in zinc, cobalt, and manganese, respectively. The Hunzas of India have not been known to have cancer. All human and animal waste is returned to the soil, and sand and gravel from the Himalayan streams are applied annually to their terraces.

Streptomycin comes from rich well-balanced soils, "preferably those heavily fertilized with good barnyard manure," and chloromycetin, a new potent antibody is a product of molds found in good, mulched soils. It looks as though both our maintenance of health and our eradication of disease depend extensively on the management of the soil.

What has been presented is only a fraction of the information in this

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BULLETIN BOARD

BIRTHS

P. S.

Invitation From Miami, Florida, Branch

The Miami, Florida, congregation is now occupying the new church building at Fifteenth Street and Southwest Sixty-seventh Avenue. Any Saints coming to or passing through Miami are invited to worship here. Those planning to spend the winter in Florida may contact N. L. Booker, pastor, 1264 Northwest Thirty-fourth Street, Miami 37 (Telephone 20451), and he will assist them in finding secure housing quarters.

Northeastern Nebraska District Conference

The Northeastern Nebraska District conference will be held at the church in Omaha (Thirty-sixth and Burt Streets) on December 12.

A. LIVINGSTON,
District President.

Central Texas District Conference

The Central Texas District conference will be held in Dallas on January 28, 29, and 30. The church is located at 1901 Third Avenue. Those planning to attend should write to Mrs. I. D. Wages, 2931 South Ewing, for housing accommodations. The young people of Dallas will present a program on Friday evening. Apostle W. W. Smith, Seventy H. I. Velt, and district officers are to be in charge. District President Earl M. Moore may be contacted at Route 1, Box 229, Arlington, Texas.

Corrected Change of Address

Apostle D. Blair Jensen
160 Gravelly Hill
Erdington
Birmingham 23, England

Change of Addresses

Mr. and Mrs. Russell F. Ralston
336 South 4th East
Salt Lake City 2, Utah

A. Orlin Crownever
1204 Baltimore Street
Mobile 20, Alabama

REQUESTS FOR PRAYERS

Mrs. John R. Fender, Route 1, Box 75-C, Kaw, Oklahoma, requests prayers that she may regain her strength after a serious illness.

Mrs. Earnest Roark, Alto, Michigan, requests prayers for Walter F. Ryder of Grand Rapids, Michigan, who is suffering greatly with arthritis.

Charles A. Peck, 2333 Camden Avenue Southwest, Grand Rapids, Michigan, requests prayers for his wife, his daughters, and himself. He also expresses appreciation for the prayers and kindness of the Saints to him while he was a patient in the hospital.

WEDDINGS

Zonker-Yoder

Betty Yoder and Louis Zonker, both of Wellsburg, West Virginia, were married on October 31 at Parkersburg, West Virginia, by Elder Rice. Both are graduates of Grace-land College, and Louis is finishing his graduate work at Ohio University. They will make their home in Ontario after the first of the year where Louis will serve under General Church appointment.

Doster-Salonimer

Mr. and Mrs. Phillip Salonimer of Detroit, Michigan, announce the marriage of their daughter, Rebecca, to Fred Doster of Independence, Missouri. The wedding took place November 5 at the Stone Church in Independence, Elder Joseph H. White officiating. Mr. and Mrs. Doster are making their home in Independence.

A daughter, Marsha Elise, was born on September 20 to Mr. and Mrs. Arnold E. Ellsworth of Topeka, Kansas. Mrs. Ellsworth is the former Gloria Andrew, daughter of Mr. and Mrs. William Andrew of Independence, Missouri.

A son, Thomas Frank, was born to Paul and Edna Fraccascia of Kansas City, Missouri, on November 5.

Mr. and Mrs. Melvyn Dodds, Britannia Bay, Ontario, announce the birth of a daughter, Diane Elva Rose, born October 9 at Grace Hospital in Ottawa. Mrs. Dodds is the former Elva Blundell.

Mr. and Mrs. Carlos H. Crownover of Richmond, Washington, announce the birth of a daughter, Carla Sue, born November 10. She was blessed on Sunday, November —, by her grandfather, Elder A. J. Crownover. Mrs. Crownover is the former Chrystal Draper of Independence, Missouri.

Mr. and Mrs. Shannon P. Bennett of Dallas, Texas, announce the birth of a daughter, Cherie Suzanne, born November 15. Mrs. Bennett was formerly Elizabeth Maxwell.

Mr. and Mrs. Frank Wicks of Dallas, Texas, announce the birth of a daughter, Wendy LaVelle, born November 4. Mrs. Wicks is the former Peggie Brown.

Mr. and Mrs. Merle Reid Harmon of Denver, Colorado, announce the birth of a son, Merle Reid, Jr., born November 20 at Mercy Hospital in Denver. Mrs. Harmon is the former Jeannette Merle Kinner of Davenport, Iowa. Both parents attended Graceland in 1947.

DEATHS

WILLIS.—Frederick, was born July 24, 1899, and died November 12, 1948, following a long illness. He had been a member of the Reorganized Church since October 15, 1948, and attended the Ottawa, Ontario, Branch. Funeral services were held at the Tubman Chapel, Pastor A. E. Caldwell officiating.

BEEBE.—Ethel Cordella, daughter of Devillo and Emma Manlove, was born January 14, 1881, near Weldon, Illinois, and died on November 1, 1948, at the Independence Sanitarium. She was baptized into the Reorganized Church in August, 1895, and remained a devoted member throughout her life. She was married to Harmon Beebe in August, 1897, at St. Joseph, Missouri; three sons were born to them. Mr. Beebe and one son, Ivan Earl, preceded her in death.

Surviving are two sons: Finis D. of Independence, Missouri, and H. Dale of St. Louis, Missouri; a brother, Clarence O. Manlove of Kansas City, Missouri; two sisters: Mrs. Edith G. Flanders of Independence, and Mrs. Verna A. Neff of Mammoth Springs, Arkansas; and nine grandchildren. Services were held at the Carson Funeral Home in Independence, Elder Glaude A. Smith officiating. Burial was beside her husband in the Knob-noster, Missouri, cemetery.

Notes of Thanks

We extend our sincere thanks to all who remembered mother in prayer during her illness. We also appreciate the cards and letters sent to her, and the kindness of those who came to call.

THE GESNER GARBERS.

151 Merrill Avenue
Beloit, Wisconsin

I wish to thank the many Saints who sent me copies of the *Herald* which contained Roy Weldon's series, "Other Sheep I Have . . ." I left these with Indian families to read.

ROY LORENTZEN.

Red Lake, Minnesota

* THE WIRE RECORDER

A great new avenue of church service has been opened through the medium of electrical recording and transcription on the tape and wire recording machines. Because of its technical superiority, the official recordings of the General Conference were made on the tape machine, Russell Resch being in charge of these operations.

However, in the present state of development, the wire recorder has superior controls for transcription which make it better adaptable to securing sermons for publication. In the "Herald" of October 30, the conference sermon of Laurence A. MacDonald, president of the Northern California District, was published from a recording and transcription made by L. E. Fordham of Independence. Brother Fordham used a Webster set like that recommended by our Department of Visual and Auditory Aids.

Brother Fordham uses his wire recorder in his church work. He records the entire service on Sunday morning at Second Church. During the week following, he takes his machine to the homes of the sick and shut-ins and gives them the whole service of music, worship, and sermon. Sometimes people get out their "Hymnals" and join in the singing. Sometimes he finds members who have not been to church for some time, and they become interested in the church again. The possibilities of the machine for missionary purposes are excellent.

Here at the office we have been transcribing sermons recorded by friends for publication in the "Herald," and we are hopeful of obtaining many good sermons we could not otherwise get. Gordon Resch has been very generous in taking such recordings and offering them for use. Through this service, we hope to be able to present sermons and addresses of church leaders much more frequently than in the past.

* THERE IS A WORD FOR IT

How often we listen to certain words, accepting them because they sound impressive, and never taking the trouble to look up their meaning.

Our speaker was quoting the famous "To be, or not to be" speech from "Hamlet," when he came to the question, "Who would fardels bear?"

Now, what are fardels? And of the millions of listeners who have heard the word repeated, how many know what it means?

I didn't know, so I looked it up. And now, whenever I hear it again, I'm going to get a little glow of satisfaction. I'll know something most other folk do not.

No, I'm not going to tell you. It would be a shame to spoil your fun of looking it up for yourself. I'll give you this hint: Shakespeare used the word as a symbol of repugnant menial servitude. And, there, if you like, are a few more nice words to add to your vocabulary.....

* IF YOU would judge the value of anything, look to its consequences, especially in terms of human life. If its benefits are enduring, and if they tend of increase, it is probably good. If it makes people better and happier, not just for today, but for a period of years, you may depend upon it.

Most people are nice, if you look at them right.—John Zion.

Mary A. Burlington
1510½ Jules
St. Joseph, Missouri

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as they were from the
beginning of the creation.”*

—II Peter 3: 4

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THE Saints Herald

VOLUME 95

DECEMBER 18, 1948

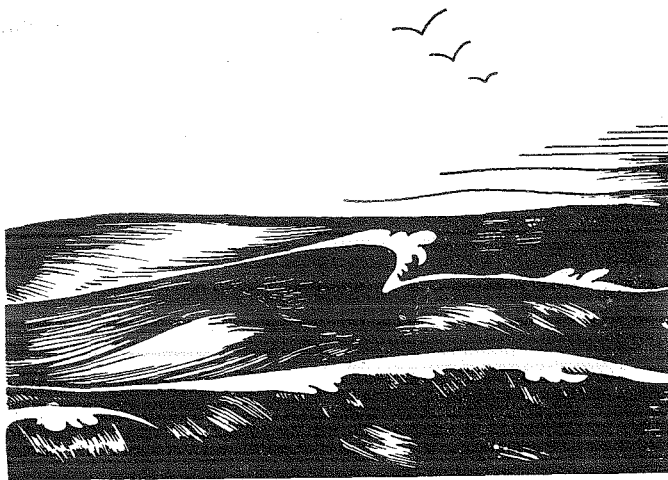
NUMBER 51

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What Is Life?

You ask me what life is? Well, who can tell?
 No living man has fathomed its great depths,
 But this I know, that life can conquer all—
 Its force in nature cracks the largest rock;
 It conquers air and water, land and sea,
 Reforming each and adding more of life;
 This sculptor shapes all living things around
 On tree and bush and flower on the ground;
 An artist, life, who colors each live thing—
 Musician who has taught the birds to sing;
 A chemist, too, who changes things to live.
 And life? What is it but the living God?

—SHIRLEY MASON



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NEWS AND NOTES

THE MESSIAH

Pastor Herbert Scott of Des Moines, Iowa, phoned to inform us that the Des Moines church choir will give "The Messiah" over Radio Station KWDN from 8 to 9:30 p.m. on December 24. Wilbur Chandler will direct. Soloists will include two of our own church members and two visiting singers.

APOSTLE D. T. WILLIAMS REPORTS

Good conferences in his territory. At Moline, Illinois, Lyle Woodstock was installed as district president, taking the place of W. W. Richards, who was ordained an Evangelist at the last General Conference. At Chicago, where J. C. Stuart was installed as district president, replacing Joseph Baldwin who was ordained a bishop at the recent General Conference and will be sent to Canada.

Friends of Brother Williams will be interested to know that he has moved from his former home at Ottumwa, Iowa, and is now living at 11308 Winner Road, Independence, Missouri.

APOSTLE C. G. MESLEY

Has visited some of the principal centers in the Northwest Missions, attending two district conferences.

APOSTLE W. WALLACE SMITH

Has been busy visiting church centers in the Southern Mission, accompanied by W. J. Breshears, and their schedule will keep them busy until Christmas.

APOSTLE PAUL M. HANSON

Has returned from Joplin, Missouri, where he presided at the installation of John Blackmore as pastor there on Sunday morning, December 5. In the afternoon there was a district priesthood meeting. Sunday evening he spoke to the congregation at Springfield, Missouri.

APOSTLE REED M. HOLMES

Reports progress on church structures. The Denver church will soon have its roof finished, when, without much further work, it will be ready for occupation. The interior is finished with face brick. The Wichita, Kansas, Branch is nearly ready to begin construction of a new building, which will occupy the old lot and an adjoining piece of property.

Baptismal gains have been registered in two missions. At Elkhart, Kansas, under the leadership of Clarence Owen, the mission began two years ago with six, and now has thirty-five. The Muskogee, Oklahoma, Branch has baptized nineteen in the last year. Skiatook, Oklahoma, has baptized seventeen in the last few months. Missionary William Haden is doing good work.

PACIFIC MISSIONS

Word has come to President Israel A. Smith that two of our missionaries to the Society Islands, F. Edward Butterworth and Allen Breckenridge, are still at San Francisco, working on arrangements for their passage to Papeete. Brother Butterworth has his visa and Brother Breckenridge is still awaiting his. If possible, they will depart on their journey by plane, December 18. Brother and Sister John Mervin were scheduled to leave on December 11.

ALBERT A. SCHERER writes from Mission Headquarters, 2 Annastraat, Rotterdam, Holland, of a happy event in his family: "On 19 November, 1948, a daughter, Sandra Lynn, was born. Mother and child are doing well. It was exactly a year previously that we arrived in Holland to take up the work in this mission."

Editorial Review

The Jews and Zion

An editorial in the *National Jewish Monthly* for November, 1948, contains the following significant statement:

We glory in the victories of Israel in Palestine, in the earnest effort of Jews to establish a good nation, but here is our Zion. And what are we going to do about it?

Here we must establish a Jewish life so lofty and abundant that the stones that anti-Semites throw cannot trouble us. Here is the opportunity to make a Jewish life that is not just of organizations but the good way of every Jew.

Now is the time to make Jewish religion paramount in Jewish life—that is, Jewish religion as a way of life, as a road up the mountainside—a path of living by which every Jew may reach the high elevation that is our ethical teaching.

I like the “Here” and “Now” of that vigorous, challenging editorial. Regardless of what the Jews may be able to do in the land of Palestine, the editor reminds his people that the only Zion of which they can have experience must be here in America. It cannot be for some future age—the time for it is *now*. And it is a Zion of practical measures—religious life, culture, education, organization, good works.

How that should appeal to the people of our church! And it challenges us, too. The only Zion we can know individually must be here and now. Not for heaven, not for some other country, not for the future, but here and now. There are practical things we must do—strengthening the religious life of our people, improving their education and cultural standards, enriching their life, building institutions in which they co-operate and help each other.

A French philosopher was directing a forester in planting trees on his estate, and handed him a fine but slow-growing variety of tree. “It will take two hundred years for that to grow up!” exclaimed the

forester. The philosopher was an aged man. “Good!” he declared. “Then we must begin at once!”

Someone said, “It will take a long time to build Zion.” Let us reply with that philosopher, “Good! Then we must begin at once.”

Friendly

Getting on the bus that runs from Kansas City to Independence, just ahead of me, were two women in their middle twenties, one of them with a young daughter. The mother was saying to her friend, “The people here are so unfriendly. I hardly know anybody at all. I wish Bill didn’t work here. I’d like to get out of it.” Both young women were well educated. The other one agreed about the people. I wondered if these young women were judging Kansas City or Independence. So I waited to see where they would get off. We were still deep in the residence section of Kansas City when they left. Independence has many fine, friendly people.

I find many evidences of the friendliness of people, since I have learned how to be friendly myself; and I want to go on learning. When I bought a Christmas present in a big city store, the clerk snapped at me until she found out I wasn’t snapping. Then she relaxed and said something pleasant, in a good human way. A “Please,” and a smile got me some needed help that the sour shoppers (and there are thousands of them) weren’t getting. I talked with a young father and his small son who waited beside me on Main Street for the return of “Mama” who was shopping. I saw a stranger step up to help a crippled man across a busy intersection. Many good people will be friendly if you give them a chance.

A few days ago I read about a young woman in an eastern town who was kind to an old woman that

visited the music store where she worked. She was kind and friendly and forgot about it when the customer left. But the elderly woman did not forget. Some weeks later her son, a businessman, called with a big check as a gift from his mother. In the end, he bought the music store and turned it over to the young woman. Not all acts of kindness pay off that well, but all of them pay off in greater dividends than our original investment. It pays to be kind.

There are some helpful rules for being friendly. Begin with a smile. If the stranger gives you a frozen stare, it won’t hurt you, and you soon forget it. Chances are you will get a smile back, and some little conversation will begin. Don’t talk personal affairs nor ask personal questions; strangers resent prying. Talk on general things, especially what you see at the moment. Don’t push the conversation too far nor try to make too much out of it. Be ready to discontinue when the other party shows an inclination to do so. It is easier for men to talk to men, women to women.

In church affairs, the most effective missionary is the friendly person. Take a lesson from the weather. Rain and sunshine are poured in abundance upon the barren rocks, and upon the rich, productive soil. The rocks shed all of it; the soil turns it into something good and beautiful. Pour out friendship wherever you go. Some of it is bound to fall on good soil and bring a harvest of happiness. The task of our missionaries will be much easier if our people develop the art of friendship.

Friendship must begin in the heart, where all the good things, the great changes, reformations, and improvements of life begin. Jesus understood us. He always went to the heart of things.

L. J. L.

Editorial

Across the Desk

First Letter From Daveys

We were pleased to get a cablegram on the 23d of November, announcing the safe arrival of Apostle Davey and wife and daughter. Now comes their first news letter which we reproduce, dated November 25:

Just a brief note to supplement the cablegram. We arrived in Sydney on the afternoon of November 22 as per schedule, after a very enjoyable trip. The weather was ideal all the way and the flying as smooth as sitting in one's own parlor at home. In fact, it was so smooth that Donna was disappointed; she wanted to have a few bumps thrown in for good measure.

To say that we enjoyed our visit in the Hawaiian Islands is to put it mildly. Brother and Sister Miller and the Saints went all out to make our visit one long to be remembered.

We had our first mission experiences when we arrived in Auckland, and that was a rather cold one—I mean the weather! A cold spell came the day before we arrived; and except for that afternoon, it continued until we left—rain, wind over sixty miles an hour, and cold. We would have enjoyed the opportunity of turning up the thermostats, but instead we just shivered. However we enjoyed our brief visit with the Gunnings and the Auckland Saints.

A fine group of the Sydney Saints and Brother Don Alberts met us when we docked from the sea plane; they gave us a very fine welcome. Thanks to Brother Parks, we were through immigration and custom officials in jig time and taken to the mission house that is to be our home during our stay here; two of the sisters had dinner ready for us. We are all well pleased with our new home; in fact we are more than well pleased, both with the house and its furnishings. Brother Dickinson had a beautiful new bedroom suite put in for us and two new rugs on the bedroom floors.

Our two worst problems are money and traffic—not the lack of money, but knowing what to do with what we have. And I surmise that unless we are run over in the process, we will eventually get used to this driving and walking on the "wrong" side of the street.

Today I shall begin to dig into the office situation, with the help of Brethren Davies and Don Alberts. I hope before long to have a fairly good grasp of the Mission—by that I mean inside of the next few years.

All three of us want you to know that we are happy in our new field and hope we will be able to justify, at least reasonably well, our having been appointed here. Give our regards to all there.

From Elder W. J. Breshears, Pensacola, Florida, dated December 1:

On November 13, I met Apostle W. Wallace Smith at Birmingham, Alabama, and there began a tour of the Gulf States District with him which will end on December 2. On the tour, we have visited all branches and groups of the district, conducting services with them. I feel that this has been a very profitable experience for our people of the south, and it will give Brother Smith a working knowledge of this area as well as furnish him with firsthand information as to the needs of the people and acquaint him with the traditions and customs of the southland. He has been very well received everywhere he has gone, as the people have been eager to meet the grandson of the Prophet Joseph Smith, founder of the church, and the son of "Young Joseph." This has been the first time that many of our people have met a member of the official family of the church

When I made my report last month, I was conducting a missionary series at Huxford, Alabama, and reported four baptisms at that time. At the close of the series, I baptized four more, making a total of eight, and as a result three homes were united and all in another home are now members of the church but the father, whom we hope to win before long.

Brother Crownover, pastor at Mobile, reports seven baptisms this month which together with the four at Huxford brings the total for the district to 156—six over our goal for the year.

We are now laying plans for a busy schedule of district activities for 1949.

From a letter by Elder Amos T. Higdon:

My years as a General Conference appointee were happy ones, but the last few have been somewhat burdensome to me—not that I didn't enjoy my work, but my physical condition was such I was in pain, especially for the last six months. Naturally people are always concerned about one's physical condition, and when asked how I felt, it was hard for me to tell them I was suffering. I have never appreciated being around people who are always complaining, and I was afraid I might leave that impression with some.

The consideration given to me is greatly appreciated. I have enjoyed working with you. Brother Graham was as kind and considerate as he could be, and often said if I could give only two hours a day he would be satisfied, and when I did not feel like going to the office for me to stay at home, but for some reason or other I could not feel satisfied to work that way. The time may come when I will want to work there in Independence, and you can be sure when I do I will get in touch with you. I hope I never become a bother to the general officers, and I am trying to think this thing through now, so that as I grow older I will remember my past thoughts about doing those things that will be helpful and not cause my brethren to wonder what can be done to satisfy me.

Elder John W. Blackstock writes from Chariton, Iowa:

I baptized eleven into the church in November. It was of course the fruits of the labors and prayers of many people. Four of them were from Chariton, which makes sixteen for this year, which I think is an all time high for here.

ISRAEL A. SMITH

THE SAINTS' HERALD

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The Great Design of God

The memorial sermon for Apostle George G. Lewis at Stone Church, Independence, Missouri, Thursday, September 16, 1948.

I through the law am dead to the law, that I live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—Galatians 2: 19, 20.

I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. . . . For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.—Ephesians 3: 7-19.

DURING THESE PAST HOURS, I suppose, our hearts have been keeping vigil with Brother Lewis. On unseen wings, our sympathy has gone to Sister Lewis and the children, who, because of the dreadful accident which has taken our brother, may not be with us today. Furthermore, our thought, no doubt, has gone across the water to the mother, the sisters, and the others near to him in faraway Australia. They have lost: the wife, a husband; the children, a father; the mother, a son; and the sisters, a brother. We have lost a friend, and the church has lost one who has been stalwart in its work. The loss is tragic. And when one thinks of the fleeting space of time and small distance separating safety from annihilating danger, the question may be asked, "Why should this result be?" It is not our business this afternoon to attempt an answer to the question, because no man knows the answer. But we do know the love of God. We do know the service of this man who has gone before us. We know that God's love is a sufficient answer to every problem of

the human heart, and the work which anyone does for him is accepted upon his altar and has its place in the molding of his work.

AT A TIME like this, I suppose it is natural for our eyes to turn skyward. So, looking in meditation, I have considered the grand design of God, which we comprehend only in the narrowest way. If our com-



APOSTLE GEORGE G. LEWIS

prehension were complete, there might be no such question as has just been asked. However, as far as understanding is possible, the breadth of God's design has been impressed deeply upon my heart as I have thought of Brother Lewis.

All of us are familiar with the statement, "The course of God is one eternal round." We know his creations are endless. We recall the new stars which have come into being, think of the great concourses of the heavens that manifest his power, consider the extent of his knowledge, and the sweep of his thought. These indicate to us his grand design in creation.

We think, too, of the nations of

By L. F. P. Curry

the world in this day in which we live. They struggle for the light, without which they face grave disaster. The breadth of God's design for the nations is seen when we recall the line in the New Testament, predicting the flying of the angel in the midst of heaven with the gospel of redemption and light for every nation, kindred, and tongue. As we turn our faces upward, thinking of the meaning of the angel message for the nations, the design of God is clear in its everlasting mercy and infinite love. We see that it is not one little group of people God intends to save, but throughout all time his heart has been to save mankind. Turning to the last book of our treasured Scriptures, we find the thought held by some that few will be saved, seems utterly wrong. It is there stated (Revelation 7: 9) that great multitudes from every nation and kindred and tongue stood before God, clad in the white robes which indicate salvation.

This design of God reaches out not only to the nations of our day, but also to the peoples of all time. For you recall that the gospel was preached to those who were disobedient in the days of Noah (I Peter 3: 20).

How humble we are as we ponder the evidence of the greatness of God's design, and then realize that the finger of God touched the shoulder of a young man on the other side of the world from us, brought him into the church, developed him in spirit and knowledge, and placed him in one of the leading quorums of the church that he might carry on for Christ. The

grand design of God that contemplates universes still can include the human heart and be significant in the life of a single individual. This earth life is one phase of Brother Lewis' career. For him, God has opened another phase, hidden from our eyes, but nevertheless opened and going forward.

I BELIEVE it is the design of God that he should make clear to us, or endeavor to do so, the nature of his son, Jesus Christ. The design would be incomplete without that incomparable figure. He, himself, testified to the place of that Son on the shore of the River Jordan almost twenty centuries ago. He said, as Jesus came up from the waters of baptism, "This is my Son, in whom I am well pleased." Pleased that he would come to the earth for his work, pleased that he would subject himself to every rule which would be asked of all others, pleased that he would set his face towards a life of service and suffering.

In our century, the testimony has been re-echoed: "This is my beloved Son, hear him;" the words which came to the young man in vision as this church was being founded. In our own Doctrine and Covenants are found precious lines indicating that this Christ is at the center of God's creative work—the light of the moon and sun and the power by which they were made, the power by which the earth came into being, the power by which we ourselves exist. This is the light of Christ, the creative, developing light that proceeds forth from the presence of God to fill the immensity of space (Doctrine and Covenants 85: 2).

The testimony of God to Christ has led to the testimony of men. Brother Lewis shared in this testimony, for there had come to him a conviction of Christ qualifying him to serve. You will recall the statement that to some it is given to know of themselves that Christ is the Son of God; to others to believe their

testimony. Knowledge by either method is equally effective in the purpose of God. From my personal and official association with Brother Lewis, from my knowledge of his work, I have the deepest conviction that in his heart he had a knowledge of the divinity of Jesus Christ and that this central status of Christ in the plan of God had made its impress deeply upon his heart.

It was, perhaps, this impress of Christ, as much as anything else, that gave weight to his quiet words and friendly counsel, and to the effective ministry he rendered. He could share with Paul (Colossians 2: 29) the impulse to labor, "striving according to his working, which worketh in me mightily." Those might have been the words of Brother Lewis.

A person does not have to exert himself wildly or spectacularly to work for God. Sometimes the very quietness and persistence with which he keeps his face turned toward God are more effective. In the personal aspects of Brother Lewis' life, as well as in his official acts, there was this pressure upon his heart because in him dwelt the life that sprang from Jesus Christ our Lord. It is, then, a beautiful thing—I repeat those words—a beautiful thing, that in all the great work of God, the planning of his heart for mankind and the universe should center in our lives for a single purpose: the effective dwelling of Christ in us.

GOD'S PURPOSE is not finished with one's being taken from the scene. Paul caught the continuing nature of God's intentions when he wrote, "That Christ may dwell in your hearts by faith . . . to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephesians 3: 19. In the light of those words, implying all that they do, Paul says, "Yet not I live, but Christ liveth in me." The outflowing of such hearts creates the city of God; it redeems the world.

This indwelling Spirit of God, this

manifestation of the indwelling Christ was seen in George (pardon me if I use his first name) in so many ways. He was intelligent; he gave time to preparation, not only in his education but in that which preceded the performance of some problem. He was industrious; he worked early and late, driven by the love that was in him. No man would have the presence of so many as are here today except one who himself loved people. He was patient, perhaps almost beyond the limit of patience. In dealing with those in need of his ministry, he was just, yet merciful in his justness. There was nothing wily or scheming about him; he was straightforward, he was frank, earnest, and sincere. These are almost a catalog of the fruits of the Spirit. These are the fruits that come from one who has been in touch with Christ, into whose soul has entered the spirit of that wonderful being.

Some years ago, I was thinking of the slow progress of the church. My heart was heavy. It happened at the moment that two were near me who somehow impressed themselves upon my mind. Looking at those men, I said to myself, "If the church wins no others, it still is not a failure." Thinking of Brother Lewis today, his ministry, his personal life, the character indubitably his, again I say, if the church were to have won no others, here is a demonstration of the power of God that gives to each of us heart. . . . He was not faultless, but he grew in faith. And he grew because he was in touch with the powers of heaven. He, I think, would be the first to say, "Yet not I live, but Christ liveth in me."

SO IT IS A LOSS indeed; and yet it is a gain. His unseen presence will go before us many times, testifying of the things of light and beauty and truth, encouraging others to go on. Those who remember his counsel will not lose him, though he may never touch their hand again. Those to whom the ministry of his

(Continued on page 22.)

Commencement Address

The Independence School of Nursing, October 4, 1948

LIFE IN ITS UNFOLDING brings many interesting circumstances hardly anticipated. For instance, the last time Miss Copeland and I shared the stage, she was the nurse, her brother the doctor, and I weighed in at eight pounds, three ounces. Even though I might have been rather articulate about my distress at being ushered into a cold, strange world, still neither she nor I could have imagined that we would be sharing in the drama and significance of this occasion.

A Generation of Change

That was not a great many years ago, but into the period which has passed have been compressed change, revolution, and progress which formerly took many centuries. Fortunately change has not spared us—thirty years ago in Independence stood a small brick building, the Independence Sanitarium. Its function and purpose in the life of the church and of the community was as yet not quite clear. Today, in this growing city and in a church with a future, a modern hospital ministers to thousands of persons in need each year. And yet the conception of the greatness of its work is just beginning to appear. There are some who now envision a health center whose work touches the lives of persons of this fellowship and our friends throughout the world, where men and women of training and devotion can combine spiritual insight with intellectual discipline and application to the end of more abundant living for many.

You who are assembled here tonight have shared intimately in the life of that institution. You've become a part of its personality. You've known the quiet hours of early morning, the joys of the father

with twin boys, the hush of sorrow, the pain, happiness, despair, and hope which together weave a fabric of rich experience.

A Worthy Profession

Tonight we recognize the achievements of the young women who entered the school of nursing as novices, but who now will have bestowed upon them symbols indicating successfully completed training. This occasion marks more than their activities, however. It stands as a living memorial to the many, who in church and community and institution have contributed effort and finance. This has been done because the Sanitarium is not just another school of nursing; it is distinguished by greater appreciations than of technical skill alone.

We recognize the worth of your profession and honor it. We are so constituted that life's greatest satisfactions come when we feel we are needed—that our efforts are of some significance. The curse of many occupations today is their emptiness—their lack of relation to the finished product and its utility. Division of labor, mass production have brought their rewards to the consumer; but from that same consumer, as he participates in the processes of fabrication, too often is taken the satisfaction of identification with the product to which he sets his hand. Yours is a work not afflicted by this current problem.

You who have chosen this profession, by the very nature of your work, are able to contribute directly to the well-being of men and women, boys and girls, and, in an indirect but very real way, your training and your interests qualify you for an ef-

By E. J. Gleazer, Jr.

fectual ministry desperately needed in areas larger than those you perhaps usually consider.

The Function of Work

Needed today in every community are those who can WORK, those who have the motivation and the skill to work in productive tasks, and those who see work not as a burden but as the vehicle of man's growth. One of the plagues of our day is the popular notion that the good life is one in which there is a decreasing amount of work until finally paradise knows no imposed tasks. So man frantically searched for some way to keep on the move in his leisure time. He calls for recreational programs for youth community centers—something to do to occupy the time—and life's taste becomes flat and unpleasant. Then he searches for greater thrills—the fast car, entertainment, amusement, danger, and excitement; inevitably the result is boredom.

It was the great Physician who knew something of the needs of a man's soul and body who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The invitation is to the laborer—the reward is rest.

"Six days thou shalt labor and on the seventh thou shalt rest." Just as holy is the concern for productive labor on the six days as the rest on the seventh.

A Syrian poet has said that you work so you may keep pace with the earth and the soul of the earth: "For to be idle is to become a stranger unto the seasons and to step out of life's procession that marches in maj-

esty and proud submission toward the infinite."

You can bring to a sadly mistaken world the message and ministry of work, for your discipline knows hard work. It knows the physical cost of hours spent in manual labor, and it knows the unseen and yet heavier load of sharing in the suffering of those in one's care. It knows the superhuman effort required in retaining a sensitivity to human suffering and yet maintaining one's mental health. Work is love made visible. Wherever you go from this place, you can, by your appreciation for the values of work and disciplined application to the job at hand, teach the doctrine of work, its benefits, its rewards.

Life-affirmation

You can also assist in solving one of the great enigmas of the present day. How on one hand life can be considered invaluable, beyond price, and on the other hand a commodity to be readily and easily dispensed with.

We spend millions each year on advertised products which are purported to bring us zest for living, longevity, and regularity—and yet we build our highways eighteen feet wide and two automobiles approach each other at a combined speed of 120 miles an hour. Millions are spent in medical research, often raised through public subscription; billions are spent in inventing an automatic rifle, an atomic bomb, a supersonic military plane. Four billion dollars is spent for all education in this country—private and public; eight billion dollars is spent the same year for alcoholic beverages.

Somewhere there must be those who can bring order and sense out of a crazy-quilt pattern of philosophy that on the one hand resorts to every device to preserve youth and life and on the other hand kills and maims and destroys as no other scourge in

man's history.

You can do that. You have seen humanity without the veneer of civilization; in illness the soul is exposed; the raw material of life is unmistakably before you. Can you not see that man does not simply accept his existence as something given but experiences it as something unfathomably mysterious? Then there develops a sense of awe, of reverence, that man does not give life nor take it away; somehow life is related to the order, power, and intelligence of a vibrant, mysterious, marvelous universe. Then the man who has become a thinking being feels a compulsion to give to every other person the same reverence for life he gives to his own. He experiences that other life in his own. He accepts as being good the preservation and promotion of life, the raising of it to the highest value to which it is capable of developing; he accepts as being evil all that destroys and injures life or keeps it from attaining the best it is capable of developing. This we can call life-affirmation. Life is good. It is to be conserved, enriched, stimulated. Only those who deal with the stuff of which it is made can teach men the way of life.

Service

Finally, then, here is an equation: work plus life-affirmation equals service. Service is work life-directed.

Many years ago a very wise Man said, "He who is the greatest among you will be the servant of all." Now we are living in a world that seems to pay little heed to that great teacher, and men say the only way to get people of quality for governmental positions is by making salaries more attractive. If you want good teachers, you must entice them by paying more; they say the nursing profession does not appeal because it is not a high-paying vocation. Here we confront another of the great and basic fallacies of our age—that men and women of real quality are di-

rected in their vocational interests and objectives by the amount of money paid. It is another evidence of the materialistic idol we worship—that a man's prestige and leadership are judged by the income tax he pays. True, the laborer is worthy of his hire, and society many times underpays; but genuine happiness is the reward when a person serves because he wants to serve and likes to serve and in that service loses self. Genuine service is not interpreted in monetary terms, for there can be no real service without love and consideration for humanity as the motivating force. So the eight-hour day loses its importance, and the necessities of those we serve determine the efforts of the day. And this we do happily, not grudgingly; it's an old, old lesson but as current as tonight's newspaper that a man to find life must give it away. You are uniquely qualified to teach this truth as through service, which many times is financially unrewarded, you give yourselves to sustain life in others.

Days of Opportunity

These are critical days in which our lives have their setting, but one might well ask when in the history of the world there has been a time not considered critical by those who were then living. Days of crises are essentially days of opportunity. It is true that there are big problems to be solved, but this can be a stimulant rather than a depressive. People of our age do not wrestle with a three-year-old for exercise. Persons of mature power are not afraid of major problems. It might well be said that it takes big problems to build big people.

Of this you can be sure. As you bring your training and desires to match the marvelous opportunities of the present, you will find the Great Physician as Counselor, Sustainer, and Friend, for those who embark in his service find him as their companion. There can be no greater reward than this.

Three Years From Now

BY GRACE PENNELL TOUSLEY

A PREVIEW OF their own graduation from the Independence Sanitarium and Hospital School of Nursing three years hence was given the members of the class which entered the nursing school on September 1 of this year. These beginners in the study of the science and art of nursing sat on the stage of the Auditorium in Independence with the Sanitarium's graduating class on the night of October 4, and with the thousands of conference visitors heard E. J. Gleazer, Jr., President of Graceland College, talk to the outgoing class about the rewards of a life of service.

Twenty-five young women are enrolled in this new class. Time and tests will cull from this group throughout the entire three-year schooling period, and at graduation time in 1951, it will be considerably smaller numerically, but much larger when measured by knowledge, skill, and wisdom.

This class is the result of the Sanitarium's 1948 Student Nurse Recruitment Committee's months of work which began last April. The committee worked at the local level with the national student nurse recruitment program that was sponsored by the American Hospital Association in co-operation with the National Committee on Careers in Nursing, the American Red Cross, the American Medical Association, the American College of Surgeons, and the United States Public Health Service.

The local committee was chairmanned by Miss Edith Davey, R. N., an instructor in the Sanitarium nursing school. In June, Miss Davey resigned to be married and was succeeded by Miss Nelle Morgan, R. N., director of nurses. Other members of the committee were Miss Gertrude Copeland, R. N., hospital superintendent; Miss Vida E. Butterworth, R. N., educational director of the

school; Mrs. George H. Tousley, hospital librarian; Elder Donald Lents, hospital chaplain; Dr. Charles F. Grabske, church physician and member of the hospital medical staff; and J. Orrin Moon, local businessman and civic leader.

THIS CLASS was an expensive group to recruit. The committee used every means it could procure to publicize nursing as a desirable career; the press—news, pictures, advertisements, mailing pieces, the radio, store window displays, motion picture trailers, person-to-person and group contacts. All time was donated by the committee. John Thoman, artist, donated the cover design for a mailing piece; Associated Theaters donated the time for running the movie trailer for which Mrs. Alberta Taylor Steele, one of this year's graduates, permitted her picture to be used; the Sanitarium



Palmer-Lappine Studio
THE 1948 GRADUATING CLASS

(Left to right) front row: Jean Parsons, Virginia Bryant, Pualani Victor, Margaret Walker, Verna Watters, Alice Marshall; second row: Shirley Crowell, Aileen Higgins, Lottie Coleman, Elaine Metcalf, Alice Elaine Smith; third row: Josephine Thompson, Jacqueline Uhl, Alberta Taylor Steele, Eleanor Holm; fourth row: Dorothy Hays, Jean Nagel, Jean MacDonald, Margaret Jones Rupard; fifth row: Norma Houston Price, Joyce Hartnell, Virginia Fitch, Nora Bessmer. One member of the class, Peggy Grim Davis, was not at the exercises and does not appear in the picture.

medical staff paid for a large display advertisement in a local paper; KIMO, Independence's radio station, allotted much free time to nurse recruitment; the local papers generously contributed space to news, pictures, and advertisements about nursing as a career, and recommending the Sanitarium school; the *Saints' Herald* continued its policy of promoting the Sanitarium and Hospital and its School of Nursing.

Each student is probably worth her weight in gold at the present price if her cost were computed on the basis of the cost of the national and local recruitment campaigns. But the community and church dare not lag in the business of gaining recruits to the profession of nursing; the demand for nurses grows year by year and must be met if we are to be a healthy people. Branch pas-

tors and women's department leaders throughout the church might possibly save the Sanitarium much of this recruitment expense by learning about nursing as a career and then directing the attention of young women toward the Sanitarium school. Write to Miss Nelle Morgan, R. N., Director of Nurses, at the Sanitarium and ask for the "Nursing Packet." It will bring you all of the information you need to promote nursing as a vocational choice.

At this writing, the roster of new students is as follows:

Ive Gene Bonnet, Texas.
 Ella Mae Buck, Independence, Mo.
 Bettie Lou Burris, Kansas City, Mo.
 Bessie Ruth Burris, Kansas City, Mo.
 Rachel Church, Oregon.
 Esther Irene Cline, Oklahoma.
 Wanda Faye Crutcher, Missouri.
 Catherine Bath Davis, Kansas City, Mo.
 Carol Jeanne Dowdy, Missouri.
 Shirley Allen Dew, Independence, Mo.
 Doris Rae Jean Englehard, Michigan.
 Delores Jean Hawkins, Kansas City, Mo.
 Betty Arlene Hays, Kansas City, Mo.
 Ida Louise Horton, Kansas City, Mo.
 Patricia Margaret Keeney, Independence, Mo.
 Thelma Aileen Maynard, Kansas City, Mo.
 Bonnie Jean Milburn, Independence, Mo.
 Hilda Roberta Nortonen, New Hampshire.
 Dorothy Sue Parrish, Louisiana.
 June Marcella Phelps, Missouri.
 Mildred Ruth Sparks, Oregon.
 Ruby Wilhelmine Telgemier, Independence, Mo.
 Ramona Leiahina Lew, Hawaii.
 Vina Irene Russell, Oklahoma.
 Bronwen Thomas, Independence, Mo.

AN ENTERING CLASS is as eagerly awaited by hospital and school as the hospital and school are anticipated by the new students. Each new group has students which are of especial interest right from the first day. This year we have the Burris twins, Bettie Lou and Bessie Ruth, and no one ever expects to be able to tell which is which. There is also a very young grandmother, Mrs.

(Continued on page 22.)

Masters of Our fate

See, I have set before thee this day life and good, and death and evil: In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go and possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.—Deuteronomy 30: 15-19.

ONE OF THE BEST ARGUMENTS I know for the existence of a Supreme Being—if such a proposition needs any argument—is the orderliness and law we find in every atom and molecule of the universe. Disorder and chaos would indicate the complete absence of any directing mind or personality or intelligence. But through all the universe, we find law and order and stability. Once the properties of any element have been discovered, we know that the properties of that same element will always be the same, any place in the universe. Once we discover the laws of mathematics or astronomy or chemistry or physics or any other science—and understand them fully and correctly—we can predict with unfailing accuracy the outcome of certain combinations of circumstances. We know fire is always hot, and ice is always cold; hydrogen is always light, and lead is always heavy. We can predict to the fraction of a second the time of the next sunrise or sunset, the time of the next eclipse, the time of the next high tide. We can calculate the strain on a bridge or building to the ounce; we can put together anything from a can opener to an atomic bomb, and know that certain combinations of materials and processes will produce exactly the same result every time the combination is made in exactly the same way.

Law is so universal that we can even compute with an astonishing

By Evan A. Fry

degree of accuracy the results of what we call the law of chance. If a sufficient number of examples are observed, it is possible to tell pretty accurately how many times out of a hundred a roulette wheel will turn up a certain number or how many times in a hundred plays a slot machine will pay off. Gamblers make their living by knowing these laws of chance and always staying on the safe side of them. Give an accurate sufficient examples, and he can calculate to a fine degree of accuracy the number of men out of every thousand who will die before reaching the age of forty, fifty, sixty, or seventy, and the number out of each thousand deaths that are due to specific causes. He perhaps cannot tell who will die out of an average group of one thousand men, but he can predict how many.

ONCE WE INTRODUCE the element of mind, personality, intelligence, and will into the picture, however, the most accurate of predictions may be upset. If a roulette wheel or a slot machine is rigged so that some human intelligence controls it, the law of chance is canceled by the will of the man who holds the controls. When men begin to study the problems of disease and accident and introduce the element of intelligence into the picture to prevent accident and disease, old mortality tables

have to be revised. Whenever mind enters the picture in such a way that it can exercise a right of choice and control the laws of nature by the interposition of other laws, so one can predict with any degree of accuracy the result. Sir Oliver Lodge once observed that "No mathematician can predict the orbit of even a common housefly," no matter how well he can predict the orbit of stars and comets and planets millions of light years away. You cannot even predict what an amoeba—a little one-celled animal of microscopic size—will do under certain conditions, because he seems to have a certain amount of intelligence and a limited privilege of choice.

Men who have the highest intelligence of any creation on earth are made to act for themselves and not simply to be acted upon like so much inert matter. God made men in his own image—a little lower than the angels—and gave them dominion over the earth, to dress it, to tend it, to subdue it. He gave them a choice of good and evil—of obedience or disobedience. Disobedience brought the fall and a knowledge of good and evil. Again God respected the intelligence he had placed within man and placed him on probation, giving him time in which to exercise his own right of choice and agency. He was free to act and not to be acted upon save by the operation of God's justice and judgment in the last days after he had made his choices during a lifetime.

SOME PEOPLE resign themselves to fate as if they were helpless in the toils of a mechanistic, soulless universe—as if they were made only to be acted upon by that universe and not to act for themselves. Sometimes they carry humility and resignation too far, accepting meekly and supinely whatever comes to them without making any effort to change the course of what they call fate, or chance, or providence. Sometimes they sing,

Have thine own way, Lord, have thine own way;

Thou art the potter; I am the clay.
Mold me and make me, after thy will,
While I am waiting, yielded and still.

supposing that God will mold and make them into what he wants them to be, regardless of their wishes and will in the matter. God does not mold and make anyone against his will. He only helps men to mold and make their own lives according to the pattern they choose. Though the lines have more than a tinge of paganism, I much prefer the sentiments of William Henley's poem, "Invictus":

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

And the concluding lines:

I am the master of my fate,
I am the captain of my soul.

A similar sentiment is expressed in Shakespeare's play, "Julius Caesar," where Caesar is made to say:

The fault, dear Brutus,
Lies not in our stars, but in ourselves,
That we are underlings.

MEN CREATE their own fate, choose their own course, determine their own end. They are made to act and not to be acted upon. That is not to say, man is never subject to the vagaries of fate or chance or never affected by the circumstances of his environment. Man is a dual creature—composed of body and spirit. The body is subject to certain outside influences, over which the mind or spirit does not always have complete control. The body may be imprisoned, killed, burned, poisoned, wracked by disease, starved, or thrown to the wild beasts of the arena—but always the spirit has the last word; the spirit is always free to act and not to be acted upon. Nothing that men may do can imprison or kill or burn or poison or infect or starve the spirit unless it willingly consents to that

action. The difference between the man who allows himself to become embittered and discouraged by the circumstances over which he has no control and the man who rises above those circumstances to a more glorious victory lies in the realm of the spirit, which is always free to act for itself, not to be acted upon. And when, without any outward compulsion, the body performs those acts which are unwise and rebellious and sinful, it is not the fault of the stars or of blind luck or chance or of God, but of the mind, the will, the personality which chooses for the body.

The world suffers today, not because the physical conditions surrounding us are all wrong, but because the wills of men—the men themselves—are wrong. Never before in the world's history have there been so many inventions and discoveries—so many fine facilities for the more-abundant life. If we are the slaves of the machines and the forces and the situations we have created, it is not God's fault, nor can it be blamed on chance or on the stars or even on the devil. The fault lies within us, because we do not choose wisely and then will to do wisely. The kingdom of God is waiting for the development of a people who do not expect God to do it all, who will quit waiting for a lucky day or just the right combination of circumstances, and in the strength and dignity of their own wills choose life and blessing and good, rejecting death and cursing the evil. Let us be assured that if we continue to choose evil, we place even our spirits under the control of the devil, to be acted upon by God's judgments because we refused to exercise our own will and agency and act as we should.

Make His service your delight, and
he'll make your wants his care.—
Gertrude R. Dugan.

Servants of God

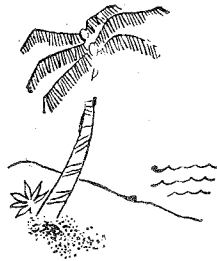
BY JOHN (TIHONI) MERVIN

This sermon, delivered in the Tahitian language shortly after the recent General Conference, was translated by Seventy F. Edward Butterworth. The service was held at the Stone Church, Independence, Missouri.

Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you all way, even unto the end of the world.—Matthew 28: 16-20.



Elder John Mervin and Seventy F. Edward Butterworth at the Tahitian booth during General Conference.



to the command they received from the Master's lips. They went to the ends of the earth to preach the gospel in obedience to that divine command, and they met with diverse ends. Some were killed, others were boiled in oil, but they met with death in obedience to the command Jesus gave. Some people listened and followed Jesus. Others criticized and tried to persecute him and the disciples, and many of them were persecuted even to death. But when these disciples were killed, darkness covered the earth, and no one knew how to contact the divine source. Men of the world, then, to the best of their ability and with the power of the Spirit they had, organized churches of their own, but they did not follow the plan of the church that was originally founded by Jesus Christ.

Amos, in the eighth chapter, beginning with the eleventh verse, mentions this darkness that was to come on the earth:

Behold, the days come, saith the Lord God, when I will send a famine in the land. Not a famine of bread, nor a thirst for water, but of hearing the words of the lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

According to the statement of Amos, darkness was upon the face of the whole earth, and there was

TO THIS LARGE ASSEMBLY, may you have life, in the name of Jesus Christ, Amen.

I rejoice in this privilege of meeting with you in this lovely sanctuary tonight. This is the first time I have had the privilege of speaking to you in the Stone Church, and I think it will be the last, since we are about to leave for the South Sea Islands. I marvel at all the things I have seen since coming to this chosen land and rejoice greatly because of my contact with you good people here. In this most outstanding and peaceful Conference we have just experienced, I have been renewed in spirit, in body, and in mind. My sermons are now predetermined when I return to the Islands, for I shall carry this Conference to my people who did not have the privilege of coming here. I am not the only one who is rejoicing because of this outstanding Conference. I have seen unity expressed in the faces of the people, and have felt that the fame of this conference shall reach abroad, even to Europe, and to the islands of the

sea and beyond.

The first thought I wish to leave with you is that the power both in heaven and in earth which is centered in Christ would be given to those disciples who are sent to the ends of the earth.

And the second thought is the statement of Jesus when he said to his disciples, "Go ye into all the world and preach the gospel unto the ends of the earth, and my Holy Spirit will be with you alway, even unto the end of the world."

I wish to emphasize the last part, "I will be with you alway, even unto the end of the world." The Lord commanded his disciples to go to the ends of the earth to preach the gospel and to baptize the people into the church; not just in the Center Place alone, but throughout the whole earth to preach the gospel for salvation's sake to those who have not yet heard it, that they, too, may be brought into the true church of Jesus Christ. He sent his disciples to the ends of the earth to preach the gospel to those who would hear and obey.

And his disciples went according

no light nor ministry because the power of ministry had been taken from the earth. That power was held in the palm of the hand of the Master and was preserved even to the dispensation of Joseph Smith and returned again to the earth according to our own church history; the power of that ministry is again established in the church of Jesus Christ in these, the latter days.

AND AGAIN IT IS WRITTEN in the Doctrine and Covenants, section 1, verse 4:

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others that they should proclaim these things unto the world. And all this that it might be fulfilled which was written by the prophets, the weak things of the world shall come forth and break down the mighty and strong ones that man should not counsel his fellow man neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world, that faith also might increase in the earth, that mine everlasting covenant might be established, and the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world and before kings and rulers.

Because the Lord knew he did not have a servant upon the earth at this time, he selected Joseph Smith, Jr., to become a prophet to the children of latter-day Israel. He knew there was not a divine prophet upon the face of the earth, so he selected a new one and gave unto him revelations, which should come to the people and so that light again would break forth in the earth. In these latter days, he said to his servants, "Go into all the world and preach the gospel unto the ends of the earth, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

There is no difference in the commands which come to the prophets of this day and those which came to the prophets of the early days. They have the same commission to

go into all the world and preach the gospel unto every creature.

And Jesus said to his disciples, "I will be with you alway, even unto the end of the world." So in latter-day Scripture in the Doctrine and Covenants, first section, we are told that again the servants are to go forth and say the things which are given to them by commandment in their sermons, even to the end of the world.

I WOULD LIKE to tell you an experience that came firsthand to us in the South Sea Islands. It has to do with the missionaries who have been sent according to this commission. In the year 1903, there was a great storm, a cyclone, that arose on the island of Hikueru. There were over twenty thousand people on this island for the purpose of gathering pearl shell and laying up for themselves treasures of the earth. There were church structures erected at this time on the island, and there was also a servant of the Lord on the island. But because the people were so successful in laying up treasures of earth and gaining wealth, many forgot the church and ceased going to the services. They forgot that the Lord was still on his high throne, so they ceased to obey the commands which had come to them through the mouths of the missionaries.

Gambling houses were opened and the people engaged in drinking intoxicating liquors and doing all manner of evil at that time upon the island of Hikueru. But the Lord finally showed his hand and caused a great cyclonic storm to occur on the island. The storm struck with a tremendous tidal wave which remained for eight hours upon the island. It was not a sweeping tidal wave, but for eight hours the whole island was under water. Some of the natives climbed to the tops of the coconut trees and tied their little children there. Some tied themselves to the base of the trees because of the great winds that came with the storm, but the tidal wave

uprooted the trees and they floated out into the ocean.

After this great storm had passed, there was no fresh water on the island. There was no longer food for the people. Even the coconut trees—the source of pure water—were washed away. After the sea had receded to its natural bed, the people scanned the whole island to find one small spring that still had fresh water in it, but they couldn't find a drop of water. But there was a servant of the Lord there by the name of Wilmer Gilbert, who was sent to the island by this great commission.

Fortunately, he was there when the tidal wave struck. The Lord touched his mind, quickened his understanding, and gave him the knowledge of what to do in this time of trial. It was a miracle in the eyes of the natives. He distilled the sea water, and it became pure and fresh through the transformation of the process. This servant of the Lord was a savior of the remnant of the people. He became the director at this time and rationed out the water to the people who were left on the island. Through this rationing, the people were saved. There were many denominations at that time, but the Lord selected his servant—an elder in the Reorganized Latter Day Saint Church—to perform this great miracle. Therefore, we in the islands feel that through this church comes light, direction, and intelligence. Why is it that it came through the missionary of this church? Because it is written, "I will be with you alway, even unto the end of the world."

THE SECOND EXPERIENCE that I would like to relate to you has to do with the ministry of Apostle T. W. Smith. Brother Hubert Case can bear testimony to the truthfulness of this experience. T. W. Smith, who was sent to Tahiti in the year 1884, was to go to the island of Anaa to direct a mission con-

ference. He contacted all of the available ships at that time to secure passage to Anaa, but he was not successful. There was one captain in particular, Nari Salmon, who had a ship going straight to that island. He lied to Brother Smith, however, saying that he was not going to Anaa. Since there was no other means of securing passage to these islands, he and his associates took a very small boat and began to strike a pathway through the sea to the island of Anaa. They went out of the lagoon into the ocean beyond the reef, and the wind began to subside. They drifted out into the ocean but could not move forward. It was almost time for the conference to begin at Anaa, and the sailors on the boat doubted that they could get there before the close of conference.

But Apostle T. W. Smith arose and prayed to our Heavenly Father. He asked with faith that God would give them the proper wind to carry them directly to Anaa. Their ship had been drifting in the opposite direction from the island, but the wind began to rise. It started to blow with greater force until the ship's nose turned into the right path, and they were soon on their way. They began to gain speed, and that whole night long they gained such speed that in the morning they set foot on the island of Anaa. But the ship of Nari Salmon that was going directly to the island of Anaa missed the island and did not arrive for several days after the conference. The conference was held, and there was great rejoicing because the servants of the Lord had arrived. Why did this occur? Because Jesus said to his disciples, "I will be with you always, even unto the end of the world."

ABOUT THE YEAR 1920, Apostles Paul Hanson and John Rushton came to Tahiti. They contacted many of the Society Islands by ship. When they arrived at Kaukura, we were living upon the island at that

time. One Sunday morning the president of the branch turned the work over to these two apostles. There was a family by the name of Faatahu Richmond living there; on this particular Sunday morning, the little child of the family swallowed a penny which caught in the esophagus and paralyzed his throat. Paul Hanson, who was preaching at the time, was called upon to come and administer to the young lad. He asked them to wait until he had finished with the sermon, then he would go immediately. But the family went from church to church to get help. Missionaries of other denominations went to the house to help this child who was strangling to death on the penny. One of them reached his finger down the throat of the child to pull the penny out, but only pushed it farther down in the esophagus. The family gave up in despair, thinking that this was the end of the child, because he was strangling and his face was turning black. When Paul Hanson and John Rushton finished the service at church, they went directly to this household. When they entered the house, they saw the child's face was black and he was strangling to death. These two servants of the Lord picked the young child up and placed him with his head lower than his feet, and then laid their hands upon his head to administer to him. As soon as Brother Hanson had administered to this young lad, he struck him upon the back, and as he did so, the penny fell out of the throat onto the floor. The child began to breathe normally again. This was a wonderful experience to the people upon the island of Kaukura. They gave thanks to Brother Hanson and Brother Rushton at that time. But Brother Hanson said, "Do not return thanks to us; thank the Lord above who caused this child to live." The Sunday following this experience, all members of the Richmond family were baptized into the church. They knew it to be the church of Jesus Christ and recog-

nized the power which follows the true ministers who are sent under the great commission.

Why did it occur in this manner? Because Jesus said, "I will be with you always, even unto the end of the world." These are some of the reasons why we, the South Sea Island natives, trust in this work and in the missionaries who are sent, because we know this is indeed the true church of Jesus Christ. We have seen the power following the disciples, according to the great commission. Therefore we are happy and rejoice because the gospel has come to us on the islands of the sea.

THERE ARE MANY who are not yet members of the church in Tahiti, but I know that the time is near when they shall come into the true church of Jesus Christ of Latter Day Saints, if we remain faithful.

There are many wonderful experiences I could relate to you that have happened as the missionaries have sailed through stormy waters to the islands of the sea, but time does not permit. We sorrow because many of the missionaries have come to our mission and have died and have been buried there in service to the Lord, without returning to their homeland. The very first missionaries who were sent to the islands of the sea buried one of their number before they arrived. His name was Knowlton Hanks. He was the first missionary of the church to be buried at sea. Another missionary, Charles Lake, came to us and after years of ministry was laid to rest on the island of Amanu. On the island of Tahiti lies the body of the first wife of our beloved Apostle Clyde F. Ellis, who also came and gave her all in service to us. There are those, however, who have given themselves in service and have returned. We are happy to meet Brother Case and his good wife and others of the missionaries who have been to the islands of the sea. And it is a thrill for us to meet all the missionaries at this General Conference who have been to Tahiti and also some of their chil-

Concerning the Young

By Russell Tooze

THE YOUNG PEOPLE of the church furnish our only hope for a twentieth century redemption of Zion. They have the zeal, intelligence, and vision which are primary factors in establishing the city of God here on the earth. And back of all of these essentials is a great spiritual endowment. The young men and women of the church have another blessing which most of us do not have—*youth*. To treat young Latter Day Saints with complacency is merely waving good-by to the greatest event that could ever come to pass in this world—the *redemption of Zion*.

Young folks want to think, work, and play. These three basic fundamentals of life need careful guidance. Are they getting it in the church? If not, there are many other institutions in the world that will gladly furnish supervision. But we must not lose sight of the fact that the moment our boys and girls enter the schools, organizations, and clubs outside the church, they are being saturated with the teachings and doctrines of the world. Just to that extent their progress in the redemption of Zion is handicapped. As a church, we cannot afford to take such a risk. This is a serious matter which we often reveal as we sing, "We're marching to Zion." Haven't

dren who have been born at Tahiti. I shall remember these experiences and shall refer to them often in my sermons when I return home. I shall never forget the wonderful experiences I have had here among you good people. Therefore, you who have been baptized into this church, pledge allegiance as do we of the islands of the sea to the same Lord and the same God. Let us remember the commission is to us, and that he will be beside us always, even unto the end of the world. Amen.

you often reflected as to how we are marching? Are we plodding along? Are we gingerly marching forward? Or have we oldsters sat down beside the road as the young people went by in a double-quick step? Regardless of how the church is marching toward Zion, it could certainly move more rapidly. With the proper supervision of our children and teen-agers, the ultimate goal of the Reorganized Church of Jesus Christ of Latter Day Saints can be attained within fifty years. Do you realize that our church is overdue more than one hundred years in its mission to redeem Zion? Who is to blame—the young or the old? If the writer may be so bold as to venture a judgment, it is that the oldsters since 1830 are guilty of neglect in the first degree. May God have mercy on them!

TRUE, young people jump off the deep end sometimes in their thinking. But doesn't everybody who tries to reason things out reach faulty or startling conclusions at times? Are we to forbid young people the opportunity of participation in church activities just because they err along the way? This is a sure way to annihilate their God-given gift, *the spirit*. Instead, take them by the hand and lead them onward to Christ. Let us deal with our young people upon the assumption that, if they really think, they will make mistakes, rather than adhere to the criterion which advocates that thinking eliminates all faulty logic. The man or woman who never makes mistakes *never does anything*.

Now, how are youngsters going to think unless the leaders of the church give them something to think about? (The term *leaders* means every person of responsibility in the whole church from the Zion's League director to the Prophet.) Mr. Pastor, what are you doing about this

problem? Are the young people of your branch attending prayer meeting? If not, have you attempted to find out why? Is your Zion's League functioning at full capacity? If not, have you made an investigation? Are the young people of your branch participating in the choir, special youth programs, and recreational activities? If not, what are you doing about it? Are you and your staff directing the thinking of your young people, or are they being supervised by ball-room attendants, skating rink instructors, amusement park barkers, moving picture magnates, and sponsors of other organizations which are not guided by religious principles? (It may be well to remind you that the Hollywood movie industry was quite recently investigated by the Un-American Activities Committee with rather fruitful results—Senator Thomas will vouch for this statement.) The devil is always ready to misdirect the energies of youth. Now, spiritual father, you answer the question, "What helpful guidance am I giving the young people of my flock?"

Young people like to work. They are builders of the first order. And contrary to what some contend, adolescents desire to think and act constructively. Given an opportunity to use their minds and bodies, there isn't such a thing as a "bad boy or girl." Are the branches throughout the church making use of this untold amount of pent-up energy? Remember, they are going to give off steam, either for good or bad; why not have them building Zion instead of helping to build more dance halls, theaters, and other devices of Satan?

LET US GO ON from generalities to the specific. What about prayer

meetings? Do the young people attend? Just their presence will add to the spirituality of the service. If they are there, do they help sing, "Sweet Hour of Prayer"? Do they offer prayer? Do they testify for their Lord? If they do all of these things, then it is up to the priesthood to instruct them as to what constitutes a proper prayer and testimony. Certainly, we Latter Day Saints should be more judicious in our utterances *to* and *for* the Almighty than our current meetings reveal. Youth is willing to be taught, so there is no excuse for us to go on in the same old rut. It is the task of both the laity and priesthood to bring the young people to prayer meeting. After getting them to the service, it is the duty of the priesthood to give them instruction in the art of prayer and testimony. When these lessons have been taught, it is then time to give them positions of leadership. Is it infringing upon the authority of the priesthood to have young people sit at the presiding table with the one in charge and read the scripture lesson? Couldn't they be called upon to offer the invocation and benediction? Most certainly a person does not have to be an ordained minister to have the right to read the Scriptures and pray!

Just another thought while we're on the subject of holy supplication. Would it be out of order to have the young people spread the linen over the communion table, carry the bread and wine and place it upon the table after the deacons have prepared it, and then place the linens over the trays? After the service, couldn't they assist the deacons by washing, drying, and putting away the communion set? Is there any reason why the young women couldn't take the linens home and launder them for the next service? How about using both young men and women as assistants to the deacons in ushering and taking up the collection? Are we so tradition-bound that we can't break away from

the old way of doing things? It would be very interesting to know how many pastors throughout the church are using young people in these various capacities. Let's not lose souls for the sake of preserving ritual.

YOUTH IS THE GREATEST constructive builder on earth. Does your church yard need reseeding? Do you need some new flower beds? Does the shrubbery need trimming? Do you want more trees set out around the church? All you have to do, Pastor, is tell the young people what you want. They are ready and willing to carry out every one of your reasonable requests or suggestions. Does the basement of the church need cleaning? Does the fence around the church need repairing and painting? Why haven't you told your Zion's Leaguers? They are eager to work on some worth-while project. Don't alibi with that stock argument that young people are lazy or indifferent. If you do, they will turn the gun on you and say that they are not indolent but neglected—and their contention is the absolute truth.

Are your young people giving a play this winter? That is a good way to raise money, and it's enjoyable work, too. Young folk love drama. They like to make stage equipment, experiment with make-up, and play practice. But the big thrill comes the night the production is presented. Can't you remember vividly and with great pride every play in which you had a part?

And how about a pageant? That would take in all of the young people in your church. It is an elaborate spectacle which can be employed in portraying many of the Biblical stories. This is a worth-while project deserving of much consideration by branch leaders. The pageant is a splendid method of developing scholarship (we need more of this in our church), leadership, and citizenship. We must teach our young people all we possibly can in the light of Latter Day Saintism; we mustn't pass this responsibility on to

those who "know us not."

Do the young people in your branch sing in the choir? It goes without saying that the excellent singers take part—every means is used to get them to participate. But how about the youngsters with mediocre voices? These are the ones who really need help. The person who cannot carry a tune in a bushel basket often rejoys singing as much as the trained vocalist. All who have a desire should be welcomed by the director and members of the choir. Here is a wonderful opportunity to give them responsibility. Let the more able ones direct the choir occasionally; let others do solo and group singing frequently (don't let any one develop the attitude that he has to be the star of the show or else he won't sing—too many such characters are roaming from church to church now). Arrange for a special musical program to be put on by the young people once or twice a year—this is another way to raise money. After all, it takes quite a lot of financial support to keep up any good musical organization.

YOUNG FOLK like to play. Do you have a well-organized recreational department? If not, you can't blame them for going elsewhere for entertainment. We might as well make up our minds to the fact that young people are going to have their fun. If they can't have it in the church, they will leave the flock. Boys and girls are easily pleased when it comes to recreation. However, they should not be expected to play the same game or games over and over every time they have play night; neither should parlor games be featured as a regular recreational diet. There are so many things to be incorporated in a program that it should never lack variety. For instance, they can play croquet (a good way to keep the lawn in first-class condition), badminton, checkers, chess (for the serious minded), miniature golf, tennis, quoits, baseball, and a thousand other games Mom and Dad used to play. If the

church grounds are small, the group could go to a near-by park or amusement center. The wiener roast, pot-luck dinner, box social, and other events of this nature are pleasant means of giving adequate self-expression. The play program of the church requires sterling quality leadership assuring a well-planned play schedule. Poor leadership is almost a certain guarantee that the recreation evenings will turn into petting parties. Encourage the young people to make play equipment and fix up the grounds and recreational rooms. Give them a chance to work off their excess energy by working for a good cause.

EVERY ADULT should take a vital interest in the young people of the church. Don't expect them to go to church just because their parents do, and don't expect them to reach maturity ahead of time just because they are Latter Day Saints. They need guidance and supervision of the highest type.

In order to direct the mental and physical activities of our young people, we must familiarize ourselves with their problems. It will take a lot of study on our part to be able to assume such a grave responsibility.

The woman's department is supervised and petted along by the leadership of the branch (it makes a large financial contribution to the church); the finance committee studies and keeps a firm hand on the budget (church expenses *have* to be met!); the priesthood dashes out to see why Brother John Doe, age eighty or crowding the century mark, does not attend church regularly, yet a young person can stay away for weeks without the priesthood making a single inquiry. The minister spends hours in preparing sermons for his flock, which is ninety per cent adult. What about the young people? Oh, they are all right, Sister Doe is their leader! Saints, how many of you know what the young people of your branch are doing spiritually and temporally? Remember, they are your brothers and sisters in the gospel,

and they are your responsibility.

It is too bad the way the young people of our branches are neglected. Why can't we see that they are the very foundation and life of the church. One of the surest ways to destroy the church is to receive its young with the slightest degree of complacency. There must be someone to carry on this great Latter Day work vigorously and efficiently when we older members pass from the scene. The spiritual development of youth should be the ultimate goal of the church and of the world.

LET US NOT PRAY and work for ourselves alone; let us live for our young people. They are the ones who have the great vision of the latter-day work. It is they who have the enthusiasm, the brightly-kindled spirits, and abundant potential intellect so essential for the redemption of Zion. May it be possible in the near future for the church to hand them the torch of faith with the stern admonition to go throughout this great nation and every other nation on the face of the earth declaring the angel message. And while carrying high this twentieth century religious torch, may Jesus be pleased to come and claim his own. What could be a more beautiful and fitting climax for this age in which we are living?

Let us live and let us give for this younger generation, and may the Almighty be pleased with our efforts when we are summoned to stand before the heavenly bar of justice.

The Bridge

by Arthur Wentworth Hewitt

Here is an invitation to faith, and a personal witness to the love of God in a world of evil. Using the symbolism of a bridge, Dr. Hewitt shows us how faith is the bridge that leads us to God over the river of sorrows and evil which is this world. \$1.50

HERALD HOUSE

103 South Osage Street
Independence, Missouri

BOOKS

A Story for Young People

Buffalo Gold, by Geraldine Wyatt. Illustrations by E. A. Furman. Longman's, Green & Co., 1948. 184 pages. \$2.25.

The story of the author is as interesting to church people as the story of her book. The only member of her family to join the church, she married a fine man who is a church member, and they have a lovely daughter, Alberta, who is growing up, and giving service to the church with her musical talent. The author served much of her apprenticeship in writing for church publications: the *Saints' Herald*, *Stepping Stones*, etc., and also wrote a book which we published, *Dawn of Peace*.

Buffalo Gold is written for teenage readers, and has had excellent reviews in some of our leading literary publications. It has enjoyed a good sale, which is a note of merit. The story is about pioneer life in Kansas, a part of the great romantic saga of the development of the West in America. It is also a heroic story of a boy's hope and dreams, of his courage that held on against odds when his family was ready to quit, and of his part in saving them, and growing up into wonderful manhood. The book centers around home and family life, and the great forces of nature brought to bear upon them: the plains, the drought, the winter cold, the emergence from a sod house into a real home, the cattle, the Indians, and the discovery of the Turkey red wheat.

Adults, too, will enjoy the story. It will make a fine Christmas gift. We are happy in this success that has come to one of our own devoted writers. She has put her ideals and faith to work in her book.

L. L.

The Message of Christmas—Victory

AT THIS PRE-CHRISTMAS SEASON, the activities and preparation being made to celebrate the birthday of Christ on Christmas Day bring the Master very close to our hearts. At this time, we think of him constantly. Our minds go back in memory to the account of the babe born in a lowly stable, and we love to arrange the tiny figures of the holy family in the manger scene in homes and churches.

In our meditations, however, we think of him as Christ, the Savior of the world, who lived upon this earth and walked with and taught his disciples the way of life. His "Lo, I am with you always," and "If you love me, keep my commandments" ring in our ears as we hear the church bells. We see the reflections of his teachings around us. The second commandment, "Thou shalt love thy neighbor," takes form in the kindly feeling for God's children which springs up in the heart; "Remember the poor," in the baskets of good cheer being distributed; "Go ye into all the world and preach the gospel," in the Christmas offering which is so gladly brought in at the church school Christmas service by the children.

This appreciation of the living Christ by the masses of people everywhere, even though their comprehension of the Master may be limited, should bring great courage to those who claim to be his children and reassure them that they have chosen the best path and can succeed. His tender promises of assistance are found throughout the Scriptures, and should again bring us confidently to the affirmation that we can do his will, for he is with us. In a very real way, many have believed these promises and have found their minds made clearer, their

bodies stronger for the tasks, and their desires to serve strengthened when they have attempted to keep his laws and have a part in his work.

On Christmas Day we give gifts to those we love. Christ has given us daily gifts, for all we have comes from him. Christmas is Christ's birthday. We desire to show our love for him in increased devotion.

The women of the church particularly can bring him precious gifts if they try to keep his commandments. He has given instructions which will help them in all phases of their lives

By Pauline J. Arnson

to develop and grow in his likeness.

If we follow him daily, our appreciation for his tender mercies will be expressed every day of the year as well as on Christmas.

The General Department of Women sends sincere good wishes to all. Our hope for the women of the church is that all may worship him through service to the church, and we are confident that victory is possible because HE LIVES.

Christmas and Mother

She made for me
These memories—
Of fragrant Christmas tree
Hung with bright balls and tinsel,
Of turkey simmering in its juice,
Of sparkling cranberry sauce,
And crisp, hot dressing.

She fashioned long ago
With eagerness
The magic of small packages,
And large,
Wrapped with such loving care
And caught forever in her eyes
The hushed expectancy of Christmas morn,
The snow-filled skies,
The lighted hearth,
The family gathered close around.

Before I could remember,
She instilled
A true appreciation of the poignant joy
That simple carols rouse,
The sweet warmth of the half-lit church
At Christmas vespers,
And best of all, the sense of being loved
And cared for
Which the Christmas story brings.

—LOUISE WRIGLEY.

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a home column feature

It's "On the Record"

BRIEFS

CHRISTMAS SELECTIONS

IN THE WORDS of an old folk song, well-loved by children, "Christmas is a-comin'," no other season of the year stimulates quite so much happy anticipation for the children as does the festival of Christmas. From earliest memory, most children in this freeland of America have found Christmas to be a time of excited planning, delightful secrets, and thrilling surprises. There are many customs and traditions which are a part of our Christmas heritage. Along with holly, lighted tree, stocking-hanging and gift-giving, we have the singing of Christmas carols. There is probably no other part of Christmas which means quite so much to us or no other custom which does so much to promote that Christmas feeling as does the singing of Christmas music.

Luke gives us a highly dramatic account of the first Christmas carol as sung by the choir of angels. Just as the lowly shepherds were thrilled by that first song, so have the children of God throughout the ages since that time responded with uplifted hearts to "Glory to God in the highest, and on earth peace, good will toward men." Many different carols have become a part of our culture since the angels gave us the original. Words and tunes vary widely, but they all have the same spirit—the spirit of joy.

There is no substitute for vocal participation in carol singing. Such participation is one of the most satisfying and stimulating experiences we can give to our children. The home should contribute its part to this inspirational activity. Schools and churches can do a great deal, but the real spirit of Christmas hovers around the hearth where love and understanding are more nearly complete, where members of the family can sing together in joyous remembrance of the gift of God's love,

By Floy Lorene Bennett

where they can share gaiety tempered by reverent solemnity, and where the future is but a road to continued unity and ambitions for a worth-while life.

Although there are no *substitutes* for vocal participation in carol singing, there are some very effective *supplements*. One of the best and most satisfactory of these is the record-player. Many beautiful recordings are available for those who want to add to the Christmas spirit in the home while they simultaneously add to their children's musical knowledge and appreciation. These recordings should be selected with careful attention to artistic performance and simplicity of detail. Solo instruments and solo voices should be varied with small ensemble and orchestral groups. Here are a few suggestions which may be used as a guide in selecting your Christmas albums.

- V-20993—*Christmas Bells*, Gilchrist; *Good King Wenceslas*, folk; *Joy to the World*, Handel; *Deck the Halls*, old Welsh air; *We Three Kings of Orient Are*, Hopkins; and *The First Noel*, folk (chimes).
- V-20174—*Rock-a-bye, Baby* (violin); *Sweet and Low*, Barnby (violin); *Lullaby*, Brahms (viola); *Adeste Fideles* (bells); *The First Noel*, traditional (trombone); and *Nazareth*, Gounod (cornet) (orchestra).
- V-19822—*Silent Night*, Gruber (violin, flute, harp).
- V-26399—*Night Before Christmas*, The, Moore; and *Jingle Bells Fantasy* (orchestra, quartet).
- C J-17—*Lullabies* (piano, strings, voice).

Every Day Wisdom

Try to acquire some new bit of useful information every day, and in time you will be an educated and cultured person.

Try to be friendly to at least one person every day, and you will soon have a long list of friends.

Use your very best manners at home, and you will find them spilling over into the rest of your life, creating funds of happiness.

ST. LOUIS, MISSOURI.—An impressive service was held on Sunday, November 21, when two young men were ordained to the office of elder, preparatory to their entering General Church work. They were G. Wayne Smith and Charles Neff; the officiating ministers were Elders Charles Johnson and Fred Mottashed, High Priests Frank McDonald and James Gray. Following the ordinations, Pastor McDonald delivered an inspiring sermonette charging all members to give of their time, talents, and money in spreading the work of the church.

Elder Smith, his wife, Rosaleene, and their seventeen-months-old daughter, Barbara Jean, are being sent to the Chicago and Northeastern Illinois Districts; Elder Neff, his wife, Frances, and their sixteen-months-old son, Robert Charles, will go to Omaha, Nebraska.

DETROIT-WINDSOR DISTRICT.

—A successful conference was held at Central Church in Detroit on Sunday, October 24. The conference opened with a prayer service at 9 a.m., followed by a class at 10 with Bishop Carlson instructing. At 11 a.m. and again at 7 p.m., Apostle Arthur A. Oakman addressed the assembly. Two classes were conducted at 2 o'clock in the afternoon. Elder Earl V. Hill discussed church school problems and program, and Missionary Warren H. Chelline led a general discussion. The business meeting convened at 3 p.m. under the direction of Apostle Oakman and the district presidency. Recommendations for ordination approved at the session were Carl Walker, deacon; Jack Beaudette and Harvey Nicholson, priests; Vincent Harrison, Leone R. Weaver, Carl J. Knott and James T. VanBiber, elders. Dinner and supper were served in the lower auditorium of the church by the women of Detroit.

CLEAR LAKE, INDIANA.—Elder E. R. Carter of Lansing, Michigan, conducted a series of meetings in October and November. These services and the ministry of Elder Luther Troyer have brought notable results. Plans have been made for the building of a new basement entrance and for the refinishing of walls and floors. A new electric organ was purchased recently to add to the beauty of the services. Members passing through northeastern Indiana are invited to worship with the Clear Lake congregation. The church is located four miles east of Fremont.

Whose Purpose?

By George K. Shoemaker

(NOTE: Explaining the reason for having written this article, the author says: "It is the outgrowth of a discussion in a class in philosophy of education here at the university. In this class, as in any philosophy class, the central theme is to study and attempt to determine the nature of man and his relation to the universe in which he lives. However, these discussions seemed to be on the plane in which we would look at man, as he is now, in an attempt to search for his origin and nature. It was devoid of any consideration of a living God with purposes greater than those of men. One morning, I sat down to write some questions which I hoped to raise at the next class session to bring out consideration of an ultimate being as the source of the universe in which we live. When I started to write the questions, I found so many had answers readily explainable in the light of Latter Day Saint theology that I wrote the following paper and presented it to the class for consideration.")

WE HAVE LONG SEARCHED for a knowledge of the origin of the universe and man. Many theories have been offered as possible solutions, but none offered by men has ever been accepted by a very great number of people. Scientists have sought truth in many fields but have always been frustrated in explaining with assurity the reasons behind the presence of the world and man. Such a thing as the law of gravity has been described in detail by Newton and others, but none could tell when or how it came. They could not be absolutely certain it would be in effect on the morrow, although it was plausible it would be. One thing was certain, no law of man could legislate against or for this law of nature even though volumes have been written *about* it.

These same problems that bothered man in ages past still plague him and will continue to do so until

he commences to realize his insignificance and the narrow limits of his understanding. Man alienates himself from the "greater power," God, by attempting to explain in the light of his own (man's) experience the answers to these basic questions.

Two philosophies that attempt to explain the nature of man are materialism and idealism. Materialism is a theory which considers the facts

Here Is the Writer



George Shoemaker was graduated from Graceland College in 1943, after which he spent two years in the Navy. He received his degree in general engineering from Iowa State College in March, 1947, and is now doing graduate work at Drake University in the field of education. He teaches part time in the physical science department and is assistant to Dr. P. H. Riggs of the astronomy department. On "public night" (once a week), he has charge of the Drake municipal observatory. He is married to the former Marjorie Robinson, a Graceland graduate of 1947.

of the world sufficiently explained by the existence and nature of matter, *per se*, and that man acts as a result of his contact with the material world about him or in him. This is quite a fatalistic philosophy and limits him to a considerable extent in the exercise of freedom of choice or agency. It has many things in its favor, however, and can be used to guide one's thinking in

the temporal things of life. Idealism is somewhat opposite to this. It is a theory which maintains that only ideas are real, and we can know the world about us only as our senses form ideas for us. Some idealists go so far as to deny the existence of a world outside of the mind of man. It may sound absurd, but some of these would maintain that my automobile exists only while I am thinking of it. The automobile can't exist independent of my thoughts about it. Materialism and idealism have shortcomings the same as many which preceded them in that their search seems to start and stop with man. This is about as logical as if I were to sit before a mirror and ask myself questions about atomic energy (I know relatively nothing about it) and expect the correct answers to come from the image I would see.

SOME PHILOSOPHERS, realizing the inadequacy of the previous theories, admit a God, and as a result, are termed mystics. These proponents of mysticism, however, maintain that the highest knowledge is obtained not by reasoning but by effortless perception or intuition from an unknowable God. (Even a Reorganized Latter Day Saint would discredit this, especially the "effortless perception" aspect.)

It is a popular saying among students of philosophy that when a person first dabbles in metaphysics, he is drawn away from God toward atheism, but as he studies deeper, he attempts to re-establish his contact with a philosophy incorporating God as the central theme.

With this as an introduction, we see that if a man is a materialist and the material world is the source of all his thoughts and his stimulation must come from it, it would seem apparent that he has the potential to know all of the world about him, but no more than that. This, of course, leaves no wall for man to surmount at present, but eventually it may, for he cannot come to know the purposes behind the existence of the material world,

New Horizons

About Time

By Biloine Whiting

or of his own existence for that matter, with only his own world in which to find the answer. If he is to have a deeper purpose in life, then he must become more than a parasite on the world about him; he must have some means of knowing the reasons for the manifestations of nature about him; he must know that he has a niche in the world with a purpose greater than any of the other animate or inanimate objects. As a consequence, he turns to an "ultimate being" for answers in his search for wisdom, guidance, and help—not as a boy turns to a father who can tell him every move to make in his daily life, but as a boy turns to his teacher to form the guideposts in his thinking. This turning to a deity is one of the greatest opportunities afforded man to use his free agency in shaping the future pattern of his life. This accepting a God as the genesis of our world and lives in no way eliminates man's free agency subsequent to the acceptance.

MAN HAS LONG FELT his insignificance in the world about him and has always turned to a greater power than the material world. We might say that this turning to God is inherent in his being and becomes more recognizable in times of stress and strain when the material world fails him in his quest for knowledge and truth.

Without the presence of this greater power, man could not have even the potential to know the ultimate purposes or even hope for the ultimate destinies of mankind. He could not, even by the fondest stretch of imagination, hope for life beyond the existence of the physical body except in an immortality which may shape the lives of those who come after him (as Rockefeller has done in his philanthropic grants to institutions), but the individual himself, according to any philosophy, is dead and devoid of even a spiritual life (life not dependent upon a body) unless there is a greater one with an ultimate purpose above and

TIME IS A FUNNY THING. We don't do anything to get it, and we can't get rid of it.

Time is like air, only it doesn't move as air does. We can't see it or taste it or feel it or hear it or hold it or give it for a present. If it was for sale, no one would know how much to charge for it, because to some it is so worthless they can't give it away, and to others it is life itself.

No one seems to know where time starts or where it ends, and since no one knows anything about it, philosophers and drugstore clerks can debate on whether men move through time like a fish in a stream or in circles like a child on a merry-go-round or if we move at all.

One thing about time is certain, though, and that is that everybody is full of advice on how to spend it. The Mexicans say that time is everywhere, and that a poor man is rich when he can spend time lavishly. So in Mexico when a man has a 2 p. m. appointment with his dentist, he sits down to dinner at 1:30, eats leisurely until 2:15, spends 10 minutes prais-

beyond that of man or men. In order for this God to have an effect on one that seeks him, He must have a means of communication with man which will be understood by him. This type of communication between the material world and man is not possible. It is only possible between man and God if God is a living being with powers of receiving the thoughts of man and answering them in an understandable way.

This is not in support of mysticism, nor is it a denial of materialism or any other "ism." It is, however, a revolt against the shallowness of a man-centered philosophy and an appeal to look beyond the mirror of man to understand the ultimate purposes of humanity and the universe.

ing the cook, and 20 more talking with his wife.

At 2:45 he saunters out to his car, slides behind the wheel, and then as if to make up for the time lost, he drives at breakneck speed through the city to the dentist's office. He goes through red lights, saving 30 seconds, and narrowly misses hitting a bicyclist with a pan of bread on his head. At 2:55 he arrives at the office for his 2 p. m. appointment, and sinks into a chair with a magazine to wait for the dentist to arrive.

A thousand miles north of Mexico City, a man eats his dinner a half hour early, when he is not even hungry, so as not to be late for the appointment. He ignores his wife because he hasn't time for her, and drives carefully to the office, knowing that the red lights are timed so as to get him through the town in a minimum of time. He arrives at the office just as the town clock is striking 2, but the dentist only gives him a cold stare for not having arrived five minutes early.

YOUNG PEOPLE'S LEADERS and social reformers talk a lot about leisure time and how it can get one into trouble. Wicked ideas come to young people if they have too much time, so leaders find things for them to do and then their time isn't leisure any more.

Slogans have been written about time, such as "A stitch in time saves nine," and every child knows that "Once upon a time" starts something nice.

Even the Bible talks about time. A preacher in the Old Testament wrote, "to everything there is a season, and a time to every purpose under heaven.

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . . a time to weep and a time to

laugh, a time to mourn, and a time to dance. . . . A time to love, and a time to hate; a time of war, and a time of peace."

At least there isn't anything very complicated about the time of day. Most of the year the country runs on Standard Time, and we get confused only when we travel or switch to Daylight Saving Time.

But it hasn't always been this easy. Sixty-five years ago, Standard Time didn't exist. Every town had its own time, and so did many business concerns. Railroad stations had a confusing series of clocks since each line used the time in effect where its home office was located. Matters went to such lengths that in Pittsburgh, Pennsylvania, there were six different times in use.

In 1883, a lot of clocks were stopped at the same time and then started again, and Standard Time with its four time zones became a going concern.

TIME, IN A WAY, is a measuring stick. Things are valued by how much time it takes to do them. A cathedral that took five centuries to build is worth lots more than one that was built in five years, despite stainless steel and indirect lighting.

If we want to say that something is worthless, instead of saying "It isn't worth a tinker's damn," (which sounds like swearing but isn't) we say, "It isn't worth the time it takes to do it."

Time measurements can be embarrassing, because then we realize how many things are worth nothing in time, and how many others are worth everything.

—From "Once Over Lightly,"
in the *Lamoni Chronicle*.

Three Years From Now

(Continued from page 10.)

Catherine Bath Davis, who is one of three Freshmen in her family. One of her sons is beginning college this year, and another is in his first year

in high school. Mrs. Davis has two other sons, both married. Mrs. Shirley Dew is the mother of an eight-year-old boy. Six new students are former Gracelanders and, upon the completion of their basic three-year nursing course at the Sanitarium, will be granted the degree Associate of Arts by Graceland. Miss Cline of Oklahoma is attending on a scholarship given her by the Tuesday Club of Bartlesville, Oklahoma, in recognition of her scholastic and citizenship record.

Graduation for this class is three years away—1,095 days of work and study and fun, of mental and emotional growth and development on the part of both students and teaching staff. Fortunately for everyone, the days come one at a time.

The Great Design of God

(Continued from page 6.)

word from the public platform has come have something in their hearts that will spring up continually to good fruit. For the loss, our heart in deepest sympathy goes out to those most nearly affected today. It goes out to the church because of its being denied his further service here. But along the pathway of the skies, where he may now be going, he may be enabled, through the ministry of God and its power, to perform another service the like of which we cannot even forecast, but which nevertheless carries him on in the army of the Lord.

May God's blessings be with us. May the understanding of the breadth of his great design for man, as evidenced not only in those things about us but in this good man who has gone before, enrich our own hearts, bring to us again the depth of our humility as seen in our littleness; yet increase in us the determination to be faithful that we may share in that promise, which Brother Lewis, I am sure, has read hundreds of times to others: "In my Father's house are many mansions. I go to prepare a place for you."

BRIEFS

KANSAS CITY STAKE.—Ground for the new Argentine church was broken on Sunday, November 7, at the lot on Forty-fifth Street and Shawnee Road. Stake President J. D. Anderson was in charge of the service, assisted by Elder L. B. Moneymaker and Patriarch H. A. Higgins. President Israel A. Smith turned the first shovel full of earth and gave the address.

Since the disorganization of Armourdale congregation, some of the members of that group have begun attending the Argentine church. Because of the increase in numbers, the present building is so inadequate that some of the classes are being held in private homes. The new location allows for parking space and a recreational area. It is centrally located and, when improvements are completed, will make a very attractive setting for the church. There are available vacant lots for those who wish to make their homes near the church. These are on an elevated level, away from the noise of the railroad and industrial section of the city. The proposed church has been designed to take care of a sizeable increase in membership.

FAYETTE CITY, PENNSYLVANIA.—The annual business meeting was held on September 21; Arthur Warner was re-elected to serve as pastor during the coming year with Elders B. F. Warner and Samuel Winship as counselors. The Zion's League raised \$54 for the Missions Abroad project, and the women have contributed \$25 to the Kirtland ladies' lounge fund. The women held their business meeting in October; Louise Stewart was elected to serve as president. Elder L. G. Holloway visited the branch prior to General Conference; Oria Smith was the guest speaker on November 7. Seventy Merle Guthrie and Apostle Percy Farrow conducted two priesthood services, one at Lock Four and one at Fayette City, which were well attended. Apostle Farrow gave the Sunday morning sermon, and Seventy Guthrie addressed the League. Following the cafeteria lunch, a round-table discussion was held in the afternoon. Approximately 150 persons attended these services.

Note of Appreciation

The family of Louise Hills Lewis acknowledge with grateful appreciation the many kind expressions of sympathy during her recent illness and death.

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BULLETIN BOARD

Attention, Saints in Southern States

Mrs. J. T. McGuire, 2219 North 27th Street, Tacoma 3, Washington, would appreciate having those members living in or near Augusta, Georgia, contact her son before Christmas. His name and address are listed below:

Recruit Jess B. McGuire
R.A. 19335473
Third Student Company, S.T.R.
Camp Gordon, Georgia

Wants to Contact Members

Dallas members are urged to call on Mrs. E. L. Green, 2613 Easter. Her husband is being sent to Germany by the Army, and she has three small children. She belongs to the church, but has always been isolated until now.

If there are members attending Oberlin College, they are asked to contact J. Samuel Jones, White House, who is attending the college.

Pastoral Change

Elder E. M. Kennedy will be succeeded as pastor of the Hamilton, Ontario, Branch by Elder F. Eldon Oliver, 248 St. Clair Avenue, Hamilton, Ontario.

Pamphlets Wanted

Lester L. Bryant, 2413 Thirteenth Street, Bremerton, Washington, wants copies of the following pamphlets: *The Latter Day Work*, by J. A. Koehler; *The Gathering*, by Albert Carmichael; and *The Sublimation of Labor*, by F. M. Smith.

Change of Address

Apostle D. T. Williams
11308 Winner Road
Independence, Missouri

Apostle D. Blair Jensen
170 Gravelly Hill
Erdington,
Birmingham 23, England

REQUESTS FOR PRAYERS

Prayers are requested for Donna Mae Wallace, 2200 East Nineteenth, Cheyenne, Wyoming, who is seriously ill with rheumatic fever.

Mrs. Gracie Dunn of Edna, Kansas, asks the prayers of the Saints that she may be relieved of the intense pain she has been suffering. She has been a wheelchair invalid for eight years.

Alma Brookover, Beloit, Wisconsin, requests prayers for her mother, Phoebe Harwood, and her grandmother, Eva Anderson, of Excelsior, Wisconsin. Both are very ill.

Mrs. Virginia Tinker, Route 3, Kennett, Missouri, requests prayers for her grandson, Michael Salter, who has been seriously burned with acid on his face and hands. She asks that the Saints pray his eyes may be healed and his face not be left disfigured.

BIRTHS

Mr. and Mrs. William F. Sears of Long Beach, California, announce the birth of a son, William F. Jr., born November 18. Mrs. Sears, the former Opal Hall of Creston, Iowa, is a Graceland graduate, class of '37.

Mr. and Mrs. James M. Cummings of Berkeley, California, announce the birth of a daughter, Gail Valerie, born November 8. Mrs. Cummings is the former Cleo Rounds of Deloit, Iowa.

A daughter, Barbara Ruth, was born to Mr. and Mrs. Roger Lundeen of Minneapolis, Minnesota, on October 12. The father is a Graceland graduate.

A son, Dennis Howard, was born November 25, at Midland, Michigan, to Mr. and Mrs. Hugh Martin. Mrs. Martin is the former Barbara Hulmes.

DEATHS

BARRACLOUGH.—Elsie Marie, was born February 25, 1880, at Guilford, Missouri, and died at her home in Guilford in November, 1948, following a long illness. She made all of her funeral arrangements before her death.

Surviving are her husband, G. F. Barracough of Guilford; two sisters: Emma Breit and Bertha Hawley of Conception Junction, Missouri; and one brother, Alma Nelson of Guilford. Funeral services were held at the Reorganized Church in Guilford, Elder A. B. Heinrichs officiating. Interment was in the Graves Cemetery.

ALLEN.—Anna Smith, was born September 5, 1869, at Tunnel Hill, Illinois, and died at the Independence Sanitarium on November 25, 1948. She was baptized a member of the Reorganized Church in 1889, and on June 25, 1899, was married to Lystra T. Allen. One son was born to them. In 1908, the family moved to Missouri, living for a while at Holden and then moving to Independence in 1913. Since 1920, the Allens have made their home at 112 South Chrysler Street.

Mrs. Allen is survived by her husband; her son, Howard J. Allen; a sister, Mrs. Carrie Robinson; and a brother, Isaac M. Smith, all of Independence. She also leaves three grandchildren. Services were conducted by Elder Glaude A. Smith at the Carson Funeral Home. Interment was in Mound Grove Cemetery.

SPAULDING.—Agnes Rosella Howery, was born November 29, 1864, at Cross Plains, Wisconsin, and died November 16, 1948, at the home of her daughter, Frances Austin, in Los Angeles, California. On May 1, 1884, she was married to Frank Granville Spaulding at West End, Benson County, Dakota Territory—the first white couple to be married in that county. They lived in Dakota until 1944 when they moved to Long Beach, California, where Mr. Spaulding died on May 1, 1946, their sixty-second wedding anniversary. Shortly after their marriage, Mrs. Spaulding was baptized a member of the Reorganized Church and remained a faithful worker throughout her life. A pioneer who helped to "build Dakota," she was a woman of high moral principles; a good mother, always thoughtful of and devoted to her family.

Surviving are five daughters: Mrs. W. D. Kingsbury, Long Beach, California; Mrs. D. E. Asplund, Los Banos, California; Eva Spaulding, Seattle, Washington; Mrs. C. W. Jackson, Kansas City, Missouri; and Mrs. J. Arlie Austin, Jr., Los Angeles; two sons: Homer Spaulding, Susanville, California; and C. B. Spaulding, Long Beach; a sister, Miss May Howery, Los Banos; eighteen grandchildren; and eleven great-grandchildren. Funeral services were held at Long Beach, Evangelist Louis J. Ostertag officiating. Interment was in Sunnyside Cemetery.

KELLEY.—Thomas Clinton, was born May 15, 1857, at Tunnel Hill, Illinois, and died December 8, 1948, at the Independence Sanitarium. He was baptized into the Reorganized Church on August 31, 1875, and was ordained to the office of elder on July 25, 1880. He began his long period of service with the Quorum of Seventy with his ordination on April 13, 1893, at Lamoni, Iowa. On April 18, 1906, he was ordained a President of Seventy at Independence, Missouri. He spent forty-seven years in active missionary work under conference appointment. His assignments took him to the southeastern and south-central states, Maine, Minnesota, Washington, Oregon, Texas, and Oklahoma. During the last fifteen years of his life, he held the office of patriarch, having been ordained to this office on April 14, 1926. He was married on July 7, 1881, to Matilda Jane Hickman; they celebrated their sixty-seventh wedding anniversary this year. Since 1895, they had made their home in Independence, where they reared and educated six children. Brother Kelley's autobiography was published some years ago in the *Saints' Herald*.

He is survived by his wife; two daughters: Mrs. Fred G. Heffon of Independence, and Mrs. George N. Briggs of Lamoni, Iowa; three sons: George A. and Clifford of the home and Edward Terrance of Houston, Texas; two brothers: W. A. Kelley of Independence and John K. Kelley of Benton, Illinois; seventeen grandchildren; and twenty-seven great-grandchildren. One son, Kearney Lee Kelley, preceded him in death. The funeral was held at Stone Church in Independence; Elder Leonard Lea gave the sermon and Hubert Case the prayer. Burial was in Mound Grove Cemetery.

P. S.

WEATHER

There was a heavy wind last week that blew all our days of fair weather far down into the Gulf of Mexico, and splashed a tubful of rain after it. Next morning was clear and bright for a while, and long streamers of high cirrus clouds were tinted an orchid color by the sun coming up from the east. This glory was transient, for soon the day pulled a dull gray cloud blanket over us. Bands of those shrewd folk, the crows, were flopping their way southward, turning their heads sideways as always, out of sheer curiosity, and occasionally speaking to each other with their gravel voices. . . . Winter begins when passengers huddle at the bus stops, turning cheeks away from the wind, looking blue and miserable. . . . These are the days when you must carry sunshine in your heart, if you are to have any at all.

* THE OBITUARY OF MRS. BILL S . . .

An obituary came to the editors recently that leaves us puzzled and baffled. It would probably puzzle the subject, if she were here to see it.

"I'd like to report the death," the reporter wrote in pencil, "of Sister Bill S . . ." and the last name trailed off in choppy little waves of illegibility. It could have been Smith, or Schmidt, or Schmaltz, but we couldn't tell. The reporter didn't give her any Christian name, nor her family name. Maybe she never had any; maybe she was born as Mrs. Bill S . . .

Anyway, she was born in Springfield. There are seventeen Springfields in the U.S.A., but the reporter didn't bother to tell us which one. And she died on Tuesday. Which one of the fifty-two Tuesdays of the year seemed immaterial to the correspondent.

There were six sons, but only five were named. Perhaps the other one didn't have a name. And nothing was said about her marriage. We can only humbly trust that she was married properly, like a Christian. All those important people, the pallbearers, and the honorary pallbearers, were carefully listed; but this information is useless to us because we do not print them. The minister was "Brother Jones," a man with no first name, no address, and no office in the priesthood, if the writer is to be believed. Finally, "she was laid to rest in the family lot." Friends will have to search the cemeteries of the nation to find out which one and where.

To finish up everything in a proper state of confusion, the reporter didn't sign her name nor give her address—a sure way to prevent the editors from asking a lot of questions.

Somebody will probably be mad at us for not publishing that obituary. She will probably talk about us—she may even cancel her subscription. But we have one comfort. We are not the only ones wronged. Away up in heaven, "Sister Bill S . . ." will know all about it, and understand.

SHORT CHANGE

The most dangerous hole in your pocket is the one at the top.

You cannot devalue other people's money without devaluating your own.

If you demand high wages, somebody else will demand high prices.

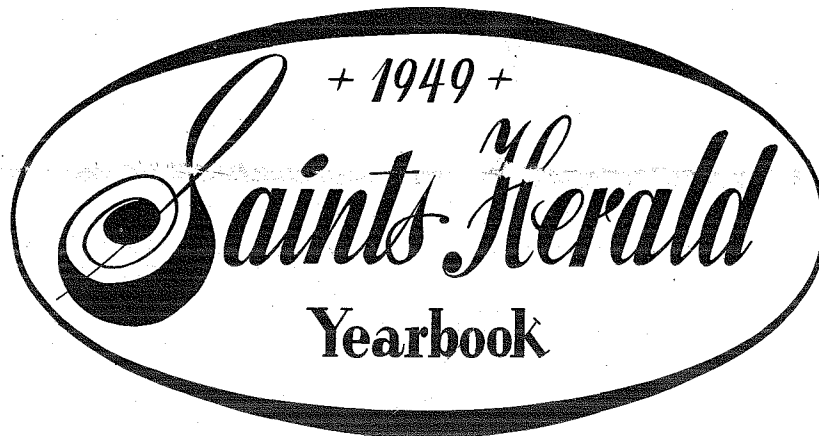
As you climb up the mountain, the area on which you can stand grows smaller. Eventually, the only way you can go is down. So it is with all kinds of inflation.

No plane or balloon ever left the earth that did not come down again.

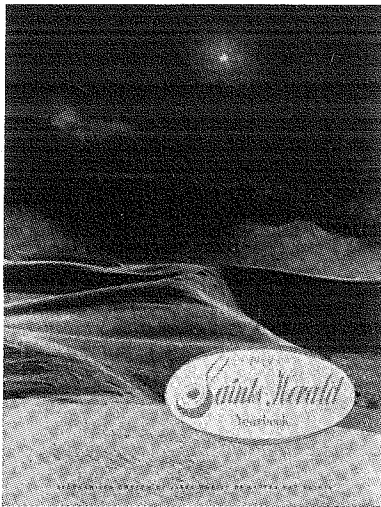
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—Luke 2: 14.

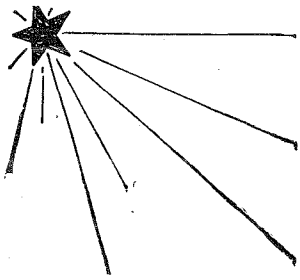
THE
Saints Herald

VOLUME 95

DECEMBER 25, 1948

NUMBER 52

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God Gave a Star

For God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.

IT WAS OVER nineteen hundred years ago that God gave us this gift—a gift which becomes more precious as the years roll swiftly by. A wondrous gift this was—not a cheap toy to be boxed up and wrapped in tinsel. This was God's most cherished possession. He gave it to those he loved dearly, and so, that gift came wrapped in the folds of a deep and dark blue sky and a beaming silver star topped that night. This star was a brilliant, holy symbol of a precious and bounteous love. God sent a star into the eyes of all mankind that night and a Savior into the hearts of all mankind forever. It is Christmas, and God even now has a gift for us—a sky of silver stars and the example of his precious Son, Jesus the Christ.

Astronomers have built giant telescopes with which to view the distant stars. They tell us bald, cold facts about their circumferences, the light years distance from the earth, and the relationship of the parts of our solar system. Build a more powerful telescope, and you'll find more stars. But there is one star for which we need no instruments to measure its brilliance or worth in our lives. The Star of Bethlehem sends its beams of hope and salvation into all the world, and we need only open our hearts to learn of its magnitude. We are not shepherds to leave our flocks to follow a star. We are not wise men to mount our camels and journey afar. We are God's children, and we may *now, here* observe and follow this guiding star, Jesus the Christ.

—NORMA ANNE KIRKENDALL.

Special Acknowledgment

At this glad Christmas season, on the eve of a New Year, everybody "of good will" is vying with others in a demonstration of his friendliness toward his neighbor. It is a time for exchange of good cheer and best wishes, usually evidenced by greeting cards and messages.

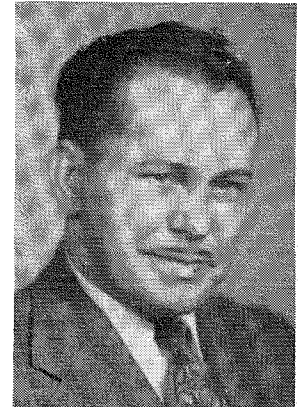
The writer, if he is conscious of anything, entertains a sincere interest in the welfare of all the members of the church of which he is president; but he has come to realize his inability to send personal greetings to his thousands of acquaintances, as much as he would like to remember all of them in that way.

Therefore, on behalf of himself and companion, he takes occasion in this method of expressing his appreciation and thanks for all messages of greeting received from Saints and friends.

Sincerely,
Israel A. Smith

December 25, 1948

News and Notes



1,500 HERALDS

When our Shop Foreman, E. H. ("Gene") McKean finished putting together our present December 25 issue, it made a total of 1,500 "Heralds" that he has "made-up." His first issue was in April, 1918, when the shop was at Lamoni. His total loss of time since then has been only about a year, a small percentage of time out. When you figure 52 issues to the year (occasionally 53), it takes a long while to accumulate such a total. Great improvements have been made in the appearance of our publication in those years, and many of them have been a result of his thought, study, and care.

SOCIETY ISLANDS

Seventy F. Edward Butterworth wrote us on December 8, "We are leaving for Honolulu on Flight 802, December 11. We will spend Sunday in Honolulu, and leave for Fiji, Suva, at 3:30 p.m., Sunday. Our address is as follows: 'Seventy F. Edward Butterworth, Box 92; Paapeete, Tahiti; via San Francisco.'

"The Mervins left on Flight 835 last night, December 7. Will arrive in Suva, via Honolulu, December 9. Their address is, 'Mr. John Mervin, Paapeete 1, Tahiti, via San Francisco.'

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Greetings From the Presidency

A FEW YEARS AGO, President Frederick M. Smith, in a Christmas and New Year greeting, said, "Every year we enter the new year feeling conditions are unique or vastly different from previous years. This attitude may spring from various sources," and among them he mentioned, "we forget easily."

Yes, we are prone to forget the problems and difficulties of yesterday as well as our successes through the years, but we believe, in a large measure, it is because our eyes are upon the future in an effort to reach our objectives. We forget the broken paths and the distances traversed along the foothills where we have come because we look only at the heights beyond, which we feel we must reach.

It would be a mark of ingratitude if we failed at this time, when all Christians pay tribute to our Savior, to acknowledge our thanks for blessings received:

First, we acknowledge the guidance and direction of Him who founded the work, in our personal lives as well as in our labors as the chief administrative quorum of the church. And we pay tribute and give thanks to the brethren in the quorums and councils of the church who have co-operated with us in such labors.

The immediate and pressing problems confronting the church, of course, change from year to year, and in retrospect we see that difficulties of debt and depression and other causes in recent years have been largely overcome. And while the nation and the world are facing international and political problems far transcending in their import any before encountered, we as an organization may rightfully learn from past experience and have the assurance that we need not be defeated by whatever may happen if we but go forward in the unity now in evidence in our ranks.

Unity has been, is, and always will be a problem—and to secure its blessings is a major project. When we have had it not, we strove to secure it. Once realized, we have had to proceed with zealous care to preserve it. All difficulties and problems recede and fade away the nearer we approach the spiritual standard made possible to us.

So as we approach the Christmas period and the beginning of another year, we send our greetings and best wishes, and express our sincere prayers for a merry Christmas and a happy and prosperous New Year on behalf of all the children of the covenant.

But we would not be faithful to our leadings if we did not, with these greetings, remind the church that petty differences, minor questions of prerogative or the law—which, like the poor, are ever with us—and things of like unimportant character, must not be allowed to interfere with that love and fellowship to which we are entitled and which can be perpetuated through the ministry of Christ if we but carry on with an eye single to the glory of God, the "author of our salvation."

THE FIRST PRESIDENCY,

Isaac A. Smith

John F. Garver

F. Henry Edwards

Christmas Greetings From the Holland Mission

On behalf of the Saints of the Holland Mission, we send Christmas greetings to the Saints in all the other lands of the world.

Over three years have passed since the yoke of the captor was broken in Holland, and there are still vivid memories of gross mistreatment and gnawing hunger. Fortunately, economic conditions in this progressive little country are rapidly making possible the replenishing of the larders of each home with the necessities of life. Latter Day Saints here have been challenged by the practical expression of concern of brothers and sisters in other lands; with the arrival of each food or clothing package, they have sought for some appropriate means of expressing their thanks. All too often they have felt that whatever they did in return was insufficient.

Clothing is still rationed, but most of the staple foods are now off ration. While weekly earnings are low, it is generally felt that the critical stage is now past. Therefore, as the relief program ceases here, the Holland Saints send their heartfelt gratitude for the packages that have been sent and for the kindness and warmth of friendship that have been shared. We pledge ourselves to continued devotion to Him whose birth we commemorate, and faithfulness to the great cause for which he too, so unselfishly gave of himself.

My family and I send our thanks to all who have remembered us with cards and prayers and wish all a Merry Christmas and abundant blessings in the new year.

ALBERT A. SCHERER,
President, Holland Mission

Notice to Relief Sponsors

In view of the above information from Brother Albert Scherer, president of the Holland Mission, we

wish to take this means of notifying all individuals, clubs, groups, and branches who have been supplying food and clothing regularly each month to families in Holland under our sponsorship plan that such assistance is no longer necessary.

We wish to take this opportunity to sincerely thank those sponsors who have co-operated so splendidly and have given so much in time and materials to assist in the rehabilitation of many families in Holland.

Although the critical need in Holland is past, the need in Germany continues. We shall be glad to send the name of a needy German family and all the necessary details as to their needs, as well as shipping instructions, to anyone who is interested in sending a regular monthly package of food and clothing.

THE PRESIDING BISHOPRIC

T. C. Kelley Passes

After a number of years in retirement, Brother Thomas Clinton Kelley, former missionary, member of the seventy, president of the Second Quorum of Seventy for twenty-five years, and an evangelist for fifteen years, passed away on Sunday, December 5. A pioneer in missionary work in the southeastern states, his labors also carried him to many other states, and he is lovingly remembered by thousands of people for his valiant and devoted ministry through many hardships and persecutions. Sister Kelley survives, but has not been in good health, and is receiving the care of her family. Further information will be published in another department.

Across the Desk

From Elder Floyd H. Engstrom, Chaplain at Fort Smith, Arkansas, (Camp Crowder) we quote the following:

I am enclosing a copy of my report for the month of November. As you will see, I made quite a large number of contacts. There were several of our church boys in these figures. Baptists, however, seem to predominate.

A number of mothers have written me about their sons since seeing the note in the *Herald*, and we have been more than happy to make personal contact with the boys. We have had one in our home, and others have been invited. We are always happy to invite them to our home, and Mrs. Engstrom and Jeune do their best to make them welcome.

There are not as many Catholics or Hebrews here as we usually find in the Army. Most of the states in our area seem to be predominately Protestant. As the draft progresses, I expect to see many of our own men here.

ISRAEL A. SMITH

Anybody can invite a friend to church. Anybody can bear a testimony of God's goodness, his mercy, love, and power. If you are new in the church, if you have no great education, if you have not had much opportunity to study the doctrine and the history of the church, you can still be a servant of God and a witness for Jesus Christ, and tell as much of the gospel story as you know and can understand.

The work of Christ in the world is retarded not by the great evil forces of society, but by the friends and disciples who sit silent, tight-lipped, and useless in the presence of the great hungering spiritual needs of humanity, keeping Christ from the world.

THE SAINTS' HERALD

Volume 95

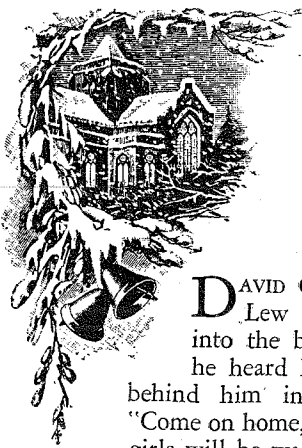
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The Failure

By Winifred Milner

DAVID GRAHAM saw Lew Davis come into the bar, and then he heard him speaking behind him in low tones. "Come on home, David. Your girls will be waiting for you.

It's Christmas, boy."

David knew Lew was his friend. Five months ago they had worked in the same church together, and David had thought he hated this sort of thing. He leaned against the counter, acting careless for the benefit of the men who were watching. Nothing made sense any more. Monday he would go to the bank and put a mortgage on his house. A man out of work with two little girls to support couldn't live without money, and Pete Wimberly had told him he didn't need to sell any more farm implements until he could sell sober—that after ten years of working up a good business with state farmers for Wimberly.

"Tomorrow is Christmas," Lew urged.

David picked up a bottle and poured himself another drink. What did Lew Davis or Pete Wimberly or any of them know about the loneliness that gnawed like a sore inside a man? Lew's wife was alive and well. She hadn't been killed in her automobile while she was driving home from a church service. Faith had been gone five months, but he still felt the hunger and pain as if she had died yesterday. He gulped his drink.

"I wish you would come home with me, David. But if you won't, then Merry Christmas."

David heard the door swing shut, and he knew Lew had gone. He sat without talking to anybody. Christmas had always been Faith's day—waxed furniture, polished floors. He could see her—apron on, cheeks flushed, eyes bright, hands busy—little cakes, cookies, candies shaped like stars, angels, bells, Santa Clauses—a sugar plum tree, always part of the table decorations—rooms decked in holly, mistletoe, magnolia leaves. "Faith was won-ner-ful." He spoke the words out to everybody without caring whether anyone listened. His voice was getting thick.

Nobody wanted to talk about her. He got up and buttoned himself into his coat. He pulled on his gloves and ordered a bottle of whisky, dropping the few pennies change into his pocket as

though they were not his last. Did it matter that he had lost his self-respect? At first he had done it to hit back at God for taking Faith—revenge—and then he had found that it dulled the ache. Enough of the stuff inside him, and he didn't care about anything. His feet carried him unsteadily into the street. It was colder out and snowing. The street was white. He fastened his coat at the neck and pulled his hat low. It must be late afternoon—five o'clock maybe. He put his hands into his pockets and made his irregular way down Progress Street, bending his head against the wind. He passed Culpepper's Hardware and the Old Boston Store; lots of last-minute shoppers were on the street. He knew most of them, but he spoke only if someone spoke to him first. They shamed him. He was seeing them as if there were a screen between them and himself.

I ought to get something for Caroline and Midgy, he told himself. Kids expect presents at Christmas. But what could he buy with a few dimes and a quarter? Lundy's had good candy, but he didn't turn around. No use going a block for a bag of sweets. The girls were old enough to understand that they couldn't celebrate Christmas without their mother.

A COLD WIND blew against him, and he shivered. Finally he could see his house. He tried to make his feet co-ordinate in a faster walk, remembering that Mary Marshall, the colored maid, had refused to work another day without pay. She had been gone four days. The children were alone.

The pillars of the porch gleamed white in the snow. One Christmas he and Faith had covered the pillars with red and white crepe paper, and they looked like huge sticks of peppermint candy. Across the front of the porch in the shape of an arch, they had hung green pine boughs and holly, and in the middle of the arch, they had fastened a big candy cane tied with an enormous red satin bow. They had lit the whole thing with Christmas tree lights. That year Chesterville had awarded them the prize for the prettiest outdoor decorations in town. He remembered Faith rolling the paper up afterward and carrying it to the attic. "I want to save it," she had said. "We'll make it again someday." But they never had.

David tore his eyes away from the white pillars of the porch. He stumbled up the steps and reached a cold hand to open the door. There was no soul in him, no life, no light.

He moved from one cold cluttered room to another, looking for Caroline and Midgy. The place was dirty, but he couldn't expect the girls to keep house—not girls aged ten and seven. He went upstairs to unmade beds, and down to the basement to light a fire in the furnace. It took him a long time to light the fire, because his hands didn't co-ordinate. The girls should have been home from school hours ago. He would have to speak to Caroline.

Going through the dining room, he stumbled over the morning paper opened at the funny sheet. He stooped and picked it up; then he took a book off Midgy's chair and sat down at the table, pushing dirty dishes out of the way to make room for the paper. He sat scanning first one item of news and then another, trying to concentrate on the printed words while Faith's face danced through the blurred sentences. When the girls came home, they found him staring at empty oatmeal dishes with the food dried on them.

THE GIRLS came up to the table where he was sitting. "Mrs. Davis sent your supper," Caroline began timidly. She put a covered tray in front of him and took off the lid.

It took his dulled mind a little while to take in the situation. "So that's where you've been?" he said after a moment. "Next door with the Davises." His voice was harsher than he had meant it to be.

"We ate at the Davises, but we didn't ask. They invited us."

"Caroline told Mrs. Davis we ate roast beef sandwiches and cake for lunch. But we didn't, Daddy. We didn't eat anything. There wasn't any bread, and Caroline wouldn't spend any of the money she earned last night sitting with Mrs. Blythe's baby. She bought you a present—"

"Hush, Midgy, you don't have to tell everything."

"She got me one, too. Look. I helped pick it out."

David looked up then. Midgy was holding a small doll, the ten cent store variety. Her eyes had the sort of shine

that children's eyes get at Christmas. Caroline had combed her straight yellow hair into two braids and tied the ends with red ribbon that looked as if it might have come off someone's Christmas package. "Mrs. Davis gave me a package, and one for Caroline. We can't open them until tomorrow," Midgy said.

Caroline stood behind her sister like a shadow. He could feel her eyes gravely studying him. "Aunt Augusta was here and left a note asking us to spend Christmas day with them." Her tall, thin body straightened itself. "Please Dad—I don't want to go there—not for Christmas."

Perhaps it was her politeness that irritated him. Maybe it was her face that looked so much like Faith's without being Faith. There was no reproof in her eyes, no hint that she knew he was not measuring up as a father, yet she made him see himself exactly as he was, and he resented it more than if she had openly rebuked him. "You'll go to Aunt Augusta's tomorrow," he said. "It's all the Christmas you'll get. We certainly can't celebrate Christmas here, with your mother gone."

"Caroline promised to make a sugar plum tree like Mamma's." Midgy's lips were trembling. She was looking at David. "We colored a thorn bush last night with Mamma's silver paint that Caroline found. This morning we planted the bush in a pot, but we need candy. We have to stick pieces of candy on all the thorns." The tears in Midgy's eyes spilled over.

"Don't cry, Midgy." Caroline's eyes didn't meet David's. "We don't need candy. I can make flowers and birds and butterflies with Mamma's crepe paper. I've seen her do it lots of times."

"You ought to show me," Midgy said, "then if we don't live together, I'll know how."

Caroline's eyes covered David's as if she were weighing him. "The kids at school say the women in town are going to find Midgy and me places to live, because we don't have a woman to look after us." Her voice became a little unsteady, and she waited a moment before she went on. "Don't worry about us. We're managing fine. We aren't going anywhere." She walked away then, holding her thin shoulders high. Under one arm she carried a package—David's present.

NEXT MORNING David was awakened by the sound of Midgy's crying. Then he heard bare feet running up the stairs, and Midgy burst into his bed-

room with Caroline behind her. Midgy was holding up a limp stocking. "Santa Claus didn't come." She pushed the stocking at him and dropped to the floor, sobbing against the covers.

Caroline gave David a look that said she had expected bigger things of him; then she was bending over Midgy. "Don't cry. Santa had so many children this year. I'm sure he didn't mean to forget. Come on. We'll go down and open the presents Mrs. Davis gave us."

When they had gone, David lay staring at the ceiling. A house fell apart when there wasn't a woman in it. He had let the kids down, but life had let him down, too. He turned over, staring at Faith's empty pillow. She ought to be lying there asleep with her brown hair disheveled and her arm flung across him. She had always liked sleeping close. He pulled the pillow to him and buried his face in it. He missed her, missed her. "Merry Christmas, Faith," he said into the pillow. "Merry Christmas, darling."

He put on his clothes and went downstairs. He hadn't seen Caroline make Midgy's tree, but it was in the center of the dining room table. He wouldn't have believed Caroline could make such paper ornaments, but they were there. He stopped and touched them; it was like touching something Faith had made.

Caroline and Midgy were sitting on the rug in the living room. Caroline was reading to Midgy, and Midgy was pouring imaginary tea from a small teapot into little cups. Midgy called to him. "Come in and see the tea set Mrs. Davis gave me. And Caroline got *Black Beauty*. It's got a plastic cover. We saw it on sale at the Old Boston Store. It cost a dollar ninety-eight."

Midgy poured him a cup of imaginary tea which he pretended to drink. Caroline got up and brought his present. Both girls watched him open it. It was a silk tie with swirls of red and blue on a gray background.

"It's the nicest tie I've ever had," David said, and Caroline's face lost its tight, pinched look. She smiled.

He carried the tie and put it under the sugar plum tree. The girls followed him in. Then he went to the kitchen and took down a glass.

"Do you have to have it, Daddy?" Caroline asked.

"I have to have it."

Her large eyes watched him pour it out. "I was hoping—" her face looked tight and old again.

He drained the glass. "Did you and Midgy have breakfast?"

Caroline shook her head. "There isn't anything except an egg—"

"And the tray of food you didn't eat

last night." Midgy added. "Can I have it?"

He began scouring through the cupboard. There was a little sugar, flour, a can of milk. "Say—" the idea came to him suddenly. "Let's have pancakes and sugar syrup."

"Could you? Oh, Daddy, I didn't know you could make them." Caroline looked at Midgy, and they both giggled.

IT WAS NEARLY NOON when they arrived at Aunt Augusta's. Midgy stood on tiptoe and rang the bell, then she put her nose up to the glass, watching for someone to come to open the door. Caroline hung back on the steps as if she dreaded going in, and David said irritably, "Come up here and act as if you are glad we came. After all, Augusta is my sister you know."

"We ought to have a present for them," Caroline said. "They'll be sure to give us something."

David frowned.

It was Cousin Geraldine who opened the door. Geraldine was four months older than Caroline, and David didn't usually notice her clothes, but today her outfit was something that had to be looked at. The dress was some kind of soft blue wool, hand embroidered around the skirt, neck, and sleeves. Her hair hung in red curls to her waist and was tied with a large blue taffeta bow. She had on black patent leather pumps and looked as pretty as a doll in the Old Boston Store window—only a doll couldn't look quite so haughty.

Geraldine ignored David and Midgy, her eyes were on Caroline. "Come in if you're going to," she said, "and stop gawking."

Midgy said, "You think you're smart, Geraldine. You think you're smart because you got everything new for Christmas."

David hadn't planned to stay. He had meant to leave the girls and go to Tony's bar, but Caroline was looking at her unpolished shoes as if she wanted to sit on them, and her face was a white mask, with large eyes showing the emotional upheaval inside her.

There was the scent of perfume. Augusta was at the door, bracelets flashing as she reached out her arms in a gesture of embrace without really touching any of them. "David," her arched brows came together reproachfully. "Why couldn't you have left off drinking just this once? Joe was counting on a game of chess. You used to be such a good player."

"We don't have to come in, Augusta."

"But of course you do. We've planned Geraldine's tree for Caroline and Margaret, too. I'll bet you didn't make Christmas for them."

"He did, too—pancakes and everything." Midgy gave Aunt Augusta a round, fat smile.

"Pancakes." Augusta's arched brows lifted this time, and she laughed. "It must have been fun."

"I guess it was pretty corny," David said. He was following Augusta against his will into the living room.

He saw the tree first before he saw Joe. It was a silver-tipped fur that reached nearly to the ceiling. David knew that Augusta's and Joe's living room was similar to his own, but today it looked like a magazine page advertising Christmas. Then Joe was standing beside him. David put out his hand. "Hello, Joe."

"Hello, David." Joe's limp hand barely connected before it was withdrawn again.

David noted Joe's new suit, the white shirt, the new necktie. He was glad he had shaved and had worn Caroline's tie. They stood together eying the tree, Geraldine's new red bicycle, the big jointed doll with hair that she was holding up for inspection and warning the girls not to touch. Augusta was trying on her new fur coat. David had a feeling they were trying to show him up.

"Take their wraps, Joe. And Geraldine, darling, give the girls their presents." She was modeling the coat for David, front view, side, and back.

Geraldine laid the doll under the tree and began rumaging through a mound of things, then she came up with two packages.

"Yours," she said to Caroline. "And yours," to Midgy. She thrust them at the girls almost rudely.

"Thank you," Midgy beamed and sat down tearing at the ribbons and the wrapping.

Caroline's "thank you" was subdued and withdrawn, and David thought, she ought to show a little more enthusiasm. They expect it of her.

Then Midgy's voice. "Oh, it's Geraldine's doll with real hair, the doll I like that she got last Christmas. You can put a new hand on it, can't you, Daddy?"

Caroline had unwrapped her present. It was *Black Beauty*, a book exactly like the one the Davises had given her, and she was carrying her disappointment like a trooper, smiling and saying how much she liked books.

"That's the same book you got from the Davises this morning, Caroline." Midgy was looking at everybody. "Caroline don't need two *Black Beautys*. You'd better take it back, Geraldine."

Augusta was taking off her fur coat. "What a shame, Caroline. But of course

you can take the other book back. I wrote on the fly leaf of this one."

Caroline's eyes met David's; she didn't say that the Davises had written in the other book too.

AUGUSTA'S DINNER had been good. The girls stuffed turkey until David hoped they wouldn't be sick. It was during dessert that Geraldine said, "Aren't you going to tell them what's going to happen next week, Mamma?" She looked contemptuously first at Caroline and then at Midgy. "And don't think we want you. It's something we can't help. After all, you are our relatives, and you have to be looked after. Mamma said so."

Augusta gave an embarrassed laugh. "Geraldine, you don't have to be so raw about it."

David pushed his chair away from the table and stood up, facing them.

Caroline's eyes were too big for her face. She moved her chair away from the table and stood up too.

Joe cleared his throat. "It isn't that we don't want the girls—it's just that—they aren't our responsibility. We have all we can do to take care of ourselves."

David tried to keep his anger under control. "Who asked you to take care of them? I'm going to mortgage the house tomorrow—"

"And drink it up so the girls won't have anything." Augusta was standing up now. They were facing each other across the table. "The superintendent of Caroline's school and the mayor's wife were here yesterday, and I promised to take the girls. You can't stop drinking, David. You're no good. A man can't go the way you've been going since Faith died and stop just like that."

Caroline had disappeared, and Midgy was crying. "Let's go home, Daddy. Let's go home."

Augusta brought their wraps, Caroline had already taken hers and gone. Midgy picked up her doll.

All the way home David kept telling himself: I'll straighten out, I'll see Pete Wimberly tomorrow and get my job back. I'll live my life the way I lived it before with Faith. Yet inside him was the craving, the uncontrollable desire; it was as if he were two people.

Caroline was home. She met him at the door, caught his hand and clung to it. "Promise me we don't have to live with Aunt Augusta—promise me—promise me."

"You don't have to live with Aunt Augusta." He moved past her to the kitchen.

Caroline fled as his hand reached for the bottle. "I was going to pour it out," she called back hysterically. "I was go-

ing to pour it out, but I was afraid. Now I wish I had. When you want me, you'll find me at the Davises."

He swallowed the liquor and sat down at the table, feeling a sudden bitter disgust for himself. He stared at the wall. The bottle and glass were in front of him. Augusta was right, he was no good.

He didn't know how long he sat there, and then he heard Caroline coming back. Lew Davis was with her, he recognized Lew's voice. "Caroline and I are driving into the woods, Dave, after holly and magnolia leaves. Where's Midgy? I thought maybe you'd give a hand, too—the wife wants quite a bit of green stuff."

THE WOODS WERE BEAUTIFUL. He hadn't realized how much the girls would enjoy such an outing. They returned with the back seat loaded with pine boughs, magnolia leaves, and holly, so that Midgy and Caroline were half buried in green foliage.

Lew said, "Part of this stuff is yours, Dave."

"Let's decorate the porch, Daddy—please." Caroline caught hold of his hand. "We have all that paper in the attic. We could build the peppermint sticks and make the arch and everything."

Lew was loading his arms with green foliage. "Sounds like a good idea. I'll carry this to the wife and come over to help you."

It was a game now. The children raced ahead of David to the attic. They were having fun—they were having more fun than Geraldine had had with all her fine presents. Caroline made the big candy cane for the arch of pine boughs out of red and white crepe paper, and Midgy made the big red paper bow. They all worked steadily for a couple of hours, and when the lights from last year's Christmas tree were on and lighted, they walked out to the road to get a good view of the beauty they had made.

While they were standing there, Lew said, "I've got some weight with a certain committee that I'm going to call. I want them to see the porch. And Martha is getting ready to have a party for the girls. That's why she wouldn't go to the woods with us. It's Caroline and Midgy's first Christmas without their mother, and when you didn't stay at your sister's, she thought it would be fun to have a few of the girls' friends in to sing carols. She had planned it for a surprise, but—" He grinned at the girls. "I think half the fun of having a party is thinking about it, don't you?"

"Thank's a lot, old man," David said. "Thanks for everything."

"It's nothing, David. You would do the same for me. Just be sure you come over with the girls, that's all we want."

They had put on old clothes to go to the woods; now they went into the house to dress for the party.

They were almost ready to go to the Davises. Caroline was combing Midgy's hair, and David was brushing his teeth when the doorbell rang. He went to the door, expecting Lew there to tell them Martha was ready, but it was the Chesterville Christmas award committee. He knew the men, all friends of Lew's—Dr. Brannon, Councilman Warren, and Tom McFarlan, who owned a saw mill.

"Don't ask us in, Graham," Tom McFarlan was saying. "We can't stay. Lew asked us to see this porch. He says it's the best looking one in town, and we're inclined to agree with him." He held out an envelope. "Congratulations!"

WHEN THEY HAD GONE, David opened the envelope and stood with the bills in his hand.

The girls were excited. "What are we going to buy, Daddy? What shall we get?"

He put on his coat slowly. He could go to the bar now. He could be host for the crowd. He went to the table, picked up the bottle he had left there, and put it in his pocket. "Go on to the Davises," he said harshly. "Go on over there and have a good time." He pulled his eyes away from Caroline's face; it was like a dead leaf that had been torn by the wind. He put his hat on and his gloves. Caroline was crying with almost no sound. Midgy was standing at the window. It was dark out, and her face was pressed against the glass. She didn't turn around when he opened the door. He walked down the porch steps and out into the street, then he turned around for a last look at the porch. Midgy or Caroline had turned on the Christmas lights. The house was in shadow; the porch was like an etching on a Christmas card. Chesterville was filled with streets and houses, but tonight he had the prettiest porch—the prettiest front. That's what it was—a front—inside was clutter and disorder. While he stood there, he thought he caught sight of Faith's face, but it was Caroline standing beside Midgy at the window. The sight had startled him. He was like the inside of his house. Then he remembered something Faith had said once, "There are quiet victories, none the less difficult to obtain because they have no tale, no audience."

Lew was standing on the porch—and

all at once David knew—the money the award committee had given him was Lew's money. Lew was that kind of friend.

Caroline had opened the door. She was running down the steps. He reached for her. "It's all right, honey. Get Midgy, and we'll go to the party."

A Christmas Reverie

By JENNIE Z. ELLIOTT

Herbert C. Lively, pastor of Central Church, Kansas City, Missouri, writes: "Our church is across the street from the Catherine Hale Home for Blind Women. Several of the ladies attend our church, and some are members. Sister Elliott has an especially sweet and cheerful attitude toward her blindness. She writes everything in Braille until she is satisfied with it. Then she types it out on a regular typewriter for others to read."

I WAS SO LITTLE, I don't even remember when Grandmother first told me the Christmas story. All I know is that every year the story becomes so real to me that—

With the eyes of faith, I see the star shedding its bright, glorious light upon the three Wise Men journeying along Bethlehem's road, and upon the shepherds out on their little farms of the Judean countryside, keeping watch over their flocks by night. I see them as together they pause in holy awe before an angel-filled sky. With the ears of faith, I hear the angel saying, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." And I hear the angel-choir singing, "Glory to God in the highest, and on earth peace, good will toward men." With the eyes of faith, I see the Star shining into that lowly stable upon Joseph and Mary and, with surpassing brilliance, upon their Holy Child. I see the three kings offering him their gifts of gold, frankincense, and myrrh, symbolizing the rich and powerful of the earth. I see the shepherds bringing to him as gifts the lambs of their flocks, symbolizing the poor and meek of the earth. I see them kneeling there together in worship, paying homage to him who was to be the Good Shepherd and the King of Kings.

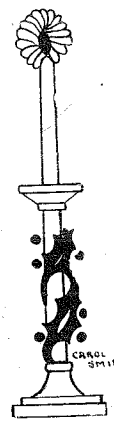
Today, I sat and thought of the Christmas that is almost ours in a modern world as dark with the threat of war and strife as was that ancient world. And with the eyes of faith, I could see the Star shedding its glorious light upon four men, symbolizing the four great nations of the earth, as they lead a whole multitude of other men including all the nations of the earth, along the Highway of World Peace, traveling even to Bethlehem. I saw them, as together they paused in holy wonder, before an angel-filled sky which stretched over all the earth.

With the ears of faith, I heard the angel's words: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people" every race and creed, and every color and tongue, which dwell upon the face of the earth. "For unto you is born this day in the hearts of men, a Saviour, which is Christ the Lord." I heard the angelic hosts' song: "Glory to God in the highest, peace on earth, good will to men." With the eyes of faith, I saw all the nations of men, led by the four great nations, kneeling together in the light of the Star, worshiping before the manger-bed of the Babe of Bethlehem. I saw them offering not gifts of gold, frankincense, and myrrh, but the gift of World Peace to Christ, who is the Prince of Peace.





Christmas Customs in Our Homes



ASSEMBLED AND INTRODUCED BY PAULINE ARNSON

SPECIAL DAYS are home days. The most special one of the year is Christmas when members of the family, no matter how far separated, are drawn together by ties of love to celebrate His birthday. The customs which each family have developed and made a tradition through the years, symbolizing the relationship one to the other and to Christ, are especially important, for they do much to help maintain a united family circle. A tradition is merely doing something worth-while over and over through the years, and so it isn't too late to start a custom in your family, which, when remembered or repeated, will bring a warm glow to the heart.

The church is one large family in interests and purpose, and the activities of each group have a world-wide appeal. We hope that these intimate glimpses into the family life of church members, who have so willingly shared them with us, will stimulate all families to make the day more meaningful because of the experiences they share from year to year on Christ's birthday.

For many years in the home of President Israel A. Smith, Richard, Reginald and Wallace—sons of Brother Joseph and Sister Ada—joined the family group. Sister Nina Smith in a reminiscent way writes of the meaning of Christmas and the activities which made this home so pleasant.

The members of our family, as in all Christian homes, have looked forward to Christmas as the one great event of the year. That being Christ's birthday, every one should be made happy. I was inclined to think that in a measure we had realized our ambition, when last

year W. Wallace Smith in his Christmas letter said, "I wish I could be at 1214 West Short about now to imbibe some of the Christmas spirit that always seemed so plentiful at this time of the year." It was gratifying to learn he remembered the good times we had as they were growing up.

The Christmas tree seemed a necessity. I remember one that reached the ceiling—and that is close to ten feet. However, size has nothing to do with the enjoyment. I recall times, since the family has been scattered, our only tree graced the dining room table; small, but nicely decorated, it brought Christmas cheer.

Last year our tree came from Jonesport, Maine, sent by our friends, the Grays. Such a beautiful tree it was, and so much pleasure it brought to us! Brother Mundy brought beautiful door decorations from Colorado. I have saved the cones to add to my collection.

One of the first steps toward preparing for the event is decorating the mantel. Pine cones from different States I keep for this purpose. I like the arrangement of pine cones and spruce boughs with candles—simple but effective.

The wreath for the door seems important, too, either of pine boughs or of holly. I can remember thinking at different times, when it was being placed in position, of its significance: "This is a Christian home. The people within are keeping Christ's birthday.

I think too of the legend of Christ's visits to the homes of those who were pure in heart. It should be a challenge to prepare ourselves for some such test: Would we be humble and spiritual enough to recognize him or one of his messengers should they come in disguise?

I really think we are children grown tall, because the element of surprise, in regard to gifts, is so important: packages hidden in closets come out to be stacked around the tree or placed beside the plate to be opened—after breakfast—Christmas morning, knowing that sub-

stantial food is important before one is tempted to sample too many sweets.

When the children were small and hung up their stockings for Santa to fill, of course, their curiosity had to be satisfied before food could interest them.

We found that having the exchange of gifts in the morning was an advantage for several reasons: the children were rested and eager for their portion—with hours ahead to enjoy Santa's bounty.

It is nice to have something to look forward to aside from the continuance of dinner preparations which have been in progress for days. And it is nice to slip in and lay gifts under the tree, hoping you are giving as much pleasure as you have received in planning for this or that loved one.

The dinner for Christmas Day is the climax of the pleasure we look forward to, a turkey if possible (and ours the last few years has been made possible through the kindness of our good friends, the John Carlises of New Philadelphia, Ohio. We think Brother Carlisle must be an authority on turkeys, for his are the best we have tasted).

That is one of the charms of this particular holiday—our friends enter our family circle, bearing gifts: turkey, cut flowers or potted plants, the many messages of love from friends far and near, and interwoven through it all we hear the message of the carolers as they sing—

Joy to the world! The Lord is come,
And earth receive her King;
Let every heart prepare him room,
And saints and angels sing.

CHRISTMAS AS CELEBRATED in Apostle Arthur Oakman's home is vividly and interestingly described by Sister Elva Oakman, his wife, who has worked so successfully with the young people of the church in their religious development. She has written several quarterlies and made other contributions to church literature.

a home column feature

Christmas! Jesus' birthday! It is the loveliest day in all the year. Since we want it to be a restful day, there is no big meal to prepare; since it is his birthday, there is only a gift for him which we've been saving.

To be sure, all of our home decorations help us to think of him. The Christmas scene is made up of figurines and lighted by Christmas tree lights. The campfire about which the shepherds are gathered is red; a white globe lights the angel, and a yellow one sends out a golden glow from the stable we've spent hours in making. It is placed low enough so children can see and touch it. They delight in readjusting the little figures or moving the trees or stable. After all, they may know better than we how things were on that night so long ago.

The choicest space on our walls is adorned with a picture of the Master. About it, holly is placed. In front of it, there is a spotlight, concealed if possible. The rest of the room will be lighted with candles.

Our celebration begins on Christmas Eve when we set our lights aglow. In such a setting it is fun to sing Christmas carols, and to listen to the reading of great Christmas stories such as *The Other Wise Man*, Dicken's *Christmas Carol*, *When the Chimes Rang*, or perhaps *The Wee One*. Sometimes we use the record player for these, and each year we add to our collection of lovely records.

Christmas Day begins with a carefully planned worship service in a special setting. Once it was a crudely built manger with a big doll in it and the scene lighted by a lantern. Another time our guests had, with crepe paper, made the room look like a cathedral with the picture of Jesus as the focal point. When possible, one person cares for the setting so it is a surprise. The service itself is planned to give all a part. The high point is when we lay our money gift for Jesus before his picture. That gift will later be given in his church.

Dinner is a lot of fun. Everyone helps, and often we draw slips to find out who does what. The table center is always a large white birthday cake with candles. These will be lighted and blown out at the last of the meal. And of course we'll sing, "Happy birthday to you, Dear Jesus." Sometimes there is a dish of wee notes from which each will draw as the meal proceeds. They suggest surprise questions or things to do.

Guests? Why the finest times we've ever had were when we invited lonely folks to share our fun, and afterwards

when they've said, "Why, it's been so different I forgot I was alone and far from home," we felt as though our cup of joy was full, for after all that's what I think He'd do, don't you?

BISHOP G. LESLIE DELAPP'S home radiates with warmth from the personality of Ardyce, his gracious wife and the other members of the family. Sister Ardyce has been associated with the Nursery Department of the Stone Church Sunday school. We are happy that she has consented to tell some of the things that make their Christmas such a happy one.

The lovely hymn, "Silent Night," seems to hold all the spirit of Christmas in its words and melody. It is so beautiful and yet so simple that little children learn it easily and sing it quite well and ask for it in any season of the year. For old and young, it always gives a feeling of joy and a lift to the spirit. The little customs that make Christmas for a family come to be something like that—they never grow old or tiresome, and the thought of them as well as the doing gives a warm feeling of happiness to each member of the family.

Making gifts that are useful and pretty and making decorations for the house by painting dried flowers or seed stalks or pine cones all start weeks ahead. Decorating the tree a week or so before Christmas takes on the importance of a ceremony, because most of the ornaments have been used over and over again. By adding a few each year and storing them carefully, they come to have added value and significance for each of us as we think of the happy Christmases in the past.

From the time the children could understand anything about Christmas, each of them has given gifts as well as received them. Wrapping them as carefully and artistically as they were able to has always been a part of expressing their love along with the gift, and as they grew older, their ability along that line increased, of course, and so the beauty of their packages.

Christmas Eve is a time for the family to be together. We have never made a special point of a devotional, but it was always a time for singing Christmas carols to the children, for retelling the Christmas story, and for family prayer. So when the children grew older and wanted to plan the evening, we were happy that their "programs" were only an enlargement of the thing we had been doing, but giving each one of the family

a definite part. Placing the gifts under the tree, each in his turn, is always the last thing on Christmas Eve.

We have one custom that may be a bit different from some families. We have breakfast before anyone can even peek at the tree and the gifts. It all started when our children were very small and when candy and nuts before breakfast were too great a temptation and usually resulted in someone being upset before the day was over. They co-operated perfectly, and it has all become part of the fun, so now that they are high school and college age, we all hurry to breakfast without even a glance at the tree.

There are no special foods that are peculiar to Christmas for us, but the big Christmas dinner with aunts and uncles, Grandma and Grandpa, and all the cousins who are in town is a very fitting climax.

So the little things that have made Christmas a happy time become more precious as they are done year after year, and, like the beautiful hymn, never seem "to grow old."

BROTHER EVAN A. FRY, radio pastor, writes of Christmas in his home. He is supported in his work by his talented family who contribute willingly, to the many calls made upon them. His wife, Dorothy, carries on her home duties in a calm and capable way and is known in many musical circles.

I don't know that our family can be said to have any quaint or any very interesting Christmas customs. During the earlier years of our married life, our home was nearly always the center of a Christmas gathering for all the relatives, with a big Christmas dinner, of course. Now that most of the in-laws have scattered and some are helping to entertain their own grandchildren at Christmas time, this custom has largely fallen off. In later years, it has been our custom to have a few special friends in on Christmas Eve when possible and to let them share in the opening of presents, which have been piled under the Christmas tree, waiting for this occasion.

Perhaps the outstanding thing about our Christmases has been our participation in music. Both Sister Fry and I were members of the Messiah Choir for several years before our marriage, and we have always sung in it when in Independence. That, plus Stone Church Choir and extra radio programs for me, makes for a very busy season. As soon as our oldest daughter was able to play,

we helped her choose some Christmas music each year and now she finds herself in demand for solos and accompaniments both at school and at church. Our second daughter is now just beginning to play simple hymns, and for several weeks before and after Christmas, our piano seldom goes for half an hour during the time the girls are at home without giving out some Christmas melody. Now the baby, aged four, is learning to sing to her older sisters' accompaniment, and the two older girls are looking forward with eager anticipation to the day when they can sing in the Messiah Choir. Some day we hope to have a record player and some good records of the kind of music we cannot make, but until that day we are having fun making our own.

THE BELCHERS, Dan and Florence, are a young couple, in the first years of building a home. Florence is a daughter of Brother S. A. and Sister Alice Burgess. From her article, we see thought is being taken that their home will be a stable and happy one. This is encouraging, because we feel sure other young church couples are thinking along this same line.

Dan and I were married in September, 1941, a few months prior to the now famous December 7. Three Christmases later saw us together for the first time at the Christmas tree. While Dan was away the first year, I included in his Christmas package a ten-cent artificial Christmas tree, which has since become a reminder of those early years. Each season this decoration occupies a cardinal position on our Christmas table.

Christmas is a time of tradition. When a new home is founded, each partner brings Christmas customs from his parent's home. Together the couple must decide which traditions to keep and what new ones they want to establish. Truthfully, we have had as much enjoyment discussing one tradition that conflicted as we have over any other single part of our Christmas celebration. Every year, as Christmas draws near, we assemble our arguments on the weighty subject of "shall we open our gifts Christmas Eve or on Christmas morning?" After all, Christmas is a spirit and feeling, and whether or not you believe in Santa—whether he comes Christmas Eve or Christmas morning—doesn't really matter.

To me, the joy of Christmas is in giving or doing, either for or with someone important to me. Last year, we started something new to us—the making of

Christmas cookies. One of my friends and I made them "like mad," at least eight different kinds, and the evenings were spent in decorating and frosting them with much assistance from our husbands. These make a nice way to say "Merry Christmas" to children and also make it possible for us to send some of our Christmas to Dan's parents.

We both feel a Christmas tree must be selected and decorated by the whole family. This year our ten-month-old daughter, Danielle Marie, will probably not help much, but it won't be long before she will add her bit to our Christmas tree. As she grows, we hope she will enjoy making her own decorations.

The Yuletide season would not be complete, as long as we live near Independence, without hearing our church people sing Handel's "The Messiah" either in person or on the air. Near to Independence or far from it, we will always try to hear as many as we can of the beautiful broadcasts of Christmas songs. To wrap gifts for loved ones while listening to lovely music—what could be more perfect! Two recordings have become part of our family celebration; they are "Mr. Pickwick's Christmas" and the story of Christ's birth. Both are read by the celebrated English actor, Charles Laughton, who once studied for the ministry. Mr. Laughton reads the Christmas story from Luke 2: 1-20 and Matthew 3: 1-12. All this makes Christmas and the Baby Jesus very near and real.

Then, just a few days before Christmas, we gather some friends together and sing Christmas carols either around the piano or Grandpa Chase's old organ. All voices seem at their best singing these loved hymns.

That is our Christmas and its traditions now. Let me add that in the future we shall build more. We hope the tradition of giving can become a real part of our children's lives. For after all, at Christmas more than at any other time of the year, it is more blessed to give than to receive. Christmas, Christ's birth, becomes ours as we give to our loved ones and plan, work and sing with those around us.

THE MARK SIEGFRIED home is given to hospitality. No group is too large or too small to be welcomed there. Brother Mark, because of his extensive knowledge of church history, is called upon to take many visitors to the historical spots. Sister Madge is well known because she has been active in women's work, the Mother's Club, and

the Music Club. Her interesting account of Christmas in the Center Place is a fitting close to the "Christmas Customs in Our Homes."

Here in the "Center Place," the Christmas season assumes larger proportions for many of us than does the ordinary holiday. Plans are made for guests in order to help the Gracelanders and the nurses from our Sanitarium, who cannot go home for the holidays, enjoy the spirit of Christmas away from their family altars.

Three of our four children attended Graceland, and that meant a pretty steady use of the doors, beds, refrigerator, cutlery, etc., over a period of years at Christmas time. All four are married now and have families, but always we are together at some time on Christmas Day as usual. Last year they bought "Daddy Mark" a wire recorder and secretly set it up in a spot where it recorded both his and my remarks as we opened our gifts. Needless to say, the presentation to "Dad" was a success, and I shared in the surprise shock of the reproduction.

One of our sons used to take special interest in the nurses in training and gave them numerous rides en masse! Eventually one of the girls who was living at our home, married a splendid young man on Christmas Day at the Stone Church and she had a delightful reception at our home after the ceremony. Our guest books are quite revealing, and it is pleasant to read the lines of comment and recall the special exuberance and joy of Christmas. No other holiday is the same.

Last winter, due to the housing shortage, a family of five grown-ups were with us several months; it is a good thing our living room is twenty-five feet long, due to the removal of a partition, for there had to be a tree for those three young folk, as well as a place for our little tree, which is unfolded and trimmed annually ever since Arthur H. Mills, remembered for his musical contribution to the church, presented it to our first child when he was a tot.

The spirit of Christmas is like a tremendous tide—a desire to do something for somebody. Giving is such a satisfaction. To see lonely friends and relatives enjoy our family festivity—an annual occurrence with us as with most other people—is part of that satisfaction. In recent years, we have had as many as thirty or forty unexpected callers on Christmas Day, callers on various ones in our circle as well as on our-

(Continued on page 22.)

December in Guatemala

By MARIE GOSLINE

DECEMBER—which is summertime in Guatemala—is a beautiful month. It is flower-time there; the orchids are in full bloom, the mountains are green, and the streams and rivers are full. As you travel along over the winding trails, you meet many “carriers” packing odd burdens to the markets. If you ask one of these carriers how much farther it is to the next village, you are almost certain to receive the answer, “Una bajarita y una suvitita.” (A little ways down, and a little ways up.)

Luis, a pottery carrier, and his wife, Julia, a weaver, have just arrived at the little village of Panajachel on the green shores of Lake Atitlan. They have come this far on their long journey to the lowlands or tropics. On their way, they stop at all the little villages to peddle their wares, making a few centavos here and a few there—enough to buy a little corn, a tamale for Julia or some frijoles for Luis. Once reaching the lowlands—they will by this time have sold out—they will reload with bananas, pineapples, and some coconuts which they will sell, stopping on their way back to the highlands at all the *mercados*. Theirs is a popular profession among the Guatemalan Indians. They love their life and do not consider themselves poor. Does not Luis have enough centavos in his pocket for today, and, *pues*, tomorrow hasn't come yet!

There are two other members of this tiny family: Marukita, the baby Julia carries tied to her back with a serape, and the burro—the ever-so-

important animal, the burro. Luis, a Quiché Indian, and Julia, from the same tribe, have no home, but they do have a burro. That puts Luis in a class almost by himself, for few pottery carriers have burros. They are far too expensive.



THE ROAD is their home, and what a beautiful home it is! *Muy sinuoso* (very winding) the natives call it. This road leads them up sometimes to 11,000 feet, with waterfalls 300 feet high tumbling down the mountainsides. It leads them down through ravines where orchids hang by the armload—“air plants,” the natives call them. It leads them past *fincas* and fields of corn. It leads them where the coffee berries hang red like cranberries. It leads them past trees of golden bananas, ripe pineapples, and coconuts. It leads them down in the valleys where tiny parrots dart in and out among the trees. Truly, December is a month of wonders, and Luis and his family feel rich in the beauty of their land.

Each morning after Julia has bathed her baby in a lake, stream, or river, and they have eaten their breakfast of tortillas, they go on their way. They stop only at the *mercados* to peddle their wares. Each village has its own market day. In San Lucas Toliman, for instance, it is on Monday, while in Chichicastenango it is on Thursday. Luis ties his burro to a tree at Panajachel, for San Lucas can be reached only by water. As he and his family board the launch, he can see the three vol-

canoes towering above the lake and on their slopes patches of corn which the Indians have cultivated. Within an hour, the little family step off the launch into the village of San Lucas. Here, although it is still early in the morning, the market is already in progress. Down the main street of the village squat the peddlers. Here one can buy anything from beans and tortillas cooked on the spot to huarachos made to order. In this tiny village, the natives do not speak to “outsiders.” They speak only to other natives, and then they say, “*Buenas dias, Patrón!*” The costumes of the villagers are picturesque. The men wear short red and white striped trousers while the women wear white *phuipiles* (blouses) embroidered in gay colors, with striped skirts. In San Lucas, Luis and Julia did not sell much—just a few towels that Julia had woven—but it brought them in enough to pay their launch fare and gave them a few extra centavos. It is not much, but it is enough for today, and, *pues*, tomorrow is another day!



THERE IS ALWAYS another market day somewhere down the long, long road. The next one is at Chichicastenango, only twenty miles away. It was here at Chiche that Luis and Julia were married by the “White Father” a few years ago. He had come to Guatemala to convert the heathen and had stayed too short a time, but Julia could not forget him. Julia loved that White Father, and she loved the wife of the missionary, for this good woman had given her medicine for Marukita when she had the fever. She had saved Marukita's life and Julia, Indianlike, never forgets. She could not forget that story of the little white baby born in a stable—just like her own Marukita. She could not forget how he had said that the stars

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shone brightly down that night, and each time Julia spread down her *palata* under the stars and made ready for the night, she remembered the story of the little white baby.

Neither could Julia forget that strange but beautiful song the White Father had taught her, "Onward, Christian Soldiers!" Although Julia knows only those three words in English, she can hum the tune from beginning to end. Ah, it is a beautiful song—more beautiful even than the songs the marimba players sing in the market places.



WHEN LUIS and his family reach Chichecastanango, they go directly to the market place, which is a huge square in front of the church of Santo Tomás. Here they go to sleep, only to be awakened at 4 o'clock the next morning by the sound of rockets being shot in the air. Julia turns her head toward the steps of the church; and as she does so, she sees a huge balloon, brightly colored, like a large Japanese lantern leave the earth and then grow smaller as it reaches the heavens. Through the dim morning light, Julia can see the Indians crowding together on the fourteen steps of Santo Tomás. They are shooting rockets high in the air and sending up balloons, believing that in so doing their prayers will be more certain to reach their gods. Julia can smell the incense burning, and despite the noise of the rockets, she can hear the constant murmur of the Indians' prayers, "*Sacarebara dios mundo*" (Let things be as they are).

Although Luis and Julia do not pray to the heathen gods—for they have never forgotten the White Father and his story of the little baby, his medicine, and his beautiful song—they notice that the other Indians take no chances. Inside Santo Tomás, the Indians say the prayers the priest teaches them, but once outside on the steps they pray to their heathen gods, and even on their way home they stop at the

"Idol" and pray to their gods again.

So the days go by and Luis and his little family stop at each *mercado*, earning a few centavos here, a few there until at last Christmas Eve finds them in the little village of San Marcos—the little village that is so far off the beaten track. Julia's brother works in an inn here. Salvador comes running to greet them. Of course they can sleep at the back of the adobe building! Luis can tie his burro on the same post with his, and the pen of *cuchies* (pigs) won't

bother them too much. So Julia spreads down her *paleta*, unties Marukita, and makes ready for the night. As she looks up into the brightly shining stars, she remembers again the story—the one the White Father told her.

"Luis," she whispers, "it was a night like this. It was in a place just like this with the animals close around. What was his name? Oh, yes, it was Jesus." Then softly humming, "Onward, Christian Soldiers" to Marukita, Julia falls asleep.

"Luis," she whispers, "it was a night like this. It was in a place like this with the animals close around. What was his name? Oh, yes, it was Jesus." Then softly humming, "Onward, Christian Soldiers" to Marukita, Julia falls asleep.



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Christmas Customs in Our Homes

(Continued from page 11.)

selves. One Christmas evening there were seven people of other church affiliations than ours present. We enjoyed a real "songfest." It was good to forget creeds and have "equal room in our hearts" for the Babe in the Manger.

We save our Nativity scene from year to year. It is composed of figurines and little frosted trees which cozy the group arranged on the mantel. Children love to see and hear about them before Christmas and big ones meditate. This makes me think of "Miss Tessie" and her helpers in our Stone Church Sunday school. She has superintended the four-year olds for a period of years, and every Sunday morning in December, they share the age-old stories of the babe, Jesus, and the angels and the manager and the Wise Men and the beautiful Mother Mary. They are always ready to give their annual nativity play presented impromptu (with but one rehearsal the evening before in order to know who will be who) on the Sunday morning before Christmas.

LETTERS

Tribute to a Life of Service

I am writing this tribute to Brother Adolphus Edwards of Baltimore, Maryland. He was called, as a young man, to witness for Christ in his native land, Llanelly, Wales, and continues his ministry even now in his seventy-sixth year. His testimony of the church is an inspiration to all who hear it. His life has been an outstanding example of Christian living in preaching, administering and helping, both in the church and community. Truly, he is a "doer" of the word, and not a "hearer" only.

Recently, he and Mrs. Edwards celebrated their golden wedding anniversary. They have seven children, all active in church work. With their own family as a nucleus, they started the Baltimore Branch, which has grown under the leadership of Brother Edwards and is now in the charge of their son, Arthur. Brother Edwards has never slighted his ministerial duties although he is superintendent of the Bethlehem Steel Mills. Sister Edwards is equally devoted, although the sacrifices she has made have been many.

We who know them extend our sincere appreciation for their services. May God's richest blessings be theirs the remainder of their lives.

The E. J. Benson Family
 1819 West Rockland Street
 Philadelphia, Pennsylvania

Tribute to Pfc. Sylvester Poort

Numerous friends and the family of Brother and Sister John B. Poort, of Mansfield, Missouri, filled the largest church in town to pay tribute to their son, Pfc. Sylvester Poort, at the memorial service held for him. He gave his life for his country on foreign soil, in the recent world war.

On his last furlough home, he expressed the desire to be baptized, but no opportunity was presented. In his letters home he often asked for prayers for himself and his comrades, and said: "If it is God's will I will come home again." He was wounded in France on July 14, 1944, and received the Purple Heart. He recovered and rejoined his unit. On March 26, 1945, he was wounded a second time near Blumerskath, Germany, and died as a result of his wounds at the 100th Evacuation Hospital on March 27.

Sylvester was a devoted son to his parents, and kind and friendly to all who knew him. His Commanding

Officer, Colonel Walter M. Johnson, wrote "Your son died in line of duty, in keeping with the highest standards and traditions of the army and of his country, which he served so nobly and so well." Evangelist James W. Davis

Polio Victim Improves

I would like to thank all the Saints for remembering our five-year-old daughter, Betty Ann, in prayer. She was stricken with polio on September 5; now she is home from the hospital but can't walk. We are still praying the time when she can will not be far off. The doctors say she has made a fast recovery to have been as paralyzed as she was originally. She received administration several times, and we know God truly blessed her. The many cards and letters we received were most encouraging and helped us to bear the load more easily. We ask continued prayers for her, believing that "the prayers of the Saints availeth much."

MR. AND MRS. C. W. WEDDERSTRAND.
 1623 South 30th Street
 Kansas City 3, Kansas

An Answer to Prayer

On August 26 of this year, my son was accidentally shot. He was rushed to the hospital and, five minutes later, pronounced dead. No one will ever know how I felt when I heard them call for the undertaker and realized that my son was forever gone.

At the funeral home, as I sat waiting for the service to begin, I seemed to hear a voice saying, "Pray." I knelt beside the casket and asked God to give me strength to bear my sorrow and to be able to realize that his will was superior to mine.

At times, I miss my son very much, but God has truly "wiped away my tears." The prayers of my friends and those who wrote to me helped a great deal. I want to thank all who remembered me and my other two children during that time. My hope is that we can live close to the Master and the wonderful gospel he has given us.

MRS. MARY HUFFMAN.
 1631 North Main
 Kewanee, Illinois

Expression of Gratitude

Nearly a year ago I was very ill, but through prayer and administration, I have been greatly blessed and am again able to do my housework. I am eighty-five years old.

Alice Sperry Meehan
 709 East Wright Avenue
 Tacoma 4, Washington

Our Gospel Is to All Nations

By Hubert Case

Since General Conference, I have had many letters from all over the country, from local workers volunteering to go and work among our Lamanites—not among the tribes where we have opened the work, but to make new openings, as among the Sioux and many other tribes who are calling for missionaries to bring the Gospel Message to their people.

In our dealings with the Indian peoples, as in relationships with people of all other races, we must treat them without racial prejudice, for when an Indian is offended, he will simply stay away, and the offender will lose all power and influence.

In recent weeks, I have had evidence of the opening up of channels of service among the Indian people which had been closed.

Two letters have come to me recently from Brother T. B. Sharp, a Cherokee Indian, who appeared and spoke in the business session of the recent General Conference. We have baptized many of that noble race, which is regarded by informed persons as one of the very finest and ablest of the native races encountered by the white man in America. I am presenting parts of Brother Sharp's letters below.

The Scriptures admonish us to carry the gospel to all nations (Matthew 28: 19; Mark 16: 15). The Indian peoples are the recipients of great and wonderful promises (Book of Mormon, pages 662-665).

My love for people has carried me far and into thousands of their homes. I truly thank God at the sunset of my life that I have been able to spend my years in ministry, general and local, to the people, and particularly to the members of both the races so important to the destiny of America.

May I make a plea for the work of evangelism among the Indian people, in order that they may become an important factor in the building of Zion.

Winthrop, Arkansas
October 25, 1948

Dear Brother Case:

I received your card several days ago asking that I go and visit the Indian friends, but it appears that I will not be able to visit them for some time, as I am left alone to look after the Arkansas and Louisiana District. There was no missionary assigned to this field, and I must give practically

all of my time to it. The field is large, covering all of Louisiana and Arkansas, three counties in Texas, and two in Oklahoma. I am just back from Oklahoma where we have a little group of Saints at Hochatown. I baptized four there Sunday—which makes sixty-two for this district so far this year—with the help of a missionary. But now, without help, it will crowd me to minister to the needs of this people.

the great goal that we have talked about so long.

T. B. Sharp

(The following is from a letter dated November 15.)

I appreciate the vision the Lord showed you in regard to the future work among the Indians, and I am anxious to see the work go forward among them. I baptized a Cherokee Indian woman since the General Conference at Hochatown, Oklahoma. I



ELDER AND MRS. T. B. SHARP

I do hope that something may be done for the Indians. Some have the idea that a man must have a lot of special training to minister to them, but God has said that faith, hope, charity, and love, with an eye single to the glory of God, qualifies one for the work (Doctrine and Covenants 4:1). And if a man will go to those people filled with the Holy Spirit of God, he will be able to minister to their needs and bring them into the kingdom of God. But so long as a man feels above them, he cannot minister to them, and he will fail to reach white people also.

I see no need to wait for any special training when there is an emergency. All we need is men of faith. . . . Zion will never be built until we get the racial prejudice out of our systems and love our brothers as ourselves. If God's word can be trusted, these people are going to have a great part in the redemption of Zion, and the sooner the Saints realize that, the sooner we will be able to start toward

had a remarkable vision in regard to it before it happened, and I don't think I was ever blessed with a greater blessing on confirmation than I was in confirming her. It was truly an outstanding experience. I wish I could have it recorded.

As ever,

Your friend and brother,

T. B. Sharp

Acknowledgment of Appreciation

I am writing for my brother-in-law, Ralph Dett, Route 1, Swift Road, Lombard, Illinois, who wishes to express his appreciation for those who remembered him in prayer or wrote to him, following the request in the *Herald* last spring. He is still in the hospital but is recovering.

Mrs. Hilda M. Schultz

Route 1, Box 791
Texarkana, Arkansas

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

92867

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WEDDINGS

Grimmett-Rush

Mrs. Clela Forester Rush of Clarksburg, West Virginia, announces the marriage of her daughter, Helen Dolores, to Claud Curtis Grimmett, Jr., of Craigmoor, West Virginia. The wedding took place on September 12 at the First Presbyterian Church in Clarksburg, Elder John Trieber officiating. Mr. and Mrs. Grimmett are residing at Buckhannon, West Virginia, where both are students at the West Virginia Wesleyan College.

BIRTHS

Mr. and Mrs. A. J. Goodwin of Shawnee, Oklahoma, announce the birth of a daughter, Ann Ellen, born November 26. Mrs. Goodwin is the former Ruth Midgorden of Ames, Iowa.

Mr. and Mrs. Nephi Torsch of Alpena, Michigan, announce the birth of a daughter, Karen Sue, born November 3. Mrs. Torsch is the former Mildred Howell, a graduate of the Independence Sanitarium School of Nursing, class of '47.

A son, Charlie Keith, was born on December 1 to Mr. and Mrs. Keith B. Shover of Waterloo, Iowa. Mrs. Shover was formerly Glatha Bobst of Anamosa, Iowa.

DEATHS

EMLAW.—Josephine, daughter of Mr. and Mrs. William Causley, Sr., was born August 16, 1865, in Sarnia, Ontario, and died at Port Huron, Michigan, at the age of eighty-three. She had been a member of the Reorganized Church for over forty-five years and sang in the church choir for fifteen years. Her husband, Jedd J. Emlaw, died on October 21, 1929.

She is survived by two daughters: Mrs. Lila Harris and Mrs. Josephine Carpenter, both of Port Huron; four sons: William A., Jed E., and Wewey A. of Port Huron, and Charles W. of Belleville, Michigan; a sister, Mrs. Robert Scroggie, and two brothers, Levi and Leonard Causley, all of Sarnia; twenty-nine grandchildren; and eighteen great-grandchildren. Services were held at the Albert A. Falk and Son Funeral Home, Evangelist John Grice, assisted by Elders C. C. Whitford and E. E. Smith, officiating. Burial was in the Lakeside Cemetery.

FERGUSON.—George Herbert, was born May 14, 1875, at Nashville, Tennessee, and died November 19, 1948. He was baptized into the Reorganized Church on December 10, 1899; being ordained a priest on February 4, 1912, and an elder on August 4, 1912. Many persons were blessed through his ministry. On October 15, 1905, he was married to Margaret Schmitt Knodel, who survives him. He also leaves four daughters: Mrs. Nita Burwell, Mrs. Margaret Stacy, Mrs. Louise Wilhoite, and Mrs. Ester Weis; two sons: William Herbert and Harry Arthur; and two brothers: Arthur E. and William Palmer Ferguson.

JONES.—Richard Henry, son of the late William Jones and Sarah Wellington, died November 20, 1948, at the age of sixty-nine, at Ridgetown, Ontario. He was ordained an elder in 1916, and an evangelist in 1946. For several years he officiated as pastor of the Chatham, Ontario, congregation and was held in high esteem by all in that community. For thirty-six years he managed a grocery business in Chatham, retiring in 1946. He appeared to be in good health and had gone to Ridgetown to conduct a wedding, but just as the ceremony ended, he suffered a heart attack and died almost immediately.

He is survived by his wife, the former Alice Marion Carless; two daughters: Mrs. Richard K. Wood of Royal Oak, Michigan, and Mrs. Floyd Wilson of London, Ontario; three sons: Richard J. of Oklahoma City, Oklahoma; Ivan of Bothwell, and Ira of Hamilton; a sister, Mrs. Thomas Farby of Detroit, Michigan; five brothers: John, Thomas, and Mancell of Chatham; Roy of Windsor, and Cedric of Riverside; and nineteen grandchildren. A daughter, Verlyn, and a son, Levi, preceded him in death. Services were conducted at the Campbell Funeral Home, Elder J. A. Gray and Bishop J. C. Dent officiating. Interment was in the Rosedale Cemetery in Tilbury East Township.

ALLEN.—Maud Stone, was born March 18, 1876, near Bradford, Ontario, and died in September, 1948, at Marazion Cornwall, England. She was baptized a member of the Reorganized Church in January, 1901, at Owen Sound; despite the fact that she lived much of her life in isolation from the church, she did much for the work. At New Liskeard, where there was no branch, she conducted a Sunday school in her home and made contacts for the missionaries when they came; this was the beginning of the work in that city. Following the death of her first husband, Thomas Stafford, she married E. Allen, a native of Cornwall, and in 1938, they made their home in England. Here, she constantly endeavored to hold up the gospel to her friends and neighbors. Recently, meetings were held in the Allen home, and Elder F. A. Fry was permitted to speak in the Methodist Church as a result of Sister Allen's endeavor. In February, she prepared and read an essay on the Restored Gospel at the Methodist women's group. This was well received, and it is believed her work has prepared a good opening for missionaries.

She is survived by her husband, Mr. Allen of Cornwall, and one daughter, Mrs. H. Cavanaugh of Alberta, Canada.

JAQUES.—Joseph A., son of William and Rachel Jaques, was born August 13, 1881, at Belleville, Illinois, and died June 27, 1948, at the home of his son in Glenview, Illinois. He held the office of high priest and was a tireless worker in the church, serving as president of both the Pittsburgh, Pennsylvania, and Northeastern Illinois Districts. He was a favorite of young people and always eager to extend to them the benefit of his experience and understanding.

He is survived by his wife, Grace P. Jaques; three sons: William E., Arthur R., and Paul S.; and six grandchildren. Services were held at the Ryan-Parke Funeral Home in Park Ridge, Illinois, Elder Frank McDonald officiating. Interment was in the Town of Maine Cemetery, Park Ridge.

POORT.—Sylvester, son of Mr. and Mrs. John B. Poort, was born December 9, 1909, at Minong, Wisconsin, and died on March 27, 1945, at the One Hundredth Evacuation Hospital near Blumberskath, Germany, as a result of wounds received in battle. He had been previously wounded on July 14, 1944, for which he received the Purple Heart award, but recovered and returned to his unit. He moved with his parents to Mansfield as a child and lived in that vicinity until he was called into service.

He is survived by his mother and father; three brothers: Alien of Tabor, Iowa; Norman and Marvin of Wichita, Kansas; and three sisters: Mrs. August Oetting and Mrs. Oscar Oetting of Mansfield; and Mrs. Floyd Davis of Seymour, Missouri. The funeral was conducted by Evangelist J. W. Davis, assisted by the pastor of the Cumberland Presbyterian Church. Burial was in the family lot in Mansfield cemetery.

P. S.

*CONCERNING PUNKS

I've just had my feelings ruffled, my suit spattered with mud, and my sense of justice outraged, and I want to write an essay on punks.

The punk is a thing with the body of a man and the soul of an ape. He meets your smile with a scowl and your greeting with a growl. He is against you and the whole world, and nothing you can do will please him. When it comes to public relations, he'd rather be mad than right.

You are waiting on the corner for a bus, convinced that all bus drivers are decent, kindly chaps. The bus approaches, the driver glares at you, pulls way out around and races away, throwing hot fumes and dust in your face. It is the Punk at work. . . . Or you are driving your car and stop to let an old lady cross the street. Just as she reaches your left front wheel, there is a honk of a horn and a car races by, narrowly missing the lady, and scaring her badly. It is the Punk again. . . . Or you are having traffic trouble, and the gorilla with the badge (in spite of the fact that most cops are gentlemen) gives you a bawling (sic) out that wilts your ears and brings on a set of strawberry colored freckles. Sure, it's the Punk again. . . . Or a young woman leans against the bus stop waiting for a private ride, dumbly shaking her head as each bus stops to pick her up. It's a she Punk this time.

There ought to be an open season on punks, with all of them officially tagged, and a Winchester in the hands of every decent citizen. Or they should be banned from all jobs except cleaning sewers and collecting garbage, at least until they recover.

Sometimes the Punk is a clerk, sometimes a customer. Sometimes a driver, sometimes a pedestrian. Sometimes a citizen, sometimes an official. You have all met one or more punks in your life, and it didn't do you any good. We all have to watch ourselves, too, just to see that we don't act like punks.

And meanwhile, here's a tip for Munro Leaf, the self-appointed inspector of all the faults of childhood: "Are you a Punk? This is a watch-bird watching a Punk. This is a watch-bird watching You!"

And now I'm going home and look in the mirror to see if that Punk splashed any of his miserable disposition on my personality and left it clinging there!—L. L.

* PRONUNCIATION

When we named our principal church building the Auditorium (a place for an audience to hear), we did not anticipate the acoustical difficulties we were going to have with it, but the problem was nearly solved at the last General Conference by a new type of public address system.

But there is another problem that afflicts the hearing, and that is the way so many people pronounce the name. They say it as if it were spelled "Odd-i-torium," which should be avoided for obvious reasons, at least.

Look it up in "Webster's New International Dictionary," the best authority on American pronunciation. (Its "Guide to Pronunciation" is helpful.) The first syllable, "au," is marked with an "o" circumflex, which means that the "au" is pronounced like the "o" in "Lord," "orb," and "order." If you pronounce an "au" like "aw" you won't be far wrong.